

Baptist Herald

January 1972

Christianity Under
Scrutiny in Academe
by D.M.Borchert

New Music Faces
the Church
by G. Vossler

What Will
1972 Bring?
by L.E.Schaller



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Baptist Herald

Volume 50 January 1972 No. 1

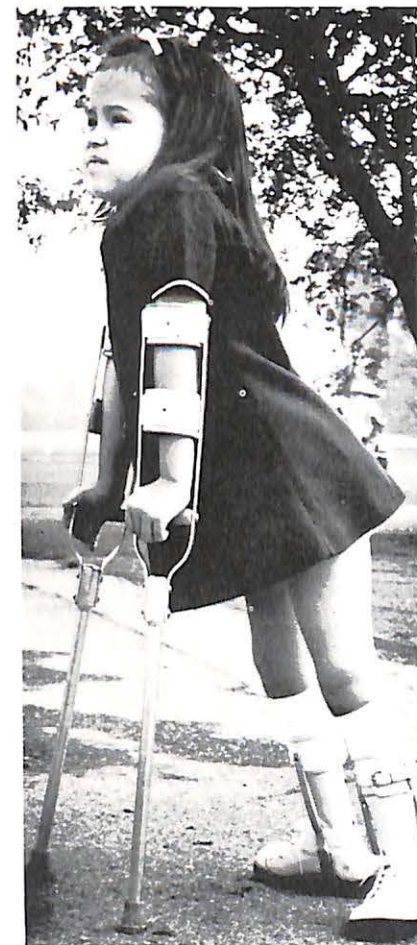
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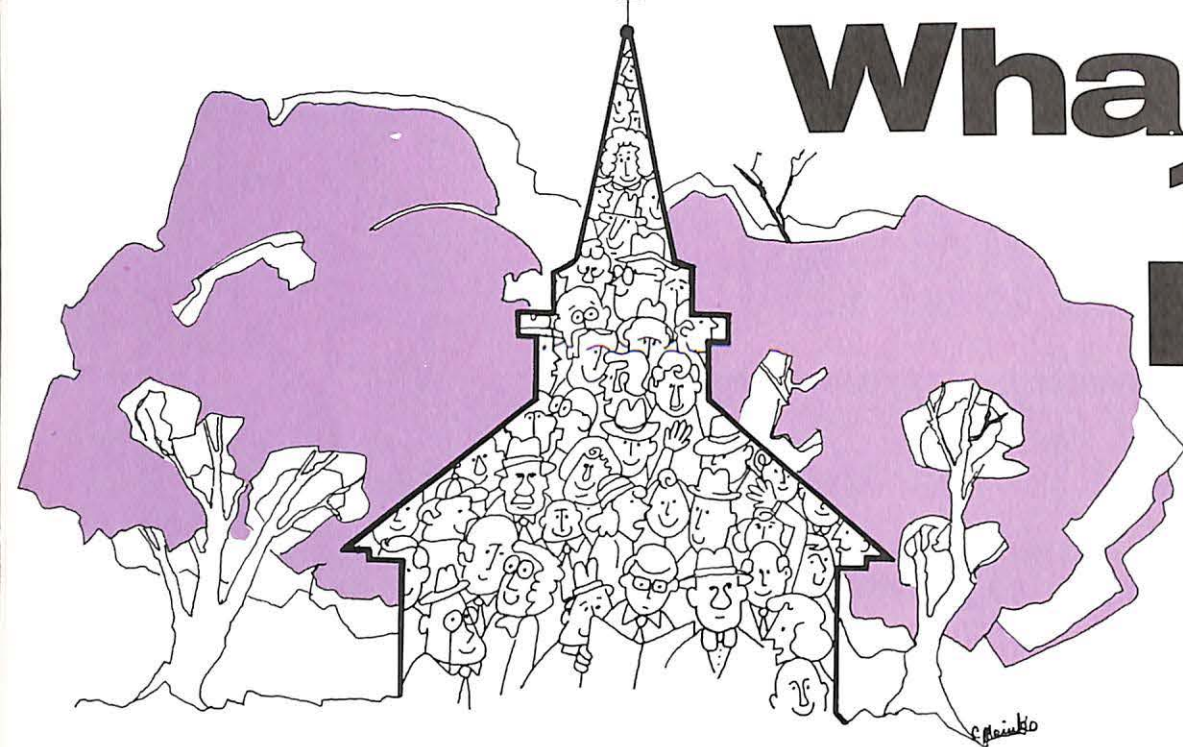
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THIS SPACE CONTRIBUTED BY THE PUBLISHER

What Will 1972 Bring?

by Lyle E. Schaller



The new year of 1972 will bring to the church scene two packages of events and trends. In one package will be those changes and developments which can be predicted with a reasonable degree of confidence. A year ago this package contained such items as the emerging surplus of seminary graduates in several states, the impact of the tremendous increase in vandalism on the cost of insurance for church property, the open opposition by several ecumenical leaders to the Plan of Union of the Consultation of Church Union (COCU), the shift to an emphasis on quality rather than on quantity in evaluating the life, program and ministry of the churches and the increased role of laymen in the evangelistic thrust of American Christianity.

The second package will contain the unpredictable surprises of the new year—perhaps the death of a charismatic leader, the publication of a book that provides a new context for examining reality or the emergence of a new religious movement are examples. In 1971 this package of surprises included the very affirmative response by a remarkably large number of older church members to the rock album JESUS CHRIST, SUPERSTAR, the sudden publicity accorded the “Jesus Revolution” and the extraordinarily strong negative and formal responses of congregations and regional denominational judicatories to the \$10,000 grant to the Angela Davis Defense Fund.

What Will 1972 Bring?

In looking ahead into the twelve months of 1972 what will be the ten most significant events of the new year? In presenting such a list only one statement can be offered with absolute certainty. By December it will be clear that at least two or three events were omitted that should have been included. These are the unpredictable surprises.

Lyle Schaller is on the staff of Yokefellow Institute in Richmond, Indiana. He is the author of many books, the most recent being *THE IMPACT OF THE FUTURE* (Abingdon). He has a national reputation as a community planner and consultant to churches.

Perhaps the trend with the greatest long term significance in the churches will be the new emphasis on *experiences*. In his remarkable book, *FUTURE SHOCK*, Alvin Toffler has pointed out that American society has moved from an emphasis on the production and consumption of goods to providing services to offering people the opportunity to participate in meaningful experiences. In “churchy” terms this can be translated from “We need to construct a good permanent meeting place” to “We offer people an outstanding church school for their children, outstanding music and great preaching” to “Our church had an overflow crowd at the presentation of JESUS CHRIST, SUPERSTAR” or “As a part of their confirmation class training our young people took a seventeen day trip to the Holy Land last February.”

The impact of this new emphasis on experiences will gain significant visibility for the first time in 1972. It will be reflected in the planning of the program of the local church, in the nature of evangelistic efforts, in the development of camping programs, in the formation of small groups, in creating opportunities for corporate worship, in the definition of responsibilities and the selection of both parish and denominational program staff, in planning the annual denominational meeting, in preparing a program for the pastors’ school and, most important of all, in the participation patterns of large numbers of persons under 25 and over 55. They will go where meaningful experiences are to be found.

Closely related to this will be the comparatively sudden acceptance of the concept of “experienced learning” in Christian education by a significant number of local church leaders. Instead of being content with the traditional classroom approach in which the teacher talks, or a few of the students “discuss the lesson” and few listen, 1972 will find many churches shifting to experiential learning in which people learn by doing and by reflecting on where they have been and what they have experienced.

Among the more interesting examples of this are the church which requires every elected officer of the congre-

gation to take a “sabbatical” every fourth year to study what other parishes are doing and the parish in which one adult class visits the mission fields in South America in the fall and another visits Asia in the spring. More numerous are the congregations which will be reexamining the value system that has controlled their church school in the past and which will be substituting personal and spiritual growth and learning by experience for “discipline” or “order” as a basic goal of the organization.

The most controversial event of the year may be the decision by several prominent churchmen to openly and vigorously support the legalization of the sale of heroin. Some will join this coalition because they are convinced this is the best approach to helping the addict. Others will be motivated largely by a desire to halt the flow of profits to the various crime rings that have been exploiting the poor. A few will advocate the change as a response to the shock felt across middle and upper class America when the number of addicts from the college scene and from the returned veterans of Vietnam gain greater visibility in suburban and small-town America.

The largest number of proponents for legalizing heroin, however, will come from those who are convinced this is the only means of reversing the tremendous increase in the number of cases of burglary, robbery, theft, mugging and arson.

In a completely different subject area, 1972 probably will bring the first highly visible opposition to recent efforts at decentralization of the structure and decision-making power in American Christianity. For the past several years the opposition to centralization has been growing. This can be seen in how church dollars are allocated, in restructure plans and in the emphasis on involvement in mission in the local community rather than overseas.

One of the price tags on this change is a decrease in the effectiveness of the church on issues such as poverty, race, organized crime, drug addiction and hunger. This new year will bring a new call to consider the values of centralization.

A fifth trend of this new year will be the result of the growing recognition that the 1970’s will be a decade with a surplus of seminary graduates. As more men and women seek positions as parish ministers the job market will become tighter and the pressure will grow to lower the retirement age for clergymen to age 62, thus coinciding with the pattern already established by Social Security.

One response to this cry for a lower retirement age will be a move to begin to close some seminaries, thus reducing flow of persons into the ministry. Another will be to enable seminary graduates to be ordained without going into the traditional forms of the professional ministry. A third will be to alter the retirement system to enable clergymen to leave the professional ministry but still retain their earned pension rights. Another will be to change the pattern of a lifetime call by a church or religious agency to a minister or a lay teacher and substitute a contract with a clearly defined terminal date. In the church, as in other segments of society, tenure will be under increased attack.

In the publishing field the current decline in the circulation of religious magazines will continue. The three ma-

ior exceptions to that generalization will be those directed at a very precisely defined audience rather than “the denominational family,” the publications of the theologically conservative denominations and the magazines which are effectively “promoted” by pastors and local church leaders. For many denominational periodicals the subsidy from the denominational treasury will increase at an even faster pace than the rise in postal rates.

While several religious journals may close in 1972, two or three new ones will be created, each one aimed at a more carefully defined audience than simply pastors or church families or members.

Among the subject areas to receive more attention in 1972 will be the churches’ ministry to the divorced, to the children of the divorced, to unwed mothers, to bi-racial married couples and to the young married adult. Increasingly the churches and the religious press will view the family, not as one homogeneous unit, but as a group of persons, each with his own distinctive needs.

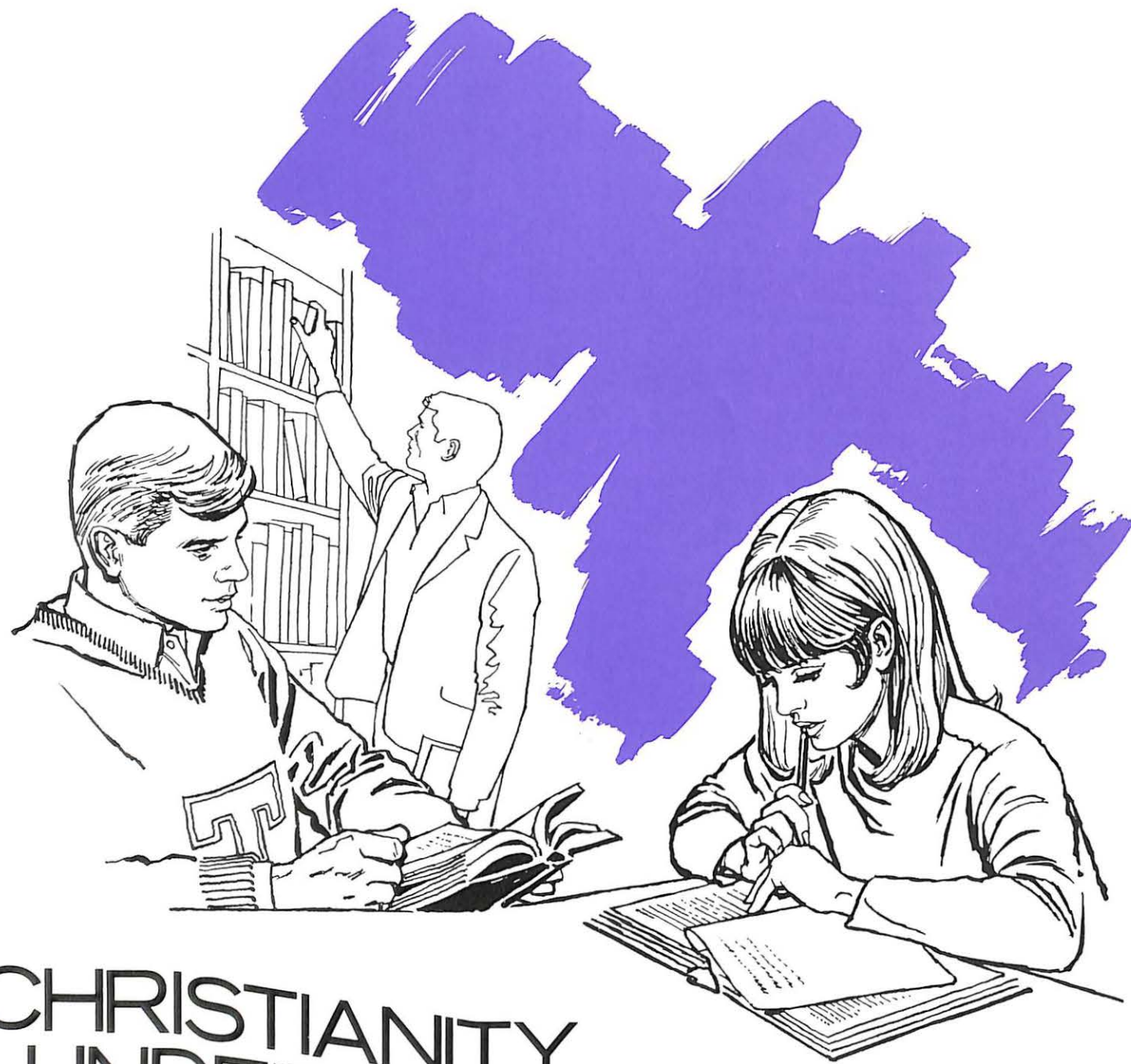
One of the most widespread and highly visible trends of the year will be the increased emphasis on a new style of leadership in both congregations and denominational agencies. The name of the new game is participation. Efforts at the reorganization of denominational judicatories will stress a shift away from the traditional “top down” style and toward “from the bottom up” emphasis. This will be a frustrating effort for many who find it difficult to think in operational terms about this style of program development. In the church the importance of the pastor as the leader will continue to diminish and he will be seen increasingly as one of a core of leaders. For many ministers and for most laymen this shift in leadership style will be an experience that is both frustrating and creative. With some the emphasis will be on frustration. With others it will be on creativity.

President Nixon’s trip to mainland China will spark a renewed interest in foreign missionary work and the concept of “sending” missionaries out from the United States. This will touch off a divisive debate on the appropriate approach to missionary activity by American churches. This debate will be most visible among Methodists, Presbyterians and several of the more conservative religious bodies from the Holiness and Pentecostal groups.

Within the local church the most important trend of the year may be the publicity accorded the concept of the church as a “caring” fellowship in which the larger group expresses a genuine and creative concern for each person who is a member of that fellowship.

Critics of this trend will protest this is at the expense of an essential emphasis on outreach, social reform and prophetic preaching. They will describe this as a part of the general national swing toward a new form of ecclesiastical isolationism.

Finally, the year will see a new interest in the theology of spirituality. Led by theologians and speakers from the evangelical wing of Protestantism and from European Roman Catholicism American churches will be reflecting a new and far greater interest in the place and the power of the Holy Spirit in the lives of both individuals and institutions. For many this will be the most important or even the only significant trend of the year. □



CHRISTIANITY UNDER SCRUTINY IN ACADEME

by Donald Marvin Borchert

No student graduates from college with exactly the same religious commitments he possessed when he first entered academe. Some students find their religious commitments enriched and broadened; others find them reshaped and radically altered; and still others find them crushed and destroyed. All find them changed.

Dr. Donald Marvin Borchert is a professor and the assistant chairman of the Department of Philosophy, Ohio University, Athens, Ohio.

I wish to discuss several of the factors which I believe have facilitated this change, and then I wish to offer some suggestions concerning the Church's role in this situation.

One of the cherished ideals of academe is that college should afford the student the privilege to pursue the examined life. In such a pursuit, one's individual-social life is subjected to the scrutiny of reason in order that one may formulate — with the aid of the wisdom of the ages — a clear, consistent and coherent view of life. Such a pursuit is not completed when one graduates from college: indeed, it is scarcely begun. The examined life is a process rather than a resting place.

No area of one's life is immune to the scrutinizing power of reason as one engages in this pursuit. The military-industrial-political complex, social customs, religious beliefs and practices — all come under fire. Accordingly, the student sooner or later finds his religious commitments being questioned and challenged. Under the pressure of those challenges, his commitments are nudged along the path of change.

To understand better the nature of this pressure for change, let us examine several of the intellectual challenges which assail the religious commitments of the contemporary Christian student who pursues the examined life.

The first challenge results from secularization — a lengthy historical development which involves the process whereby man and his works have been gradually liberated from the control of religion. For example, Christianity, from its humble beginnings in Judaea, spread gradually throughout the Roman Empire until it eventually became the official religion of the Empire. Within three centuries, Christianity evolved from a persecuted sect of Judaism to the dominant religious element in the Empire. Thereafter, Christianity's influence was increasingly infused throughout society until the phenomenon called "Christendom" appeared — that form of society in which the Christian God is established as the source, sanctifier and guardian of social structures, laws and customs.

Christendom reached its fullest expression probably during the papacy of Innocent III in the early 13th century. Since then, Christendom has been undergoing a process of increasing dissolution, and the movement has almost reached its finale in our time. Modern secular man has been liberated from the control of the Christian religion: no longer does he construe his institutions, ideas and experiences to be the result of God's activity, instead, he considers himself to be the creator of himself and his environment, the one who is responsible for what happens in history.

Important benefits accrue to mankind as a result of secularization. For example, when political structures and laws are seen to be the products of men rather than the creations of God, then those products are open to the possibility of radical criticism and reformulation in order that they may promote increasingly the welfare of mankind.

Secularization, however, also produces some serious intellectual problems for the religious person. By em-

phasizing the role of man in history, secularization seems to displace God from any active participation in history. In fact, the modern secular man seems to have little, if any, need for God.

Accordingly, secularization confronts the college student with the problem of trying to find some part of life where belief in God makes a positive, practical difference; and that is an enormous and often discouraging task. A considerable number of students seem to be able to succeed in their academic work, athletics, inter-personal relations, and financial considerations without the slightest reference to God. Apart from God they are successful, happy and well-adjusted; and some of them are more successful, happier, and better adjusted than those who believe in God. If God is not necessary for success, happiness and maturity, is there anything for which he is needed? If he is not needed, then why bother with him at all?

A second challenge is occasioned by historical research. For almost two centuries historians have been focusing attention upon Christian origins and upon the relationship of Christianity to other world religions. One of the important conclusions of this research is that many contemporary Christian beliefs and practices are not changeless truths and rites derived unchanged from the ancient revelation in Christ; but are, instead, the end-products of a long and slow historical development. Christian beliefs and practices must be understood, therefore, in terms of the various stages in their development and how various human situations in the past helped to shape those beliefs and practices. Even Jesus the Christ must be interpreted as a person arising in, and addressing himself to, a bygone definite social context.

Needless to say, this historical research has benefited the Church by enabling it to gain an enriched self-understanding. Nevertheless, this research has also occasioned a serious intellectual problem which confronts not a few college students. If contemporary Christian beliefs and practices are the products of one generation after another, molding and reshaping those beliefs and practices to suit their needs, is it at all possible to recover the beliefs and practices of Jesus? If it is impossible to recover exactly what Jesus taught (and many scholars would say that it is impossible), what criteria are left to guide and judge the contemporary Church? If we must fall back on criteria made by the Church in the past such as are recorded in the New Testament, why don't we formulate our own criteria? If we formulate our own criteria, are we not then making our own religion? If we make our own religion, what basis do we have for claiming that it is superior to other religions?

This last question introduces another consequence of historical research: students are exposed to the facts that their religion is not the only viable religion in the world, and that their being Christian is, in many respects, an historical accident which is determined by the somewhat arbitrary time and place of their births: they could have just as easily been Buddhists if they had been born in Ceylon or Jews if they had been born in Israel.

These judgments occasioned by historical research are

most welcome in that they often deliver students from a pernicious ethnocentrism and lead them to a richer appreciation of foreign cultures. Nevertheless, perplexing questions often emerge from this confrontation with other religions, which not infrequently weaken Christian commitment. For example, how do we know which, if any, of the world's religions is the bearer of divine truth in the light of the fact that so many claim to be that bearer? If we have no adequate grounds for deciding which religion is the bearer of truth, is not evangelism unjustified? Furthermore, why bother at all with religion when it is so difficult, if not impossible, to know which of the competing claims is true?

A third challenge results from the existence of evil in the world. An extremely perplexing problem emerges when one tries to reconcile the existence of evil with one's belief in a good and all-powerful God. For example, the college student may ask, "Why doesn't God abolish agonizing leukemia and the brutalizing Vietnam War?" It would seem that either God does not want to abolish these evils or he is unable to abolish them. If he does not want to abolish them, then he must be some sort of evil or insane deity who derives pleasure from watching his creatures suffer. Perhaps, however, he does wish to abolish these evils, but he is unable to do so. If that be the case, then God is not all-powerful: he has created a monstrous world that he can no longer control. In brief, it seems incredibly difficult to believe that God is both good and all-powerful in the light of the abundance of senseless human suffering.

This problem of evil has perplexed the minds of religious persons for centuries. Probably no single issue has done more to shake Christian faith throughout the ages than this problem; and despite the efforts of countless theologians, the dilemma has not been resolved.

A fourth challenge is the consequence of ecclesiastical moral hypocrisy. Probably nothing is more destructive of contemporary respect for Christianity than the disparity between the Church's theory and practice. In its creeds and confessions the Church proclaims its allegiance to Jesus the Christ and declares that his sacrificial altruistic love is the pattern for the Christian's life. Yet in its practice, the Church has condoned slavery, pogroms, racial injustice, economic exploitation, wars, dictatorships, life-warping legalisms, etc. This failure of the Church to correlate theory and practice is nothing new: a stream of ecclesiastical moral hypocrisy stretches from the present, back through every age (one need only think of the German churches' complicity in Hitler's Jewish pogroms and the decadence of the Babylonian Captivity of the papacy at Avignon in the 14th century), into New Testament times (where the Corinthian Church offers a sterling example of moral duplicity).

When students enter college, most of them are set in a relationship of "distance" from their home churches. They are, so to speak, permitted to step back and to take a long, hard, scrutinizing glance at their home churches. Needless to say, there are probably many remarkable Christians in their home churches who are striving to express their faith in works of love. Unfortunately, however, local and national religious hypocrisy is so blatant,

that students often fail to accord much significance to these faithful Christians. Instead, with consciences pricked by religious hypocrisy, many students wonder if organized religion is capable of serving the human interest of mankind at all.

Additional intellectual challenges could be discussed such as those occasioned by naturalistic explanations of religious origins (according to which religion and the gods are seen as human creations in response to very concrete human needs) and linguistic philosophy (according to which religious statements seem to be reduced to emotional reports about how one feels concerning the world). Enough has been said, however, concerning the intellectual challenges encountered in academe to indicate the enormous pressures for change to which a student's religious commitment is subjected.

It should be noted, in addition, that various sociological and psychological factors reinforce and intensify those pressures for change. College is a place where the young person experiences a burgeoning of feelings of independence because not only has the student been removed spatially from the constricting environment of his home, but also he is undergoing the transition from being a youth to being an adult. Added to these feelings of independence are the feelings of urgency and frustration occasioned by the War and the ecological disaster to which the world is racing. Such a psychological framework reinforces the intellectual pressures for change.

Under these circumstances — when Christianity is under scrutiny in academe — what suggestions can be offered concerning the Church's role?

(1) The Church should remember the great theme of the Bible that God is working out his purpose in history. That is the theological significance of the incarnation. Furthermore, it should remember that such a God uses history and cannot be defeated by history. That is the theological significance of the resurrection. If the Church lives in the light of these significances, then it will not "lose its cool" in the presence of enormously bewildering problems such as we have just described.

(2) If God is still working in history, then the Church should be open to change: it should be prepared for the unexpected, for surprises. Accordingly, the intellectual creations and explorations of students should be welcomed rather than feared or condemned. Perhaps the Church can learn from its young people something about what God is doing today.

(3) If the Church hopes to relate itself to contemporary students under pressure, then the local church must confront and understand the same intellectual challenges which its students are facing. To do this task effectively may necessitate educationally oriented sabbaticals for pastors and curriculum revisions in seminaries.

(4) Finally, Christians must be prepared to discuss their faith without recourse to the tired and worn-out phrases of yesterday; and they must be open to discuss their faith with the sort of honesty that makes them vulnerable and open to change.

What I am suggesting is that the response to "Christianity Under Scrutiny in Academe" should be "Christianity Under Scrutiny in the Parish." □

PRAIRIE YOUTH CONFERENCE '71 Banff, Alberta, Aug. 26-29, 1971

SPEAKERS



Dr. Ben Breitzkreuz,
NAB Seminary



Ray Seutter, Former
Short Term Missionary



Massahiro Mizuno,
Tsu, Japan



Left to right: Kurt Remus — Publicity, Lowell Riemer — Place, Marilyn Lang — Secretary, Judy Delmar — Registration, Wanzel Hanik — Chairman, Harvey Hiller — Program Co-ordinator, Errol Richardson — Treasurer

The Prairie Youth Conference made a life-size impression on me, in several ways.

The mountains were my first impression. Never having seen them before, I was awe-struck by the grandeur all around.

The friendliness of the young people impressed me greatly and encouraged me to follow their example. In an incredibly short time I had made the acquaintance of a large number of people! It was just terrific to be able to meet strange young Christians from all over Canada, the States, Japan and Africa, and yet have that irresistible bond drawing us together.

The messages, lectures and discussions proved to be both uplifting and educational. I was made aware of the church's need to evangelize, as well as our responsibilities as members. The conversational prayer sessions were such a blessing, just to know that other young people have problems like mine, and that they come to God as they would to their parents, to discuss things with him.

The singing was a unique experience. The song we sang each morning during devotions, "There is a Quiet Place," seemed to be written for me.

(Continued on page 31)





by Gerald L. Borchert

Dear Dr. Borchert:

Could you answer the below named question, either through your forum in the BAPTIST HERALD, or by private letter?

One Sunday in our Bible Sunday school class, the question came up, "WHY DID CHRIST HAVE TO PRAY SO MUCH? Since he was the son of God, why did he pray so much?" Every one was quiet and seemed to have no answer. I also must ask WHY?

Sincerely Yours in Him,
H. K.

Dear H. K. Seldom have I been asked to answer a more significant question. Your note concerns the very heart of the Christian message.

But I wonder, did you realize that your question would sound very strange to the disciples? Yet nineteen hundred plus years have made quite a difference in the way we look at Jesus. We view him as Almighty God who somehow mysteriously was also a man. To the early disciples the situation was exactly the opposite. They saw a man who seemed to be not very different from other men. He ate when he became hungry; he slept when he became tired; and he bled when a pin pricked his finger. It was only little by little that these disciples became aware of the mysterious qualities of that rough carpenter who went by the very common name of Jesus. He was like any Tom, Dick or Harry — and yet he wasn't. Yes, Peter had said

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

at Caesarea, "You are the Messiah, the son of the living God." But there were many who were called messiahs and sons of God. Clearly, though Peter recognized Jesus was unique; he did not realize how unique! It was only after the resurrection that the singularity of Jesus became clear, and Thomas expressed for all the world the confession, "My Lord and my God."

By now you may ask — what am I trying to say? Simply this: our theology sometimes gets in the way, so that it is really difficult to understand the Bible's revolutionary statements about Jesus. Try an experiment. Pick out any man you know; better still, pick out the best man you know; call him God; put his name wherever "He" appears in Colossians 1:15-20; and then perhaps you will begin to understand what it means for you to think about Jesus as God.

But now let's look at God's perspective for a moment in terms of your relationship to a colony of ants. Suppose they were going a great deal out of their way to get their burdens home and you knew a much shorter way; how could you tell them? You could not speak to them for they do not understand you. If you tried to redirect them by your mighty finger you would throw them into confusion. Probably, only by becoming an ant yourself could you tell them that you were really concerned and wanted to help them. For you to become an ant would necessitate a change, and that is what Philippians 2:5-8 is saying about Jesus. Obviously, we do not understand what it would mean for us to turn into an ant. How then can we understand what it would mean for God to become a man apart from the glimpses we gain of Jesus in the Bible.

The incarnation means that Jesus really became a man. But the incarnation hardly means that Jesus did not have a special relationship with the Father. Yet only he knew what that relationship was. And the pattern which he chose to edify his relationship was a pattern involving periods when he was alone with the Father.

What happened in those periods of prayer or communion with his Father, we do not fully know. Although some insights are given in passages like John 17, it is difficult to define the nature of Christ's prayer life. But that he took time to be alone with God provides a living example for us weak humans who seek to be followers of Christ Jesus our Lord. □

GOD'S VOLUNTEERS

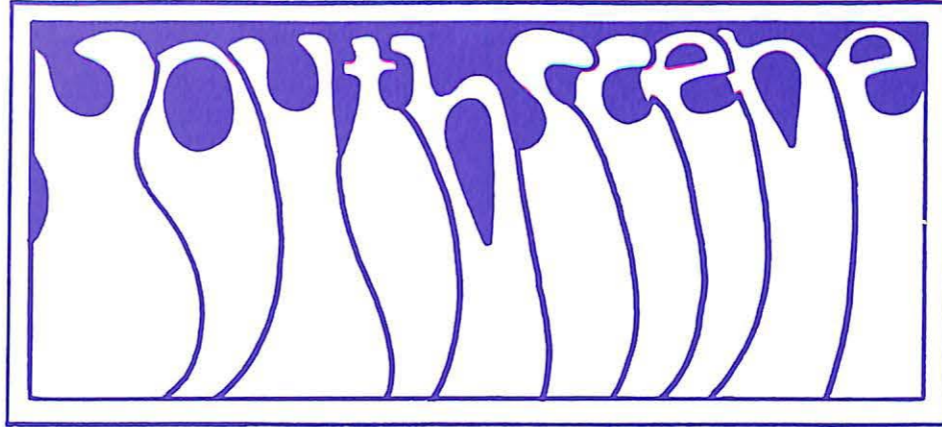
Greetings from Team 1

Time is running out now on our second campaign. Let's back up for a minute and see what God has been doing. Before we do, we'll introduce ourselves to you: Betty Anderst, Calgary, Alta. (team pianist); Peggy Gates, Manitowoc, Wis. (team secretary); Cherrolaine Heupel, Eureka, S.D. (team treasurer); Marilyn Lindaman, Aplington, Iowa (music coordinator); Ron Krahn, Winnipeg, Man. (car custodian); Tim Neuman, Edmonton, Alta. (team leader); and Rev. Edgar Klatt ("Chief").

In the first week there were no decisions made for Jesus, but it taught us the importance of leaving the results up to the Holy Spirit. In Madison, S.D., we found out that the people (mostly young people) are beginning to see the importance of and catch the fire of sharing Jesus Christ. We received a letter today from one of the girls telling us how the young people have been going out door to door even after we left, and all we can do is praise Jesus. It gets harder to leave each place because we can see the importance of personal follow-up relationships. It takes sometimes half a week to get half-way into the hearts of the people and because we're so impatient it makes it hard.

It will be no different here in Appleton, Minn., because the Lord has really been visibly working. Five people have been introduced to Jesus through door to door calling, but he really caught all of us off guard when twelve young people said "yes" to Jesus for the first time at a youth program in

(Continued on page 27)



GOD'S DOING

by A. J. Block

"This is the Lord's doing; it is marvelous in our eyes" Psalm 118:23.

This is the verse that must stand before us as we review what God did at our camps this past summer.

It was my privilege to direct North American Baptist Camps at Sylvan Lake in Alberta for six and one half weeks this past summer. It was my first experience and I went with fear and trembling but also with the confidence that God was going before me.

We had thirty-nine 16 to 18-year-old campers at the first camp. It was good from the start. The campers were cooperative; the Bible lessons were well received and evening discussion periods were lively and open. Throughout the days of camp some of the campers kept meeting regularly for prayer and intercession. We met as a staff each morning for the same purpose and the spirit of expectancy among staff and campers was noticeable.

Saturday dawned cold and rainy. We had made plans for an outing but cancelled them. The campers started singing at breakfast and kept singing chorus after chorus, song after song for about thirty minutes. Because of the rain we remained in the dining room and kept on singing after doing the dishes. It was at this time that the Holy Spirit led me to speak to one of the campers who had expressed a de-

sire to be a counselor at a later camp. I asked her if she knew Christ as her Savior and if she would tell me about it. She broke down and wept and confessed her backslidden condition. Then we looked into God's word and I challenged her to get right with the Lord. We prayed together and she rededicated herself to the Lord.

At this point I was told that a camper was having an epileptic seizure. I found her being well cared for by other staff members. What struck me most, however, was the fact that about a dozen campers were gathered in the cabin praying audibly for the sick girl.

The morning Bible study was so interesting that we didn't finish by noon but continued after dinner until two o'clock when we all went roller skating. During the afternoon it was very obvious that the campers were thinking much of Christ and his claims on their lives.

After supper, we had a testimony time which the campers had requested. It was a joy to hear that God was working. The girl I had counseled gave her testimony and another girl, who had accepted Christ that day also got up to speak, but broke down and wept instead. Later about thirty campers gathered in the chapel for a time of chorus singing and prayer. It was there that I found them when evening chapel time came around.

Our evening discussion period was followed by a film, "Silent Witness." The film brought the message that as Christians we must not be ashamed of Christ. Eight campers responded to the invitation to accept Christ as personal Savior which was given after the film. While the staff dealt with them, many of the campers gathered in groups for prayer. They named individuals and prayed for them; then one of the group would go out to deal with that person.

It was a real thrill to lead souls to Christ and to help others in rededicating themselves to Christ. The girl who had tried to give her testimony was afraid to testify and was having a real battle over this fear. She asked the Lord for courage to tell others and went with me to tell the cooks. As she told them, she burst into tears of joy and exclaimed, "Thank you Jesus! I've never been able to tell anyone before." From that moment on, others kept coming, tears of joy running down their faces, telling of victory in their lives. This lasted until midnight when tired but joyful campers and staff went to bed.

Sunday morning was beautiful and we had a blessed time of fellowship and testimony as we shared our blessings. Of the 39 campers, over half had either rededicated themselves to Christ or had found him as their personal Savior. We could only say, "Heaven came down and glory filled our souls."

The teen camp that followed experienced the same kind of revival. In this camp all 69 campers made rededications or had first time experiences with Christ. In all of our camps, God continued to bless. Our final count was 367 campers, over 100 rededications and 63 first time decisions. God is blessing, and the churches are reaping the results. □


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... THEN GOD TOOK OVER

by Leo Reck

To capture the drama and spiritual excitement of the Junior-High-Senior-High Camp held in northeastern Wisconsin is something that this account and the following testimonies can scarcely do. For practically all present it was one of the most astounding experiences they had ever witnessed or been a part of.

The first few days of camp were anything but astounding. They hardly qualified as Christian. There was almost constant bickering and complaining, and an uneasy atmosphere prevailed between campers and staff. Satan was having a field day by causing frustration, division, and defeat.

Then God struck back with the love and power of His Holy Spirit. He came into the camp like an overwhelming flood, transforming not only the scheduled program, but lives, as well. Young people in tears gave their lives to Christ; others embraced in joyful reconciliation. New believers were brought into the family of God with shouts, songs, hugs and cheers.

Beginning with the chapel service Wednesday night, God brought to the camp a series of wide ranging spiritual adventures which could not have been planned or anticipated. Following the Wednesday chapel service small and large groups formed to sing, to pray, to witness, and to enjoy the love and presence of Christ. Instead of getting to bed at 10:30 and 11:00, this kind of ministry and rejoicing was being carried out in different corners of the camp until 2:45 a.m.

On Thursday these groups continued to form as more and more people came to taste the refreshing reality of Christ. That evening another mood was struck as many were played-out emotionally and could no longer shout and sing with quite the same intensity. In the sober reflection of that hour the decision was made to travel to Iron Mountain, Michigan, the next afternoon to tell people about Jesus. Some were afraid and said so, but as a group they committed themselves to God, trusting Him to accomplish what he wanted.

About 100 campers and staff volunteered to go. Many others remained behind to pray. After some delay and a few false starts, the eager group arrived in Iron Mountain and began to share Christ. Some went door to door, others talked to people on the street.

The Rev. Leo Reck is pastor of the First Baptist Church of Bellwood, Ill.

another group went to a retirement home, and a large number entered the local pool hall, a hangout for teen-age boys and young men. During that afternoon, several people came to know Christ as Savior and Lord.

The boys at the pool hall were invited to come with us to the camp that night for a campfire. Many showed interest, so a group of campers and adults were selected to return to Iron Mountain that evening to pick up as many young people as wanted to come. About thirty returned with them to join the rest around the campfire. Before the evening was over, twelve of these young men responded to the voice of God and received Jesus into their lives.

This is the barest outline of the story. What follows are the testimonies of some of the campers and a few of the boys from Iron Mountain telling what the camp experience meant to them.

You don't know how much it meant to me to go to that fire at your camp. It gave me a better feeling toward Jesus and what he did for us. Sunday when I went to the pool hall, all the boys were laughing and teasing me. It didn't bother me a bit. They don't know what they're missing when they don't stop and think about what Jesus did for us. I gave up drinking already because I felt that I didn't have to have booze to get high. I could get high on Jesus.

John Roberts, 17
Iron Mountain, Michigan

I belong to a Lutheran Church, but I never knew Christ and never really thought about him much either. I don't come from, what you would call, a Christian family.

At camp I was filled with misery. It was better than staying home though, since I really don't get along with my parents. On Monday afternoon the girls in our cabin had been talking about God. I didn't have much to say because I felt so bad.

I decided to talk to one of the pastors. He talked to me and he really made it sound right. It finally got to me. I was beginning to see everything. I could see the strong faith he had in Christ, and I wanted it, too. All I did was ask God to come into me and he did. All at once my tears of sorrow turned into tears of joy. I knew then the Holy Spirit was in me to stay.

When we went witnessing on Friday, me and a few others went into a pool hall. I was scared stiff, but I knew I had to talk to someone. I walked up to

a boy and started to talk to him. My fright left me and I was able to talk to him like I'd known him for years. The Holy Spirit used me to get to him. It was a miracle what happened in that pool hall that day. And it was all God's work. The boy I talked to decided he wanted to know Christ and on that day he found him.

That same afternoon when we returned to the camp a baptism was to be held. Out of almost 200 kids, six girls including myself were baptized in a lake. I was baptized with the verse from Romans 6:4. During the moment of baptism, the pastor told everyone there that I was one of God's children. It was the most beautiful moment of my life, except for the moment that I had accepted Christ.

Julie Nelson, 14
Hutchinson, Minnesota

I have never experienced the workings of the Holy Spirit like I did that week at camp. It was a week of renewed faith, rededications and real Christian brotherhood. The climax came on Friday when the Spirit led us to go witnessing in Iron Mountain, Michigan. I had the opportunity to go witnessing in a pool hall. It was really great being able to share Christ with those guys.

Vera Treichel
Milwaukee, Wisconsin

On Tuesday night we had our chapel in the mess hall. It was terrific. Everyone seemed to wake up to Christ. The next evening in chapel Rev. Walth asked for anyone who would like to accept Christ to come forward. I suddenly found myself praying, "Lord, please let just one go up." Finally, many went up to rededicate their lives and to be saved. Afterwards, we started singing and praying with our arms around each other in a large circle. We prayed and sang and cried with joy all night.

On the next morning I felt very down and didn't know why. Then I realized you can be "way up on God" inside all the time but not on the outside because your body can't take it.

Saturday brought tears — saying goodbye. But we were all on a "Jesus High" and the Holy Spirit is still in us and is there to stay.

Anita Baumgartner, 15
Chicago, Illinois

Camp started out as usual. You know, where you go to have a lot of fun, maybe find a girlfriend or boyfriend and come home and say you really had a spiritual blessing. There are the classes and chapel where you can hardly keep your eyes open because you were up too late the night

before.

Well, this was camp for me until Wednesday night. But that night I found out what it's like to have a truly happy, peaceful feeling, and to have prayers answered. I began to realize how important it is to pray for each other as well as yourself. Prayers were being answered almost as fast as we could offer them. Just a few days ago, a friend that we had all been praying for, gave his life to Jesus. I just can't express what it feels like to be turned on to Jesus.

Janice Gerber
Hutchinson, Minnesota

The first few days at camp weren't too special. We would go through the same routine each day. Wednesday night something happened; the sermon was different. It stuck to my heart and I was happy and so were a lot of other kids.

The next day I came outside and kids were in a big circle singing and

praying to God that this might go on. And it did go on. Friday I was going to go on the raft ride but instead a bus load of kids went out to witness and I was one of them. At first I didn't know what to say but the Holy Spirit guided me through.

Alan Steier
Coleman, Wisconsin

At Sunday morning worship each person was given a chance to pray about a flaw in their Christian lives. I prayed for a chance to put my faith into action. At the close of the worship hour my girl friend asked if I would take a walk with her so we could discuss some of the doubts she was having about her salvation. Little did she know that I also had a doubt problem.

God was very patient with me that week. He proved himself many, many times. I would pray for something and find myself wondering if my prayers would be answered. Time and time

again I had to return to God and ask for a stronger faith. God never failed. He answered all of my prayers. Each time I saw a result my doubt dwindled a little more.

Gael Bruce, 17
St. Paul, Minnesota

Christ is my Savior! I'm a sinner and I'm glad I know it. Camp this year taught me this along with how to witness. We could feel the presence of the Holy Spirit and WOW! what an experience! Christ re-ignited the fire in my life and has kept it going even after school has started.

Mary Hildebrandt
St. Paul, Minnesota

I wasn't expecting anything to happen that night (Friday, at the campfire), but as I was sitting there listening to everyone singing, and the expressions on their faces as if they really felt what they were singing, a funny feeling came over me. I knew there

(Continued on page 31)

NEWS OF THE
1972 N.A.B.
YOUTH CONGRESS

REACH OUT FOR JESUS

VOL. 1 NO. 1

LAKE CHAUTAUQUA, NEW YORK AUG. 27- SEPT. 2 1972

For all between 16 and 25!

What's Happening?

What's happening Aug. 27-Sept. 2, 1972 is the fourth triennial North American Baptist Youth Congress, planned for the first time in the eastern area at LAKE CHAUTAUQUA, New York.

YOU SHOULD BE THERE! Why? First, the Congress theme: REACH OUT FOR JESUS! The Congress will be geared to help you reach out for Jesus personally, to get deeper into Him, His word, His fellowship, to know more and grow more in the power of the Holy Spirit. The Congress will also be geared to help you reach out to others for Jesus-- share your faith, show His love, tell the Good News, plan for outreach in your area.

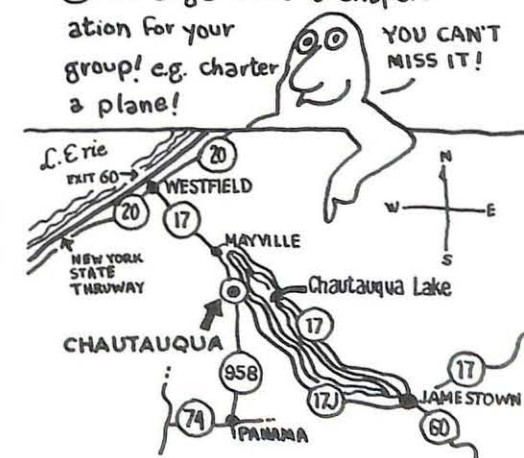
Sure, you could stay home and reach out for Jesus. But you'd be missing something really powerful and special; hundreds of people like you from all across North America gathering in unity of purpose, sharing each other's concerns, opening up to God's power, REACHING OUT for JESUS together! Wow!

The Place

Chautauqua, New York is an unforgettable place; a Victorian style summer resort filled with hundreds of gabled, gingerbreaded, be-porched (?) turn-of-the-century homes and hotels. More than a resort, Chautauqua is an

institution of learning offering many exciting cultural activities. Purely recreational opportunities abound-- swimming, fishing, boating, indoor & outdoor sports, etc.

- WHAT TO DO: ① Set aside Aug. 27- Sept. 2. ② Save some money (approx. \$60 + trans.) ③ Arrange some transportation for your group! e.g. charter a plane!



Woman's World

CHOOSING WISELY

by Mrs. Jeanette Stein, president of the W.M.U., Winnipeg, Man.

Moving into a new year is much like moving into a new home. Before the actual moving day we spend time in sorting and discarding. Half-worn-out toys and much favorite junk has to be left behind. This often causes much pain, many tears, and many protests of "we just can't leave these behind."

We are facing a new year and many of us are looking at our pet peeves and faults and feel that we "just can't leave these behind." If we want to have a happy year we will have to part with some things.

First let us forget our shortcomings, failures and bad habits. Our extraordinary accomplishments should also be forgotten, for we want to reach for new heights and press on to new and greater things.

What should we take along into the new year? We want to take along our love for others and our gratitude to God for His many blessings to us and for the opportunity of stepping into 1972 with a clear mind and a reasonably healthy body. We want to take along a sense of appreciation for others, especially for their work in the Kingdom of God. Above all we want to take along plans for service to God and to others. As W.M.U. we have many projects and plans. To successfully complete our plans and reach our goal we need the cooperation of every society and every member.

May God grant us a happy new year and help us in "forgetting those things that are behind, and reaching forth unto those things which are before." □

PLAN

by Mrs. Herbert Pankratz, W.M.U. vice president, Chicago, Ill.

For any women's organization to succeed in having productive activities we

have to be reminded that it is of the utmost importance to PLAN in detail. This would involve Prayer, Leaders, Action and Nurturing.

P—should be a constant reminder to pray for inspiration, guidance and wisdom.

L—Leaders of our women's groups should be challenged by God's word.

A—Our women should be encouraged to move into action and share loving understanding.

N—Nurturing of the women who have been motivated, be it in the local church, on the association level or among the executive officers of the W.M.U.

Every leader in our women's work should have her own personal calendar and immediately write in all the important dates of places, time and activity. It is a well-proven system to record "where, when and what." Each member of the group should receive the agenda in advance so she can study the details prayerfully and plan ahead.

Where there are many active minds, we will often encounter conflicting ideas. Leaders should anticipate this possibility and be flexible in their own thinking. It is gratifying to have a "Sunshine Chairman" who can "outshine" the president with an idea or a change in strategy. A good leader will listen carefully and respond wisely.



W.M.U. executive at a planning session in Forest Park, Ill.

If we Pray, Lead, Act and Nurture, we will be careful to seek out all the known facts and details with which we are involved and help others to learn the importance of a systematic plan for every detail of our women's work.

Editor's note: The third goal on our goal chart for 1970-73 of the W.M.U. is PLAN. □

A DAILY PRAYER

Dear Lord,
 Help me to live this year,
 Quietly, easily
 To lean upon Thy great strength
 Trustfully, restfully;
 To wait for the unfolding of Thy will
 Patiently, serenely;
 To meet others
 Peacefully, joyously;
 To face tomorrow
 Confidently, courageously.

Mrs. J. Tobert

IN THE BEGINNING GOD

by Mrs. G. Rauser, Paul, Idaho

As we start out on a new period in our lives we usually like a verse of scripture to inspire our hearts. Whether it be the first day of a new year, a birthday or an anniversary, we look for an appropriate verse. We need look no further than the first four words of the Bible to find the formula for a successful year.

"In the beginning God." In the beginning of this new period or phase of our life God must come first if we are to make it a rich, full and useful year. In the beginning of all our activities, be they religious, academic, social or domestic, God must be first to guide and direct and inspire if we are to assure ourselves of success. In fact, in the beginning of each day we need God first and before everything else if we are to have God's blessing in our lives.

It would be foolish to start a year without some definite objective in mind. It would be selfish to make that objective merely ourselves and our interests. It would be fruitless to make any objective at all, unless in the beginning we start with God. By placing God first and determining to live a life which would please him we will be aiming at the highest possible goal.

In the epistle to the Hebrews we find that Enoch had this testimony, that he pleased God. A testimony like that was neither earned by seeking self-satisfaction, nor by being merely a friend to man, but came from an earnest endeavor to do all things to the

glory of God and put him at the beginning of each plan and ambition.

If in every activity of the coming year we begin with God and put him first by seeking his blessing and his guidance in each detail, we can be assured of a happy and prosperous year. □

HOW CHRIST CAME TO THE BORGES FAMILY

by Ardath Effa, Brazil

"For the Son of Man is come to save that which was lost" Matt. 18:11.

João Maria Borges, his wife, Clarice, and their six children were lost! Lost in the blackness of sin like millions of other Brazilians still are today. All their outward rituals and traditions had not brought satisfaction to their souls.

The Borges family lived on a small farm "out in the sticks," about 15 miles from the nearest city, "Bom Jesus" (Good Jesus). Among their very few possessions was a radio. One day, this radio brought our church broadcast from Caxias do Sul into their home. Their interest awakened, they wrote asking for any spiritual help we could give them. Arrangements were made for a group of us to go visit this family who also agreed to invite their neighbors for a service.



João Maria Borges



Dona Clarice Borges

Their crude house was packed. We had a fine service. Many asked questions. Mr. and Mrs. Borges accepted Christ as their personal saviour.

"I came not to send peace, but a sword, to set a man at variance against his father" . . . Matt. 10:34, 35.

Christ's coming to save the Borges family brought divisions and problems. They, firstly, had some serious financial setbacks ending in them losing their farm. Relatives all said, "It's because you changed your religion." Many accusations and testings flung their way.

"I am come that they might have life . . . abundantly" John 10:10. The Lord over-ruled. Some time later, the job of caretaker for our Baptist camp-

grounds was available, and the Lord led us to recommend this new Christian family. With joy they accepted the position and have been blessed abundantly in their new work; and are a blessing to many.

João is busy evangelizing his own family through letters and is thrilled with the progress he is making in winning them to Christ.

Christ's coming was not in vain for the João Borges family and many others in Brazil who have come to know Him personally. □

A NEW YEAR — A NEW SONG

by Mrs. Jack Wobig, Portland, Ore.

Music has always interested me partly because of the way it draws from the vast, rich sources of the past and continues to flourish with the introduction of fresh and vibrant material in the new songs. As a music lover and member of the "30 and over" group, I can-

not help but reflect on the musical changes that have taken place and will continue in this new year.

God is still speaking through the traditional music, but he is also speaking to everybody from the "way outs" to the "way-ins" through the music of today. In Psalm 98:1 and 149:1 David speaks about singing a new song, and this might very well have been an indication of new musical expressions and forms. Isn't it wonderful that the Holy Spirit is still working through the lives and talents of today's composers and song writers? There seems to be a definite need to communicate the gospel in a vital and living way to our generation — perhaps through a "new song" or some adaptation of modern musical styles.

Certain forms of music once held in disdain have become accepted art forms and are used in the worship services. It looks as if history is repeating itself.

(continued on page 27)

MEMBERSHIP DUES

For a Missionary Society with	up to 25 members	\$ 6.00
	26 to 50 members	\$ 9.00
	51 to 75 members	\$12.00
	76 and up members	\$15.00

YOUR MISSIONARY SOCIETY DUES

TREASURERS of all societies, please note! The following is a blank for you to fill out and send in, along with your dues for the WMC.

Mrs. Ernest A. Hoffmann
 61 Jeffrey Drive
 North Tonawanda, New York 14120

Enclosed is a check (or money order) of \$_____ to cover dues for the Woman's Missionary Union for the year April 1, 1971 - March 31, 1972.

Society _____

Church _____

City and State/Prov. _____

Treasurer (name and address) _____

Monies are due February 28, 1972

A SPECIAL GIFT

Would you like to begin the new year by giving someone a very special gift? Here is an opportunity to give something that is greatly needed — something they cannot get for themselves.

Dr. Willi Gutowski and his family and Miss Minnie Kuhn, all of Nigeria, came home on furlough. Dr. and Mrs. Ronald E. Hiller have left to replace them. The W.M.U. wishes to pay for the passage to and from Nigeria for these missionaries. In addition we want to cover the cost of the deputation work of the Gutowskis and Miss Kuhn. A suggestion was made (by letter) by our president, Mrs. Jeanette Stein, that a special offering be given for this mission project by each of our local mission organizations. We trust that this will be a service you can render for God's kingdom work.

All correspondence regarding the WOMAN'S WORLD is to be mailed to: Mrs. Adam Huber, 11565 SW 67th Avenue, Portland, OR 97223



Gary and Sharon Vossler, Phyl and Jo Putz

NEW MUSIC FACES THE CHURCH

by Gary Vossler

"Church music is on the move today, perhaps more than any other time in history. It is true that many of our songs have come from very early sources, but alongside these old favorites we find new songs written expressly for the 'now' generation. Therefore, a well planned collection of music for today must include both the old and the new . . ."

This statement taken from the foreword of *"NOW" Songs of Faith for a New Generation*, expresses an attitude which is prevalent in many church circles today. Likewise, many contemporary composers know that something has to be done musically in order to communicate with today's youth in an effort to reach them with the Gospel.

That "old favorites" of the church are under scrutiny and that "now generation" songs are under review is a certainty in our generation. Somehow, whether old or young, every Christian will encounter "on the move" attitudes in church music and will have to de-

cide what he will do with the new music.

ENKOUNTER, a contemporary Christian musical team sponsored by the North American Baptist Seminary was part of this "on the move" Christian music. This two-couple team composed of Gary and Sharon Vossler and Phyl and Jo Putz was in tune with God, the times and the sound of today's music. Here is a blurb from the album we released last summer prior to our tour of the eastern United States:

"Both Gary and Phyl are students at the North American Baptist Seminary where they are preparing for the Christian ministry. Gary, a native of Ashley, N.D., is a graduate of Sioux Falls College and is listed in 'Outstanding Athletes of America.' His wife, Sharon, from Grandview, Iowa, also a graduate of Sioux Falls College, is an elementary school teacher in Sioux Falls.

"Phyl comes from Martin, N.D. He is a graduate of Minot State College and president of the 1971 senior class at North American Baptist Seminary. This fall he will become Director of Christian Education and Youth at the First Baptist Church, Elk Grove, California. Jo, his wife, is from Goodrich, N.D., and a graduate of Westmar College where she majored in music. She is an elementary music teacher."

We left Sioux Falls, S.D., on June 3, 1971, to visit about 60 North American Baptist churches and two camps in 12 states and one province of Canada. The four of us traveled from central North Dakota to the East coast a total of about 11,000 miles.

We chose the name ENKOUNTER because it means to meet "face to face," and it encompasses the threefold nature of our purpose. The purpose of our tour was: First, to meet the people of our churches face to face. Second, to share the spirit of renewal in the area of evangelism at the seminary. Third, to experience with the people of each church an encounter with Jesus Christ.

To achieve our purpose we shared our personal testimonies, explained our calls to the Christian ministry, and sang music which communicated the message of Christ as found in the Bible. Our concert format consisted mostly of contemporary Christian music along with some folk songs and traditional songs. Although our songs varied in melody, rhythmic structure and style, the message we tried to communicate was Christ and the joy in knowing and serving Him.

Although some people were a bit

unsure as to what to expect when they saw the posters and the announcement concerning contemporary music and the use of guitars, we feel that for the most part our music found great acceptance. Many people, young and old, expressed their sincere appreciation for new music with a message. The modern individual is looking for life which has meaning, and he is looking for activities and music which express meaningful living in a style in which he can be himself.

Those that came to the concerts with a critical attitude usually found it difficult to listen to us objectively and went home feeling uncomfortable with this form of music. Others came with an open attitude toward contemporary music and even though some of them were not particularly impressed with the musical style, they found God's Spirit in it and joined us in worshipping him. One woman remarked, "I don't like modern music, but the Spirit was in it. I could find nothing wrong with your program, and I am known to be a critical person. If any group would be criticized, I'd be the one to do it." Many said they recognized the value of the music for today's youth and realized that this type of music appeals to young people.

The reasons to which we may attribute the acceptance of our music are the following:

1. We felt we had a good Biblical message both in songs and introductions. One elderly woman said, "I came expecting a message. Although you didn't preach, your program gave me a good message and a lot more."
2. The words of the songs were clear. Someone stated, "A lot of music a person hears today is loud and the words and message are muffled, but we could hear all your words clearly in every song."
3. Our concerts consisted of traditional as well as contemporary music showing that the two are not only compatible, but are mutually supporting.
4. We felt that people all over had a basic trust in our seminary. After hearing of the new emphasis on evangelism, this trust was enhanced.
5. Not only previous groups such as God's Volunteers and other youth choirs, but also many pastors and youth directors set the stage for our acceptance because they had already incorporated such music into their church program.

(Continued on page 21)

MISS ILLINOIS 1971

by Anita Joyce Pankratz

"So go out there and knock 'em dead!" The backstage announcer sent me scurrying to the piano behind the curtain, while I was still clipping on my neck mike. Barely having sat down, the curtain swept open and I heard the M.C.'s voice ringing over the P.A., ". . . ladies and gentlemen, Miss Chicago!"

My talent act was a medley of Gershwin. I played the opening of his Concerto in F for piano, then bridged into his song, "Someone to Watch Over Me," playing and singing. Then the band swelled full, I moved out, modulated up, and finished strong with a heavy drumbeat. The arrangement and orchestration were my own.

As the last note crescendoed, so did the audience. The thunder of applause almost startled me. I couldn't really see the audience, but I was told later there had been a standing ovation. What I remember was feeling pretty happy.

Excitement and tension grew greater as the Top Five were each asked a question: "Anita, with your musical background, what is your ambition?"

The whole time I had been on-stage was one of constant talking to God. Now he calmed my heartbeat as I reflected for a moment. "I love to perform. It's something that's just in me. I want to use the talents and abilities God has given me for him. I want my life to relate to others, and I want to be able to make other people happy."

You have no idea what goes through a girl's mind as she is sitting there, waiting, but as it was down to two, I turned to the lovely Cuban girl sitting next to me, who was planning on being a missionary. It was a moment so public and yet so private. "I'm so happy to know you're a Christian."

She smiled. "Whatever happens, it's his will."

The next second took the most fantastic picture of me with my mouth open any newspaper has ever printed! The crown, the roses, the kisses, the walk, the standing crowd, the smiling faces, my beaming parents, and an ecstatic happiness no one could have pulled out of me if they had had a team of horses.



One of the most beautiful things that happened midst the reporters, appearances, and hectic schedule away from home during the time I was preparing for Atlantic City, was my homecoming in Chicago. You haven't seen anything until you've seen your street blocked off, tables of punch and cookies where cars usually run, a volleyball net hanging in the trees with a welcome sign spelling *your* name, balloons everywhere, a miked platform running

up to *your* stairs, and hundreds of people old-young-and-in-between swarming in from all over, to see — of all people — you! To top it off — bagpipes and drums marching down the street! All of this was so overwhelming, it was hard to believe. Friends are such a beautiful gift from God. It made my heart so warm and happy, it could have burst with laughter!

As the day approached to leave for the Miss America Pageant in Atlantic City, I admit I was scared. I was also very excited with the thought of meeting the other contestants and Miss Americas. One of the best things about a pageant is getting to know the other young women who enter. I was very impressed with their caliber, character, warmth of personality and loving attitude. There wasn't the jealous, competitive atmosphere most people would expect. Rather, the attitude was one of competing with one's self. If a girl did the best she could, that was the most anyone could expect.

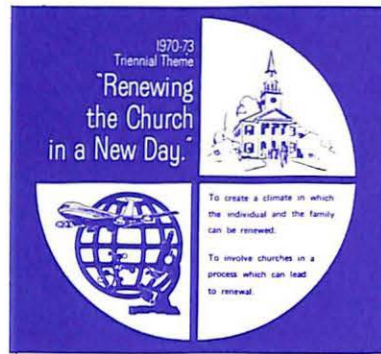
The week in Atlantic City was thoroughly exhausting. It was also fun, exciting, educational, and very rewarding. The final outcome was bewildering. It took a few weeks before I was able to see or understand what God could do in light of the whole experience.

People have asked me why I entered the Pageant. For one thing, the Miss America Pageant is the largest scholarship foundation for women in the world. There are many scholarship awards other than Top Ten that a girl can receive even on State level, let alone those that place higher. It also offers a girl the opportunity to gain experience, meet people, speak, perform and travel.

Thirdly, I believe God had a definite design for me this year, and that I now have a specific job to do as Miss Illinois. I have had the chance to speak with so many people I would otherwise never have had the opportunity to come in contact with. Long before June 22, when it all began, I had left it all up to God. Since then, I've experienced growth in many ways, and am looking forward to a full and rich year. □

Interlocking Pieces In God's Plan

by Leo Reck



Church renewal, like distant relatives, can show up in unlikely places and when least expected. This is what has happened at the First Baptist Church of Bellwood, Illinois.

Renewal started at church camp, and with the return of three high school campers and the pastor, it arrived at our church. On Sunday, August 29, 1971, as these young people shared what Jesus means to them and the marvelous work of the Holy Spirit at camp, the Holy Spirit began a cleansing and life giving work in the congregation.

An invitation was given to "get with Jesus" and teens and adults rushed to the front of the sanctuary. A teen-aged girl gave her life to Christ. Others opened their hearts in rededication. Still others came to share the overwhelming joy of the moment and to show their oneness with those who had responded to Christ.

This was only the beginning as God continued effort to give new life and to spread it among others. The following Tuesday, thirteen people went to a skid row mission in Chicago where we were scheduled for an evangelistic service. Afterwards, several stayed for about half an hour and continued to share Christ personally with some of the men on the street.

A community Labor Day picnic sponsored by the Park District became the next vehicle for sharing Christ. We quickly purchased several hundred New Testaments and spent several evenings and afternoons preparing them with a chain reference on salvation, and a list of verses according to topic in the back. With handfolds of testaments we circulated among the picnickers, handing them to all we could reach, explaining the helps, and telling them what Jesus has done for us.

The youth group began to show signs of a new vitality and an interest in more than fun and games. "Sings"

The Rev. Leo Reck is pastor of the First Baptist Church, Bellwood, Ill.

were organized with other churches, impromptu meetings were called together on weeknights to enjoy Christ and to plan for the future. Then, two special events, a "God-Gathering" in Racine, Wis., and a "Jesus-Rally" in Bellwood were scheduled.

An effort was made to bring along some of the teens from the neighborhood who did not know Jesus. Of the thirteen who went to Racine, seven were from outside the church group. The weekend was planned as a worship and witnessing experience with a minimum of recreation. At first some grumbled at this, but during the group discussions they began to come around. They got into the spirit of the singing and became excited when we held a public rally in downtown Racine. By evening three of the Bellwood teens were ready and came to know Jesus as Savior and Lord.

The youth rally in the Bellwood church had similar results. About 100 teens and a smattering of adults gathered to praise God and to listen to a featured speaker. Speaking with a disarming calm and warmth, the speaker talked about our relationship to Christ, stressing that we are only as close to him as we are to the person we like the least. Without fanfare he asked those who were not sure where they stood with Christ to raise their hands. Then he asked them to come to the front if they wanted to be sure of their salvation. Again, there were several who received Christ, two from our own group.

Adults also began to feel the touch of Jesus. Following a discussion period on a recent Sunday evening, we were moved to conclude with a prayer circle. There with arms around each other's shoulders, or holding hands, people began to open up telling of their need for one another, and thanking God for what he had been doing among us. A spirit of Christian unity spread quietly from person to person. God was there healing and unifying.

No doubt some would consider this harvest of renewal a rather meager crop, but for us it is an unmistakable sign that God has a place for us in his unfolding plan of redemption. We have also come to see that during the past year God has been preparing us for these experiences.

Ever since the N.A.B. General Conference sessions of 1970 in Winnipeg, Man., we groped for the priceless treasure of renewal and found nothing. There was a series of five sermons on the early church, three more on renewal, and four on preparing for

ministry as a church. None brought the desired results, nor did an eight-week seminar on "Changes in the Church."

But while renewal may come instantaneously, it does not come without preparation. In one hour on a Sunday morning God by the lightning power of the Holy Spirit kindled within us the flame of renewal. But he had used an entire year to bring us to that moment.

What previously seemed to be unrelated elements in a frustrating struggle for renewal, now look more like interlocking pieces in God's plan for the church in Bellwood. A youth director hired nearly a year ago prepared the youth by leading them in a direction they are now more ready to accept. The need for a new church constitution voiced last winter resulted in the completion of a more workable document just when renewal began to break out. A ladies prayer group, dormant for a year, and a men's fellowship breakfast, not in existence for several years were both restarted a few months before August 29.

Most significant of all, two ladies living near the church, began a work with younger teens during the summer months. They called the pastor and asked if this could be related to the church. Soon these unchurched young people were coming to the church building each day for recreation, and once a week the whole group would go on some kind of outing. A fourteen-year-old boy gave his life to Christ on the last day of this program, and some who have since come to Christ had been involved.

Where God will take us from here, only he knows. We are being renewed, but are far from the goal of being a renewed church. There are many more problems facing us than victories already won. There is the problem of being an all-white church in an integrated community. There is the problem of old grievances not healed. There is the continuing existence of an in-group atmosphere, and the lack of concern for visitors and people on the fringe of the fellowship. Even more critical, there is a lack of Biblical knowledge, and too few have an adequate understanding of Christian faith and morals.

Is the task really impossible? Certainly not, but it is formidable. Without God's sustaining grace today, we would go down the drain tomorrow. But God is the one who has taken us to our present point of progress. We are trusting him to continue and complete that work. □

Insight into Christian Education

This article is part 2 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 Baptist World Alliance meetings. Part 1 appeared in the December issue and part 3 will appear in the February issue of the Baptist Herald.

Administration for the Church's Educational Ministry — Part 2

by George Wilson Jr.

Conducting

While planning responsibilities of administration define the blueprint for action for a church, the plans themselves must be implemented. To conduct Bible study and training effort, organization must be established. David S. Brown, in an article in the Summer, 1966 issue of *Management of Personnel Quarterly*, suggests: "Basically, organization is a system of relationships involving two or more persons concerned with the satisfaction of needs or the achievement of objectives." Organization itself is based upon a concept of responsibility. By creating appropriate organization, the church says in effect, "I am assuming a measure of responsibility for others."

In establishing organization for Bible teaching and training, the church is not only assuming responsibility for others, but is also defining its basic expectations in reference to opportunities for growth in all dimensions.

A major conducting task of the church in teaching and training is staffing of organization with persons who can lead and who "are able to teach others also" 2 Timothy 2:2. In many instances the selection of persons to fill teaching and directing positions involves a certain amount of risk taking. A wise administrator has suggested in this regard unless there is some perfectly obvious reason why a person should not be given such responsibility, we should give him an opportunity to prove he can carry it. Most people

will surprise us "under fire." A psychologist has also observed, "If you want people to be what you want them to be, treat them as though they were." Since all Christians are under grace, it may be safely said, in God's sight we are all risks.

When we speak of establishing organization, however, we are speaking not only of finding and selecting and enlisting personnel, but also of preparing, assigning, training, committing and supervising those so chosen. Boldness is required by administrators (pastors, Bible study leaders, etc.) in dealing with conducting activities of establishing organization and enlisting staff. This is crucial activity for the church.

Other vital conducting activities include scheduling of times and choice of facilities for work of teaching and training.

Mornings, evenings, afternoons, Saturdays, as well as usual Sunday times are likely required. As the church attempts to meet needs of individuals who ought to participate in learning activities, the church may well attempt to conduct a survey of potential participants to discover the most likely, convenient, and desirable times. Utilization of facilities, securing or establishing of additional facilities are based upon need as discovered and defined.

Workers, too, must grow in their concepts of Christian involvement and relationship if they are to help participants in the church's education ministry

grow in significant ways. For this reason some plan of supervising new and experienced workers should be established. Such a plan is designed to aid workers in making and carrying out wise plans of their own. With assistance workers learn how to deal with mistakes, problems, and opportunities. The church is (or should be) interested in competence in dealing with spiritual matters as an objective. The church should be just as concerned for competence in its field as the hospital or medical school is concerned in its field. Mistakes in either area can be disastrous.

In order to accomplish the above objective, pastors, Bible study leaders and training directors will seek to do two things. In the planning phase of administrative responsibility attention will be given to careful definition of responsibility, standard of work expected, and relationships involved.

In the conducting phase of responsibility attention will be given to careful definition of responsibility, standard of work expected, and relationships involved.

In the conducting phase of responsibility the administrator(s) will seek to offer guidance directed towards each person being able to perform his duties with love, deep spiritual motivation, increasing competence, and self-reliance. Meetings in which aims, objectives, work techniques, personal needs, and relationships can be mutually explored will assist in performance of this task. Coordination and correlation will be effected within organization in this way.

Relationship to other church ministries and/or organizations must be brought into focus by administration. Unilateral action within the church without concern for what the church as a whole desires and what others are doing to move the church in that direction can only produce additional confusion. Each organization, ministry and program established by the church should conduct its efforts in full cooperation with and in full knowledge of the entire church and its constituent organizations. The church's chief administrator (pastor) will likely assume main responsibility in initiating such coordination. Communication in a formal sense will be dealt with through the Council or its equivalent.

Securing and administering budget requirements for operation of the church's educational ministry demands constant attention and study. The church is a steward. Wise financial

(Continued on page 31)

A BIBLE STUDY IN THE BOOK OF amos

PROPHETIC TROUBLER OF RELIGIOUS CALM

by Benjamin H. Breitreuz

The message of Amos comes as a bomb-shell to any religion that has grown content with itself, that chooses to be obsessed with right theology, and personal piety and morality, while refusing to address itself to the crying social injustices of the time, that is willing to shape its message by what its most faithful adherents want and will support, rather than by what is right and necessary, that uses God to confirm and support its own selfish religious, social and economic smugness, that is insistent on remaining aloof from the agonies and hurts of those who do not belong to its inner circle, and that is satisfied with gauging its effectiveness and spirituality in terms of the amount and quality of the religious activity that takes place at its central sanctuaries. In several short articles we will look at some aspects of Amos' message in terms of his vocation and call, the times, his estimate of Israel in God's purpose and his definition of sin, all within the framework of God's requirement for Israel as for us.

1. The Prophet and His Call

1. *The Man and the Book:* Amos, preceded by such prophetic greats as Moses, Samuel, Elijah and Micaiah ben Imlah, is the first of what is known as the writing prophets, that is, he is the first to have a book exclusively about him and containing his oracles though probably as a whole not written by him (Jesus did not, apparently, record his own sayings either). The book, as most of the other prophetic books, is a collection of oracles and biographical

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

and auto-biographical material. As such, the book is fragmentary and has a minimum of order. First it was a spoken word, but the spoken word was seen to have significance beyond the immediate situation, so the spoken word became a written word.

Not much is known about Amos in terms of his background and family. What defined each major prophet was not his background, but that he believed himself called to speak for God (thus the oracular preface, "Thus saith the Lord") and that speak he must whatever the personal consequences. He was one who addressed himself clearly to the crying religious, social and political corruptions of the times.

Amos came from Tekoa (1:1), a town a few miles south of Bethlehem in the hill country of Judah. Though a Judean, he apparently prophesied exclusively in Israel. In Tekoa, Amos was a "shepherd," or "herdsman," and a "dresser of sycamore trees" (cf. 1:1; 7:14 f.). The references are to sheep, cattle and some kind of pruning activity with sycamores, whose fruit was the main diet of poor people. He could perhaps best be called a mixed farmer. But he was a most informed farmer. For he knew Israelite history; he knew about the Ethiopians, about the Syrian and Philistine settlements, about all kinds of border incidents, and about what was going on in Bethel, Samaria, Jerusalem and other parts of Israel and Judah. Thus Amos must have travelled a great deal in his agricultural pursuits. After his prophetic career, which probably lasted less than two years (cf. 1:1), Amos probably returned to farming.

2. *His Call and Vocation:* Three sets of passages address themselves to Amos' prophetic call and vocation.

The first is found in 3:3-8. A hostile audience which has challenged Amos' authority and right to speak must be assumed. So the passage is really Amos' defense against those people who are protesting his radical message of total destruction. The questions in these verses (except v. 7 which falls outside the pattern) ask about the relationship between an effect and its cause. The climax is verse 8: "The Lord God has spoken; who can but prophesy"; the necessary answer is, "When the Lord God speaks, a man must prophesy," or, "A man prophesies only when the Lord God speaks." Amos is, in effect, saying, "The source of my message of doom is the Lord. Who am I to resist him? And who are you, oh people, to resist me and my message when the Lord is speaking through me?"

In the second call passage — 7:10-17; cf. especially vs. 14, 15 — Amos again defends his right to speak. Verse 14a is a very difficult verse — Is Amos saying that he is no prophet, or, is he saying that he was no prophet until the Lord called him? The Hebrew text allows for either interpretation. Though Amos is not really adverse to being called a prophet (cf. 7:15), he probably wants to make it clear that he is not just another prophet of the kind with which Amaziah is acquainted, that is, the core of establishment-cultic-official prophets who shaped their message by what the king and people wanted to hear: the prediction of prosperity for Israel and destruction for her enemies (cf. Micah 3:5-7, 11; I Kings 22:5 ff.; etc. — all referring to prophets who spoke in the Lord's name.) Amos is a different kind of prophet, and the difference lies in his call. Finally, the context of

7:14 indicates that what is challenged is not whether or not Amos is a prophet; what is challenged is whether or not he has a right to speak. Amos, in turn, challenges Amaziah's right to prevent him from speaking. So Amos is in effect saying, "I didn't choose to become a prophet. I had chosen to be a mixed farmer, but the Lord commanded me to go and prophesy. So who are you to keep me from doing what the Lord has called me to do?"

Isn't it striking how the Lord often speaks through means outside the forms of official religion, even when official religion thinks it is doing exactly what God requires? That happened with Amos, as with the Reformation. Could we today be experiencing the same thing in the Jesus Movement which is also outside official religion's structures?

The third call passage — 7:1-9; 8:1-3; 9:1-4 — is in the form of five visions. The visions define the content of Amos' message. They reflect the development of Amos' understanding of his message. They reflect the development of God's intentions for Israel as determined by the peoples' responsiveness or irresponsiveness to the Lord's initial actions (cf. 4:6-12).

The first two visions indicate it was not the Lord's initial intention to destroy Israel, but destruction became necessary when Israel refused to respond. In the first (7:1-3) some locusts are a sign to Amos of the wrath of God which is about to destroy the people. In the second, a great devouring fire (a drought?) reminds Amos of the destructive fire of God. In each, Amos intercedes and the divine wrath is averted.

In the last three visions destruction is decreed as inevitable. The third vision (7:7-9) pictures the Lord as setting his standard in the midst of the people and finding them most crooked. In the fourth (8:1-3), a basket of summer fruit (qayits) suggests to Amos that the end (qets) has come upon Israel. The people had looked forward to "that day" as a day of triumph and prosperity (cf. 5:18-20); Amos says that "that day" will be a day of wailing and death.

The final vision (8:1-3) is most explicit; there will be no escape. The Lord on the altar, the place from which he is expected to pronounce blessing and acceptance, utters a message of complete destruction. The Lord is most angry; as in the third and fourth visions, death and destruction are focused on the sanctuaries. In a poem reminiscent of Psalm 139:

7-12, but with a massive reversal, Amos cries that no extremity of the cosmos will serve as a hiding place from the Lord's wrath. The Lord is omnipresent, but to slay, destroy, punish and humiliate, not to bless and protect: "I will focus my eyes on them for evil and not for good."

That is the burden of Amos' message. The Lord's day is coming. But it will not be a day of blessing and prosperity; it will be a day of punishment and destruction. As 3:20 says it: Because I favored you above all nations, I will punish you for all your sins — much is required of those to whom much is given.

For further reading: Mays, *Amos*. Philadelphia: Westminster Press, 1969, \$5.50; Hyatt, *Prophetic Religion*. Nashville: Abingdon Press, 1947, \$3.00; Watts, *Studying The Book of Amos*. Nashville: Broadman Press, 1966; Watts, *Vision and Prophecy in Amos*. London, E. J. Brill, 1958. □

(To be continued)

New Music . . .

(Continued from page 16)

These, we feel, are some of the basic reasons why the encounter between new music and our churches has been one of acceptance and welcome.

Our experience at Camp Burton in

Ohio and Center Lake Bible Camp in Michigan were highlights of the summer. It was there that several teenagers began a relationship with Jesus while others recommitted their lives to him.

As we mingled among these teenagers and talked with many of them, we realized that they were sincerely concerned about their spiritual lives. Many of them expressed appreciation for the type and style of our music.

The summer gave us a great opportunity for meeting many wonderful people, learning a great deal about our denomination, and growing in our personal relationships with Jesus. We praise God many times for a wonderful summer experience. We saw him prepare hearts, convict hearts, and then reap the fruit, and we gave Him all the honor and glory. □

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Robert S. Hess, pastor

GOD GIVES THE INCREASE

by Ron Berg

The Steele Heights Baptist Church in Edmonton, Alta., is celebrating its first birthday this month, and already the regular attendance is well over the 100 mark. One year ago it began with a student pastor, four Sunday school teachers and 12 pupils. By summer the attendance remained consistently in the 60's, and by fall we had reached into the 90's. It was almost more than we had expected, and yet this is what we had prayed for. Dedicated Christian families from many different religious backgrounds began to attend and work with us because God had given them a deep concern for their community which had only one small church. These families began to reach out to their neighbors, and today some of these neighbors have accepted Christ and regularly attend the church services.

One family had for several months sent their son and two daughters to Sunday school and we had put them on our prayer list. God answered in a strange way. On Thanksgiving Day the little boy was hit by a motorcycle

The Rev. Ron Berg is the pastor of the Steele Heights Baptist Church, Edmonton, Alta.



Sunday School Class at Steele Heights Baptist Church, presently meeting in a Junior High School.



The Rev. Ron Berg (center) and members of the Steele Heights Baptist Church at the dedication ceremony of the future church site.

and one week later died. It was our first funeral. The following Sunday the parents came with their two daughters and the entire family responded to the invitation to accept Jesus as Lord.

A Catholic man came to me after one service and said, "I enjoy my worship at the Catholic Church, but you seem to have something more here. You get down to the heart of things and I need that."

Last fall the Evangelism Class of the North American Baptist College canvassed the Steele Heights area visiting hundreds of homes. As yet we cannot tell the full results of this program but things have already begun to happen. One lady phoned and said, "I see by your brochure that you have Home Bible Studies. I very much enjoy this kind of Bible study but our church has none. Would you mind if I joined your studies?"

Another mother phoned to ask about our youth program. "My daughter needs your kind of activities and friends. Is it all right if she comes even though she doesn't attend your church?"

We are involved in youth work, boys' and girls' clubs, Happy Hour Bible Clubs, but most important of all is our visitation program. We have decided that all other programs must take second place to visitation. We need to meet the adults, the moms and dads. Win them to Christ and you have the whole family. Each family of our church has been assigned certain families in their neighborhood as their mission field. This is their parish, we trust God to give the increase. Generally people are tired of anything related to church; still they are spiritually hungry and we can show them Christ who satisfies.

This year we expect to erect a church building on a choice property.

We are thrilled with our growing numbers, although we are not anxious for large numbers just for numbers sake, but rather for souls to find Christ. □

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APPEAL FOR FEBRUARY:
FIRST BAPTIST CHURCH, ELDRIDGE, IOWA
Will you contribute and pray for this church?**

WEDDING ANNIVERSARIES

Mr. and Mrs. Carl Birr observed their 50th wedding anniversary on Sept. 21, 1971. They are members of the Meridian Woods Baptist Church, Indianapolis, Ind.

The Rev. and Mrs. Adolph Milner of White Rock, B.C., celebrated their 50th wedding anniversary on Sept. 14, 1971. They are members of the Sunshine Ridge Baptist Church of Surrey, B.C.

Mr. and Mrs. Fred Zilkie of White Rock, B.C., celebrated their 60th wedding anniversary on Oct. 10, 1971. They are members of the Sunshine Ridge Baptist Church of Surrey, B.C.

Correction

Mr. and Mrs. J. Sorge of Winnipeg, Man., have observed their 60th wedding anniversary and not their 50th anniversary as reported in the September issue.

INDIANAPOLIS, IND. On Sept. 26, 1971, Meridian Woods Baptist Church



(pictured) held its open house and dedication services. Dr. G. K. Zimmerman, executive secretary of the North American Baptist Conference, spoke in the morning worship service. The afternoon dedication service began at 1:30 p.m. with the Rev. Lyle Wacker of Forest Park, Ill. speaking. Between the hours of three and five the open house was held and refreshments served. Our pastor, the Rev. Harold Drenth, spoke in the evening service. The youth choir participated in all three services. The new red brick building is located at 329 West Banta Road, and serves the congregation that was formerly known as Bethel Baptist Church.

On Aug. 1, 1971, Meridian Woods Baptist Church held its first baptism



service in the new building. The following people (pictured) were baptized: Miss Kathleen Heningan, Alex Drenth, Mrs. Janet Jones, Rick, and Bob Jones. Joining our membership by letter was Mr. Henry Jones. (Mrs. Lewis Gilkerson, reporter.)

RACINE, WIS. The young people of our denomination from the Milwaukee to the Chicago areas gathered at the Grace Baptist Church in Racine, Wis., on Sept. 24, to participate in a new innovation — a "God-Gathering." Saturday afternoon these young people (pictured) blitzed the down town area of



the city with the gospel of Jesus Christ. The Rev. Leo Reck, First Baptist Church, Bellwood, Ill., and Prof. Don Johnson, Immanuel Baptist Church, Kenosha, Wis., gave short gospel presentations and the young people provided music and testimonies. Praise God for results. (Sue Wilzewske, reporter.)

CHICAGO, ILL. During the Sunday evening service Oct. 10, the Foster Avenue Baptist Church welcomed the new pastor, the Rev. Eldon G. Schroeder and his family (pictured). Dr.



Richard Schilke opened with prayer. Dr. Gideon Zimmerman gave the charge to the pastor and to the church. One member from each organization also gave welcoming remarks. Rev. Schroeder, in his response, said a few words centered around I Cor. 15:58. We should be "always abounding in the work of the Lord." The closing prayer was given by the Rev. Fred Merke, pastor of the Baptist Mission Church in

Chicago. (Betty-Gene Johnson, reporter.)

LA SALLE, COLO. The second annual Colorado Association met at the First Baptist Church on Oct. 20-21. The theme was "Spiritual Stability in a Time of Change."

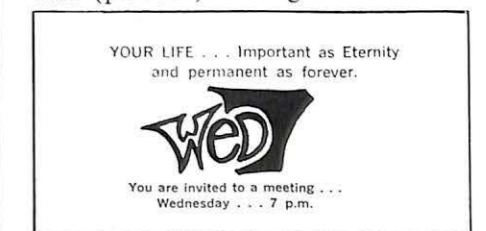
On Oct. 29, the Rev. Donald Richter was the guest speaker. The combined choir of Sherwood Church in Greeley and the First Baptist Church in LaSalle provided special music. A get-acquainted hour followed the service.

The conference began with a devotional period led by Adson Starner. This was followed by reports given by Rev. Earl Ahrens, Rev. Mervin Kramer and Dr. J. C. Gunst on the subject of Home and General Missions and Church Extension work. Dr. Gunst then spoke on "Spiritual Stability in Parents." Special music was a solo by Miss Susan Auch. The business meeting was held during the afternoon.

Rev. Richter brought the evening message after a banquet at the Fellowship Hall of First Baptist in LaSalle. Approximately 150 attended.

Sunday morning LaSalle, Greeley, and Arvada held services with the topic "Spiritual Stability in the Church." The Association came to a close with Rev. Richter bringing the message. (Tyrene Schmidt, reporter.)

DALLAS, TEX. "WED 7" is a new means of youth evangelism at North Highlands Baptist Church. The youth of the community are introduced to the program by an attractive white card (pictured) inviting them to come



each Wednesday night at 7:00. "WED 7" and a fish symbol are in red, "Your life . . . important as Eternity and permanent as forever," in blue, then the details of the time and place in black. The meeting is held informally in the youth building and is a time of singing, sharing in testimonies, study from God's word and prayer. An occasional social is held on other evenings.

Sunday evening, Oct. 31, the youth presented a program composed of ten musical numbers produced with special sound and lighting effects, interspersed with testimonies and skits. Mr. and

OUR CONFERENCE IN ACTION

Mrs. Dwight Brown are youth sponsors. The Rev. Gordon Thomas is the pastor of the church. (Mrs. Gordon Thomas, reporter.)

MEDICINE HAT, ALTA. Administrator, Mr. R. A. Weiss of the Baptist Haven of Rest and Sunnyside Nursing Home in Medicine Hat is pleased to announce the appointment of the Rev. Robert Jaster as chaplain to the Homes. Rev. Jaster began his ministry on Oct. 1, 1971. It is felt that this addition to our staff will enable us to better care



for the physical, mental and spiritual needs of our residents. Pictured is Mr. Weiss welcoming the Rev. Robert Jaster.

BURTON, TEX. On Sunday, Oct. 31, 1971, several hundred people assembled at Greenvine Baptist Church for the 110th anniversary and homecoming.

Because of economic and social conditions in Europe, a young man by the name of Frank Kiefer left his homeland at the age of 17 and settled at Independence, Tex. He attended Old Baylor University and later held a revival in the Greenvine community which resulted in 18 conversions.



Therefore, the first German Baptist Church in the State of Texas was organized, known today as the Greenvine Baptist Church. Meetings were first held in a log house. Sometime between 1879-1883 the present church auditorium was built. Today this church is known as the "Mother Church" of the Southern Conference.

Through these 110 years 22 pastors have served this church. The Rev. Dwight Fry, the current pastor, has served since 1963.

The Rev. Ray Bennett, pastor 1958-

1962, delivered the morning message. The noon lunch was served on the church grounds, then a short time of reminiscing with many former members who had come as far as 600 miles to participate in the happy occasion. The afternoon singspiration was led by a former pastor's son, Milton Lippert.

The Rev. Frank Armbruster, former pastor, 1950-1958, from Mt. Sterling, Mo., brought the homecoming message. (Mrs. F. Effenberger, reporter.)

VANCOUVER, B.C. On Oct. 19, 1971, the Ebenezer Baptist Church Ladies' Missionary Society held their annual program. Those attending gained an insight into the medical mission work done in the Cameroon. Dr. and Mrs. Dieter Lemke shared with us the work done in the Banso Baptist Hospital. We were told of the hardships they face, and of the assistance they receive in the way of bandages, layettes, bed linens, and financial assistance from the Ladies Missionary Society. Their ministry was a challenge to serve God by helping those abroad as well as being missionaries in our own community. The Rev. Paul Siewert is pastor of the church. (Marilyn Wagner, reporter.)

GEORGE, IOWA The Christian Hour Circle of the First Baptist Church observed their 25th anniversary on Oct. 1, 1971. After a catered dinner, Mrs. George Stratman, president, gave the welcome to the 83 guests. All former members were invited. Pastor Itterman, toastmaster, opened the program with theme songs used in former years. The Rev. and Mrs. John Reimer of Chicago, Ill., rendered a duet and Mrs. Reimer gave a short talk. Pastor and Mrs. Itterman sang a duet after which Mrs. Marvin Kannegeiter of Colorado, who was the Circle's first president, spoke using Phil. 1:4-6.

The C.H.C. was begun in October, 1946, when the late Rev. J. J. Renz was serving the church, with 28 members and today has a total of 62. Serving at church functions and funerals, making white Cross materials, giving to missions and supporting the N.A.B. Seminary auxiliary has been their work these 25 years. (Mrs. John Arends, Jr., reporter.)

SWAN RIVER, MAN. Five children were dedicated in the Temple Baptist Church after the morning worship service on June 13, 1971. A Children's Day program was held in the evening.

A pulpit exchange Sunday in our Northern Association was held on

Sept. 26, 1971. The Rev. Bruno Voss preached in the morning and evening services.

On Oct. 10, 1971, we observed Thanksgiving. Our missionary offering totaled \$1,280.00. On Monday evening a fellowship supper was held. Each organization participated in the program.

On Nov. 1, 1971, the Baptist Women's World Day of Prayer was held in our church. The attendance was good. The Rev. K. Redschlag is the pastor of the church. (Mrs. Fred Hiller, reporter.)

LANSING, MICH. The first meeting of the newly formed Michigan Association met at the Colonial Village Baptist Church on Oct. 22 and 23, 1971. The theme was "Love's Divine Directives." Our thinking was guided by the message of Dr. Roy Seibel from our North American Baptist Seminary. The opening challenge on Friday evening was "Clarifying Charity," where the directives of love taken from John 13-15 were emphasized.

Following the devotional on Saturday morning led by Dr. Seibel, workshops dealt with "Trends in Christian Music," "Missionary Education in the Church," "Marriage Problems and Promises," and "Maintaining an Effective Visitation Program." A panel discussion followed, bringing together our theme in a practical relationship. The Rev. and Mrs. George Lang, missionaries to the Cameroons, guided our thinking in areas of missionary concern. One aspect stressed was how to convey to our people not only missionary information but a sense of identification with the missionary and the lay African ministries.

The newly elected moderator is Mr. Dean Brodberg of the Lansing church. (Rev. Richard W. Paetzl, reporter.)

CATHAY, N.D. The Germantown Baptist Church held its Harvest and Mission Festival, Oct. 24. The Rev. Clarence Walth, area secretary, was our speaker in the morning. A fellowship dinner was served at noon. In the evening the Rev. Walth showed slides of their experiences in the Holy Land. (Mrs. Adolph Pepple, reporter.)

MC CLUSKY, N.D. The Rev. Clarence Walth, area secretary, preached the morning sermon and also gave a devotional message after the McClusky Baptist Church held their annual picnic.

Oct. 4, we had our "Deeper Life" meetings with the Rev. Ralph Cooke,

pastor of the First Baptist Church of Minot. His theme was "The Spirit-Filled Life." A number rededicated their lives to the Lord. Rev. Cooke challenged us to live the Christian life in our home, church and community.

On Sunday, Oct. 17, we observed our annual Harvest Mission Festival with the Rev. Wm. Keple as our guest speaker. In the afternoon service Rev. Keple showed slides of our mission work in Cameroon. The missionary offering amounted to \$1,373.00.

Oct. 26-31 union evangelistic services were sponsored by the McClusky Ministerial Association with the Rev. Walter Hoffman of Alpena, Mich. and the Rev. Elmo Tahrn of Bloomfield Hills, Mich.

On Wednesday evening Brother Harold B. Johns of Oak Park, Ill., showed slides and told of our mission work in Japan. (Marion Neuharth, reporter.)

BROOKLYN, N.Y. The New York and Vicinity women held their 80th anniversary meeting on Sunday, Oct. 17, at the Ridgewood Baptist Church, Brooklyn, N.Y. About 100 attended. Mrs. A. Lamprecht, the president, decorated the pulpit with white mums in the shape of the figure 80 for the occasion. The guest speaker was our new Spanish pastor, the Rev. De la Cruz from the Second Baptist Church, Union City, N.J. He told of the Lord leading him to this place of service that began on Aug. 7, 1971, with just five members of his family and a few friends. He is presently ministering to 65, 33 of which are baptized members. His prayer meetings are also well attended. He enjoys his work there in an area that is now 80 per cent Spanish. He ministers to their spiritual needs along with their material. His message was a blessing and it was a real effort for him to do it in the English language as it is still a problem for him. The offering of about \$100 was given to further the work among his people. (Selma Milton, reporter.)

ASHLEY, N.D. The ladies of the WMS of the Ashley Baptist Church gave their annual birthday program on Oct. 5, 1971. Mrs. Etan Pelzer, our pastor's wife, spoke on "The Christian Woman's Mission Field," basing her thoughts on Matt. 28:19-20. There was a good attendance. The offering was designated toward a special project for the church.

The Men's Brotherhood had their annual Father-Son banquet on Oct. 7, 1971. The Men's Chorus was directed

by the pastor, Rev. Etan Pelzer, who was also the toastmaster. Dinner was served to about 175 men and boys, and was prepared by the wives of the members of the Brotherhood. The Rev. Clarence Walth, North Central area secretary, was the guest speaker.

The Ashley Baptist Church had its annual Harvest and Mission Fest on Sunday, Oct. 17, 1971. Dr. Arthur Patzia, professor at the NAB Seminary at Sioux Falls, S.D., was the guest speaker at both the morning and evening services. The offering was \$5,005.86. (Mrs. Carl Fischer, reporter.)

MILWAUKEE, WIS. In an afternoon service on June 6, the German Bethel Baptist Church witnessed the baptism of four young people. This service was followed by the Lord's supper and the receiving of these four new members plus one by transfer of letter into our fellowship.

We enjoyed the testimonies of the NAB Seminary quartet, "Enkounter," in song and word during our Sunday English worship service on June 20.

Our church is a bilingual church. Therefore, our pastor has a full day with two services in the morning and one evening service. The Sunday school is both English and German. The Children's Department is primarily English. Our communion service is held during the 11:00 a.m. service and is bilingual. The First Sunday evening of every month, the service is under the leadership of our young people's group and this is an English service. The Rev. Herman H. Pohl is the pastor of the church. (Mrs. Bernie Koszewa, reporter.)

GLADWIN, MICH. The annual retreat for the women of Ripley Blvd. Baptist Church, Alpena, First Baptist of Auburn and Round Lake Baptist, Gladwin, was held Sept. 17-18 at Good News Camp, Gladwin.

We were happy to welcome Mrs. Beth Rabenhorst as guest missionary speaker. The theme was "How Much Do I Owe?" Mrs. Rabenhorst spoke Friday evening and with her husband, Richard, presented interesting slides about their work in Brazil.

Saturday, following a time of devotion, election of officers resulted in the following: Joan Thomen, president, Alpena; Betty Clarey, vice president, Auburn; Arlene Rogers, secretary, Auburn; Eleanor Wolfe, treasurer, Gladwin. The offering was designated for the work in Brazil. After Mrs. Rabenhorst again presented some of the needs and special problems experi-

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enced by the missionaries, we felt our prayers in the future could be more specific for our Brazilian missionaries. (Eleanor Wolfe, reporter.)

STERLING HEIGHTS, MICH. The Fellowship Baptist Church observed their 10th anniversary on May 16, 1971. Pastor Walter Stein, the first minister, was the guest speaker at the morning worship service. In the afternoon the history of the church was reviewed. After Pastor Stein left in 1965, the church called the Rev. Frank Walker. Under his ministry a new sanctuary was built and more land was purchased. From the original 77 members the church grew to its present membership of 235.

The Rev. Stein was also the speaker at the banquet and recalled some of the happenings of several years ago. Dr. Waltereit extended wishes from the mother church, Ridgmont Baptist, which donated all the pews and altar furnishings. (Robert von Nolting, reporter.)

PHILADELPHIA, PA. Pilgrim Baptist Church celebrated Homecoming Sunday in conjunction with their 97th anniversary. The sanctuary choir as well as the male chorus, with the assistance of former members, under the able leadership of Mr. C. Fred Hofmaier rendered several special numbers that were sung to the glory of God.

Pastor Zeeb's sermon, "If it is of God, it Shall Endure," made many of us rededicate our lives.

Our youth, under the direction of Pastor Wick is experiencing a revival and the need to "tell it as it is" both to us and to those they come in contact with. Miss Barbara Conzelman, as the youth representative of our North American Baptist Conference, told briefly of her experiences at the Executive Committee meeting of the Baptist World Alliance.

Ninety-seven years to the glory of God are now history, but the future is challenging both young and old alike. (Mrs. William Esenwein, reporter.)

WEST FARGO, N.D. The Grace Baptist Church held its annual Harvest and Mission Festival on Sunday, Oct. 17, with the Rev. Donald Miller from the Seminary in Sioux Falls, S.D., as guest speaker. His morning message was entitled, "That Which Cost Me Nothing." A mission offering was taken to help support foreign missions.

In the evening service Rev. Miller brought the message entitled, "Even

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For Such A Time As This." The Rev. R. Dickau is pastor of the church. (Mrs. Harold Fried, reporter.)

LAKEWOOD, N.Y. The Rev. Henry Schumacher, pastor of the Missionary Baptist Church of Parma, Ohio, just concluded a series of meetings during the month of October at the Lakewood Baptist Church, Lakewood, N.Y. Pastor Schumacher's ministry proved very effective in the night to night services with many responding to rededication and ten first-time decisions. Pastor W. G. Gerthe is pastor of this General Conference Baptist Church.

MINOT, N.D. The Northern Dakota Association met Oct. 14-16, 1971, at Crestview Baptist Church. The theme, "Our Church—Our Message," was carried out in inspirational reports and messages. Guests participating were: Rev. Clarence Walth, North Central area secretary; Rev. William Keple, missionary to Cameroon; Rev. Daniel Fuchs, assistant general missionary secretary; Rev. Alfred Weisser, Bismarck Baptist Home; and Dr. James Brandt of Minot State College. Panel discussions involving pastors, laymen, women and youth provoked our thinking to the message and mission of today's church.

The main business concern was to adopt a new constitution. We have been invited to Mercer Baptist Church, Mercer, N.D., for our next association meeting in June of 1972. (Mrs. Ralph E. Cooke, reporter.)

EMERY, S.D. At the end of July the Plum Creek Baptist Church sent some young people to the mission field in Colorado. In charge were the youth sponsors, Mr. and Mrs. Wayne Decker and our pastor and his wife. We gained new insights about the work and our giving.

The Lord is blessing our ministry in homes for the aged, as we share the gospel there on a practical level.

At the end of August we had a time of worship and fellowship with our former pastor and his family, the Rev. Walter Hoffman.

One Sunday we were blessed through our missionary, Miss Berneice Westerman. She related the presence of God in her life and in the Cameroons, because we prayed and we gave.

We welcomed Mr. and Mrs. Irwin Kujat and their daughter Sonya into our fellowship. Mr. Kujat is serving our church and looking forward to completing his studies at our Seminary in Sioux Falls this year. Mr. and Mrs. Ku-

jat are from the German Baptist Church in Whitemouth, Man. (Mrs. Elmer Jucht, reporter.)

SACRAMENTO, CALIF. Sunday, Sept. 12, 1971, Willow Rancho Sunday school department held a farewell service for Pastor John and Sandy Carmean, the Director of Christian Education. In the evening the church held its farewell service followed by a fellowship hour. Pastor John left us to join the faculty of the Oklahoma Bible Academy, in Meno, Okla. He will be teaching Bible and coach in the physical education department. Pastor John served as our Director of Christian Education upon graduation from Bethel Seminary in June of 1970. The Rev. Arthur Brust is the pastor of the church. (Cathy Mauch, reporter.)

CALGARY, ALTA. Mr. Frank Berg, pastor of the South Calgary Community Church, was ordained into the ministry on Oct. 1, at the Grace Baptist Church in Calgary. A council consisting of delegates from 12 churches convened, listened and approved Mr. Berg's statements concerning his Christian experience, his call to the ministry, and his theology. The Grace Baptist Church proceeded with the ordination service at 7:30 p.m. The special music was provided by Mr. Berg's family, and the sermon was delivered by his father, the Rev. David Berg of Wetaskiwin, Alta.

Rev. Berg is a recent graduate of the NAB Seminary in Sioux Falls, S.D. The South Calgary Community Church is presently holding services in St. Catherine's School at Elbow Drive and Canata Close. It is being assisted by the NAB General Conference and the Church Extension Council of Southern Alberta. (Ron Mayforth, reporter.)

MADISON, S.D. The Rev. and Mrs. D. S. Wipf resigned as administrators of the North American Baptist Nursing Home effective Dec. 31, 1971, after serving for 14 years. At a special board meeting Mr. and Mrs. Robert



McCain (pictured) were appointed and they will assume administrative duties of the home on Jan. 1, 1972. Mr. McCain served for a number of years as treasurer of the home and is acquainted with the various responsibilities. (Rev. Jothan G. Benke, reporter.)

McLAUGHLIN, S.D. On Saturday, Oct. 2, 1971, the Ordination Recognition Council which was called by the McLaughlin Baptist Church, met to consider and recognize the ordination of their pastor, the Rev. Kendall Mercer. Five N.A.B. churches, the Association Moderator and Area Secretary formed the council together with the local church representatives. Pastor Mercer's conversion, call to the ministry and doctrinal statements were heard and following some discussion the Council gave unanimous approval and recognition. (Robert R. Hoffman, reporter.)

ANAHEIM, CALIF. On Sept. 17-18, the Women's Missionary Society of the Magnolia Baptist Church held their Fall Retreat again at the Arrowhead Springs Hotel, San Bernardino. The theme was "All things through Christ." Mrs. Barbara Ball, staff worker for the Campus Crusade for Christ, was our guest speaker. She challenged us to let our thoughts be guided by God. The Christian life, she said, is very simple, it's all Jesus, nothing of us. Only then can women be used of God today. Forty-seven women attended. The Rev. Wm. Hoover is pastor of the church. (Ruth Issler, reporter.)

BISMARCK, N.D. The ladies of the Central Dakota-Montana Association Women's Missionary Union met for their annual luncheon and business meeting on Oct. 22. The Bismarck WMS and King's Daughters were hostesses which was held at the Bismarck Country Club. Mrs. Wm. Keple, Cameroon missionary, was our devotional speaker. Mrs. Walter Klempel presided over the business session at which time new officers were elected, new mission projects were adopted and a memorial service was held.

The Rev. William Keple was missionary speaker for our program held in the Bismarck Baptist Church in the evening. The Rev. Clarence H. Walth, area secretary, dedicated the following officers: President, Mrs. Walter Klempel; Vice-President, Mrs. Rueben Stadling; Secretary, Mrs. Len Strelau; Treasurer, Mrs. Delbert Bender; White Cross Chairman, Mrs. Adam Haar. (Mrs. Edward Kopf, reporter.)

In Memoriam

KATHRINA BUYER, 79, of Ashley, N.D., died on Nov. 5, 1971. She was born on April 3, 1892 near Ashley. In 1905 she accepted Christ as her Savior, was baptized and became a member of the Jewell Baptist Church, a station of Ashley. She was married to Ephriam Lippert in 1912 who died in 1917. In 1925 she married Ed Zimmermann. After he died in 1940 she married Jacob Buyer who died in 1969. Surviving her are one daughter, Mrs. Viola Doerr and two sons, Clarence Zimmerman and Alvin Lippert; one stepdaughter, five grandchildren and three great-grandchildren. The Rev. Etan Pelzer was the officiating minister at the funeral service.

RON CRAFT, 21, of Tucson, Ariz., died in an automobile accident on Nov. 3, 1971. He was born in Pratt, Kan., on Jan. 24, 1949. At the time of his death he was a student at Arizona University working for a Master's degree in physical education. Ron accepted Christ as his Savior in 1965, was baptized and became a member of the Calvary Baptist Church, Stafford, Kan. He served as an officer in the Senior High Youth. In 1970 he was married to Marsha Smith. Surviving him are his widow; his mother and stepfather, Mr. and Mrs. Milton Giedinghagen; one stepbrother, maternal and paternal grandparents. The Rev. James Schacher was the officiating minister at the funeral service.

RUTH DRAEWELL nee Strauss, 71, died on Oct. 2, 1971. She was born in Detroit, Mich., and accepted Christ as her Savior in the Ebenezer Baptist Church and was a faithful member for 60 years. She was married to Irvin Draewell for 46 years. She served many years as Sunday school teacher, in the Women's Missionary Society and also as deaconess. Surviving her are her widower, Irvin; one son, the Rev. David Draewell, president of the NAB Seminary, one grandson, two sisters and one brother. Dr. Jack Scott was the officiating minister at the funeral service.

FRED GEORGE, 93, of Lehr, N.D., died on Oct. 28, 1971. He was born on Dec. 7, 1877 in Russia. While he was able he served as treasurer and deacon of the Ebenezer Baptist Church. He was married to Katherina Hausauer. After her death he married Magdalena Werth who also preceded him in death. Surviving him are four sons: Ruben, Walter, Oswald and Arthur; four daughters: Mrs. Lydia Bohle, Mrs. Hulda Erberle, Mrs. Tabitha Kranzler and Mrs. Doris Ketterling; 23 grandchildren, 40 great-grandchildren and one great-great-grandchild. Pastor Leonard Strelau was the officiating minister at the funeral service.

MRS. MINNIE GRANT, 81, Killaloe, Ont., died on Oct. 19, 1971. She was born on Dec. 10, 1890. In 1913 she was married to George Grant. At the age of 16 she accepted Christ as her Savior, was baptized and became a member of the First Baptist Church. She was a member of the Calvary church at the time of her death. Surviving her are her widower; four sons: Lloyd, Donald, Ross and Kieth; one daughter, Mrs. Jean Getz; 12 grandchildren, seven great-grandchildren, three brothers and two sisters. The Rev. Paul Hunsicker was the officiating minister at the funeral service.

MRS. CAROLINE KIEMELE nee Weber, 78, of Linton, N.D., died on Oct. 25, 1971. She was born on Dec. 2, 1892 in Russia. In 1898 she emigrated to America. She was united in marriage to Edward Kiemele in 1915. In 1921 she accepted the Lord, was baptized and received into the Freudenthal Baptist station of the Linton Church. Surviving her are four daughters: Mrs. Anne Rochall, Mrs. Caroline Weishair, Mrs. Ruth Pudwill, Mrs. Violet Walther; seven sons: Emanuel, William, Edward, Albert, Ray, Erwin, and Rev. LeRoy Kiemele; 35 grandchildren, four great-grandchildren and two brothers. The pastors, Reuben Grueneich and Arthur Fischer officiated at the funeral service.

JACOB R. KLUNDT, 90, of Walla Walla, Wash., died on Oct. 5, 1971. He was born on Jan. 9, 1881, in Russia. At the age three he emigrated to America with his parents. In 1910 he was married to Sophia Geissler. For 26 years he was a member of the German Baptist Church, McClusky, N.D., where he served as deacon and

Sunday school superintendent. Since 1945 he was a member of the White Temple Baptist Church in Walla Walla. Surviving him are three sons: Arthur, Gust and Ben; three daughters: Mrs. Elaine Sampston, Mrs. Evelyn Shearer and Mrs. Frieda Fergus; 15 grandchildren and three great-grandchildren. The Rev. B. L. Frazer was the officiating minister at the funeral service.

OLGA KRUEGER, 76, of Colfax, Wash., died Oct. 16, 1971. She was born at Lotz, Poland, Nov. 17, 1894. She came to Spokane, Wash., with her parents at the age of 12 years. When she was 16, she accepted Christ as her Savior and was baptized. In 1914 she was married to Asaph Krueger after which they moved near Colfax and became members of the First Baptist Church. She is survived by one daughter, Mrs. Ruth Stewart; two sisters, one brother, six grandchildren and seven great-grandchildren. The Rev. Bernard Edinger was the officiating minister at the funeral service.

Pfc. DAVID M. LEHR, 21, of Lodi, Calif., died in an automobile accident near Portland, Ore., on Oct. 26, 1971. He was born on May 11, 1950, in Alfred, N.D. He was stationed at Fort Lewis, Wash. He accepted Christ in 1958 and became a member of the First Baptist Church. In 1969 he was married to Eileen Schimke. Surviving him are his widow; one daughter, Dawn Michelle; his parents, Mrs. and Mrs. Melbert Lehr; four sisters and his paternal grandparents. Pastors Willis Potratz and John Friesen were the officiating ministers at the funeral service.

EDWARD NIES, 75, of Lodi, Calif., died on Oct. 24, 1971. He was born in Lehr, N.D., on Aug. 8, 1896. In 1919 he was married to Bertha Kammerer. He received Christ at Savior in 1911 and became a member of the Evangelical Church. Later he was convinced of baptism by immersion. In the First Baptist Church of Lodi, he served as deacon and Sunday school teacher. Surviving him are his widow, Bertha; two brothers, one sister and one granddaughter. His son, Lloyd, died in 1957. The Rev. Willis Potratz and Dr. A. S. Fjellberg were the officiating ministers at the funeral service.

MRS. MATHILDE OHLMANN nee Mueller, 91, of Leduc, Alta., died on Oct. 10, 1971. She was born in Russia. Her father was a Baptist minister. In 1901 she married John Ohlmann. This union was blessed with eight sons and three daughters. The family emigrated to Canada in 1928. Her husband preceded her in death in 1947. For the last eight years she was a member of Temple Baptist Church in Leduc, Alta. Surviving her are one brother, two sisters, grandchildren and great-grandchildren, a total of 132 souls.

MRS. JUSTINE SCHMIDT nee Ollenberg, 82, died on Nov. 1, 1971. She was born on Dec. 25, 1888. In 1900 she came to Canada with her parents. In 1904 she was married to August Metke who predeceased her in 1931. Several years later she married Daniel Schmidt. She gave her heart to the Lord Jesus and followed him in baptism in 1906, was baptized and became a member of the Wiesenthal Baptist Church. Surviving her are six daughters, two stepdaughters, one stepson, 21 grandchildren, 33 great-grandchildren, one brother and one sister. Dr. E. P. Wahl was the officiating minister at the funeral service.

PAUL HERMAN STANKE, 83, of St. Paul, Minn., died on Sept. 16, 1971. He was born in St. Paul on March 14, 1886. In 1911 he was married to Rosa Bauman. He gave expression to his faith through baptism on April 23, 1905. He served as church clerk, Sunday school superintendent and deacon. Surviving him are his widow; two sons: Harvey and Elmer; and two brothers: Henry and Arthur. The Rev. Leland H. Friesen was the officiating minister at the funeral service.

WILLIAM WILCKE, 81, of Madison, S.D., died on Oct. 19, 1971. He was born in Germany on Nov. 15, 1889. He accepted Christ as his Savior while still living in Berlin. In 1914 he was married to Greta Gronwald. After emigrating to America he worked as a shipping clerk for the Roger Williams Publication Society for 20 years. He was a resident of the NAB Nursing Home in Madison, N.D. Surviving him are his widow; one son, the Rev. Hans J. Wilcke, four grandchildren and one great-grandchild. The Rev. Jothan Benke was the officiating minister at the funeral service.

God's Volunteers

(Continued from page 10)

the high school auditorium and many other Christian friends stood up with them. We were so surprised we had to stop and catch our breath because this is something that they never told us in training to expect of the Lord. We had a great sharing time; and we are continuing to meet the students in school at noon hour. We were able to go to the chorus and band classes and took part in both.

We found that the greatest attendance and response we got from different denominations other than Baptist has been the best when we have used a gym or auditorium and the emphasis was on one thing—JESUS CHRIST AND YOU. People who have never darkened the doors of a Baptist church feel right at home in the stage-type atmosphere of the building, and the gospel is presented in such a way that it "sneaks up" on them, but yet they are faced with a very vital question of what to do with Jesus Christ in the end.

Many thanks for all your prayers that have been answered. Pray that God will give us wisdom and pray that Jesus will use us in spite of the fact that it seems like we're always letting him down.

Praise Jesus!
"Chief" & GV Team 1

A New Year

(Continued from page 15)

We do not believe that all old songs and music should be scrapped, but we do need songs which reveal that the Lord is with us whether downtown, in school or in the kitchen, and he is ready to help us in everyday situations. If this "new song" does not fit into the category of usual church music, we must be careful not to criticize or call it unspiritual just because we fail at first to grasp its beauty and value. We have learned to accept hymns and gospel songs. Why not learn to listen, use and enjoy music taken from contemporary styles? Listen to the words, the beautiful, simple folk-like melodies, the interesting rhythms and the rich harmony of some unfamiliar chords.

In Colossians 3:16 Paul indicates that early Christians used a variety of forms of music in their worship. In this New Year why not try to do the same? These new songs reflect our problems, concerns, goals, needs, our lives and most important, they open our eyes to the risen and living Lord walking with us each step of the new year. □

Jackson Urges Sober Thinking

Constitutional freedoms are being used as legitimate safeguards to protect people that are trying to destroy our country, the Rev. Joseph H. Jackson said at the National Baptist Convention, U.S.A., Inc., meeting in Cleveland.

Mr. Jackson, president, addressed his remarks to 20,000 delegates representing Baptist churches across the country. With a membership totaling 6.3 million, it is the largest Negro organization in the United States.

"We are granted these freedoms," he said, "but if America is to be itself we must preserve our abilities and exercise our strengths in the name of freedom and justice. We must stop justifying our weaknesses and failures. Civil rights laws and equal opportunity efforts nullify excuses of disability."

Mr. Jackson issued an appeal to individual and group abilities to meet domestic and foreign problems. He emphasized that Negroes have attained first-class citizenship and now they must cultivate this status with abilities to achieve greater opportunities for their people and their nation.

"Negroes who try to make color a badge of superiority are as far from the truth as white segregationists who try to prove inferiority based on color," he said.

"Some of us have made giants out of segregation and discrimination. We have made giants of all our disadvantages . . . thereby existing on a 'grasshopper philosophy.'"

"Grasshoppers seek gifts without labor, promotion without effort; they plant nothing and cultivate less; they prosper only where nature provides; they are not only destructive of that which others produce, they are destructive of themselves. They are victims of their environment and slaves of a climate to which they cannot adjust."

Jackson urged young people in the new voting category to lend their youth, vision and talent to preserving the ideas of America. □

Brazil Government to Use

"HIGH ON THE CAMPUS," an anti-drug abuse film by Gospel Films, Inc. of Muskegon, Michigan, will be used by the Government of Brazil in its nationwide effort to halt the use of dangerous drugs.

"HIGH ON THE CAMPUS," a 52 minute, color, documentary is an authentic and highly dramatic presentation of the drug abuse problem. It deals explicitly with the reasons young

people turn to drugs and declares that no family is immune. Art Linkletter, the well-known television entertainer, in a filmed introduction to the film, said,

"I know from tragic, bitter experience, that parents are too often apt to underrate the drug problem. While you may not always agree with what the producers of this film say, you dare not ignore them."

The Government of Brazil became interested in "HIGH ON THE CAMPUS" when Colonel Octavio Costa, a member of the President's cabinet, saw the film in a special screening for him and his staff in June and requested that a Portuguese version be made available for use in Brazil. □

'Jesus Revolution' in Russia Too (The Baptist Record)

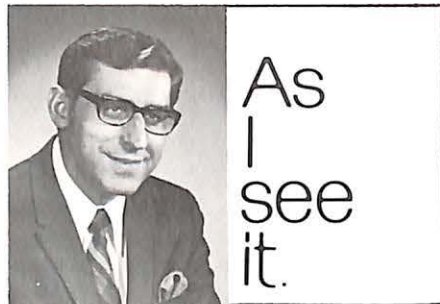
A Russian-born evangelist who recently returned from an extensive preaching mission through the Soviet Union says the signs are unmistakable. Young Russians are turning to Christ in increasing numbers.

"A spiritual vacuum exists after 54 years of red rule," says the Rev. Andrew Semenchuk, West Coast Representative for the Chicago-based Slavic Gospel Association and director of its Russian Bible Institute in Buenos Aires. "Youth in Russia can't demonstrate in their police state, but they are not hiding their search for spiritual fulfillment."

He said they're curious about life after death, unwilling to be only a cog in the socialist machinery. Semenchuk explained: "Everywhere we traveled we saw the government's counter propaganda in the form of a Leninist personality cult. There are signs reading, 'Lenin is the light of our new world,' or 'Lenin lives!' or 'Communism supplies our daily bread.'"

He said young Russians who declare themselves believers cannot expect to receive university diplomas, are prohibited from the professions, and can expect to endure the constant surveillance that is so much a part of the spy system of the Soviets.

"Youth choirs, young people playing in church orchestras and reciting Christian poetry are in evidence in all the churches. They jeopardize their future by participating in the services but they do it because they love Christ." He was stopped constantly on the street by students wanting to practice their English — by far the most popular foreign tongue in Russia — and to discuss spiritual matters and moral values. □



by Paul Siewert

Some weeks ago I attended a gathering at which the speaker very dramatically declared that he would never allow himself to be called "Reverend" because of the unsound Biblical basis of the title. Because I had never cherished being called "Reverend" or "The Rev." and felt I had been undeservingly saddled with this designation at my ordination, I did some further checking.

I discovered first of all that the proof texts used to oppose the use of "Reverend" were being applied out of context. I also discovered that the original meaning of the term is not what it seems to imply today. The Hebrew word for "reverend" implied honor, while the Greek words implied modesty and subjection. I began to conclude that the only real support for the use of this title was ecclesiastical tradition. I remembered well how at my ordination service I was given the designation "Reverend" as a sign thereof, in spite of the fact that I never felt comfortable with it.

It appears to me that even though the designation "Reverend" does not bear the blasphemy some have ascribed to it, nor the loftiness others have desired it to impute to them, it is neither properly descriptive nor respected.

Whether we have come sufficiently of age to remove this priestly robe from our church vocabulary without losing sight of the sacred calling of the pastorate is not for me to determine. One thing I do know; even though I have no emotional need to be dramatic about the change, I greatly prefer to be called "Pastor." □

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.

■ The Edmonton area, Alta., has received a new church extension project. The work has been started at Spruce Grove, Alta., with Mr. Mark Norris serving as interim pastor.

■ The Rev. Richard A. Grenz, pastor of the Ebenezer Baptist Church, Shattuck, Okla., died on Nov. 18, 1971, in Oklahoma City. Since 1940 he has served N.A.B. churches in Neustadt, Ont.; Cathay, N.D.; Alpena, Mich.; Sioux Falls, S.D.; Underwood, N.D.; Billings, Mont.; Greeley, Colo.; and now in Shattuck. The funeral was held on Nov. 22 at the Napoleon Baptist Church, Napoleon, N.D.

■ The Rev. Earl Ahrens, Monte Vista, Colo., reports that an unknown group of militants has made a new attempt to destroy his home. The incident

happened when he and his family were attending the Colorado Association sessions. The exterior of their house began to burn, but "someone in our neighborhood saw it happen," he reports "and reported the fire to the fire department." The flames could be extinguished before serious damage was done.

■ The Rev. and Mrs. Lloyd E. Kwast, missionaries in Cameroon since 1963, have resigned from mission service. The Kwasts have been on leave of absence since summer 1971, serving the Westbrook Baptist Church in Santa Ana, Calif. Because medical clearance for return to the mission field has not been received for the Rev. Kwast, he has joined the faculty of Biola College, La Mirada, Calif.

What's Happening

■ The Rev. Fritz R. Goliath has accepted the call to become the pastor of the Bethel Baptist Church, Prince George, B.C., effective Feb. 6, 1972. He previously served the Bethany Baptist Church, Regina, Sask.

■ The Rev. Arthur Schlak has accepted the call to become the pastor of the Victoria Avenue Baptist Church, Chilliwack, B.C. He previously served the Bethel Baptist Church, Prince Rupert, B.C.

■ The Rev. Walter Sukut has accepted the call to become the pastor of the newly organized Church Extension project at Eldridge, Iowa, effective January 1972. He previously served the First Baptist Church, Avon, S.D.

■ The North American Baptist College, Edmonton, Alta., needs an instructor in Old Testament and a librarian, to begin their work in September 1972. Anyone qualified and interested should direct inquiries to North American Baptist College, 25 Ave. & 115th St., R.R. 3, South Edmonton, Alta., Canada.

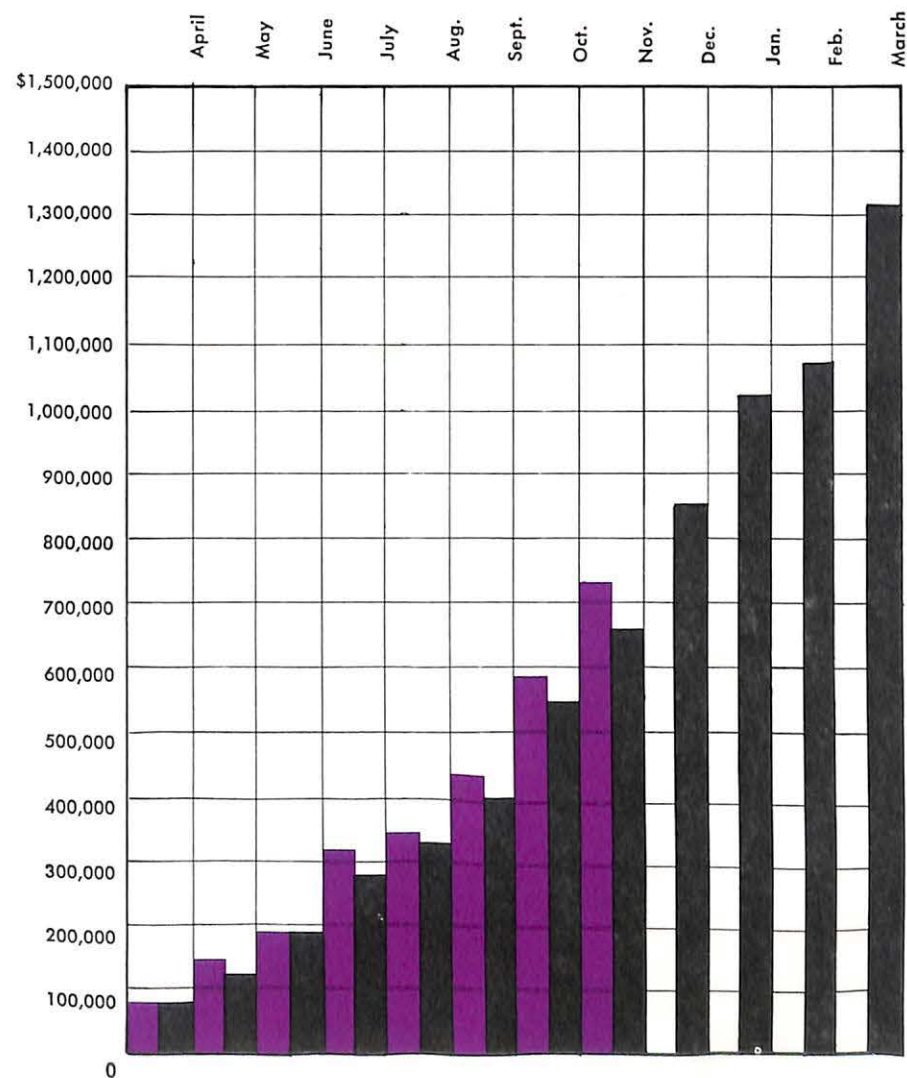
■ The Rev. David J. Draewell and Dr. Gerald L. Borchert were inaugurated as the ninth president of North American Baptist Seminary and as dean, respectively. About 500 delegates and guests attended the inauguration on Friday, Nov. 19, 1971. The inaugural ceremony was held at First Baptist Church, Sioux Falls, S.D. In connection with the inaugural activities, Dr. Kenneth L. Chafin, director of the division of evangelism for the Home Mission Board of the Southern Baptist Convention, gave two lectures on evangelism. The Rev. D. J. Draewell became president of the N.A.B. Seminary on Sept. 1, 1970, succeeding Dr. Frank Veninga. Dr. G. L. Borchert has been on the faculty of the seminary since 1963.

■ Miss Katie Michelson, missionary in Cameroon since 1967, returned home on sick leave after three years of service. Her recovery after surgery is satisfactory, but return to the field cannot be considered for health reasons. After resignation from mission service, she now is employed with Medical Assistance Programs in Wheaton, Illinois.

■ MAP reaches \$1,000,000 goal! In Nov. 1971, MAP cash gifts have gone over the \$1,000,000 mark. Thanks be to God and to all who shared in this program. However, more than \$200,000 which have been covenanted are still needed in order to accomplish the plans projected in MAP for the N.A.B. College, N.A.B. Seminary, and home and overseas missions.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for eight months April-November 1971-72 — \$739,751.02 Goal for 1971-72 \$1,500,000
April-November 1970-71 — \$653,124.65



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

January 1972



1971 IN REVIEW

On pages 4 and 5 of this issue Lyle E. Schaller very ably attempts to project what 1972 will bring especially to the church.

The first month of the year is not only a good time to look into the future but also to take a look back on the year which has come to an end. Granted, one should preferably do so during the last month of each year; but with Advent activities, Christmas parties and New Year's plannings one has hardly the time to do so. And as long as we are still so close to the divide of the years we might as well do some quick reviewing now.

The events of 1971 have altered the face of American society in unprecedented ways. The news media gave great priority to the Jesus movement, the charismatic revolution among Roman Catholics and Anglicans, the federal aid to private schools (parochial), and the issue of a proposed constitutional "non-denominational prayer amendment."

Bible reading became fashionable again. Bible study circles sprang up all over the North American continent, mainly on colleges and university campuses. As a genuine movement of God's Spirit spread across the land, evidences of heresy became apparent. From Broadway's rock opera "Jesus Christ Superstar" to the psychedelic ads announcing in bold letters over motorcycles: "The Jesus Trip," the name was exploited. Sweat shirts carried the picture of the "pot-smoking" Jesus head and countless many souvenir articles were related to the Jesus People culture. Hollywood and profit hungry industries seized the Jesus name for commercial gain. But thousands of young people worshipped, singing "Amazing Grace" and "Put Your Hand in the Hand of the Man

from Galilee." They waded into oceans for mass baptisms, gathered in house churches for Bible study, and found a way out of their hang-ups with drugs.

But 1971 was also the year when venereal diseases raced out of control as a result of the widely propagated new sexual freedom. Homosexuals received permission to "marry" and even founded a "gay" congregation in California. Abortion laws were branded as leftovers of an unsophisticated civilization and medieval barbarian.

The war in Vietnam, which is being played down by news channels and government officials, showed a tragic record over the past decade of warfare: America's toll: 54,500 GI's dead (45,000 killed in actual combat); 300,000 wounded and an unpublished number of soldiers missing in action.

Every minute seven people died somewhere in the world of 1971 from starvation or extreme malnutrition, according to Larry Ward, president of Food for the Hungry; that is about 12,000 people every day!

Other top stories in the news were reports on the growing cults of witchcraft and voodoo; 18-year-old customers in Illinois can be served alcoholic drinks; Carl McIntire changed his private clerical war of attacking fellow pastors and all non-McIntire-Christians to now protest the plight of American POWs in Indochina and the President's announced visit to China.

Evangelist Billy Graham held large and spiritually successful crusades in Lexington, Ky., Chicago and Dallas.

The Christian educator, Bill Gothard, toured the country, speaking before ever growing audiences on Basic Youth Conflicts and "how to apply principles of life."

The 1971 Yearbook of American Churches showed that membership in 230 U.S. church denominations rose 35,348 to an all-time record of 128,505,084. However, the rise did not keep pace with the population rise of 1.1 per cent; the church gains were only .03 per cent.

Only 16 per cent of the American blacks felt white churches "really care" about achieving racial equality, according to a Harris poll.

The year 1971 is a matter of the past. It was an exciting year. God was with his people. He ruled the world. He used for his cause people in unlikely clothing and circumstances. But the real challenge to every Christian is the present and the future.

May God, "our help in ages past," continue to rule and guide us in 1972. —RJK

OPEN DIALOGUE

letters to the editor

Dear editor: A few people have written to you concerning the article "Why is God in Pop Music." In their letters much talk has come about concerning the rock opera "Jesus Christ Superstar." The writers of the letters have implied that "Superstar" is a "Christian thing." I would like to refute this statement. I have studied the lyrics of this rock opera and talked about it with numerous people. From my brief study I have concluded that "Jesus Christ Superstar" is not a "Christian thing." These are my 3 basic reasons:

1. The opera implies that Jesus did not know why he was on earth or why he should be crucified. (The following lyrics are taken from the song "I only want to say (Gethsemane)" "I'd wanna see, I'd wanna see my God Why I should die. Would I be more noticed than I ever was before? Can you show me that I would not be killed in vain? Show me just a little of your omnipresent brain. Show me there's a reason for your wanting me to die. You're far too keen on where and not so hot on why."
2. The opera implies that the disciples were drunk or intoxicated during the last supper (lyrics from song "The last supper") "Look at all my trials and tribulation. Sinking in a gentle pool of wine. What's that in the bread, it's gone to my head, till this evening is this morning life is fine."
3. The conclusion has no hope of a resurrection. The verse at the end of the opera is John 19:41: "The place of crucifixion was near a grove of trees where there was a new tomb never used before. And so, because of the need for haste before the Sabbath and because the tomb was close at hand, they laid him there" (Living Bible).

There are many other such examples which show that "Jesus Christ Superstar" is not a "Christian thing." I would also like to compliment you on your set of articles about the Jesus Movement. I am at present slightly involved with two Jesus People groups and I find the articles very accurate, informative and I believe that they present a clear and unprejudiced view of the movement. I hope that these articles will open a few eyes of the older members of the church and help them to think before they criticize. Karl Mueller, Edmonton, Alta. □

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Administration . . .

(Continued from page 9)

planning is necessary for the church to move forward in accomplishing its many-sided ministries, fulfilling its nature. The wise church will search for balance, will plan priorities in expenditure in order to give proper emphasis to its teaching and training ministry.

The ostrich is a well-known bird. When trouble comes, or so goes the myth, he sticks his head in the sand. A church which refuses to face realities, which fails to establish meaningful record and report systems may be likened to the ostrich. Such a church fails to discover where it stands in relation to objectives and goals espoused. Records, reports, surveys, etc., are forms of administrative tools which the church can and must administer to face intelligently both its responsibility as well as its irresponsibility.

(Continued from page 9)



Youth Participation

Loren Franchuk, West Fargo, N.D.

On Saturday evening, after Dr. Lemke's moving message about consecration, I rededicated my life to Christ and his will for me, whatever it may be. It is my prayer that this mountain-top experience will remain with me to cheer me through whatever valleys are ahead.

Barbara Graumann, Moosehorn Baptist Church, Moosehorn, Manitoba

Reports made periodically to the church in respect to programs of teaching and training express to the church, who created the programs, the way it (the church) is being responsible to God, to its community, and to itself. "Unto whom much is given, much shall be required" is the principle involved. The purpose of administrative controls is to aid the church in keeping the means-end continuum from being inverted. □

Then God Took Over

(Continued from page 13)

was an empty place in my heart which was just filled with the love of Jesus, and I felt like I had just been born again, so I gave my heart and life to God.

Before that night I would have been afraid to die, but now I feel it would be an honor to die and be with God forever. Ever since that night it has been like a new person inside me and I like it that way. Well, I guess that's the best I can explain it.

Bill Pummill, 16 Iron Mountain, Michigan

I went to camp this year looking for a spiritual boost. After the first few days of camp I gave up hope. It was a bore. I was ready to pack my suitcase and head for home. But on Wednesday, something happened. A group of kids from Riverview sang a song called "It's Yours For the Asking," and it really hit me. That night I rededicated my life to Christ.

The rest of the week was a real blast. Every day got a little better,

and by the end of camp, all my doubts were gone.

Since camp, things have been going great. I never knew God could answer so many prayers at once. After I came home from camp my boy friend thought I was crazy. He didn't understand what in the world could have happened to me. But two nights ago a real miracle happened when he accepted Christ.

Caryn Fratzke Hutchinson, Minnesota

On Wednesday night of camp when the invitation was given, I was praying hard for many of my friends. Just as I said, "Lord, please don't forget my brother," the girl next to me shook my leg and said, "Bob went forward." I had been trying not to cry but then it just poured out to God in praise.

Pat Jackson St. Paul, Minnesota

Early in the week we had a questionnaire are given to us with the questions, "Are You a Christian?" The result was that 10 per cent said they were not Christians, and 65 per cent said they were not sure. It was suggested that we have prayer meetings and pray for these people. We had prayer groups on the lawn, ranging from 5 to 75 in each group, and many times we had them in our cabins.

Our prayers were answered and many were saved so that by the end of the week the questionnaire was again passed out with the result that 95 per cent knew they were saved.

Paul Konstanski Pound, Wisconsin □

I am very happy that I had the opportunity to attend the 1971 Prairie Youth Conference. It was a unique experience for me. The fellowship with two hundred twenty young people from all over Western Canada and the U.S.A. has got to be one of the greatest thrills for any Christian young person. At the conference an excitement about the true concept of the Christian Church became apparent because we were all praising and serving one God and were united by his love through the Holy Spirit.

I sensed the presence of the Holy Spirit throughout the weekend. It was especially evident at the talks given by Dr. Ben Breikreuz, at the mealtimes, and when just plain having a good time together. The whole program was impressive. The testimony given by R. Lemke spoke very directly to me. It was then that I finally decided to train as a teacher and to go wherever God wants me.

The conference brought home the point that the God we serve is very much alive and at work today. My prayer is to open myself more to the leading of His Holy Spirit.

Rudy Spiess, German Baptist Church, Calgary, Alberta □

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