

# Baptist Herald

February 1972

Today's Chaplain  
in a Changing World  
by Maj. C. E. Grenz

Seek Peace  
and Pursue it  
by R. J. Fornwalt

Saskatchewan Youth  
Experience Revival  
by R. Ziolkowski





Message for  
**BAPTIST WORLD ALLIANCE SUNDAY**

February 6, 1972

*God through Christ changed us from enemies into his friends, and gave us the task of making others his friends also.* 2 CORINTHIANS 5:18 TEV

The fellowship that binds our hearts in Christian love calls Baptists of the world together as workmen with one another and with God.

Meeting in our individual congregations in a hundred nations on this Baptist World Alliance Sunday, we recognize the unity we have in Christ. We thank God for his gifts to us, for his love for us, for our salvation through Jesus Christ. We lift our hearts in thanksgiving and in praise.

We recognize the priceless privilege that is ours as Children of God. We recognize also that we are laborers with Him in telling the good news of His love to all the world. It is our task to make others His friends also—bringing reconciliation of man with God and man with man.

Baptists of the world, working together in the Baptist World Alliance, are committed to a program known as the World Mission of Reconciliation Through Jesus Christ. It will climax at the meeting of the 13th Baptist World Congress in Stockholm in 1975.

Beginning now, Baptists are called to prayer for this World Mission of Reconciliation, that God, beginning with us and using us, may bring the world to harmony with His divine plan. We need to offer ourselves, individually and collectively, to an active program of witness and ministry.

Let us now, on Baptist World Alliance Sunday, dedicate ourselves:

1) to seek spiritual renewal through repentance, prayer, and Bible study (Acts 3:19; Revelation 2:4, 5),

2) to express the love of God in positive, practical ministries of reconciliation (1 John: 3:16-18),

3) to proclaim in word and deed through creative, relevant approaches, the gospel of Jesus Christ to all men (1 Corinthians 9:19-23),

4) to motivate believers to discover, develop, and use their God-entrusted abilities in dynamic witnessing (1 Peter 4:10, 11),

5) to lead new believers immediately into warm Christian fellowship and active service for Christ and men (Acts 2:41-47), and

6) to challenge all people, individually and corporately, to apply Biblical principles to personal conduct and social relationships (1 John 2:6; Ephesians 4:11-16).

In such dedication we pray that the Lord may keep us forever in His will.

V. CARNEY HARGROVES, *President*  
ROBERT S. DENNY, *General Secretary*  
**BAPTIST WORLD ALLIANCE**

# Baptist Herald

Volume 50

February 1972

No. 2

Cover, Chaplain H. E. Wake Arriving at a Firebase

Today's Chaplain in a Changing World, Major Clinton E. Grenz, 4

The Making of A Chaplain, Bruce A. Rich, 6

The Industrial Chaplain, News clipping, 6

Introducing our N.A.B. Chaplains, 7

Decision 71, Donald N. Miller, 9

Forum, Dr. Gerald L. Borchert, 10

God's Volunteers Team 2, 10

Youth Scene: Contributing Editor, Mrs. Dorothy Ganoung, 11

Saskatchewan Youth Experience Revival, Reuben Ziolkowski

An Open Letter to North American Baptists, Mrs. Elaine Strobel, 12

The Fall, 1971 Sunday School Contest, Donald Richter, 13

Woman's World: Contributing Editor, Mrs. Adam Huber, 14

Joy Through Prayer, Mrs. Jeanette Stein

Blessings For Osaka . . .

Love in Action, Mrs. James Rust

A Joan Bellet Sunday, Alice H. Kaaz

Reach Out, Mrs. Raymond Yahn

Christian Love in Action, Mrs. Eldon Janzen

Avenues of Love, Mrs. Willis Geis

A Good Time to Show Love, Mrs. B. Kerber

Seek Peace and Pursue It, Russell J. Fornwalt, 16

Jesus, What Have You Done To Us, Andrew W. Blackwood, 18

Insight Into Christian Education: Contributing Editor, Mrs. Dorothy Ganoung, 19

Administration for the Church's Educational Ministry; Conclusion, George Wilson Jr.

A Bible Study in the Book of Amos, Dr. Benjamin H. Breitzkreuz, 20

Baptist Witness in Eldridge, Iowa, Ronald Smith, 22

God Prepares for Missionary Service, Dr. Richard Schilke, 23

Our Conference in Action, 24

As I See It, Paul Siewert, 28

What's Happening, 29

Our Stewardship Record, 29

Editorial Viewpoint: The Chaplain's Challenge, 30

Open Dialogue, 30

Monthly Publication of the  
of the North American Baptist  
Roger Williams Press General Conference  
7308 Madison Street  
Forest Park, Illinois 60130

Editor: Dr. R. J. Kerstan  
Assistant Editor: B. C. Schreiber  
Stewardship and Communications  
Secretary: John Binder  
Business Manager: Eldon Janzen

Editorial Committee: R. J. Kerstan, John Binder, Gerald Borchert, Arthur Garling, Eldon Janzen, Gerhard Panke.

The Baptist Herald is a member of the Associated Church Press. Subscription Price: \$3.50 per year in the United States or Canada (\$4.00 in foreign countries) — \$3.00 per year for "Church Family Subscription Plan" and for ministers and missionaries — \$2.00 per year for students, servicemen and residents in homes for the aging — 35 cents for single copies. All address change correspondence is to be addressed to Baptist Herald Subscription Department, 7308 Madison St., Forest Park, Ill. 60130. Six weeks notice required for change of address. When ordering a change, please give the effective date and furnish an address stencil impression from a recent issue. Advertising Rates: \$6.00 per inch single column, 2 1/4 inches wide. All editorial correspondence is to be addressed to Dr. R. J. Kerstan, 7308 Madison St., Forest Park, Ill. 60130. All business correspondence is to be addressed to Eldon Janzen, 7308 Madison St., Forest Park, Ill. 60130. Second class postage paid at Forest Park, Ill. 60130 and at additional mailing offices. News reported and views expressed in this magazine are not necessarily the position of the North American Baptist General Conference. (Printed in U.S.A.)

## FINANCIAL SECURITY THROUGH BETTER ESTATE PLANNING

Nowadays we hear much about planning for a family, education, finances, etc. Many people think that estate planning is for the very rich only. This is not true. We can help you get started on . . .

### YOUR ESTATE PLAN

**WHAT IS AN ESTATE?** It is basically everything you own: cars, money, stocks, bonds, real estate, furniture, jewelry, etc.

**WHAT ESTATE PLANNING IS NOT:** It is not just a will, although a will may be a key element in the plan.

**WHAT IS ESTATE PLANNING?** Estate planning, according to Robert Sharpe in his brochure, "Better Estate Planning," is "simply setting up a plan for the creation, accumulation, conservation and distribution of possessions so they will do the most good for you and your family."

**WRITE TODAY** for the brochure, "Better Estate Planning" and learn:

What an estate plan includes  
What the learning-earning-yearning cycle is and how to avoid yearning  
The danger of forced liquidation

Please send me the brochure entitled, "Better Estate Planning."

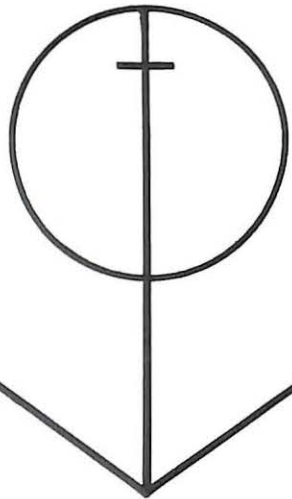
Name \_\_\_\_\_

Address \_\_\_\_\_

Send to: Everett A. Barker, North American Baptist General Conference, 7308 Madison Street, Forest Park, Ill. 60130. Phone (312) 771-8700.



# TODAYS CHAPLAIN IN A CHANGING WORLD



by Major Clinton E. Grenz

## Historical Concept

In 1775 the Continental Congress officially created the United States Army Chaplaincy upon the request of General George Washington.

Since that time, chaplains have served at Valley Forge, Gettysburg, the western frontier, World Wars I and II,

Major Clinton E. Grenz is a staff chaplain at the Sacramento Army Depot, Sacramento, Calif. He is a member of the Willow Rancho Baptist Church, Sacramento.

the Korean conflict and in southeast Asia.

Chaplains have, from the beginning of our natural history, helped shape the heritage of America. They are continuing to bring spiritual comfort and moral strength to soldiers and their families of our country as they protect our national security.

## Self-Analysis of the Chaplain

The chaplain's role is ever changing as he meets the challenge of the hour. Since the chaplain works primarily with young adults, he must be a leader as he plans and implements religious activities in accordance with his own traditions, attitudes and concerns. Because the young adult very often has an identity crisis that could cause a communication gap between himself and the chaplain, the chaplain must know who he is and attempt to see himself as others see him. Unless the chaplain knows himself he may lack the strength to project his ministry consistently.

It must be emphasized that each chaplain has a right to view himself in whatever way he wishes. It also follows that any self-concept which causes the chaplain to be less than constructive calls for a change in his attitude or activity. The challenge of self-analysis is important particularly for Christians as they know themselves religiously, socially, morally, mentally, and physically. Christianity should never be static in a person's life. It should be active and productive in each person through word, thought, and deed. One must always remember that deeds speak louder than words.

## Implementation of the Ministry

Traditional approaches to chaplain programming must be investigated with a view toward changing methods to reach people in a changing environment. The chaplain is not expected to compromise his beliefs or principles. He is expected, however, to conduct himself and his work in a professionally competent manner. As the chaplain sets out to sponsor meaningful programs for members of his unit, he should select the kind of programs that:

1. evaluate the mood of soldiers and their families;
2. conduct a religious census to discover preferences vital to program planning;
3. identify the group and approach for ministry;
4. select best methods to achieve goals;
5. identify available human and financial support and establish limits;
6. avoid duplication of similar programs and preserve impact;
7. emphasize the chaplain's prophetic role as he communicates God's message for today;
8. provide for individual participation;
9. challenge the heart and mind;
10. require more visiting which establishes a ministry of "presence."

It is evident that the chaplain must achieve these goals through the religious activities which he supervises. The chaplain has no command authority; however, he does exercise supervision over religious activities in the chaplain program. He designs activities that will involve



Major Clinton E. Grenz



Vietnamese children greet a chaplain, as he arrives at the Navel Support Activity at Mekong Delta.

maximum individual and group participation. The following is a description of the various types of activities.

**Contact** teams to extend the practical appeal and impact of spiritual interests to all military and civilian employee personnel. Makeup of team and type of contacts are decided by the chaplain.

**Sharing** groups to prompt verbal confession of religious faith and attitudes.

**Expression** groups to perform visual representations of spiritual truths and concepts through various art media strengthening and clarifying concepts.

**Caring** groups to provide material assistance with a spiritual purpose.

**Program** groups to plan and implement chapel services in other than the usual manner utilizing music, drama and special effects to interest and reach a broader spectrum of people.

**Special Emphasis** programs featuring professional lay people's viewpoints on relevant aspects of religious experience, followed by dialogue, promoting serious thinking and providing answers to many everyday life problems.

**Rap sessions** as an adjunct to race, drug and alcohol problems permitting a spiritual factor to be added to a clinically oriented self-improvement program.

**Revitalized organizations** for men, women and youth to subdue the "meeting" syndrome to meaningful and effective service.

**Coffeehouse** ministry to permit free expression of feelings, questions and ideas.

Other activities such as vacation Bible school, choirs, retreats, Bible classes, etc.

The purpose is to involve as many people as possible in spiritually oriented activities.

## Pastoral Care and Counseling Ministry

The chaplain provides maximum care and concern for soldiers, their families, and civilian employee personnel through regular visits with individuals in all duty, play, hospital, confinement, and housing areas; casual, informal visits to *serve needs* not *sell* the Chapel program. Daily devotional services, at times and places suitable to the people attending, afford additional spiritual nourishment and challenge for those attending and provoke interest in others. A well-defined counseling ministry for groups and individuals offers help for those whose problems may otherwise incapacitate them. Bible study groups provide in-depth consideration of doctrine, prophecy and eschatology for those interested, supplying a firm foundation for more active expression of faith. Denominational services are provided to meet the spiritual requisites for a particular group, satisfying the need for specific religious ministrations. The chaplain either conducts these himself or provides other clergymen when he cannot conduct these ministrations.

## Future of the Chaplaincy

Throughout the years this mission has remained essentially "to bring God to men, and men to God." The environment and methods of his ministry have changed considerably, as have soldiers in his care. In the future the chaplain will minister to a larger percentage of married personnel; a larger percentage of civilians for whom he may assume the role of industrial chaplain or pastor; fewer and better educated, working in an upgraded professional environment; and a consistently changing environment with his ministry more firmly established and validated than ever before. □



## THE MAKING OF A CHAPLAIN

by Bruce A. Rich

"When a pastor leaves one of our churches to enter the military chaplaincy isn't he leaving our fellowship?" "He isn't allowed to function as a pastor when in the military, is he?" These and other questions are often in the minds of people not acquainted with the military chaplaincy. Let's try to trace the basic steps in the making of a chaplain.

**First.** A man wanting to become a chaplain needs college and seminary training. He must then be ordained. It is also preferred that he have pastoral experience before applying for the chaplaincy.

**Second.** Applications for appointment as a chaplain must be made to the General Commission on Chaplains in Washington, D.C. This agency, established by the churches in 1917, is to serve in coordinating and standardizing civilian support and concern for the religious programs in the Army, Navy, Air Force, Veterans Administration, and Civil Air Patrol.

This Commission works in close relationship with the various military agencies and with the member denominations to monitor, coordinate and advise in matters concerning the appointment and function of chaplains. This is accomplished with a small staff and bi-annual meetings of the representatives from the member denominations. Our Conference holds membership on this commission.

*The Rev. Bruce A. Rich is the General Secretary of the Department of Christian Education, and serves as the endorsing official representing our Conference on the General Commission of Chaplains and Armed Forces Personnel.*

**Third.** The applicant's file is transferred to the endorsing official of the denomination from which he is seeking endorsement. In our conference the Pastoral Placement Committee acts on endorsements presented by the endorsing official. The denomination granting endorsement to a man for the chaplaincy holds ecclesiastical authority over all chaplains endorsed by it. An NAB chaplain, therefore, is allowed to serve as a chaplain because the NAB Conference said he could. This endorsement can be withdrawn, and the chaplain would be required to terminate his service as a chaplain.

**Fourth.** Once endorsed and accepted into the military, the chaplain goes to Chaplain's School for specialized training before assignment to duty.

He is granted a military commission, usually that of captain, and receives military pay and sustenance.

**Fifth.** The chaplain serves in a variety of settings, with the freedom to speak and counsel in spiritual matters as he feels led by the Holy Spirit. He may be assigned a pastoral role with a chapel, a task as Director of Christian Education, a counseling ministry, or that of the itinerant pastor making rounds on the battlefield. As he ministers he is rated by his superior officers for recognition and promotion on the basis of his performance. Likewise, the chaplain submits quarterly reports to the endorsing official of his denomination. Through these reports, communication of activities, accomplishments and needs are maintained.

To answer the questions raised at the beginning of this article, we can say that the pastor entering the chaplaincy is not leaving our fellowship, but remains an integral part of our concern to minister to the spiritual needs of people whether they are in the home community, the bush country of Cameroon, the cities of Brazil or in the armed forces spread around the world. □

## THE INDUSTRIAL CHAPLAINCY

The U.S. army industrial operation is like any other private enterprise. It deals with civilians as well as military and, therefore, has many employees and contacts. Where there are people, there are problems, and this is where the industrial chaplaincy concept comes into the picture. This type of ministry was recently inaugurated at the Sacramento Army Depot by Chaplain (Maj.) Clinton E. Grenz.

The industrial chaplaincy is a non-denominational, counseling-oriented, Christian ministry to individuals in industrial organizations. The entire concept focuses on the individual, his problems and needs.

Many employee problems arise that personnel or labor-relations or other supervisory activities are not able to recognize or deal with properly. This is when an industrial chaplain ministers to individuals in need through a Christian framework.

An army chaplain can very effectively

bring the industrial chaplaincy concept to the depot. His primary duties are to provide pastoral counseling for employees and families. However, many other problems such as alcohol, drugs, financial, racial, grief and mental illness are handled by him as the need arises.

A preventive, redemptive and conciliate ministry is also offered by the chaplaincy. Actions such as educational workshops, i.e., human relations, sensitivity, pre-marital interviews and supervisory training (regarding drug and alcohol users), are carried out.

The army chaplain visits departments throughout the week and is available whenever a problem arises that an employee wishes to bring for consultation. He is available as a liaison between the community churches and civic organizations and the depot.

(from a newspaper report)

## INTRODUCING OUR N.A.B. CHAPLAINS

### Chaplain David A. Samf

Chaplain David A. Samf is presently stationed at Grant Heights Family Housing Annex, Japan, (since July 1970). His prior assignment was at Little Rock Air Force Base, Arkansas. He was stationed there for 35 months.

Chaplain Samf first came into the Air Force as an enlisted Airman in 1955. Following his discharge he enrolled in Dyke College in Cleveland, Ohio, and was graduated with a Bachelor of Science degree in 1961. Following two years as a salesman for an oil company he entered the North American Baptist Seminary and was graduated in 1967 with a Bachelor of Divinity degree.

One month following graduation from Seminary he was ordained into the ministry with the North American Baptist General Conference. Immediately upon receiving his ecclesiastical endorsement he entered the Chaplaincy of the Air Force.

In August Chaplain Samf was officially sworn into the regular Air Force, following endorsement by the NAB Conference. He has also been recognized in the 1971 edition of *Outstanding Young Men of America*. □



Left to right: Chaplain (Capt.) David A. Samf, wife, Carolyn V. Samf, and Chaplain (Col.) Joseph W. Pridgen. Col. Pridgen swears reserve Capt. Samf into the regular Air Force in a ceremony at Grant Heights Chapel.



Chaplain Fred A. David

The Rev. Fred A. David has served since December 1963, as a hospital chaplain with the Veterans Administration in Portland, Ore., on behalf of North American Baptists.

Chaplain David has an active ministry as he conducts worship services, makes regular bedside visits to provide personal and spiritual guidance. He conducts funerals and weddings as well.

In addition to being involved in the total life and function of the V.A. Hospital, Chaplain David also relates to families of the hospitalized veterans, and to local veterans' organizations. □

### ACTIVE SERVICE N.A.B. CHAPLAINS

#### United States Army

(MAJ) Clinton E. Grenz  
(CPT) John W. Hisel  
(CPT) Henry Wake  
(CPT) Curtis J. Wiens

#### United States Air Force

(CPT) David Samf

#### Veterans Administration Hospital

(CPT) Fred A. David

### PART-TIME RESERVE DUTY N.A.B. CHAPLAINS

#### United States Army Reserve

(2LT) Helmut Alexander Michelson  
(1LT) Jerry C. Fogltance

#### United States Naval Reserves

LeRoy Kiemele (Veterans Administration)  
James Frank Veninga





COULD YOU SHORTEN THE TROUSERS ABOUT THAT MUCH? . . . A Vietnamese boy accepts the fitting of his coat as a serious event in his life. His "tailor" is a chaplain who helped distribute clothing and other household items to Vietnamese villagers.

#### Chaplain Henry Wake

Chaplain Wake became acquainted with the N.A.B. Conference during his student years at the Detroit Bible College. During that time he was called to be Minister of Youth for the N.A.B. Community Baptist Church. Later, while attending Talbot Theological Seminary in California, he served as a Minister-in-Training at the Magnolia Baptist Church. He was ordained at Magnolia, Nov. 23, 1969.

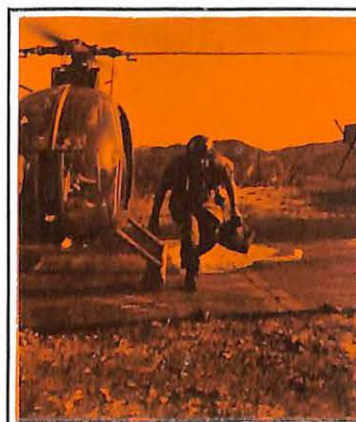
Mr. Wake began his military career during his student years in the Staff Specialist Program, then moved to the position of Second Lieutenant, First Lieutenant and currently he serves as Captain.

He writes from Vietnam: "At present my duty as assistant Division Artillery Chaplain is much like that of the old circuit riding preacher, only I use a chopper instead of a horse. I cover approximately 30 firebases, giving services at each one. One circuit takes about three weeks. On Sunday I have four regular services in the rear area which is Chu Lai. Many times there are only twenty-five or thirty men on a hill. Our services are small but the men look forward to our coming and the ministry is rewarding." □

#### Chaplain Clinton E. Grenz

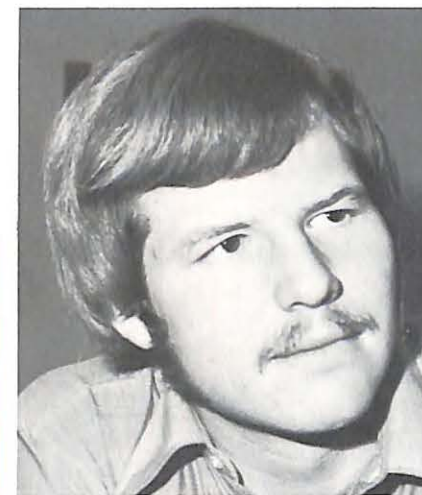
Chaplain (MAJ) Clinton E. Grenz, Sacramento Army depot staff chaplain is a graduate of the North American

Baptist Seminary, Sioux Falls. He was ordained into the Gospel ministry June 1961 at First Baptist Church, Minot, N.D. and has served as an Army Chaplain since September 1961. Chaplain Grenz is also a graduate of Kansas State University, Manhattan, Kan., with a Master of Science degree in the field of Guidance and Administration. During his tour as an Army chaplain, Grenz has served at Fort Riley, Kan., Germany, Vietnam, and Fort Hamilton, N.Y. Chaplain Grenz is married. He, his wife, Carol, and three children live in Sacramento, California. □



Cover photo: Chaplain (CPT) Henry E. Wake, assistant division artillery chaplain, is shown arriving at Firebase Professional in Vietnam to conduct services. Chaplain Wake was recently awarded the Army Commendation Medal. He earned the meritorious award while serving at Fort Lewis with the 3D Armored Cavalry. He arrived in Vietnam July 12, 1971, for a service time of one year.

## DECISION<sup>71</sup> A REAL DECISION-MAKING HAPPENING



by Donald N. Miller

Eighty-five young people from 14 states and two provinces of Canada converged on the campus of North American Baptist Seminary in Sioux Falls, S.D., over the Thanksgiving weekend to attend the seminary's annual "Decision" conference.

Purpose of the conference was to discover what it means to be a minister in today's world.

Participants, mostly college students — approximately 35 women and 50 men — came from as far away as the Bethany Baptist Church in Portland, Ore., and as close as Sioux Falls College, several blocks from the seminary campus.

According to conference coordinator, the Rev. Donald N. Miller, the seminary's vice president for development, the conference was intended to prompt discussion on such questions as: "Is it a cop-out to enter the Christian ministry these days? Does the ministry offer a career-challenge worth investigating? Can you have integrity and still be the minister of a congregation today? What is the style of ministry in the church going to be in 1984? Does God really call a person to the ministry anymore? Can faith and theology have anything to say to a society seemingly suffering from an overdose of 'future shock'? How will the church contribute to the 'greening of America'?"

Most conference participants agreed that the weekend helped them make an intelligent beginning decision as to God's place for them in his service. As one young person put it this way, "The answers weren't written on the walls, but I was able to feel at home in a seminary for the first time and I actually now desire to go to seminary — quite a change from last summer!" Another person said, "I

feel I've been riding the fence long enough. I'm definitely going to be a minister."

Many of the students felt that their conversation and fellowship with seminary students and faculty members gave them a very positive view of the seminary. Typical comments overheard in the hallways and made on written critiques following the conference were: "I received a very good taste of what the true image and reality of the N.A.B. Seminary is." "I feel that it has given me insights into seminary life that could be very beneficial in my preparation." "The conference has helped me to see the inside of a 'stuffy' Baptist seminary that turned out to be a great work of God."

The weekend of decision-making activities included talk groups, informal visits in faculty homes, panel discussions, symposiums, films, addresses, tours, stretch breaks, sing-alongs and a whole potpourri of other media experiences.

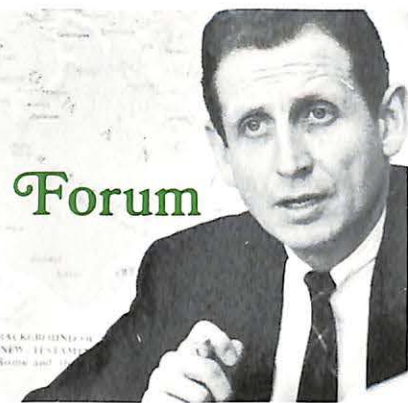
Resource leaders were the Rev. James Schacher, Miss Linda Hahn, the Rev. Bruce Rich, missionary Wilfred Weick, and seminary professors and students.

Not everyone who attended the conference will come to the seminary or enter a church-related vocation, but the experience can perhaps best be summed up in the words of one college student who said: "It definitely portrayed the need of ministering to the problems of people and the importance of being equipped to minister to them. It gave me a first-hand insight into seminary life and the curriculum. That was a value beyond price!" Another student, when asked if he made a significant vocational decision while at the conference said, "No, but I am coming to a point of choosing a vocation more related to the Church."

The annual Decision conference is not the only way in which the seminary seeks to minister to the needs of our youth, but it is a significant one. □

The Rev. Donald N. Miller is the Vice President for Development at the North American Baptist Seminary.





## Forum

by Gerald L. Borchert

*I have received a number of requests to discuss subjects related to "prophecy," the future, and the end of times. During the coming year I expect to use about a half of the column articles to respond to your letters on this subject. This month is an introduction to the subject.*

Dear readers: Before I begin discussing some of the letters which I have received and any which you may yet care to add concerning the future, it is important that all of us be reminded of some very significant facts.

Firstly, eschatology (the study of last things) is a very important part of theology, because it really has a bearing on whether or not a church, or a denomination, or an individual Christian is actually living what it or he believes. Belief in the reality of meeting the God of heaven and earth who is not a spineless Santa Claus makes a great difference to man, and when the time for the meeting is not in man's hands then the difference becomes infinite.

Secondly, in the course of history, however, eschatology has been responsible for some very sad frustrations where people calculated the exact day of Christ's presence in power and — as they should have known — they were badly mistaken. In addition, history indicates that eschatological views have led to many arguments and many

Address letters to: Dean Gerald L. Borchert, North American Baptist Seminary, 1605 S. Euclid Ave., Sioux Falls, S.D. 57105

church divisions. Christians have frequently rebuked each other as being heretical or at least as being in error. Such examples should lead each one of us to recognize that the devil can forcefully use disagreements among Christians — and perhaps in this area he has a better than normal rate of success, because this is an area where mystery has not yet been fully removed.

Thirdly, although I have studied eschatology and have taught courses on Daniel and the Revelation, I am becoming increasingly more sensitive to the fact that Jesus himself said that he was limited in his knowledge of the future (Mark 13:32 and parallels). If he was limited must not you and I be limited? But our age is not satisfied with limitations. We have mastered much in the physical and biological sciences. What about the future? The books and periodicals coming across my desk have made me increasingly aware that Christians are ready to accept almost any prediction concerning the future as long as "the people of God" (the Christians who believe in the scheme) are victorious. Moreover, the money that has been raised by foretellers is virtually beyond believing. Yet we forget about the limitations of even Jesus.

Fourthly, this subject also involves the mission of the church. I have become increasingly aware that we cannot divorce our concern for mission from our interest in eschatology. But I often wonder how the Christ, who died for the whole world, views some of our eschatological formulations, and what the political implications of these formulations do to our concern for mission?

Now in writing this brief article at Christmas time for February reading, I expect that the God who surprised Israel with a baby Messiah born in a barn will again surprise the world. The religious calculators in Jesus' day had many theories about the Messiah, and they even fought to support these theories. But they were not ready for Jesus! I wonder, in all our eschatological discussion whether we will be prepared for Jesus and his surprises?

GLB

## GOD'S VOLUNTEERS

Team 2 Report

by Sharon Messina

Team 2 is anxious to relate to those who follow us faithfully in prayer that God has been blessing us richly. One particular area of our ministry that has proven fruitful and abundant in the Spirit's moving is the "coffee house" youth meeting. Usually held in a church basement, the casual atmosphere of the meeting allows for discussions and inter-action between the team members and the young people, sing-a-longs, and several short, meaningful programs by the Volunteers.

Some of the happy results that we would like to share are the conversions of two young men at a coffee house meeting who, in turn, strengthened their own family in their dedication to Christ. During a similar meeting, a young girl accepted Christ and led her older sister to Christ the next day; and then seven other members of her family met the Lord because of her testimony late that evening.

Church leaders and members are awakening to the necessity and responsibility of visitation in their churches, and are becoming excited about the way in which God can use them to win others for Christ!

We have also seen a few Bible study groups started among ladies and couples in their own neighborhoods.

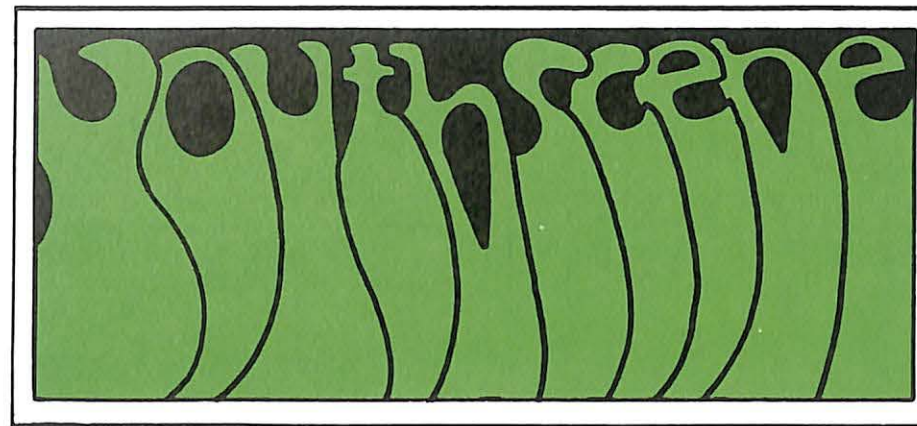
All in all, we praise God for the abundance of blessings showered upon us. Please continue in prayer for us. □

## CHUCKLE WITH BRUNO

The new missionary was talking to the cannibal chief. "Where is the missionary who used to be here?" Said the chief, "I believe he took a little trip to the interior."

A gossip: A person who can give you all the details without knowing the facts.

An egotist: Someone who thinks he's as good as you are.



## SASKATCHEWAN YOUTH EXPERIENCE REVIVAL

by Reuben Ziolkowski

We had been praying and waiting for a revival in this area for a long time. Many of our youth groups were getting to the place where no amount of organization or leadership could keep them interested in spiritual things. The young people were having problems in their homes, several wanted to quit school and many were drifting into the world. As youth director for the association as well as youth sponsor for our Springside youth group, I didn't know what to do next.

I had heard about the revival going on in Saskatoon about 200 miles away, and after getting two phone calls from there, we decided to go down and see what was happening. My wife and I prayed that God would reveal his will for us. It turned out that we, too, had first of all to be revived. We had to ask God for forgiveness as well as our fellowmen whom we had wronged even though it was difficult. The Lord gave us joy and assurance.

A wonderful promise that we claimed as a message from God is found in Isaiah 43:10: "Ye are my witnesses, saith the Lord, and my servant whom I have chosen" and verse 19, "Behold, I will do a new thing, now it shall spring forth, shall ye not

Mr. Reuben Ziolkowski, of Yorkton, Sask., is a layman involved with youth both in his local church and in the association.

know it? I will make even a way in the wilderness and rivers in the desert!" We claimed this promise not knowing what this "new" thing was, but just asked God for guidance.

A day later we went back to Saskatoon with three carloads of young people, the pastor and several adults. The Lord was beginning his work among the youth when eight of them had a real encounter with God. Two young people had been a real problem in church and in school. By 2:30 at night, victories were won over Satan and everyone rejoiced as we traveled home, arriving at 6:30 in the morning, just two hours before school started.

These kids, though tired, spread the news very quickly of their new found joy and assurance. Other youth watching them were convicted and surrendered their lives to Christ. The Holy Spirit and the power of prayer were evident. That evening our Association Youth Retreat started with the theme, "Turned On With God." Our attendance was practically doubled over a year ago. Other youth didn't know what had happened to these kids as they listened to their sincere and earnest testimonies, reporting to about 200 young people what the Lord had done for them; they urged them to receive the same assurance and joy. Glen Werner, our chairman, who had newly rededicated his life, asked those who would give up their own self life and let God rule their lives, to come up to the altar to pray. The working of the Holy Spirit was very evident during the entire meeting; it was almost too much to believe. The Lord opened their mouths to testify and pray and gave them a great burden of love for their friends. The front of the church became overcrowded. The young people moved into the side rooms and downstairs to pray and cry to God for forgiveness; tears flowed freely.

The amazing thing was that the kids who had just gained victory themselves were seen praying with the ones next to them. They came back to the platform to give their testimony of what God had done for them and to invite others to come. There were only a few counselors, but the Holy Spirit met the needs of the youth, giving them forgiveness, assurance and joy resulting in a radiant testimony. A few had a real battle with Satan, but the kids prayed with them until they had victory. Approximately 80 decisions were made over the weekend.

The young people also went over to neighboring churches that weekend sharing their experience and inviting people to accept Christ as master and Lord, resulting in decisions for forgiveness and salvation.

On Monday they started a Christian fellowship group in the high school. By Wednesday almost every seat in the classroom was filled. In another school, the youth met for prayer outside in freezing temperatures because they couldn't get a room in which to meet.

The world has nothing over us. In our home a complete transformation has taken place within a few days. I have a different wife and my wife has a new husband. We have transformed teenagers. Together we can now really enjoy God's word and prayer. The generation gap was bridged overnight.

We praise the Lord for doing this "New Thing" as he promised, and we are praying that it will continue to spread and that God will revive many hearts that have been satisfied with so much less than an abundant and victorious life in Christ. □



"I'M SUFFERING A REAL IDENTITY CRISIS... I KEEP GETTING ASSIGNED TO THE CONTROL GROUP."



# AN OPEN LETTER TO NORTH AMERICAN BAPTISTS

by Mrs. Elaine Strobel

I am writing to put before you a special burden that I have had on my heart for quite some time. Being the mother of four precious children, I have watched with concern the course that our nation is taking and the trends that seem to be leading us downward. Following these trends, I can foresee a future for our nation that would be far from what I would hope for my children to live in. Actually, I can say I have felt more than concern; I have felt fear of what may come to pass in the near future. And this fear was heightened recently as I read in a national publication a prediction by Jeane Dixon that "destruction by murderous mob will lead to tyrannical dictatorship in U.S." She forecasts that the U.S. faces danger from Communist subversion and states. In looking about, one can see signs that bear evidence of this danger.

Recently the city of Berkeley, Calif., elected several members to its city council from the radical left, and also the mayor of the city. The demonstrations in Washington, D.C., were launched largely by The National Peace Action Coalition and the People's Coalition for Peace and Justice, both of which are known to be operating under substantial Communist influence. A California state Senator, John L. Harmer, stated in an article: "A high school principal conceded to me recently that he lives with the haunting awareness that if something doesn't happen soon, the overwhelming majority of the students in his school will be leaving that institution with broad experience in drug abuse, promiscuous sexual conduct, and a contempt for law and moral restraint so complete it will take little to make them tools of a violent revolution."

Perhaps most frightening, though, is the apparent unconcern that the ma-

jority of Americans give evidence of, at least, little enough concern, that it has not led them to take any action to correct these conditions. We recently had the privilege of meeting Mr. Ben C. Song, a Korean Christian, who has written a book entitled, *Born Out of Conflict*. He said, "I am amazed and alarmed to find so many Americans who are not concerned about the fact that Communism and revolutionary ideas have seized the minds of so many of the high school and college students. It is estimated that already 6 per cent of these students are sympathetic to the goals of Communism. It is forecast that this figure will rise to 10 per cent by 1972. The Communists believe they will be able to over-throw the American government when they reach this goal." Mr. Song has lived under Communism and knows the terrible consequences that can come.

However, an encouraging note was also given by Jeane Dixon when she stated: "You must remember that this to me is not a revelation — it is a vision. A revelation is the will of God, and the will of humanity cannot change that. A situation revealed to me in a vision can be changed by the will of humanity. I believe that fervent prayer can change it. But that unless we go back to prayer, it will happen." I was challenged as I read that statement and covenanted that I would spend 15 minutes daily in prayer for the future of our nation.

One day, recently, as I was thinking on this and wondering just what I, as one person, could do, the thought came to my mind that I should share this concern with others of our churches. Several days later, while reading in the Book of Ezekiel, I came to chapter 22:30, which states: "I looked in vain for anyone who would build again the wall of righteousness that guards the land, who could stand in the gap and defend you from my just attacks; but I found no one." The Lord spoke to me through

that verse. I know there are some who are standing in the gap, but there are so many "gaps" in the "wall of righteousness that guards our land," that I felt I should take it as my responsibility to fill one gap. Therefore, I would like to present this challenge to all members of our churches that we launch a prayer campaign for the future of our nation. Would you accept the challenge to spend 15 minutes, or whatever amount of time you choose, daily in prayer for the cause of our nation? I believe that this is according to the Word of God.

For what are we to pray? First of all, pray for the spiritual awakening of our country that is beginning to be evidenced, especially among the youth. It is thrilling to read accounts of, and see firsthand, how young people, formerly on drugs, etc., are turning to Christ and finding new life, and are really zealous in their efforts to share Christ with their friends. Pray for church members, that we may be awakened out of the complacency that has overtaken so many. Pray for our nation's leaders: for wisdom and protection. Pray that God's Word will have great power wherever it is given out.

I would like to answer an objection that I anticipate may be raised by some at this point: that is, "Jesus and Americanism are not identical." To answer this, I would like to quote from an editorial in the May 1971 issue of *For Real*, which expresses my feelings so well. It states in part: Jesus confronted the world with reality. Because He came, lived, taught, died and rose again, the whole world is different. Because of all this, America happened. Although Jesus and 'Americanism' are not synonymous, Jesus and His teachings are foundational to individual freedom, prosperity and other values which belong to our way of life." I feel it is our responsibility to defend and protect our country. I believe that by doing nothing, we are passively supporting the rise of Communism, which is anti-God, in our country.

You may wonder, as I did, is there any hope at this late hour? Then I was reminded of Jeremiah 32:17: "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee."

In addition to praying, I would also challenge you to inform yourselves of what is really going on about you. Do not be misled by those who are trying

(Continued on page 31)

## The Fall, 1971 Sunday School Contest

by Donald Richter

"We feel the Lord has helped us re-establish the importance of the Sunday school, through this seven week effort," writes Pastor Donald G. Wyatt of the Milo Terrace Baptist Church in Los Angeles. Another pastor, the Rev. Anthony Guenther of Pound, Wis., reported an average attendance of 75 in the first eight months of 1971 and 89 during the contest. They used a snowmobile race between the guys and the gals to generate some local enthusiasm.

Bob Plowman, Sunday school superintendent at Bethany Baptist in Hutchinson, Minn., where the Rev. Wesley A. Gerber is pastor, wrote: "The Board of Christian Education was not overly enthused at the prospect of merely having a contest, but after we thought about it and prayed about it, we came to the conclusion that this contest, with the proper motives, could be a useful tool in strengthening the church's spiritual life and bring about a greater family involvement. And so our enthusiasm increased." Although the efforts of this Sunday school did not have the large returns others had, it did have returns in numbers and in enthusiasm. It is this little by little effort that extends the borders and influence of Christ at work among us.

There was an insufficient number of returns from each association toward First Place or an honorable mention on an association level. So instead of naming the top five Sunday schools across our denomination, the top eleven are named. Perhaps the next contest we'll see your Sunday school on the list.

The Rev. Donald Richter is the Assistant General Secretary and Director of Adult Ministry of the Department of Christian Education of the North American Baptist General Conference.

## TOP ELEVEN SUNDAY SCHOOLS

	Percentage Gain of 1971 over 1970	Average Number More Each Sunday	Highest Sunday
1. Twin Pines Baptist Cedar Rapids, Iowa Wallace Thye, superintendent	87.8%	24	59
2. Milo Terrace Baptist Los Angeles, California Donald G. Wyatt, pastor	36.8%	17	77
3. Creston Baptist Creston, Nebraska Terry Scheffler, superintendent	15.7%	5	43
4. Zion Baptist Okeene, Oklahoma Elmer Fisher, superintendent	13.8%	12	110
5. Pioneer Baptist Pound, Wisconsin Dale Salesby, superintendent	11.8%	9	100
6. First Baptist Elgin, Iowa Mrs. Alyce Schaer, superintendent	9.3%	9	128
7. First Baptist Ellinwood, Kansas Dr. P. T. Greene, Jr., superintendent	8.7%	12	166
8. Glencullen Baptist Portland, Oregon Curt Fenison, superintendent	6.7%	7	115
9. West Broadway Baptist Enid, Oklahoma Mrs. Frankie Bush, Jr. superintendent	6.0%	2	43
10. Bethany Baptist Hutchinson, Minnesota Bob Plowman, superintendent	5.7%	4	79
11. First Baptist Lodi, California Harlow H. Rudolph, superintendent	4.8%	27	600

Is a Sunday school contest worth anything?

If you are interested in using a way that works well in many places in our day, if you are interested in getting everyone you can to hear the Good News of Jesus Christ, if you want to train people for effective church membership, if you want to develop a strong sense of Christian loyalty and commitment, then the Sunday school is worth something. And a Sunday school contest will help you reach the people who otherwise might not be interested. □

Mrs. Elaine Strobel is the wife of the Rev. Chester Strobel, pastor of Sherwood Forest Baptist Church, Redmond, Washington.





## JOY THROUGH PRAYER

by Mrs. Jeanette Stein, WMU president, Winnipeg, Man.

In astonishment the disciples watched as Jesus, with a word, stilled the raging sea. They could hardly believe their eyes as they saw him feed the five thousand with one little boy's lunch. With thanksgiving they watched him heal the sick, make the lame to walk and the blind to see. They stood transfixed as they heard him call the dead back to life.

Their amazement quickly turned to fear when he said, "As my Father hath sent me, even so send I you." How could they go about performing miracles? They had no power. Yet Jesus said, "Greater works than these shall ye do." Where would this power come from?

One day they came upon Jesus in prayer and the truth burst upon them; here was the source of his power. Eagerly they begged him, "Lord, teach us to pray!"

Jesus responded to their request by giving them the model prayer. Millions of people all over the world are saying this prayer, few are praying it. It takes only a half a minute to say the prayer; but power does not come by saying.

Praying is more than saying words. Words are only vehicles by which our prayers are carried to God. When our thoughts flow in the channel of the model prayer our minds become renewed. We will become transformed and all power will be given to us. To the extent that we think the thoughts of Christ, do we have his power.

Women's World Day of Prayer will be observed on March 3. The theme is "All Joy Be Yours." Our joy is often blocked by mountains of fear, doubt, anxiety, hatred, etc. These mountains can be removed by the power of prayer and joy can become a reality for each one of us. □

The women of our denomination have translated the love of Christ into service in many areas. The month of February has been selected to present some of the worthwhile projects.

Mrs. Adam Huber, editor

## BLESSINGS FOR OSAKA BIBLICAL SEMINARY

The proceeds from the SHARE YOUR BLESSING boxes will go toward the operating expenses of the Osaka Biblical Seminary in Japan.

The Osaka Biblical Seminary is a cooperative ministry in theological education, initiated in 1960 by the N.A.B. General Missionary Society in Japan, Baptist General Conference Mission, and the Mennonite Brethren Mission. In 1967 the administration building was built; in 1968 the dormitory building with dining room was built. The investment for property and buildings totaled roughly \$250,000.00 and is shared equally by the three missions.

The Seminary began as a Bible school, but has developed over the years and now has a three-phase course: A diploma level for lay people, a B.T.H. level and a B.D. level. At the present time the student body numbers around 20. Six have graduated and are employed in our churches in Japan. It is estimated that our Conference share of the operating expenses for next year will be over \$5,000. □

## LOVE IN ACTION

by Mrs. James Rust, secretary Martin Baptist Mission Circle



Often we wonder why God allows tragedy to occur. Little did we realize on our Harvest Festival Sunday in late September 1970, that before the day was over the news of a tragic accident would reach us. As one of the couples returned home, they became involved in a serious accident at an intersection.

The accident resulted in the serious injury to Mrs. Rudolf Fiekert who is a member of our Mission Circle. During her extended confinement in a hospital in a distant city, she suffered much pain, deep depression and discouragement. Prompted by Christian concern, we remembered her with prayers, visits and a hankie shower.

Many weeks later she was able to return to her farm home, but was unable to care for herself or her house. As a mission circle we now felt we must think of a way to help this family. It was decided that once a week two different ladies of the church do the weekly house cleaning, prepare some food for the family, and help her with personal needs such as washing her hair. In addition, baked goods and cooked food were brought for the freezer, and the family washing was done for them.

We continued this until she could use a walker and was able to do some of her own work. This labor of love resulted in mutual blessings. Paul's command in Galatians 6:2 "Bear ye one another's burdens, and so fulfill the law of Christ" was experienced in its full reality. □

## A JOAN BELLET SUNDAY

by Alice H. Kaaz  
Pilgrim Baptist Church, Philadelphia, Pa.

God has given us a new type of project to show our concern and love this year. One of our young ladies, Joan Bellet, became ill at the Winnipeg Conference. After tests at home, it was found she had a kidney disease which requires the dialysis treatment. All of our circles became involved in helping to provide for this expensive machine. Some of the woman also are collecting coupons for her benefit. Our church had a "Joan Bellet Sunday." A fund for her is in a bank to draw from when needed. Envelopes are in the pews for this purpose. Our Sunday school also had a share in the 4th of July Community Parade. Contributions were given for the Joan Bellet Fund. Members of a youth group, which she conducted, had a get-together in her honor and also gave her a contribution. In the fall the Neigh-



borhood Community had a fair to raise a substantial amount for her.

Visitors have gone to see her during part of the six-hour treatment which she has three times a week. Joan appreciates our prayer support because she puts her trust in the Lord. □

## REACH OUT

by Mrs. Raymond Yahn  
Riverview Baptist Church, St. Paul, Minn.

Being a Christian is serious business, but it can also be fun. So maintains the Marethas, the young women's circle of the WMS of Riverview Baptist Church, West St. Paul, Minn. These young women feel that it is important for them not only to meet together as a group but to "reach out" in service within their own church. Feeling a concern for the older members, they spent a Sunday afternoon visiting with them in their homes and then planned a party for them one evening at church. On another evening they gave a surprise shower for one of our Cameroonian students studying at Bethel College.



Believing that the church should be a place where Christian friends and families should also experience happy times together, each year they have sponsored a Family Fun Night. The most recent one was held in October around a hillbilly theme. Pumpkins and gourds and other fall decorations were used, and the circle members dressed in hillbilly garb set the mood for the evening. Games for the children with pennies for prizes prepared

them for the "penny candy store" later on in the evening. Funny skits and special numbers gave everybody a barrel full o' chuckles, and group singing of some of the old-time songs added to the togetherness. Milk served from a big milk can and hot apple cider and oversized homemade cookies served on sawhorses and boards completed the fun evening.

Comment from a little tyke to one of the Sunday school teachers in one of the skits: "You sure were funny!" Yes, by all means, this matter of being a Christian is serious business, but it surely can be fun, too! □

## CHRISTIAN LOVE IN ACTION

by Mrs. Eldon Janzen  
Forest Park Baptist Church  
Forest Park, Illinois

For the past several years, the women of our church have had the opportunity to translate Christian love into action in a specific way by visiting the Central Baptist Home in Norridge, Ill., about twice a year to have a birthday party with the guests of the home.

Though planned, it remains an informal time of singing folk songs, gospel songs and choruses, playing games, having Bible quizzes and occasionally showing slides or a short film.

We always conclude with refreshments. Those celebrating a birthday that month are honored by sitting at a special table and are introduced by name. They also receive gifts and sometimes flowers.

Other churches in the Chicagoland area also participate in these monthly parties, so that the entire year is covered.

This kind of personal touch is a wonderful and blessed experience. Included in this kind of program could be hospitals, children's homes or convalescent homes.

Several years ago I had the opportunity to visit in the children's wing in a large provincial hospital. For much of the afternoon, I sat with a little ten-year old girl who was blind and somewhat mentally ill. She chattered a great deal, held my hand and kept asking repeatedly, "Do you love me?"

To me this kind of a ministry can be a living translation of Jesus' words: "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he should not lose his reward" (Mark 9:41). □

## AVENUES OF LOVE

by Mrs. Willis Geis  
Okeene, Oklahoma



"Love . . . is like a beautiful flower which I may not touch, but whose fragrance makes the garden a place of delight just the same." (Helen Keller) It is this kind of love the ladies of the Okeene Missionary Society have been challenged with.

Our group had always done its White Cross work, given to the poor, provided for needs on our mission fields and supported various projects. In recent months we have been made aware of the fact, that there is a personal service we needed to be involved in — showing love through visitation.

Our church was challenged to make a visitation covenant, and as a result the W.M.S. planning committee incorporated visitation into its program. A Visitation and Calling Committee has been appointed for each month. They are to report to the group at our monthly meetings. Not only are we praying for those in need, but we are attempting to put feet to our prayers by visiting and giving a bit of cheer and sunshine. Strangely enough, those who have visited have come away being encouraged and blessed themselves.

By giving them a little courage, a ray of hope, a faith that sings and a word of cheer, we can be an answer to prayer. Such love unlocks doors and is a service that money cannot buy. □

## A GOOD TIME TO SHOW LOVE

by Mrs. B. Kerber  
Temple Baptist Church, Calgary, Alta.  
"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Christmas is a time to show a little love. We invite all senior members and the Bible class of our church for our Christmas social. With beautiful decorated tables and a festive atmosphere, we gather around a buffet supper. Following that, we have a short Christmas program. A wonderful part of the evening is when we remember our widows and widowers with

(Continued on page 31)



# SEEK PEACE and pursue it

by Russell J. Fornwalt

"Let us therefore follow after the things which make for peace" (Rom. 14:19).

As you know, the United States has a Peace Corps. Men and women of all ages and capabilities are carefully trained and sent to backward nations to wage war against poverty, disease, and ignorance.

"The Peace Corps," said former Director Robert Sargent Shriver, Jr., "gives Americans the opportunity to make a personal response to world needs. It is convincing the leaders of the people of the world that Americans can be as serious about peace as we can about war."

Today the American Peace Corps is operating successfully in the Philippine Islands, Nigeria, Ghana, East and West Pakistan, and other remote places. There are also units working in the slum areas and "Tobacco Roads" of our own country.

In a very real sense, then, the Peace Corps program is following the admonition of the Psalmist—"Seek peace, and pursue it." Through the vast missionary program of the churches and a government sponsored Peace Corps, various people are seeking peace and pursuing it to the very ends of the earth.

It costs plenty to send missionaries abroad and maintain them. The Peace Corps, too, is an expensive project. But the price of "seeking peace and pursuing it" is small along side the billions we are now spending on armies, arms, and atomic bombs.

If you are financially able and physically fit, you might want to volunteer for the Peace Corps. Training for overseas assignments is vigorous, and you have to make personal sacrifices. But such service will be a source of everlasting satisfaction.

Millions of us, however, will not sign up for the Peace Corps (or its domestic counterpart, VISTA). For some good reason or other we will not be ready, willing, or able. We might not even be accepted if we do apply because of the high standards. But we can all "seek peace, and pursue it" right here and now.

In Romans 14:19, we are advised, "Let us therefore follow after the things which make for peace." Just what are those things? Are they conferences, confabs, and cocktail parties for the diplomats? Are they meetings at the so-called summit? Are they endless debates at the United Nations.

Mr. Russell J. Fornwalt is a vocational counselor with Big Brothers, Inc., New York, N.Y.

Many have the idea that world peace starts in Geneva, Paris, London, Moscow, or Washington. Many feel that peace is up to President Nixon or the Russians or Castro in Cuba. Others see world peace when things quiet down in Viet Nam or in the Middle East.

Diplomatic debates, conferences, summit meetings, and all the rest are important. But they are not the answer, and they never have been. The peace the world is longing for begins in the hearts and minds of men. It starts within ourselves. Not in Africa or Asia. You may recall that Emerson said, "Nothing can bring you peace but yourself."

"Follow after the things which make for peace." And what are those things? The first is faith. When you are ill your body is really at war with conditions of some sort. Along with whatever else your physician may suggest, remember the words of Luke 17:19, "Thy faith hath made thee whole."

Follow after faith. When you are angry, anxious, or in anguish, reassure yourself with such statements as: "There is no power but of God" (Romans 12:1); "Is any thing too hard for the Lord?" (Genesis 18:14); "All things are possible to him that believeth" (Mark 9:23); "The Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear" (Isaiah 59:1); "The Lord will perfect that which concerneth me" (Psalm 138:8); and, of course, "All things work together for good to them that love God" (Romans 8:28).

Follow after understanding. The more understanding you have of people and events the more inner peace you will enjoy. If, as a teacher or parent, you do not understand children, they will frustrate you or get on your nerves. They will never let you have a minute's peace. Take a course in psychology or read a book on the subject. Take time to learn why people do the strange and funny things they do. That kind of understanding will help you to be at peace with them.

"Thou wilt light my candle; the Lord my God will enlighten my darkness" (Psalm 18:28). Darkness is ignorance or lack of understanding. Learn what is behind delinquency, divorce, and drug addiction. This does not mean you will condone the misdeeds of people, but you will be less likely to despise or deplore the doer. As a result, you will enjoy greater inner peace.

Follow after optimism. One who sees only the dull,

drab, and dreary is at peace neither with himself nor his world. His trouble, we might say, is his untrained or wayward emotions. As soon as he gets up in the morning he finds fault with everything—the weather, the family, the bacon and eggs, taxes, and headlines, the children next door, and the day's work ahead.

Perhaps such a person should get more sleep so that he can feel cool, calm, and collected when he awakens. Then he should resolve to seek peace by following after optimism and cheerfulness. This might be hard at first for the person in the habit of having those pre-breakfast fights. But it is a sure way to peace with one's self and with the world.

Follow after unselfishness. It is important to stop thinking about yourself and how you feel every minute of the day. Start thinking of yourself and your responsibility in making others happy. The moment you think of how to increase the joy of others, your own level of happiness will rise. The less you think of you, the less depressed you will be, and the more inner peace you will have.

It is mentally and emotionally healthful to do something for others as you begin each day. If you have no family or can think of nothing specific to do for others, then pray for them. There is no one so busy that he can not manage to squeeze in a little blessing for another. It may be only to wish him a good day, the return of health, or the blessing of prosperity. Even a smile at just the right time may enrich a life more than you think and contribute to the cause of peace.

Follow after kindness, courtesy, and consideration. This is a complete program for peace in itself. Even the very simple matter of keeping to the right when on the sidewalk can make for better feeling among people. So can a little less pushing and shoving on subways. So can moving to the rear in crowded buses. So can less door slamming in apartments and hotels when others want to sleep. So can turning down the loud radio or television late at night. So can taking one's right place in line at the bank, the cafeteria, or at the check-out counter in the super-market.

You see, world peace does not begin way over there somewhere. It starts in our own hearts and minds. No one need pack up and join a Peace Corps, fine as it is, one headed for Pakistan, Peru, or Panama. Our peace corps work is cut out for us here and now. Every day and during every minute of every day we can "seek peace and pursue it." We can follow after truth, tact, and tolerance. We can ban bias, bigotry, and bitterness. We can pursue patience, poise, and politeness. We can follow after prayer and praising rather than pride and prejudice.

Lord make me an instrument of Thy peace.

Where there is hatred let me sow love,

Where there is sadness let me sow joy.

O Divine Master,

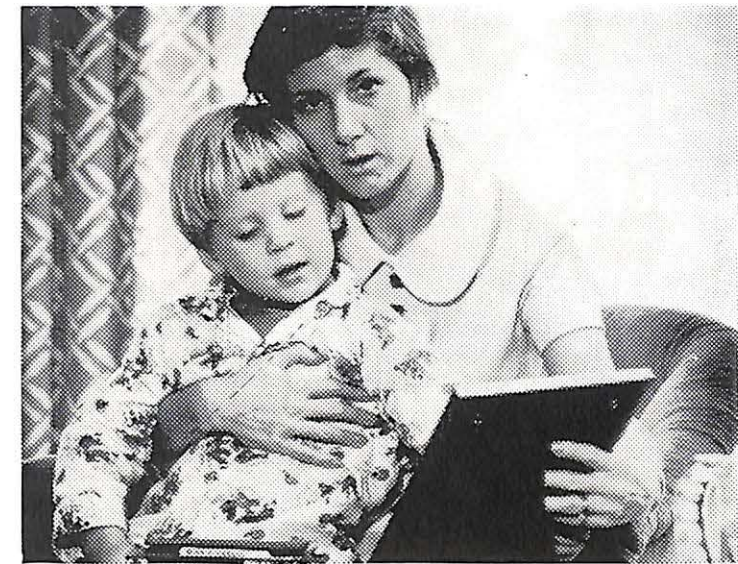
Grant that I may not so much seek to be

Consoled, as to console;

To be understood, as to understand;

To be loved, as to love.

— A Prayer of St. Francis □



## How do you tell a 6-year-old you don't know where his daddy is?

A YOUNG boy whose father is missing can't understand when he hears people saying things like...

"the prisoner-of-war question is a political issue"

"this is not a war so how can there be prisoners of war?"

All he knows is that his father is "missing in action" and that nobody can tell him where his father is and how his father is.

This message to Hanoi—this message to the people of the world—is in behalf of the children, the wives, the fathers and mothers of Americans being held in secret captivity in North Vietnam, South Vietnam, Laos and Cambodia.

Of course, we all want the war to end and the prisoners to be released as soon as possible.

But meanwhile there is no need for Hanoi and its allies to delay even a day in answering this plea:

Let official neutral observers into the prison camps to see who the prisoners are, how they are, where they are and whether or not they are being humanely treated according to the standards of civilized nations.

It is so human for little boys to ask.

It would be so humane for Hanoi to answer.

**SUPPORT  
OUR PLEA  
TO HANOI  
AND ITS ALLIES:**

Clear away the doubts —  
Open your prison camps to  
neutral observers...  
now!

We ask no more than we give. All American and South Vietnamese prison camps are inspected regularly by official neutral observers — The International Committee of the Red Cross.

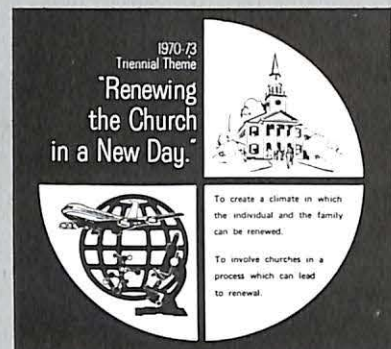
✦ American  
Red Cross

Advertising contributed  
for the public good

National League of Families of American Prisoners  
and Missing in Southeast Asia.

1608 "K" Street, N.W., Washington, D.C. 20006





# Jesus, what have you done to us?

Jesus, what have you done to us?

We wanted a pet kitten and you turned into a tiger.

We liked you the way you were.

Why couldn't you leave us alone?

We wanted you to show up when we want you to make us feel good.

We wanted a pretty church for weddings and baptisms and funerals.

We wanted the cute Easter bunny hopping around the lawn.

We thought religion is good for the kiddies.

Now, all a sudden you've turned against us.

We wanted peace and you brought a sword.

Things were going along all right.

Then you got interested in the poor people and now

they're strutting around like they are going to inherit the earth.

Now, all of a sudden you tell us to love our enemies.

Do you know what will happen to us if we do?

They'll nail our hide to the wall, and what will we do then?

Keep on praying for them?

We liked you when you were a little baby, gentle, meek and mild.

Cooing in your cradle —

All those nice shepherds and angels —

And we felt just awful about King Herod.

Look at all we did for you.

We made a national holiday in your honor.

We built big industries around it.

Christmas cards, toy machine-guns for the kiddies.

All those fancy, gift-wrapped whiskey bottles.

We built pretty churches in your honor.

Stained-glass windows, organs, the works.

And when the people moved away from the riff-raff,

The church followed them straight out into the suburbs.

Look at all we've done for you, Jesus.

Why can't you leave us alone?

We've got enough troubles now, why do you keep poking us in the conscience?

What do you want? Our hearts?

Andrew W. Blackwood Jr.

## Insight into Christian Education

*This article is Part 3 of a paper presented by Mr. Wilson at the Baptist International Conference on Teaching and Training held in Tokyo, Japan, in July, 1970, as part of the the Baptist World Alliance meetings. Parts 1 and 2 appeared in the December and January issues of the Baptist Herald, respectively.*

### Administration for the Church's Educational Ministry

#### Evaluating

Critical evaluation is the main tool at the church's disposal for control of its planning and conducting phases of administrative activity. One writer has organized the administrative process into the following four steps: (1) Input — information; (2) Actions — decisions; (3) Output — results; and (4) Feedback — control.

To provide any significant progress (on a continuous basis) in teaching and training, the church must evaluate. Perhaps the most dangerous, cancerous practice of a Baptist church is its unqualified worship of tradition. It is basically an uncritical acceptance of the past as sacred.

Is there anything more damning, more debilitating, more disastrous than accepting uncritically all things which have transpired within the church in time past as "God's will", Biblical, ethically and morally right?

Perhaps the expertise and insights of purposeful church administration are nowhere more needed than at the point of critical evaluation. Through the Council or equivalent organization, the church seeks to evaluate all it is doing, all it has done, all it should be doing, all it has proposed to do in reference to teaching and training, and let this become the genesis of the exodus from the man-made wilderness of spiritual failures within and without the church. Only in this way can the

church exercise any measure of control in respect to its discipling mission.

The church must seek periodically to review its curriculum and curriculum plan. The church should review from time to time, criteria by which it established its plan, additional materials provided in light of goals, and means of communicating all these matters to those directly responsible for teaching and training.

The evaluation process itself as employed by our church must be criticized from time to time.

Out of the evaluation suggested above, the church can do some of the following things:

1. Enable individuals to understand more accurately the overarching objective of the church's education ministry.

2. Enable individuals to discover critically, ways and means of improving techniques for administering, teaching and training.

3. Assist individuals in assuming more personal responsibility for in-depth training to do their jobs, achieving more competence.

4. Lead the church as a whole to face more realistically the community about it and its responsibility in teaching and training in reference to it.

5. Aid the church in moving off dead center to a point closer to its

goals, thus becoming what it ought to become.

6. Make the church aware of all it is doing as well as ought to be doing to make disciples of all men.

7. Provide leaders with opportunity as well as responsibility for facing one another with plans, differences of opinion, different concepts, and commitment seeking to discover solutions of mutual problems.

8. Wider use of human and material resources can be discovered as the church seeks to accomplish its theological and existential mission.

#### Conclusion

Dr. W. L. Howse has well stated: "For years many leaders have felt that administration was fine for the business world but that it was too secular for churches. The recognition of administration as a church process will remove the stigma of secularism and make administration a useful tool for churches. Good administration is nothing more than following correct processes in getting essential work done well."

The church's basic concern in relation to administration of its tasks of teaching and training is not whether or not to have such activity. We have administration already in action. The essential concern is whether or not the church shall discover and follow correct processes to have good administration — or its alternative, by default.

Good administration is not the demand for authority. Good administration is rather concerned with responsibility; its authority is love, commitment and competence. Good administration is not satisfied with status quo — not a devotee of tradition for tradition's sake. On the contrary, good administration is devoted to making things happen which are related to understandings of Biblical demands placed on a church.

Good administration is creative, adaptive, paints with a wide brush, yet is able to refine dreams of a relevant church, to draw in detail practical and concrete ways of becoming relevant. Good administration is subject to and can accept criticism — and see its constructive side, not being defeated by its prejudicial tendencies.

Good administration is a "people builder" not a "people user." Its emphasis is always on growth in all dimensions. New understandings of personal and collective responsibility emerge from the crucible of face-to-

(Continued on page 31)



# A BIBLE STUDY IN THE BOOK OF amos

## PROPHETIC TROUBLER OF RELIGIOUS CALM Part 2

by Benjamin H. Breitzkreuz

THE TIMES (Second in a series)

Amos' message cannot be properly understood without at least a little knowledge of the times and circumstances in which he lived. Amos' ministry took place in Israel, the Northern Kingdom. Israel, as a political entity separate from Judah, was established in 922 when the North, under the direction of the Lord through Jeroboam I and the prophet Ahijah of Shiloh (cf. I Kings 11:26-40, esp. vss. 31, 33; 12:21-24) split away from Judah ten tribes to one in an anti-Solomonic, anti-polytheistic, anti-slavery, anti-suppression reaction. Quite contrary to popular opinion, the book of Kings clearly indicates that by splitting away from Judah, the North was not revolting against the Lord, but with the Lord and his blessing was revolting against Judah, Jerusalem and David's dynasty. (We may talk of the Golden Age of Solomon; to Solomon's subjects, Solomon was a tyrant, unless Israelites were inclined to enjoy slavery, inflationary taxation, polytheism, and living solely to provide for the royal court. Otherwise why did the ten northern tribes secede as soon as Solomon died? Solomon's age was golden, but only for him and his inner circle.)

After the split, the political, economic and religious virility was far greater in the north than in the south. The political strength of Asa and Jehoshaphat was hardly comparable to

that of Omri and Ahab; the towering Elijah, the pastoral Elisha, the fearless Micaiah ben Imlah, all of Israel, had no peers in Judah. Judah's sanctuary, Jerusalem, captured by David, and built largely through Solomon's slavery, corvée, and polytheistic policies, was only secondarily important compared to the northern shrines of Shechem, Samaria, Shiloh, Bethel, Gilgal, Dan and others—all of hoary antiquity and associated with the Patriarchs and the Judges, including Samuel. The major political, social, religious and economic activity was centered in Israel.

Israel achieved great power under Omri, who moved the capital to Samaria. Significant international relationships were established when Omri's son Ahab married Jezebel, the daughter of the King of Tyre, and Omri's granddaughter Athaliah married Jehoram, the king-elect of Judah. The revolt against Omri's dynasty was ignited by Elijah, Elisha and the "sons of the prophets," and was led by Jehu, who with great zeal and brutality exterminated the house of Omri, slew the king of Judah, slew Jezebel and the Baal-worshippers. The alliances of the Omrides were broken. Hazael came storming down from Syria, but relief came through Adad Nirari III of Assyria (the savior of II Kings 13:5) who plundered Damascus, Tyre and Sidon, then had to return to tend to problems at home, thus allowing Israel the luxury of prospering in the ensuing international vacuum (as in the days of David-Solomon). Jeroboam II (786-746) extended his northern frontier all the way to Hamath, far north of Damascus, to where Solomon's frontier had been. Mean-

while Judah, under Uzziah, was prospering in the south and extending her borders to Ezion-geber.

Externally Israel looked healthy and strong. She was at the zenith of her power. Trade flourished, and the trade routes passed through her territory. Gilead, Damascus and Phoenicia were in her control. As in the days of Solomon, externally Israel was to be admired, and the books of Kings tell us very little more, except that Jeroboam did what was evil in the Lord's eyes (which Kings says about all the Israelite kings, and which in turn may mean little more than that the Israelites worshipped in Bethel, Dan and Samaria, rather than in Jerusalem—a difference which Jesus, in John 4:21, 22, did not consider significant—and that the Israelite kings were all non-Davidic).

But thanks to Amos we know much more. Internally Israel was quite as sick as Micah tells us that Judah was. And have prosperous monarchical structures ever been otherwise anywhere? Amos affirms that Israel was rich and prosperous; she was economically and agriculturally strong. In 6:4 (cf. also 3:15; 5:11) we get a glimpse into the lot of the upper (and middle?) classes: they sprawl on beds of (imported) ivory; they eat lambs and calves (poor people in subsistent societies seldom eat meat, especially lambs and calves; they eat only decrepid old cows or ewes or goats which can no longer have young or produce milk); they sing songs and appreciate the fine arts; they drink wine in bowls; and they deck themselves out with the finest oils and perfumes purchased from exotic "Avon ladies." For the privileged few it was

a time of luxury, self-indulgence, laziness, pride and financial security.

Such was the lot of the privileged few. But there was more. Amos also shows us how this prosperity was a curse to the common and poor people. Their situation was unnecessarily hard, and nothing was done by the state to remedy the situation, for the state was riding on the crest of the prosperity. Nor did the official religious functionaries provide an effective word of rebuke. For religion was in cahoots with the state—let the American church beware of her close and favored relationship with the state lest the closeness deprive her of the possibility of providing a needed check on state policies!! The rich were rich at the expense of the poor, since there was only so much wealth to go around (is it ever otherwise?). The poor were at the mercy of the rich. The common people had been dispossessed of their land by the greedy and land-hungry neighbors. The small landholdings had been swallowed up into large estates (a common practice in our rural areas also). The smallest financial difficulty such as drought led to eviction if not slave labor. Nor was there any recourse for the oppressed in the law courts. For judgment came according to remuneration; the judges accepted bribes from the rich, and those without money were given a minimal chance (cf. 5:7, 10-12; 7:12; 8:4ff; perhaps a legal system in which only the poor, who cannot afford bond, must sit it out in jail until trial, or in which only the rich can afford the most skillful lawyers who seldom lose a case, is not too dissimilar). It was sheer robbery: the rich enlarged their holdings at the expense of the poor; the merchants falsified their weights and balances (cf. 8:4-8); the courts made certain that the corruption which favored them was self-perpetuating.

Furthermore, Amos lets us know that it was a time of excessive piety and devotion. Sacrifices, offerings, gifts and tithes were brought in great numbers by the faithful worshippers of the Lord to the sacred shrines at Bethel and Gilgal. The assemblies were solemn; fatted beasts were sacrificed; the choirs and music seemed most religiously uplifting (cf. 5:4f., 21ff); the sabbaths were meticulously observed (8:5). But the worship was a delusion. God was worshipped only in the sanctuaries, but not in the avenues of life. The people made the mistake of believing that righteousness could be measured by the quantity and quality

of religious activity at the sanctuaries—a common delusion! Religion that tolerates and promotes the grossest social and economic immoralities and inequities makes a mockery of God. A Church that offers no rebuke against social injustices because key supporters in the Church would be implicated, thereby is similarly negligent in its responsibilities.

Finally, it was a time of optimism and security (cf. 6:1). The nation was strong and prosperous, with no international power threatening, for Babylon, Damascus and Egypt were all weak, and Assyria was attending to her trouble at home. Had not the Lord promised that if she were faithful, he would prosper and protect her? Israel was prosperous and secure; that must surely mean that the Lord was rewarding for faithfulness! The cult was lavish; such lavish sacrifices surely guaranteed the Lord's protection of the nation for all time. And, great and secure as Israel was now, she trusted blindly for an even greater day in the future, a "Day of the Lord" par excellence (cf. 5:18). As the

Lord had so often intervened for Israel in the past, he would intervene again in the future, bringing vindication, victory and prosperity to Israel, and destruction to her enemies. Amos warns that the Lord's Day is coming—but it will be a day of absolute destruction and darkness.

Let today's eschatological prognosticators take heed, for though they may have the time-table worked out correctly, they may be found wanting for spending so much time in crystal-ball gazing rather than in justice and healing the agonies of people.

To such a prosperous, pious, devoted, secure, religious, sacrificing, optimistic, worshipping people Amos was called to preach. His was a message that shattered their fondest hopes, that smashed their well-defined theological package, that denied the things in which they had placed their security, that upset their optimistic eschatological apple-cart, and that substituted a life of content for a dead religious form. Single-handedly Amos took on the corrupted orthodoxy of his day. □  
(To be continued)

### ANNOUNCING A GREAT TRAVEL OPPORTUNITY

#### 16-DAY MEDITERRANEAN JET CRUISE

Departing June 26, 1972  
A unique and exclusive first  
Studies on Paul and Revelation  
with

#### DR. G. L. BORCHERT, TOUR LECTURER

For 16 days the ship, your "floating hotel," takes you to GREECE, GREEK ISLES, CYPRUS, HOLY LAND, LEBANON, SYRIA AND TURKEY with Dr. Gerald L. Borchert, tour lecturer, dean North American Baptist Seminary, New Testament scholar and director of the American Institute of Holy Land Studies in Jerusalem. The ship's main rooms will be used for lectures and Bible studies. Overnight the floating hotel will take you to the next destination at a leisurely pace.

Your tour coordinator: Rev. Ben Zimmerman, seminary alumnus, pastor and representative of Wholesale Tours International, Inc.,



Dr. Borchert



Rev. Zimmerman

#### FOR YOUR JOURNEY OF A LIFETIME

Write for brochure and details to:  
The Rev. Ben Zimmerman, tour host  
619 S.E. 1st  
Madison, SD 57042

Or to: Dr. Gerald L. Borchert, NAB Seminary  
1605 South Euclid Avenue  
Sioux Falls, SD 57105

Designed for anyone seeking an excellent Bible centered vacation.  
MINISTERS: Ask for Special Benefit Plan. Extended payments available.

Dr. Benjamin H. Breitzkreuz is Assistant Professor of Old Testament at the North American Baptist Seminary, Sioux Falls, S.D.



# BAPTIST WITNESS IN ELDRIDGE, IOWA

by Ronald Smith

A year ago last August the Church Extension Committee, with youth from various NAB churches in Iowa came into Eldridge to take a census to investigate the potential of a church extension project. Their findings proved positive, and after much prayer and planning a Bible study was started in the home of Mr. and Mrs. Lee Probert. This couple came originally from a North American Baptist church, and had a vision of seeing a Baptist witness established in a community of over 1600 with only one church ministering in this area (Lutheran). The Rev. Ronald Smith was approached to lead in the Bible study, and act as a field missionary to investigate the possibilities of beginning a new work.

As the people prayed, they wanted action now. So the date was set for the first worship service in the basement of the new bank building in town. We met for the first time in

March of 1971, with 47 in attendance. This was a sign of encouragement to us, and so we continued meeting, hoping and praying for the day we could be an established church.

One of the encouraging facets of the work is the tremendous growth of the area, and its even more promising growth potential projected over the next 10-20 years. There are many areas in Iowa in which the population is declining, but not so with the Eldridge area. Eldridge has been noted by the Census Bureau as the fastest growing community under 10,000 in the United States. It is located approximately 10 miles north of Davenport.

The Quad-City area located on the Mississippi River and including such outlying communities as Eldridge, offers a strong economic base. It does not depend upon only one industry, but seems to have achieved that satisfactory blend of agribusiness and industry which assures economic sta-

bility. The town now numbers over 1600, and acts as a residential area for Davenport. It is expected to number over 10,000 in just a few years. A new shopping center is being planned for the Eldridge area.

The Rev. Walter Sukut is arriving on the field as the first full-time pastor in January of 1972 to relieve the interim pastor. Sukut was formerly a missionary to Japan for 14 years, and is presently pastoring in Avon, S.D. After visiting the field in August, he saw the tremendous potential here and felt the burden of the work. We, as a congregation, feel privileged to have such a man coming to be our pastor.

The program this past year included two complete community surveys. One survey was taken just prior to our first worship service in March 21. The entire community was contacted on a person-to-person basis and invited to worship with us. Then, again in July, the youth from the neighboring Conference churches came and witnessed in the community for an entire weekend. From these efforts, plus advertising, we have gathered together a nucleus around which to build a church.

Our next step was to begin a Sunday school which presently has an attendance between 25-30. We then began looking for a future church site, and after much searching, planning and discussions, decided upon the present site of 2.6 acres directly across from the new elementary school. When we knew that we had a full-time pastor coming, our next step was to look for a parsonage. We decided to build on the corner of our church site. The completion date was set for January 15. So by the time you read this, our parsonage will be occupied by the pastor and his family.

Since we started our efforts last March, the area of our extension work has greatly developed. Many residential homes have been built in which people will live — people with spiritual hungers and needs to be met. As a church we look forward to satisfying these hungers and needs with the message of God's peace through Jesus Christ our Lord. □

**CHURCH EXTENSION BUILDER'S APPEAL FOR MARCH: SIERRA BAPTIST CHURCH, ARVADA, COLORADO. Will you contribute and pray for this project and its pastor, the Rev. Mervin Kramer?**

# GOD PREPARES FOR MISSIONARY SERVICE

by Richard Schilke



Miss Patricia Lenz,  
Missionary to Cameroon

The need for a physical therapist at Mbingo New Hope Hospital (formerly called *Settlement*) has been seen for a number of years but was not taken too seriously at first. As a result of an anonymous gift of \$12,000 from a foundation, a physical therapy unit could be added to the hospital several years ago. With this the need for a physical therapist became a priority. Miss Laura E. Reddig, on her furlough in 1967, took several courses in physical therapy. Early in 1968 Miss Reddig and Dr. J. C. Fluth spent several months in Addis Ababa, Ethiopia, at the All Africa Leprosy and Rehabilitation Training Center in further preparation in the area of rehabilitation and surgery to better help those afflicted with leprosy. All along God was preparing another person to fill the need in the area of physical therapy.

## Childhood Experiences

Patricia June Lenz was born on March 8, 1945, at Wenatchee, Wash., to Mr. and Mrs. Robert C. Fancher, Jr. At the age of one her father died. Her mother then moved to North Dakota and after two years married Mr. Harvey J. Lenz. Patricia was legally adopted by her stepfather and received the name of Lenz. Patricia has two sisters and two brothers and in her own words "was always made to feel as much a part of the family as anyone else."

Her elementary education through grade 8 was taken at a country school. Her high school education she received at Fessenden High School, Fessenden, N.D., from where she was graduated in 1963.

Through the influence of a neighbor she attended Vacation Bible School but did not attend Sunday School or church until she was in grade 8. The contact with a Baptist church was made when the minister of that church officiated at her grandfather's funeral service. Patricia cannot recall just when she accepted Christ as her Savior. She knew this was necessary in order to become a Christian, but she wanted to wait until she was 21 years of age and could act as an adult. The Lord made it increasingly clear to her, however, that he wanted her now. Her resistance broke under this conviction and she accepted Christ as her Lord and Savior. Two years later she was baptized in September 1963 by the Reverend Gordon Thomas and became a member of the First Baptist Church in Fessenden, N.D. This was just prior to leaving for college.

## God's Call to Missionary Service

The idea of being a missionary was on Patricia's mind for a long time, even before her commitment to Christ.

Dr. Richard Schilke is the General Missionary Secretary of the North American Baptist General Conference.

But one problem remained foremost in her mind: What should she do? She did not want to be a nurse, a teacher, or a secretary. Then God led her into physical therapy studies in ways that she readily recognized to be God's leading and preparation in her life.

In 1963 she enrolled at the North Dakota State University in Fargo, N.D., and was graduated in 1967 with a B.A. degree, majoring in psychology.

## God's Preparation for Missionary Service

In 1967 she continued her education at the D. T. Watson School of Physiatrics at Leedsdale, Penn., and received her certificate in physical therapy in 1968. From 1968 to 1970 she was on the staff at the Medical Center Rehabilitation Hospital in Grand Forks, N.D., as a physical therapist and clinical instructor. These two years of practical experience she values very much. While at the School of Physiatrics she learned of the future need for a physical therapist at Mbingo New Hope Hospital, and this strengthened her faith that God was preparing her all along.

## Abiding God's Time

Patricia was appointed as missionary to Cameroon in the area of physical therapy at Mbingo New Hope Hospital in the spring of 1970, but was asked to remain at home and wait for a vacancy at about the time when Miss Reddig's furlough would be due. Along with others she was commissioned to missionary service at the General Conference in Winnipeg, Man., in July, 1970. She has used the time since then in further preparing herself spiritually for a service to the whole of man and not his body only. In 1970-71 she attended Grace Bible Institute at Omaha, Neb., and then took the fall semester in 1971 at our seminary in Sioux Falls, S.D.

All along she has remained committed to her Lord. In application for missionary service she wrote: "I am very happy in my present job, and I like the work. But the Lord has shown me another opportunity for service, and I want his way in my life. So by applying for this position now I am saying, 'Here am I, Lord. If you want me in Africa, then send me.' If he doesn't send me there, then I will consider that an extension of my call to serve him here in Grand Forks — until I hear differently."

American Leprosy Missions, Inc., offered to pay for Miss Lenz's trip to Addis Ababa, Ethiopia, in order to take three or four months course at the All Africa Leprosy and Rehabilitation Training Center as further preparation. ALM will also pay for her board and room during that period. Her salaried employment with our Mission will begin upon her departure from Ethiopia and arrival in Cameroon, which is anticipated to be either April or May 1972. Patricia Lenz left for Ethiopia on December 31, 1971. The special course began on January 10, 1972.

This opportunity for the special course at A.L.E.R.T. in Ethiopia is certainly further evidence that God is continuing to prepare her as his servant for a special task to those afflicted with leprosy in order that they may be rehabilitated and helped both physically and spiritually. □

The Central Bank in Eldridge, Iowa, where the congregation has found a temporary meeting place.



Claire Keynes teaches the 4th and 5th grades in Sunday school.



The construction of the parsonage began, Nov. 1971





## OUR CONFERENCE IN ACTION

### WEDDING ANNIVERSARIES

Mr. and Mrs. Robert Mattis observed their 50th wedding anniversary on Oct. 3, 1971. They are members of the First Baptist Church, Avon, S.D.

Mr. and Mrs. Emil Martin observed their 50th wedding anniversary on Nov. 10, 1971. They are members of the First Baptist Church, Lodi, Calif.

**PARKSTON, S.D.** The South Dakota Association Women's Missionary Union annual meeting was held Oct. 2, 1971 at Parkston, S.D. There were 176 ladies present who heard Mrs. Richard Rabenhorst share experiences from the field of Brazil. She climaxed this time with a vocal solo.

A letter of greeting was read and sent to LaVerna Mehlhoff, our vice president, now serving in Japan.

We adopted a project of \$300.00 for the Nursing Home at Madison, S.D. The offering at the luncheon was designated for Brazil and Crystal Springs Camp. PROJECT PRAYER was made available to all societies. Minor changes were approved in a revised constitution. In closing the program a challenging playlet, "All Things Through Christ," was presented by the Madison ladies.

Executive officers for the new year are: President, Mrs. J. Benke; Vice president, Mrs. A. Thielenhaus; Secretary, Mrs. C. Fink; Treasurer, Mrs. W. Buckholz; White Cross Chairman, Miss L. Westerman. (Mrs. Fred M. Penner, reporter.)

**ANAHEIM, CALIF.** The third annual meeting of the Southern California Association opened Friday evening, Oct. 15, at the Sunkist Baptist Church. Pastor William Hoover led the meeting, and Dr. Malcolm Cronk, pastor of the Church of the Open Door of Los Angeles spoke on our theme "Time For Renewal . . . Now." The Rev. Ken Fischer, president of the association, introduced our special guests: Rev. Everett Barker from our Stewardship Department in Forest Park, and Rev. Elmer Strauss, missionary to Cameroon, presently on furlough. Also introduced were the new pastors in the area: Rev. Lanny Johnson, director of adult education at Magnolia Baptist Church; Rev. Bob Radcliffe, director of Christian education at Sunkist Baptist Church; Rev. Jim Green, assistant pastor at Bethel Baptist Church.

The major business of the session was a report by the Commission on Church Planning and Development. This report concerned the possibility

of the purchase of land in East Anaheim which could be used for future church extension. The commission made a recommendation to the association that, with the approval of our churches, the land be purchased and that the possibilities of church extension be further pursued.

The Rev. Barker gave an interesting and informative report of our denominational work and parts that we have in it. This report was followed by the ladies' and men's luncheons, which were well attended. Mrs. Ernest Zimbelman spoke to the ladies, and Dr. James Christian spoke to the men.

On Sunday afternoon the young people were involved in a Youth Evangelism Outreach in which seven people made decisions for Christ. Following the outreach, the young people met at Sunkist church for a youth rally which had 160 in attendance. The Rev. Lloyd Kwast spoke on "Personal Commitment."

On Sunday evening the closing rally was held in Sunkist church. The attendance was more than 800. The message was brought by the Rev. Elmer Strauss who spoke of the work God is doing in Cameroon. The massed choirs of all the churches, under the direction of Mrs. Phyllis Childs, closed the meeting with two numbers. (Rev. Jim Green, reporter.)

**HOUSTON, TEX.** The Southern Association WMU met in retreat near Houston, Tex., Oct. 22-23, 1971. Mrs. Major Kathryn Cox, a pastor with the Salvation Army in Waco, Tex., spoke on the theme, "Be Aglow with the Spirit." Mrs. Cox presented her own personal testimony as well as a vivid picture of the varied ministry she and her husband face in the Salvation Army. We considered the necessity of being filled with the spirit in our lives as women, WMU members; to be friends to each other and to people in need. Mrs. Lyle Grenz, WMU Association president, Mrs. Gordon Thomas and Mrs. LeRoy Schauer, program chairmen, organized and presented the program to the 35 women present. (Mrs. Ernie Pasiciel, reporter.)

**CRYSTAL SPRINGS, N.D.** Approximately 250 women from the Dakotas and Montana met on Sept. 17-18 at Crystal Springs Baptist Youth Camp for a time of spiritual and physical refreshing. Our topic was "The Church in our Times" with sub-topic of "The Origin of the Church" presented by Mrs. Fred Fuchs. "The Function of

the Church" was presented by Mrs. Ron Derman, and "The Church—A Failure?" was presented by Mrs. Clemence Auch. Miss Berneice Westerman also inspired us with her talks about "The Church in the Cameroon."

After expenses, about \$250 was left from registration which was given to the camp. (Bonnie Noah, reporter.)

**EBENEZER, SASK.** Thanksgiving Sunday, Oct. 10, was chosen for the 60th anniversary service of the Ebenezer Baptist Church. For the morning service the Sunday school teachers and pupils prepared a program with the emphasis on thanksgiving. The guest speaker, Miss Ardice Ziolkowski, missionary nurse, challenged the congregation with an account of thanksgiving in Cameroon.

The anniversary service was held in the afternoon with the neighboring churches participating. The pastor, the Rev. N. Taylor was in charge with the opening number being sung by the Singing Men. The secretary, Mr. Arlan Fandrey read a historical account of the church's beginning in 1911. A former quartet sang a song in the German language, and one verse in English.

The Rev. Morley Schultz, pastor of the Central Baptist Church in Yorkton, extended greetings from their church. Mr. Reuben Ziolkowski, a representative of the Springside Baptist Church, spoke words of greeting on behalf of their congregation, after which he and the Eichorst sisters presented a musical number. Douglas Fairhead performed an accordion solo. Mrs. E. Masurat of Springside sang a solo. Miss Ziolkowski spoke at this service also.

Former members present for the occasion represented the communities of Vancouver, Kelowna, Calgary, Edmonton, Winnipeg, Regina and Yorkton. (Mrs. Paul Dreger, reporter.)

**PARKSTON, S.D.** The South Dakota Association assembled at the beautiful new Memorial Baptist Church Sept. 30-Oct. 2, 1971. The theme was, "Not A Time For Timidity." The subjects covered were: "Boldness In Stewardship" by the Rev. Everett Barker, "Boldness In Prayer" by the Rev. Clarence Walth, and "Boldness In Missions" by the Rev. and Mrs. Richard Rabenhorst. At various intervals question and answer periods on "Don't Be Timid: Ask!" were conducted. The Ladies' and Men's Luncheons were held Saturday with the Rev. and Mrs. Rabenhorst speaking at the respective meetings. Saturday evening was in charge of the

youth with God's Volunteers Team 2 presenting the program.

A new constitution was adopted. Support will be given to the Apple Valley project in Minnesota and Crystal Springs Camp. The officers for the coming year are: Moderator, Rev. Leon Bill; Vice Moderator, Rev. Arlyn Thielenhaus; Secretary, Rev. M. D. Wolff; Statistical Secretary, Mr. Bert Terveen; Treasurer, Mr. Elmer Olthoff. (Rev. M. D. Wolff, reporter.)

**POUND, WIS.** An ordination council was called to order by the Wisconsin Association to recognize the ordination of Anthony Guenther. The Rev. George Breitzkreuz was elected chairman and the Rev. Kenneth Schmuland, clerk.

Rev. Guenther presented his background history, conversion, call to the ministry and doctrinal beliefs. The council was satisfied with the statement and answers to their questions. They recommended this his ordination be recognized and that the church plan a recognition service. The Rev. Guenther was already ordained in the Mennonite church before he became a Baptist minister. (Rev. Kenneth Schmuland, reporter.)

**LINTON, N.D.** On Aug. 22, we bid farewell to Dr. M. Vanderbeck, who served as interim pastor for two years. The evening service included the baptism of Mr. and Mrs. Eldon Nelson. After the service, members and friends met in the church dining room for a farewell reception. The Vanderbecks were given a gift of money.

On Aug. 29, our new area secretary, the Rev. Clarence Walth, served both in the morning and evening services. On Sept. 5, we enjoyed a Children's Day program, with an afternoon of supervised recreation and fellowship at the local park.

On Sept. 12, we welcomed our new pastor and family, the Rev. and Mrs. Reuben Grueneich and their children, Dan, Sharilyn and Rodney. During the evening service the different branches of the church brought special greetings and words of welcome.

On Oct. 10, we observed our Harvest Mission Festival. The area director of Child Evangelism, Leonard Steinert and family, were our guests. The mission offering amounted to more than \$2,400. (Mrs. Gottlieb Kremer, reporter.)

**CARBON, ALTA.** On Sunday evening, Aug. 1, the Rev. and Mrs. Bert

E. Milner and their sons were honored at a farewell program. Rev. Milner terminated his service and accepted a call to become the pastor of the Meadowlark Baptist Church, Edmonton, Alta. They were all presented with a gift of money together with an album containing a picture of each of the families of the church.

The Carbon Baptist Church is grateful to the N.A.B. College for the pulpit supply during the time they were without a pastor.

On Sunday evening, Oct. 24, the church held a reception to honor and welcome their new pastor, the Rev. Earle Wanamaker and his family, who moved into the remodeled and redecorated parsonage. A representative of each of the organizations brought words of welcome interspersed with musical numbers. (David Gieck, reporter.)

**CHICAGO, ILL.** On Oct. 28, 1971, ten pastors and delegates met at the Foster Avenue Baptist Church for the purpose of examining Brian Hayes (pictured center) for the ministry. The Rev. Elton Kirstein of the Forest Park Church was elected moderator of the council, and the Rev. Arthur Garling, clerk. After examination, the council unanimously recommended that the candidate be ordained.

The ordination service was held Sunday, Nov. 28. Dr. Charles W. Koller, President Emeritus, Northern Baptist Theological Seminary, brought the ordination message. The Rev. Robert Hess of Glenbard gave the ordination prayer, the Rev. Kirstein gave the charge to the church, and the Rev. Eldon G. Schroeder, pastor of the host church, gave the charge to the candidate. (Beatrice Scroggin, reporter.)



(Pictured left to right: Dr. Charles W. Koller; Rev. Brian Hayes; Rev. Eldon G. Schroeder)

**LEDUC, ALTA.** A baptismal service was held on Nov. 21, 1971, at the Temple Baptist Church. Our pastor,

the Rev. Lloyd Kresier, baptised six converts (pictured) upon confession



of their faith. They, as well as five others by letter of transfer, received the right hand of fellowship and were welcomed into the church. (Mrs. Harry Schamuhn, reporter.)

**ST. CLAIR SHORES, MICH.** The Bethel Baptist Church won second place in their division in the Michigan Sunday School Association Contest, "Families for Christ." We averaged 69 over the past year, or 256 as the



month's average. The picture shows our Sunday school superintendent, Jack Mammel, and Pastor Fenner looking over the trophy.

**PARMA, OHIO.** On Oct. 31, the Missionary Baptist church in a joint service with Parma Heights baptized five adults and three children. Pastor Aaron Buhler, Parma Heights, led the service, and Pastor Henry Schumacher, Missionary Baptist, brought the message. At our communion service the





## OUR CONFERENCE IN ACTION

following Sunday six new Christians (pictured) were welcomed into our church.

Our Women's missionary Society had a special Christmas smorgasbord Dec. 11. Our husbands joined us for fun and fellowship. Our young people presented a play written by our own Gerhard Molzan for our Sunday school program Dec. 19. The choir met at the manse for their annual Christmas party Dec. 18.

As a church we eagerly look forward to the coming Billy Graham Crusade to be held in the Cleveland Stadium next summer. (Anne Schumacher, reporter.)

**ST. JOSEPH, MICH.** On Nov. 7 members of the Oakridge Baptist Church gathered for a ribbon cutting ceremony. The Rev. Paul Zoschke, our former interim pastor, read a Scrip-



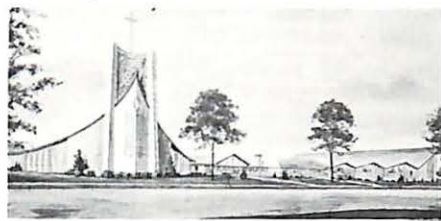
ture verse and spoke a few words. Albert Bansen, building chairman, thanked all for their hard and faithful work. Our pastor, Richard Kalmbach, cut the ribbon and we entered the new sanctuary (pictured) for the first time to worship.

The following Sunday we held a church dedication service and all neighboring churches were present, and words of encouragement were offered by their pastors. Special guests were choir members of Ridgemont Baptist Church, Detroit, and their pastor, Dr. Herbert Hiller. Dr. Reinhold Kerstan, communications director, was guest speaker.

The church seats 300 and is highlighted by wooden arches inside. A big cross decorates the front and three Christian symbols (Holy Spirit, fellowship, mission task) are on the back wall, which were designed and made by our pastor. (Ingrid Hartwig, reporter.)

**WARREN, MICH.** The Redeemer Baptist Church dedicated their new sanctuary and educational facilities on

Nov. 28, 1971. (Pictured.) The main speaker at the afternoon service



was Dr. G. K. Zimmerman, executive secretary of our N.A.B. Conference. The new sanctuary will accommodate 1250 persons and will cost approximately \$1,250,000. Dr. Zimmerman brought the Sunday morning message. More than 1,000 people gathered in the afternoon to hear greetings from Mayor Ted Bates of Warren, pastors or delegates of our 13 N.A.B. churches, two neighboring churches as well as the architect, general contractor and the chairman of our Planning Building and our Finance Committees. Following the greetings, Dr. Zimmerman brought the dedication message entitled "Vision, Value and Valor." At the evening evangelistic service, the Rev. Donald N. Miller, vice president for development of the N.A.B. Seminary, brought the message.



In 1934 the Christian Fellowship mission was started in Center Line, Mich. with 19 members. Some of these are still members of the church. In 1942 the Burns Avenue Baptist Church of Detroit (presently the Grosse Pointe Baptist Church) sold the property of the mission and built a chapel for the mission in Center Line seating 100. In 1954, the Rev. Adolph Braun became pastor of the church, and a sanctuary was built in the first year of his ministry. In 1959, a new sanctuary and educational facilities were built in the city of Warren, and the present name was adopted. On Feb. 8, 1970, the groundbreaking service for still a larger sanctuary was held. Then on Aug. 18, 1971, the first service, a prayer meeting, was conducted in the new sanctuary.

What has caused the growth of our church? First, the dedication to Christ and the untiring devotion of our pas-

tor to the local church; secondly, the visitation program; finally, the faithfulness of the members to the Lord and the program. Prayer and fasting days have been a blessing at our church before any major event. A pre-service prayer session at 9:00 a.m. on Sunday morning will continue until we have need to start a second Sunday morning worship service. Monday night visitation and Wednesday night Bible study and prayer meeting are given. The Sunday evening program is broadcast over a local Christian radio station.

To administer this program requires a staff of five members. Pastor Braun is the spiritual leader and overseer of all programs; Mr. Norris Helms is the assistant to the pastor and in charge of the visitation ministry; the Rev. Dale A. Sherry is the minister of music and youth; Miss Sharon Samson is the secretary of Christian education, and Miss Renee Silverthorn is our church secretary. (Norris Helms, reporter.)

**EVERETT, WASH.** The dedication service of the new Valley View Baptist Church took place on Sunday, Oct. 17. Practically all of the sister



churches of the Pacific Northwest Association participated in the dedicating of this new church extension building. The church (pictured) was erected for approximately \$36,000. Many hours of donated labor were contributed by pastor, builders, members, friends and sister churches which helped to reduce the cost. Ground-breaking services for this new building were held on Dec. 13, 1970. In May of 1971 we were able to hold our first services.

Pastor Robert Penner of the Bethel Baptist Church of Missoula, Mont., was guest speaker to a capacity crowd. As an interesting sidelight the planned capacity load for the church was 242. There were 242 present and an offering of \$242 was received.

Special music was furnished by the Cypress Baptist Church choir, directed by Sam Bredin and the Evergreen Baptist Junior Choir directed by Mrs. LeRoy Kiemele as well as a solo by Mrs. Harvey Mehlhaff.

Other participating pastors were Bernie Thole, Ervin Gerlitz, Harvey Mehlhaff, Edgar Wesner, Chester Strobel, Jerry Fogltance, LeRoy Kiemele, and Bill Neuman. The Rev. Hans Wilcke, area secretary, led in a dedication prayer and Stan Johnson, our association church extension director, led in the dedication offering. The pastor, Herbert Vetter, led the service. (Pastor Herbert H. Vetter, reporter.)

**EMERY, S.D.** On Nov. 21, 1971, the Rev. M. D. Wolff had the joy of baptizing sixteen young people (pictured).



At the Lord's Supper observance the hand of fellowship was extended to them and to three others who joined by transfer of letter. (Mrs. Walter Heitzman, reporter.)

**AVON, S.D.** A deeper life evangelistic crusade was held at the First Baptist Church Nov. 7-12, 1971. The Rev. Adolph Braun of Warren, Mich. served as guest evangelist. (Estie Betz, reporter.)

**XENIA, OHIO.** The Community Baptist Church celebrated the completion of a new education building Nov. 13-14, 1971. The Rev. McIntosh, Prof. of Bible at Cedarville College, spoke at the Saturday evening fellowship dinner. Music was provided by "The Proclaimers," a girls' trio from Cedarville College, and by soloist Will Dachtler, pastor of our church. The Rev. Daniel Fuchs spoke at the dedication service on Sunday morning. Sunday evening the Rev. Rubin Kern brought the message.

Community Baptist Church had its beginning when eight people met together for prayer and felt the need of a church in the Apple Valley area of Beavercreek. This small group met with officials of the N.A.B. Conference and plans were made to establish a church. A call was issued to the Rev. John Ziegler and the church met for its first worship service at Fairbrook School in Beavercreek on Sept. 4, 1960.

On Jan. 25, 1961, the church was organized and accepted into the

N.A.B. Conference. The present building was occupied for the first time Dec. 24, 1962. Three pastors have served the church thus far: Rev. John Ziegler, Rev. Fred Sonnenberg and Rev. Will Dachtler, the present pastor.

The week before the dedication of our new education building, a number of our people attended a week-long lay institute for evangelism conducted by Campus Crusade for Christ International. This intensive training and practical experience will be put to use in training still others of our church to witness effectively. (Mrs. William Thompson, reporter.)

**EDMONTON, ALTA.** The ordination council met on Dec. 4, 1971, at the Central Baptist Church for the purpose of examining Brother Clyde Zimbelman for ordination. Prof. W. R. Muller was elected chairman and the Rev. Bert E. Milner, secretary. Mr. Zimbelman related his conversion experience, call to the ministry and doctrinal convictions. The council was satisfied with his statements and recommended that the Central Baptist Church proceed with the ordination service.

On Sunday, Dec. 5, Dr. E. P. Wahl brought the ordination sermon, "The Preacher and His Message." Brother E. Walter of McClusky, N.D., led in the ordination prayer, the Rev. B. Milner gave the charge to the church and Prof. Muller to the candidate. The Rev. R. Hohensee welcomed Brother Zimbelman into the fellowship of the pastors and the N.A.B. Conference. The Rev. Zimbelman closed with the benediction. (Bert E. Milner, reporter.)

**HEBRON, N.D.** The Missionary Guild observed their silver anniversary on Sept. 24-26, 1971. A banquet was held with former pastors, the Rev. and Mrs. J. G. Benke, Madison, S.D. and the Rev. and Mrs. Peter Wiens, Carrington, N.D., as guests. Mrs. Benke, who organized the Guild in 1946 and served as the first president, was the speaker. A program was presented on Sunday afternoon with Mrs. Albert Reddig, Cathay, N.D., as guest speaker. Of the 13 charter members, Mrs. Theophil Frey and Mrs. Alex Hausauer are still active.

On Oct. 3-6, 1971, we participated in a missionary conference with area churches. Missionary speakers were Miss Berneice Westerman, the Rev. George Lang and the Rev. Richard Rabenhorst.

God's Volunteers Team 2 with their director, the Rev. Ray Harsch, conducted a crusade on Oct. 10-17. (Mrs. R. Stanley Schneider, reporter.)

**CRAWFORD,** The Canaan Baptist Church observed their 80th anniversary on Nov. 7, 1971. Dr. G. K. Zimmerman was the guest speaker. About 300 people registered and attended sometime during the day. Many former members and friends from far and near came to commemorate the occasion. We had opportunity to reminisce about the good things regarding the church. (Mrs. Leo Spross, reporter.)

**CALGARY, ALTA.** The Brentview Baptist Church dedicated their new sanctuary on Nov. 21, 1971. The Rev. Rubin Herrmann, the first pastor when the church was organized in 1962, gave the dedication sermon. Mr. Ernie Radke, church moderator, extended the welcome and introduced the guests. Greetings were brought by the city alderman, Rev. Bob Simpson; association moderator, Rev. Irvin Schmuland; N.A.B.C. president, Dr. J. Sonnenberg; Baptist ministerial, Rev. Jack Farr. The dedicatory prayer and benediction were given by the present pastor, the Rev. Ron Mayforth.

From the original 59 charter members, the church grew to 202 and has an average Sunday morning attendance of 220. Mission contributions have increased considerably. The new sanctuary seats 500 people and has ample facilities for Sunday school and the various organizations and functions necessary for the ministry of the church. (Lynn Riemer, reporter.)

**EUREKA, S.D.** The 10th anniversary of the annual Men's Singfest of the Central Dakota-Montana Association was held on Nov. 14 at Eureka, S.D. It was hosted here when it was first organized. The program was under the guidance of the Association's Brotherhood officers, with Mr. Ray Wagner, president. Fourteen churches participated. Attendance was 900 in the afternoon to about 1400 in the evening. Mr. Ed Schauer, a seminary student, spoke briefly during the afternoon service. The local Men's Brotherhood hosted the event and the ladies of the First Baptist Church served the evening meal to 600 people. A highlight of the evening was a mass choir of 80 men under the direction of the Rev. Etan Pelzer.

The offerings totaled \$893.33 and were divided between our youth camp



in Crystal Springs, N.D. and our N.A.B. Seminary scholarship program.

The First Baptist Church had several special events this fall. In September we had Miss Berneice Westerman for the Sunday services. She is one of the missionaries partially supported by our church. In October we had evangelistic meetings with the Rev. E. Pelzer from Ashley, N.D. On Sunday, Oct. 31, our annual Harvest Mission Festival was held with the Rev. E. Fenske from Bismarck, N.D. On Oct. 25, the W.M.U. had a Mother-Daughter banquet. The guest speaker was Mrs. Howard Hart, a pastor's wife from our community. The Rev. Fred Fuchs is the pastor of the church. (Mrs. Herbert Heupel, reporter.)

## In Memoriam

MRS. MARGARET BENDER nee Harnisch, 62, of Emery, S.D., died on Oct. 10, 1971. She was born on June 6, 1909, near Clayton, S.D. She received Christ as her Savior, was baptized and became a member of the Plum Creek Baptist Church, near Emery. In 1936 she was married to Ferdinand Bender. Surviving her are her widower; one son, Larry; one daughter, Mrs. Lou Etta Decker; five grandchildren, three sisters and two brothers. The Rev. M. Wolff and Mr. I. Kujath officiated at the funeral service.

MRS. CHRISTINE CARLSON nee Sigurdson, 77, of Underwood, N.D., died on Dec. 1, 1971. She was born June 8, 1894, in Ivanhoe, Minn. She married Carl W. Carlson on Nov. 2, 1915. She received Christ as her Savior and was a member in the Baptist Church in Coleharbor and later became a member in the First Baptist Church of Underwood. She was an active member in the Women's Missionary Society. Survivors include two sons: Donald and Carl W. Jr.; two daughters: Mrs. Betty Nelson, and Mrs. Beverly Lindblom; one sister, 11 grandchildren and five great-grandchildren. Pastor Oliver Bender was the officiating minister at the funeral service.

RICHARD A. GRENZ, 56, of Shattuck, Okla., died on Nov. 18, 1971. He was born on Sept. 15, 1915, in Napoleon, N.D. In 1929 he received Christ as his Savior, was baptized and became a member of the Napoleon Baptist Church. Convinced that he was called into the ministry he enrolled in the N.A.B. Seminary, Rochester N.Y., in 1935. In 1941 he was united in marriage to Clara Ruff. He served churches in Neustadt, Ont.; Cathay, N.D.; Alpena, Mich.; Trinity, Sioux Falls, S.D.; Underwood, N.D.; Billings, Mont.; Greeley, Colo.; Shattuck, Okla. Surviving him are his widow, Clara; two sons: Lyle and Stanley; one daughter, Janice; two brothers, two sisters and one grandson. Funeral services were held in Shattuck, Okla., with Dr. J. C. Gunst officiating, and in Napoleon, N.D., with the Rev. Henry Pfeifer officiating and Dr. G. K. Zimmerman bringing the message.

OSWALD GUENTHER, 76, of Alpena, Mich., died on Oct. 12, 1971. He was born in 1895 in Madison, S.D. He moved to Alpena in 1960 after his retirement from the Ford Motor Co. At the age of nine he accepted Christ as Savior, was baptized, and at that time became a member of Forest Baptist Church in Winburne. He attended the N.A.B. Seminary in Rochester, N.Y., for two years. Surviving him are three sisters and one brother. The Rev. Walter Hoffman was the officiating minister at the funeral service.

MRS. MARY HEPPER nee Koth, of Underwood, N.D., died on Nov. 11, 1971. She was born in Parkston, S.D., Sept. 11, 1892. She married Jacob Hepper in 1911. She received Christ as her Savior early in her life and became a member in the Washburn Baptist Church and later in the First Baptist Church of Underwood.

In Underwood, she was a charter member of the Women's Missionary Society. Surviving her are one son, Russell; one daughter, Mrs. Neoma Peterson; two grandchildren, one brother and two sisters. Pastor Oliver Bender was the officiating minister at the funeral service.

MRS. LYDIA HIEBNER nee Yahn, 70, of Philadelphia, Pa., died on Oct. 16, 1971. She was born Aug. 20, 1901, and came to America with her parents in 1910. Mrs. Hiebner accepted Christ as her Savior in 1912 and united with the Pilgrim Baptist Church. In 1912 she was married to Oscar Hiebner. She taught in the Sunday school for many years and sang in the choir for 30 years. Mrs. Hiebner is survived by her widower, Oscar, and one sister. The Rev. Milton W. Zeeb was the officiating minister at the funeral service.

FRED HOFFMAN, 78, of Yorkton, Sask., died on Nov. 2, 1971. He was born May 1, 1893, at Ebenezer, Sask. In 1921 he married Emma Rutting. He accepted Christ as Savior and was baptized into the membership of the Ebenezer Baptist Church. Upon retirement he transferred his membership to Central Baptist Church, Yorkton. He is survived by his widow; two sons: Ernie and Clarence; three daughters: Mrs. Edna McKay, Mrs. Verna Bjorgan and Mrs. Alice Caruthers; three brothers, three sisters and five grandchildren. The Rev. Morley Schultz was the officiating minister at the funeral service.

JACOB E. LEICHT, 70, of Lodi, Calif., died on Nov. 7, 1971. He was born on May 3, 1901, in Long Lake, N.D. In 1924 he was married to Emma Heinle. He received Jesus Christ as Savior in 1915 and became a member of the Jewel Baptist Church, Jewel, N.D., before moving to Lodi where he served as an usher for 20 years. Surviving him are his widow; one son, Howard; two brothers, one sister and three grandchildren. The Rev. Willis Potratz was the officiating minister at the funeral service.

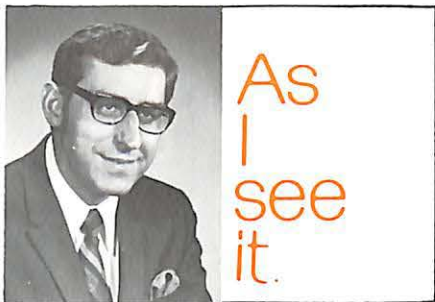
ALBERT MIELITZ, 69, of Ortonville, Minn., died on Oct. 12, 1971. He was born in Alban Township, Grant County, S.D. He was a member of the First Baptist Church in Ortonville. Surviving him are three sisters: Mrs. Esther Giese, Irma and Myrtle Mielitz; one brother, John.

FRED PFEIFER, 90, of Lodi, Calif., died on Nov. 4, 1971. He was born on Aug. 27, 1881, in Russia. In 1899 he emigrated to Linton, N.D. He was married to Elizabeth Sauter in 1903. In 1906 he accepted Christ as his Savior. Surviving him are six sons: Jake, Edwin, Leo, Larry, Fred Jr., Albert; one daughter, Mrs. Ida Berg; 19 grandchildren and 25 great-grandchildren. The Rev. Willis Potratz was the officiating minister at the funeral service.

MRS. LYDIA HEPPER SCHAFFER nee Wudel, 83, of Underwood, N.D., died on Nov. 15, 1971. She was born April 9, 1888, near Parkston, S.D. She married John Hepper in 1908. Mr. Hepper died in 1951. In 1955 she married Andrew Schaffer who died in 1967. She received Christ as her Savior and became a member in the Washburn Baptist Church and later in the First Baptist Church of Underwood. In Underwood she was a charter member of the Women's Missionary Society. Surviving her are two sons: Dr. E. J. Hepper and Dr. Norman Hepper; 12 grandchildren, 13 great-grandchildren; two brothers and one sister. Pastor Oliver Bender was the officiating minister at the funeral service.

MRS. EMILY SEEMAN, 80, of Medicine Hat, Alta., died on Nov. 22, 1971. She was born in Russia in 1891. In 1913 she emigrated to Canada. She was united in marriage to Friedrich Wuerfel in 1907. After his death she married Adolf Seeman in 1917. In 1913 she accepted Christ as her Savior, was baptized in 1934 and became a member of Burstal Baptist Church. Surviving her are two sons: Walter and Ernest; one daughter, Mrs. Bertha Janzen; 13 grandchildren and 17 great-grandchildren. The Rev. C. T. Remple was the officiating minister at the funeral service.

MRS. CHARLES WILLEKE nee Spieker, 94, of Aplington, Iowa, died on Nov. 26, 1971. She was born in Grundy County, Iowa, on March 20, 1877. In 1903 she expressed her personal faith in Christ, was baptized and became a member of the Aplington Baptist Church. She was a charter member of the Benevolent Society and served as its president. She was also a Sunday school teacher for many years and served in other offices. Surviving her are two sons: Leonard and Irvin; one daughter, Mildred; six grandchildren, one great-granddaughter and one sister. The Rev. Donald Patet was the officiating minister at the funeral service.



by Paul Siewert

A new trend seems to be flourishing in the evangelical camp these days. On the one hand, a simple scanning of the local newspaper church announcements of charismatic church services, causes one to realize the gathering momentum of glossolalia. At the same time there is an obvious growing scepticism developing toward the tongue-speaking supporters. Why the alienation?

It would appear to me that the main problem is not the message nor the practice. The problem is the overtones. Anyone doing some alert listening and reading, will soon discover that, though the charismatic leaders vocally declare that speaking in tongues is not a criterion for superior spirituality, the overtones often communicate quite the opposite. Also, though this charismatic practice is not declared to be a requisite for genuine revival, the overtones again seem to betray the verbalisms.

At the same time many, who are living a vital Christian life and do not practice this gift, by saying they have real respect and sympathy for the movement are also emitting unclear overtones.

It appears obvious that as long as there is a discrepancy between verbal and sub-verbal communications, this polarization will continue. □

*The Rev. Paul Siewert is the pastor of the Ebenezer Baptist Church, Vancouver, B.C. In this column Mr. Siewert analyzes current religious news of his choice.*

### VISIT THE HOLY LAND IN THE SPRING TIME

15 Days, only \$855 from New York Lv. April 11 and May 16 — All Expense Rome, Lebanon, Egypt, Israel, Greece CARIBBEAN CRUISE — 7 Days — \$350 Lv. May 27 from Miami — New luxury liner "Song of Norway" Write for Brochure — Berger Christian Tours, P.O. Box 2942, Van Nuys, Calif. 91401 — Tel: (213) 786-3623. Tours since 1955

MAKE RESERVATIONS NOW

■ The following N.A.B. pastors have recently been *ordained*: Frank Berg, Grace Baptist Church, Calgary, Alta.; Brian Hayes, Foster Avenue Baptist Church, Chicago, Ill.; Kendall P. Mercer, First Baptist Church, McLaughlin, S.D. The ordination of the Rev. Anthony Guenther, since 1966 pastor of the Pioneer Baptist Church, Pound, Wisc., has been recognized by an N.A.B. ordination council.

■ *Chaplain Kendrick A. Gould*, who recently had resigned from military service, has accepted the call of the First Baptist Church of Coeur d'Alene, Idaho a church belonging to the American Baptist Convention.

■ *Dr. Frank H. Woyke*, has retired from his position as Associate Secre-

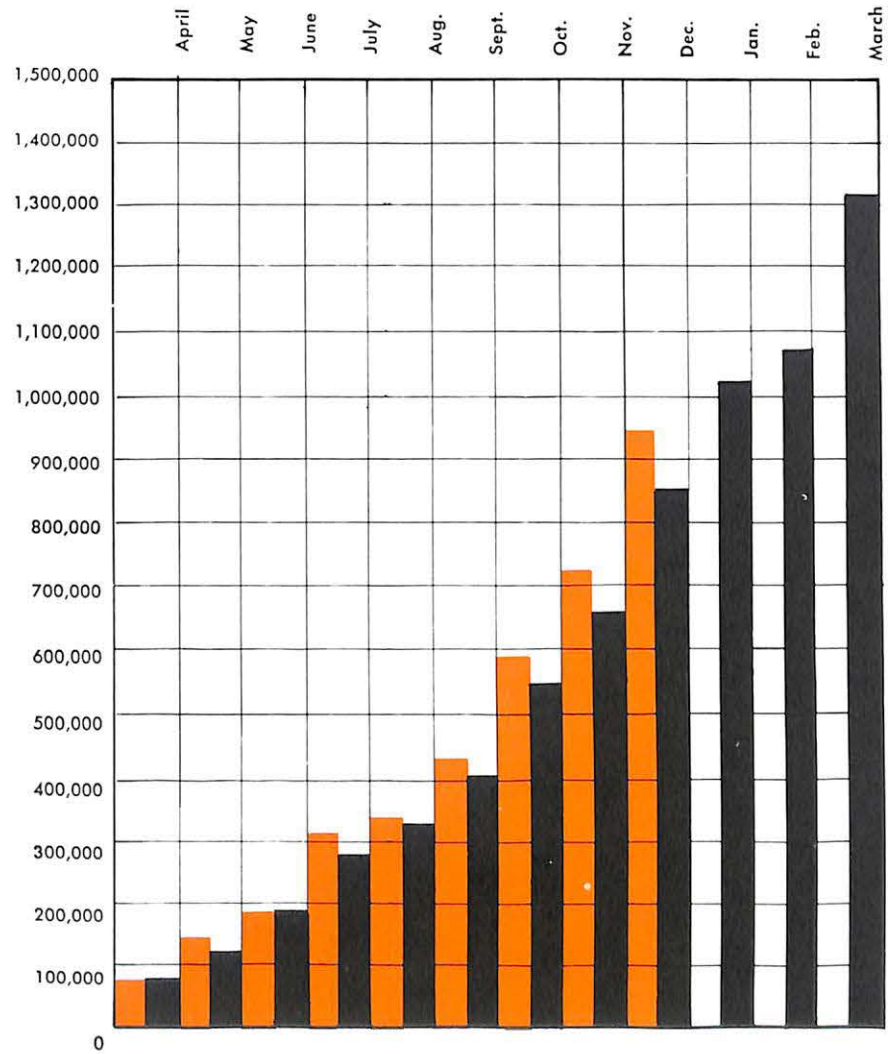
tary of the Baptist World Alliance. He formerly served as Executive Secretary of the North American Baptist General Conference. His new address is 565-C Heritage Village, Southbury, Conn. 06488

■ *The Second Baptist Church at Union City, N.J.* which is conducting all of its services in the Spanish language, has changed its name to Second Spanish Baptist Church. The Rev. Marcelino de la Cruz is the pastor of this church which was founded in 1888.

■ *The Rev. Cornie I. Wiebe* has accepted the call of the Church Extension Committee to serve as pastor of the new Fort Richmond Church Extension project in the Winnipeg area,

### OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for nine months  
April-December 1971-72 — \$947,676.88  
April-December 1970-71 — \$852,890.92



Color line for 1971-72; Black line for 1970-71

## What's Happening

Manitoba, effective Feb. 1972. He previously served the Trochu Baptist Church, Trochu, Alta.

■ *The Rev. Edgar W. Klatt*, director of God's Volunteers since 1964, has handed in his resignation to be effective with the close of the God's Volunteers 1971-72 season. He is seeking the Lord's leading for continued Christian service.

■ *The Rev. Frank Walker*, pastor of the Fellowship Baptist Chapel, Sterling Heights, Mich., since 1965, has resigned. His future plans are indefinite.

■ *Dr. G. K. Zimmerman* was recently re-elected as the chairman of the North American Baptist Fellowship, an organization of the Baptist World Alliance.

■ *The Rev. and Mrs. S. Donald Gansstrom*, Salem, Ore., accompanied by Mr. and Mrs. Walter Gooden, Anaheim, Calif., have visited the mission fields in West Cameroon in January. Mr. Gansstrom, who is the pastor of Riviera Baptist Church in Salem, served as missionary in Cameroon from 1945 to 1955.

### HOLD ME, LORD, FIRMLY

I'm yearning, Lord, vaguely,  
for something  
that won't loose its hold of me.  
I'm seeing, Lord, dimly,  
through a narrow opening  
with a flickering light.  
I'm knowing, Lord, surely —  
but only that the yearning  
is born of the knowledge  
that there's so much  
to know of Thee.  
Hold me, Lord, firmly,  
until I rest in Jesus,  
until the fever of this world  
lets me go.

— Dorothy Purdy





## THE CHAPLAIN'S CHALLENGE

The purpose of the February 1972 issue of the BAPTIST HERALD is to introduce, explain and recognize the work of the chaplain, who is often called the soldier of God. At a time when President Nixon is continually withdrawing American troops from Vietnam it does not seem to be too appropriate at this time to emphasize aspects of the military life. However, the declining popularity of our armed forces at the present should not hinder us to gain a better insight into the life of the men whose acts of valor and faithful service as spiritual leaders are performed in relative anonymity and are often overshadowed by the war drama of violence and conflict.

The Apostle Paul did not mention chaplains when he wrote to the Christians in Ephesus: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers . . ." (Eph. 4:11). Dare we add the role of the chaplain to that list of God-ordained offices?

Whatever our position to war may be, we have to agree that Christ sent his disciples "into the uttermost part of the earth," which certainly includes civilians as well as military personnel. But how, some may ask, can a Christian perform a ministry for the Prince of Peace with an environment trained for war? It is true that the chaplain invariably becomes involved in the life, activities and projects of the people where they are stationed. In Vietnam about 16 chaplains have died while performing their duty. Yet whether the chaplain is serving with combat troops in the field or cares for the wounded and dying in hospitals, serves with logistical and support units or

works in advisory capacities, his duties are basically those of any pastor.

Not all of our N.A.B. chaplains are laboring under danger, as the cover photo of this issue may suggest. Jumping out of helicopters, descending in submarines, ministering amid raging battlefields, are generally the exceptions to the regular functions of the chaplain. As a matter of fact, the chaplain's role is not confined to the military. Though this is his primary mission, he invariably becomes involved in the welfare of the people in his area of operation. Especially in foreign fields, such as Vietnam, it is not uncommon to see the chaplain actively engaged in such works as care of orphans, sponsoring schools and dispensaries, helping a farmer get started in a productive life and in other people-oriented endeavors. Often the chaplain is the catalyst that sparks others to care for others.

But the main role of the chaplain is the nurturing of Christians in his particular unit and evangelism among the non-believers. Our chaplains report that the armed forces environment ranges from mild apathy to open hostility toward evangelism. This holds true even for some chaplains with liberal theological positions opposed to evangelism. For although it has become rather fashionable to be "turned on" to Jesus even among the military, it is still not too common to take the path of repentance and simple faith in Christ as Savior.

To this day the chaplain has been a part of the armed forces rank structure. He holds the rank of officer which often leads to a break-down of rapport with the ordinary soldier. Most chaplains handle the conferred authority, status and privilege of rank with humility and graciousness. This, however, may leave the image of being a respect-demanding officer rather than a minister of Jesus Christ. A favorable change is in the making which will help to bridge his communications barriers. The President and his advisors are looking into the possibility of making the chaplaincy a civilian branch of the armed forces with chaplains having no rank. Personally, I would welcome this change wholeheartedly.

The task of the chaplain is great and varied. The tensions are many, the pressures and dangers are often great. May our prayers, especially for our N.A.B. chaplains, help them to be never too busy or tired or annoyed to be available and willing to offer spiritual help in time of need.

RJK

## OPEN DIALOGUE

letters to the editor

Dear editor: Is there actually and really an "Amen" to "Jesus Christ: Superstar"? Sure, many people are being saved, or are saved during a Jesus people meeting. What does that have to do with the mentioned record?

Why not together with "Superstar" also the "Hare Krishna" Hindu prayer chant?

Is in "Superstar" ever any statement that Jesus Christ is the Son of God? How does "Superstar" fit with 2 Cor. 5:19? Or with Matt. 16:16? To have come to know Jesus Christ as Lord and savior and compare "Superstar" with God's holy word makes you completely sick.

Christ asked Peter among other questions: ". . . who do you say I am?" And we can either get advice from the nauseating scramble and shamble of "Superstar", or we bow prayerfully before God and have his advice from his Spirit-inspired word.

Play "Superstar" to a bum on skid-road, and read to him God's plan of salvation, and you'll have the answer about the value of "Superstar." The opera is good for people who do not have the back-bone to face up to God's Word. Wilfried H. Bruns, Pastor, Corona, S.D. □

Dear editor: Hurrah for Jan! (Woman's World page 14, Oct. 1971. Jan Overholser) Reminding the girls to tithe a tenth of their time was great. I'd like to tell them how great a pleasure it really is to give a tenth of their time to the Lord and his work.

"Seventeen hours and forty five minutes a week for the Lord out of my busy schedule? Impossible!" No, it's not. For almost a year now I've been giving a tenth or more of my time to the Lord each day.

How? I gave up some idle time, some time of feeling sorry for myself for being bored and pinned in by having to care for little ones and not having a car. I gave up soap operas, a little sewing time and some reading of magazines (false advertisements), you know the story, 50 pages of advertisements and 10 pages of value. I gave up reading fiction books and articles, what do I have left?

At last time for fellowship with the Lord. Time not only for reading my Bible, but time to study it. Time for

correspondence course in Bible study, teach a Sunday school class three or four Sundays a month, even time for reading Christian books about the Bible or some of the great Christian power-houses here on earth, and Christian magazines. The kind that have power to change lives and have a lot of true advertisements for the Lord and his work.

How do I feel? Just great! Joyously happy to have had such a wonderful fellowship with my God-Father-Son and Holy Spirit. The Holy Spirit has opened my eyes and I really enjoy Bible study and those quiet moments of prayer, praise and adoration for our God so great and merciful.

My advice—try giving a tenth of your time to the Lord each day for three months. (It's not easy at first, the devil doesn't like for us to give up idle time or wasted time.) After three months I guarantee you'll never want to give it up and what's more, the Lord will be able to use your spirit filled life to help others. S. C., Oregon □

Dear editor: I am one of the many silent readers. After reading the film review "His Land" by Dr. B. Breikreuz, July '71, and the criticism of that review in the Nov '71 issue, I cannot help but to rally to the defence of Dr. Breikreuz. Not that I think he is in need of any defence, but rather to give expression to such sound biblical interpretation concerning our belief in Christ as the Savior of all mankind; the "Son of Man" who came to break down all walls of racial and national partition.

I support fully his concept of the New Testament church with its worldwide mission. If we allow the relegation of the Biblical concept of the "Kingdom of God" into the political sphere, with our Lord Jesus Christ taking sides with nations and rulers against other nations and rulers, then we have lost our vision and mission of evangelism as contained in the Great Commission of our risen and living Lord. Christ's protest against kingdom-makers holds as true today as in the days of his disciples when he stated "My kingdom is not of this world."

The dangers of such Judaic religious-nationalistic theology, I believe, is most ably pointed out in the same issue of July '71 by Rev. Paul Siewert in the column "As I see it."

I believe that as long as we have men like Dr. Breikreuz in our seminary and like Paul Siewert in our pulpits, we need not fear the whims and winds of political expediency which

mold so much of our thinking today. John C. Schweitzer — '26 □

Dear editor: Sorry, brother, but I cannot approve of the action taken to drop the Sunday School Bible Study section in our Baptist Herald. It is a perfectly objective view that makes me feel such action is not good. I have my few books and can do any Bible study I may wish to with the aid of my library; but I think it was an aid to unite us in spirit as a denomination and I am sure many have no other Bible helps. It increased the value of our periodical. Of course we will enjoy Dr. Breikreuz leading us in the study of a prophet or the prophets BUT IT IS NOT THE SAME as studying the Sunday School lessons, which are mostly topical studies. E. P. Wahl, D.D., Edmonton, Alta. □

### A Good Time . . .

(Continued from page 15)

a small gift such as a book, scarf or another small item. We receive many thanks, not only for the gift, but for remembering them. At times we see a tear rolling down a cheek, then we know that it is more blessed to give than to receive.

On occasion a group of ladies have gone to senior members on their birthday, sang a few songs, read Scripture and had fellowship with them. □

### Administration for the Church . . .

(Continued from page 19)

face encounter. Group encounter not only leads the church to discover more realistically its basic human and material resources, but also leads the church to realize its deeper need of God who vitalizes the redemptive fellowship. Good administration is thus a redemptive process and leads participants and others to wholeness.

Good administration gives as much attention to followers as to leaders. Since the work of the church is largely done "in group" (including all administrative processes in a Baptist church), participants must learn how to assume meaningful roles as followers, as well as leaders. Participation in a group as a learner is a skill which must be developed.

Good administration is good evangelism and good stewardship. Well executed administration is the church's agency for planning and establishing meaningful relationships out of which wholeness begins to emerge. Wisest use of resources, development of priority concerns in response to biblical requirements means more careful

spending of time, energy, talents, discipline, influence and money. All these and more are committed to God through meaningful administration. God multiplies their effectiveness.

Good administration is a learning experience. We teach and we are taught. Through its administrative practice not only are classes and groups organized for teaching and training and put to work, but also we learn in the process itself. We are taught vital lessons. These lessons concern the meaning of life, the worth of individuals, their opinions and all that concerns them as people—like us. These lessons learned concern the ultimate plan of redemption for all mankind and the way of putting it into effect through people.

Good administration is God's plan—a prerequisite for the church's educational ministry. □

### An Open Letter . . .

(Continued from page 12)

to "cover over" the significance of many events happening day by day. I have found *The National Observer*, a weekly newspaper published by Dow Jones and Co., to be a good source of national news. There are also several publications that I read that are committed to exposing the internal dangers in the United States. One of these is *Christian Economics*, published by Christian Freedom Foundation, 7960 Crescent Ave., Buena Park, Calif. *For Real*, is a new publication for campuses and is published by Living Issues, P.O. Box 2001, Los Angeles, Calif. *Christian Crusade Weekly*, published by Christian Echoes National Ministry, Tulsa, Okla., gives a good analysis of the news.

I hope I have been able to place upon your hearts part of the burden which I feel, and that you will be motivated to get involved through prayer, study and action. Remember: "Evil will prevail as long as good men do nothing." □

### I Am Thankful

I am here on earth, oh Lord,  
To do with what you please.  
Here I kneel before you, Lord  
Upon my humble knees.

I am thankful for what I am,  
and I'm glad that I am whole,  
and I am very thankful Lord,  
that you care about my soul.

I'm here for just a short, short, time,  
but it really seems so long,  
and until my work on earth is done,  
I'll make the weak ones strong.

Christy King — Age 14



\$1,200,000

\$1,036,209  
Dec. 31, 1971

\$1,000,000  
Cash, Nov. 29, 1971

# REACH FOR THE TOP

On November 29, 1971, a MAP milestone was reached when a contribution put us over the \$1,000,000 cash mark.

However, we cannot stop now because we need the remaining offerings and covenants to meet the needs projected in MAP for

N.A.B. College  
N.A.B. Seminary  
Church Extension Outreach  
Mission Expansion



**MISSION ADVANCE PROGRAM**

*Building to teach and witness*

*Teach all nations be my witnesses  
(Matt. 28 Acts 1)*

## Baptist Herald

7308 Madison Street  
Forest Park, Illinois 60130

*Non-profit organization.  
Second class postage  
paid at Forest Park, Illinois 60130  
and at additional mailing offices.*

### Notice To Our Readers

The delivery of this issue is delayed due to a fire at Dickinson Brothers Printing Company, Grand Rapids, Mich., which destroyed all of the printed copies of the BAPTIST HERALD which were ready for mailing. We regret this delay and thank you for your understanding.

The Editor