

Baptist Herald

MARCH 1972

Seminary President
and Dean Inaugurated
by B. H. Breikreuz

A Road
to Renewal
by David J. Draewell

The Abortion
Question



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The Objection

Does your criticism have merit or is it a superficial emotional reaction? Write your complaint. This will help you to get specific. Are you upset about just one opinion in one article? Try to learn the general thrust of the magazine by scanning several complete issues. Perhaps the editorial stance is different from what you think.

Is the periodical merely reporting something you dislike, rather than commending it? It is not fair to blame an editor for distasteful news which he feels necessary to report so that you may keep informed. On the positive side, think through what you really want from the publication. Perhaps other valuable features in it offset the item that bothers you.

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Second, can you afford to cancel your subscription? A printed periodical is a valuable means of communication. Information can be clipped and saved for later use. You can carry your periodical wherever you wish and read it at your convenience.

Perhaps there are serious shortcomings with your religious periodical. Can you think of another publication that can provide the information you want in place of your religious magazine? Secular newspapers can only provide brief, general coverage of denominational news.

By refusing to read what may occasionally displease you, you will be at a disadvantage when conversing with other people who do read your periodical.

Even if you dislike your publication's slant, it is wise to get more than one opinion about events and issues. By subscribing to at least one religious magazine or newspaper that you do not always approve of, you can be enriched by angles which you have not considered regarding current problems.

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Third, if you feel that you have an important opinion at variance with that of the editor of your periodical, tell him about it in a letter. Make your letter brief, factual and relevant.

It is only common courtesy to tell an editor why you are dissatisfied. Just to cancel your subscription or to let it expire without any explanation is like turning your back and walking away from someone who is speaking to you. The editor wants to hear from you. Because only a few readers bother to write, your letter will carry extra weight.

If your objection involves misinformation in the periodical, you owe it to other readers to try to correct the situation. Let your editor know. He wants to be accurate.

Finally, this religious periodical that you dislike is really a valuable potential tool for your cause. You can make it into an important forum to gain support from other readers. If your letter to the editor is written thoughtfully, he will probably print it, even if it disagrees with his own views. Your opinion might well trigger similar reactions by other readers. If enough persons reply to your comments, the editor might change his policy, or at least give more consideration to your point of view.

Is not this the democratic way: to try to change something constructively, instead of trying to destroy it or running away from it?

No publication is perfect. Your constructive reaction can help the editor to "zero in" on issues that matter. You can help him do the kind of objective reporting that is journalism at its best.

So think twice about cancelling your subscription. You may want to renew it instead.

Edward H. Beck holds an M.A. degree in Religious Journalism from Syracuse University. He is pastoring a church in Ohio.

(See subscription order form on page 31)

Baptist Herald

Volume 50 March 1972 No. 3

Cover, Carl Meinke

One Christian's View of Abortion, Loren A. Weber, 4

Facing the Abortion Crisis, Dr. Carl F. H. Henry, 6

A Catholic Viewpoint on Abortion, Bernard Ransil, 9

A Baptist Viewpoint on Abortion, Baptist Press Release, 9

A Humanist Viewpoint on Abortion, Mrs. Ellen McCormack, 9

Forum, Dr. Gerald L. Borchert, 10

Book Reviews, B. C. Schreiber, 10

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

Youth View Drug Usage, Bruce A. Rich

The Pin Oak Creek Baptist Church, Mt. Sterling, Ricka Leimkuehler, 12

Fire! Mrs. Loretta Hermann, 13

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

My Cup Runneth Over, Mrs. Jeanette Stein

God Did Not Leave Me, Lenore Breitreuz

Continued Education Made Possible, Julia Zastrow

Thankful For Help, Carolyn Okert

Thanks To N.A.B.s, Brent Lautzenheiser

Testimony of a Cameroonian Christian, Japheth Koni

Seminary President and Dean Inaugurated, Dr. Benjamin H. Breitreuz, 16

A Road to Renewal, David J. Draewell, 18

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

Measuring the Success of Your Small Group, Jack Armant

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

Stretching Out Our Hands, Mervin J. Kramer, 22

What is Key 73? Daniel Fuchs, 23

Second Baptist Goes Spanish, Daniel Fuchs, 23

Our Conference in Action, 24

In Memoriam, 28

As I See It, Paul Siewert, 28

What's Happening, 29

Our Stewardship Record, 29

Editorial Viewpoint: God Makes No Junk, 30

Open Dialogue, 30

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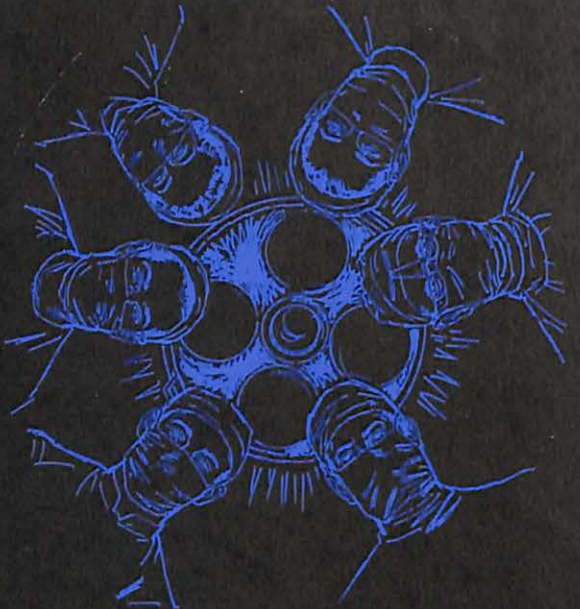
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ONE CHRISTIAN'S VIEW OF ABORTION

by Loren A. Weber

Abortion is one of the foremost social and moral issues of our day. Many individuals, groups and even churches are advocating more liberal abortion laws. Until in recent years induced abortion was illegal both in the United States and Canada except where it was necessary in order to save the life of the mother. These laws date

back 150 years, and were modeled after an 1803 British law which prohibited abortion except for the preservation of the life of the mother.

In 1969 Canada liberalized her abortion laws to permit therapeutic abortion for reasons other than to save the life of the mother. The new law requires therapeutic abortion committees of three or more qualified medical practitioners to be set up in each hospital to decide on the applications for abortion. In the United States each state establishes its own laws on abortion. Many of the states have liberalized their laws in recent years to permit abortion in cases of incest, rape, or to prevent the birth of a deformed child as well as to preserve the mother's health. To date only in the state of New York can a woman obtain an abortion without restriction. New York liberalized her laws which went into effect July 1, 1970, to permit any pregnant woman to have an abortion until the 24th week of pregnancy. As a result of these liberalized laws hundred and thousands of women are flocking to New York to obtain abortions.

Many pressure groups are not satisfied with the laws that permit only therapeutic abortion. They are demonstrating for laws such as those of the state of New York that will permit abortion without restriction. The Canadian Royal Commission on the status of Women published a report last December which recommended that abortion be permitted on demand up to the twelfth week of pregnancy. After that the Commission recommended abortion only for reasons of danger to the physical and mental health of the pregnant woman, or damage to the fetus. Five of the major Protestant denominations in the United States have passed similar resolutions in the last four years.

Those who are demonstrating for laws that will permit abortion on demand are advocating abortion as a means of birth control. The morality of birth control is another matter, but abortion as a means of birth control is the moral issue at hand. Abortion is not the same as contraception. Contraception is the prevention of conception, but abortion is the termination of a pregnancy before the fetus is capable of carrying on its own life.

Our generation is not the first to use abortion as a means of birth control. The ancient Romans practiced it. Childlessness was the status among the upper classes for their women were prized as a source of pleasure above all else. They practiced birth control, but where this failed they used abortion, and even infanticide in order to remain childless.

Abortion is a surgical operation, but there is a basic difference between this kind of an operation and any other kind. In any operation the mass of tissue removed from the body dies, but the fetus is not like a finger or an

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organ which might be removed. Though the fetus is sustained by the mother it is nevertheless unique in that it is not a part of the life of the mother. The fetus has a physical makeup all of its own which is different from that of the mother. Every fetus is a potential person, and maybe even is a person though in the most elementary form.

There is a divergence of opinion as to when the fetus becomes a human being. The Roman Catholic Church says that the fetus becomes a human being at the moment of conception. Others say that the fetus becomes a human being at the time of quickening, that is, when the motions of the fetus become perceptible. Present day Jewish authorities differ in their opinion, but the traditional Jewish position as stated in the Talmud is that the child becomes a living soul when its head emerges from the womb. It is arbitrary to draw a line and say that up to that point the fetus is a mass of human tissue, and after that it becomes a human being. In actuality the fetus is both a potential human life and a developing human life from the time of conception. Abortion is therefore more than killing in the sense of killing a mass of tissue.

We are constantly wrestling with the question of what should be the Christian's attitude towards abortion. The Bible doesn't speak directly on abortion, but there are two principles in the Bible that apply to the ethics of abortion.

The first principle is that of the sanctity of human life. We are to respect and revere human life since man is created in the image of God. God told Noah, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Genesis 9:6). Human life is to be guarded. God holds anyone accountable who deliberately kills another.

Psalms 139:13-15 even speaks of the sanctity of pre-natal life: "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth." There are two evident truths in this Scripture. First, the fetus is the marvelous handiwork of God. Second, the psalmist was a human being in his pre-natal state though not conscious of himself at the time.

Those who want laws that will permit abortion on demand demonstrate both a lack of compassion for human life, and an ignorance of the dignity of man in the sight of God. It would be a travesty if every state and province would broaden their laws to permit abortion on demand. Since abortion involves both the life of the mother and the life of the human fetus, the rights of the fetus must be considered as well as those of the mother. We have laws that protect us from wanton murderers, and we also need laws to protect the innocent and defenseless unborn. It would appear that we are retrogressing in history to the barbaric days of Moses when Pharaoh slaughtered the Hebrew infants in Egypt in fear of overpopulation, or to the evil days of Jesus' infancy when

King Herod slew the children of Bethlehem to remove any future competition to the throne.

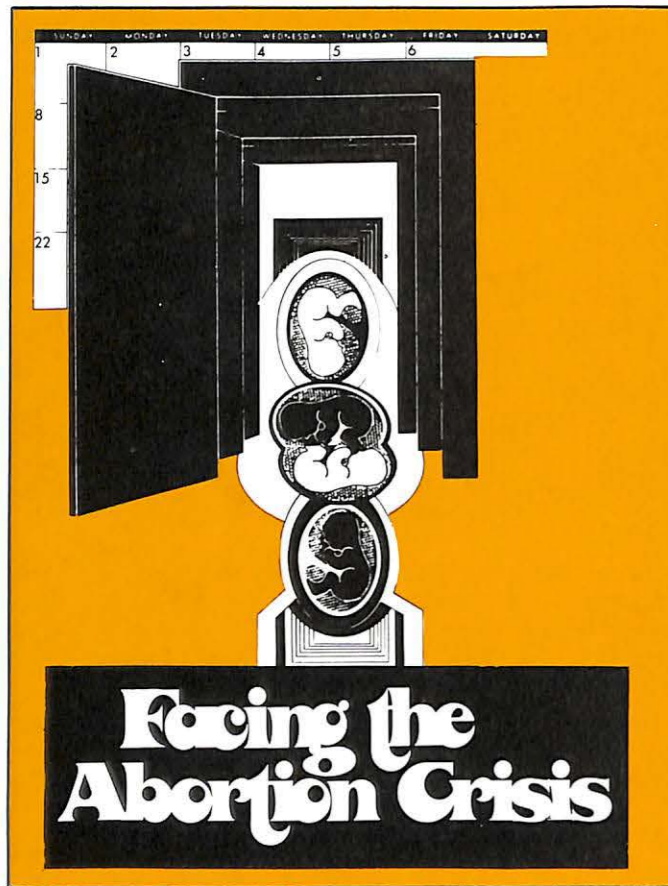
The second principle found in the Bible is that though the Mosaic Law generally considered the taking of human life as murder there were certain circumstances in which killing was excusable and even justifiable. The law held anyone guilty of murder who killed another person with deliberate malice. However, the law excused those who killed someone by accident, and justified the killing of murderers, or the killing in self-defense on the battlefield (Exodus 21:12-15, Numbers 35:18-28, Deuteronomy 19:4-5). Our present day laws of justice are based on the same principle.

Following this principle we would conclude that abortion is murder except in certain justifiable circumstances. Under most present laws there are two kinds of induced abortion. There is therapeutic abortion and criminal abortion. Therapeutic abortion is the termination of a pregnancy for the preservation of the mother's mental or physical health, or when seriously deformed offspring may be expected because of a damaged fetus. Criminal abortion is terminating a pregnancy for illegal and selfish reasons.

If we take for granted that therapeutic abortion is sometimes justifiable we must determine when it is, and when it isn't. Many are suggesting therapeutic abortion in cases of rape, incest and for unmarried women as well as for the above mentioned reasons. There can be little argument about the justification of abortion if the mother's life is jeopardized by continuing the pregnancy, but we certainly must be discriminating in the practice of abortion for other therapeutic reasons. Though we do not condone illegitimacy, abortion is hardly a positive Christian approach to the problem. When considering abortion in the case of an abnormal fetus one must remember that though it is abnormal it is no less a human fetus than a normal fetus. Those with physical and mental abnormalities are granted the same right to live as normal people. One cannot therefore disregard the rights of the abnormal unborn.

If we practice abortion as a form of mercy killing when the fetus is damaged what will keep us from going to the next step of practicing mercy killing or euthanasia of the mentally retarded and physically handicapped children after they are born, or the mercy killing of the old and infirm. There is no justification in the Bible for mercy killing. It is the role of God to decide how and when life ought to end. It is the duty of man to sustain human life as long as he can though the person may be crippled, in terrible pain or unconscious.

There may be times when the Christian will be brought face to face with a situation in which he is forced to make a decision on abortion. If he is truly conscientious he will only decide in favor of abortion after carefully weighing the facts. The contradiction of our day is that the necessity for therapeutic abortion is decreasing because of medical knowledge yet the demand for therapeutic abortion is rapidly increasing. Many are demanding therapeutic abortion for reasons that can hardly be justified. □



by Carl F. H. Henry

Today, while biochemists are bending every effort to develop a living cell that can reproduce itself, many clergymen and physicians routinely approve the destruction of life by abortion.

In five short years the long-taboo subject of abortion, once mainly catalogued with family disgrace or tragedy, has become a matter of mass media discussion. As a result abortion in America has changed from an abhorrent to a welcome alternative, for the sake of which many women gladly have themselves declared psychiatrically unstable.

In large Christian denominations certain churchmen seem more devoted to the elimination of unwanted fetuses than to introducing the existing multitudes to eternal life. How notably different was Dr. Luke the Evangelist. He sought not only to preserve and protect physical life, in accord with the Hippocratic oath, which even pagan medics scrupulously observed, but gave himself also to the mandated Christian mission of introducing unregenerate persons to new life in Christ.

In ancient times, a morally insensitive age when fathers left unwanted baby girls to die on the public garbage heaps, primitive Christianity sharply disapproved of infanticide. Even the Islamic Koran forbade the killing of infant girls. Are modern exponents of

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abortion-on-demand any less barbaric than their Roman counterparts?

The obvious ease with which certain permissive clergymen offer situational solutions without Christian warrants should concern us deeply. I sometimes wonder what would have happened to Joseph and Mary, were they to have visited some of our modern churchmen, and were they to relate some of Mary's psychic visions, and insist that Joseph was not the father of Mary's expected babe. A clergyman espousing lax views of sex and prophecy might suggest psychiatric care for the couple, raise the subject of abortion and name a referral service. It is God's special providence indeed that Jesus of Nazareth was born in a time when Luke the physician had not memorized a medical manual based on modern misconceptions about sexuality. Churchmen for whom the reality of the supernatural has gone dead, and who suspect that Mary's babe was fathered by a Roman soldier stationed in Palestine, and who see human life only as an evolutionary emergent, can only regard abortion as the elimination of an unwanted blob, at worst like the removal of a cancer and at best like the removal of a tooth.

Christian warrants are clearly missing from permissive ecclesiastical views that support abortion-on-demand. Indeed, at a time when, under paganizing pressures, civil law accommodates discretionary infanticide, too many churchmen are prone to approve abortion as something outside the scope of Christian ethics. Their assumption of the amorality of abortion, however, merely echoes the superficial judgment of those outside the churches, and therefore lacks Christian credibility.

When churches lose Biblical sensitivity to these moral and spiritual considerations, the world will recognize their ministry only while they subscribe to the world's own preferences and prejudices. That makes churches merely an accommodating Sunday morning echo of the world's Saturday night.

I am not contending that no alteration of abortion laws should be attempted or tolerated. But it would surely be serious and hazardous for society if we surrendered all legal regulations or control of abortion. I maintain that abortion is not a completely private medical problem, any more than pollution of the environment can be dismissed as a purely chemical problem.

But I am also convinced that the Church's primary role, whether she disapproves or approves of abortion, is not to impose Christian morality on non-Christians. The Church is surely in no enviable position, whatever her attitude toward abortion, if she relies mainly upon legal measures to shape human conduct and lacks rational persuasion and moral example to challenge the mind and will of the masses to pursue what is right.

We are being told more vigorous law enforcement is not the answer and is futile, in fact, when people consider a particular law obsolete. It goes without saying that widespread disregard for any law by otherwise law-abiding people not only drives them to illegal solutions with high risks, but also widens disrespect for the claim of law in general. But that does not carry us very far at

all on the decisive issue of the morality or immorality of abortion. To blame the strictness of existing laws for the increased incidence of abortions, is much like blaming the principle of monogamous marriage for the rise of adultery. For those sufficiently aligned with the Bible to be Protestant evangelicals, Roman Catholics and Orthodox Jews, the matter of abortion cannot be settled quite so simply; abortion, after all, is not only of physical and legal interest but equally a spiritual and moral concern.

In some circles abortion is already being hailed as the number one method of birth control. In Colombia, S.A., one abortion is said to take place for every two births. In Mexico a half million abortions are reportedly performed each year. In the United States, estimates now place the number of abortions at 200,000 to one million annually.

In seven months of operation the Metropolitan Detroit Unit of the Michigan Clergy for Problem Pregnancy Counseling (an organization of more than 100 Protestant and Jewish clergymen) had over 11,600 inquiries and counseled 3,500 women, 29 per cent of them Roman Catholics. After a newspaper article about the organization, the unit received 1,000 phone calls in a single week. In its first two years the Philadelphia Clergymen's Consultation Service on Abortion referred some 6,000 women to licensed physicians for abortion. In New York, after that state's liberalization of the abortion laws, one minister had over 50 calls in two days.

Most inquirers, it is found, are women who have already decided to terminate pregnancy and who have little interest in considering alternatives such as marriage, placing the baby for adoption, or keeping it outside of wedlock. Some women prefer suicide as the alternative to abortion. Studies show that girls counseled by medical doctors are less prone to terminate pregnancies than those counseled by clergymen.

Numerous professional groups and conferences are coming out in favor of abortion. The clergy have become a vanguard among them. The committee report on sex, accepted by the General Assembly for study in the United Presbyterian Church in the U.S.A., recommends removing abortion from legal answerability and making it solely a matter of personal decision between the mother, her physician, and her pastor or counselor. By a narrow nine-vote margin the General Assembly ruled that adultery, prostitution, fornication and homosexuality are sin; it did not designate abortion under any circumstances to be such.

A Gallup Poll in 1967 reported that 21 per cent of Americans approved abortion on maternal preference; in 1969, 40 per cent considered it solely a matter between a mother and her physician.

Conditions under which abortion has previously been considered moral are for the most part clear-cut: when pregnancies are induced by rape or incest; when physicians, psychologists or psychiatrists approve abortion as therapeutic; and possibly when serious mental or physical deformity are in prospect for the fetus.

For Christian ethics a decision regarding the termina-

tion of a seriously defective fetus is not easy. But the arbitrary dictum that pre-natal life is pre-human is objectionably simplistic. Too many persons with congenital deformities have subsequently been grateful for life, and too many parents have accepted and loved a seriously defective child to classify abortion as a purely medical decision.

If abortion is completely and only a medical matter, as is now often claimed, it should nonetheless be obvious that most abortions today are not really sought for exclusively medical reasons; sometimes no medical reason whatever is involved. Sound medical reasons were stipulated by the long-established laws that accommodated abortion. Precisely these laws, however, are not under fire. The reasons for abortion increasingly turn out to be neither moral nor medical reasons at all, but are rather of the nature of social rationalization and private preference.

This is quite clear from the hurried way in which moderns dismiss the question of when the fetus becomes a person. When does life become human? The Methodist Board of Social Concerns has committed itself to the so-called "tissue theory" according to which "the fetus is not a person, but rather tissue with the potentiality, in most cases, for becoming a person" (Statement on Responsible Parenthood, adopted Oct. 8, 1969).

Such thinking is as far removed as it can possibly be from the traditional Roman Catholic view that human life exists from the moment of conception, and that abortion is therefore murder at any stage whatever at which life is forming within the mother's body. The tissue theory, on the other hand, implies that a life becomes human only when viable outside the mother's womb, and not before the doctor at delivery spans the baby's bottom. The traditional Jewish view, was that nascent life becomes human at birth; for all that, Jewry regarded the fetus with holy awe and acknowledged God to be the sovereign opener of the womb.

Even if, according to some, life in the womb is not life as it exists after delivery, there are still reasons for considering it human life in some form. We now know that the fetus receives its total genetic potential at conception, is a unique and unrepeatable combination of proteins, and is in some sense alive. By the end of four weeks — when the mother often first begins to suspect pregnancy — the heart has begun pumping. At eight weeks, the electrical activity of the fetal brain is already readable, and except for limbs, all essential organ formations are present. The fetus responds to external stimuli long before it is capable of spontaneous motion at ten weeks.

For surgeons concerned with the moral aspects of abortion, such issues are not sophistries. At stake is the question whether a human life is being deliberately prematurely delivered in order to destroy it. If the fetus is prematurely taken from the womb, moreover, at a stage when its life could be nurtured for development into normal childhood, can such deliberate destruction of life be anything other than immoral? Since the time of the classic Hippocratic oath, a doctor's duty has been to

preserve the life of mother and baby equally unless medical reasons dictate otherwise.

Abortion cannot be debated analogously to suicide as a purely personal decision. The life at stake is not the mother's. She, moreover, is not the only source of that life, and what happens to that life has importance for society and for the state. If, as we often hear, abortion serves the cause of justice or compassion, then surely the rationale for it cannot be a matter of merely private persuasion. If social awareness and progress are to flourish, the public must understand the whys and wherefores of both private and community rights and responsibilities.

If an act of abortion is answerable and accountable to society or to the state, then that act and its reasons should be made public. In the interest of both social righteousness and public justice counseling of the mother should include not simply medical and spiritual counsel, but legal advice as well.

Is compassion actually involved at all unless abortion consciously preserves or promotes a mother's physical or mental health, or rescues a child from known imbecility or devastating deformity?

Is the life of a helpless fetus forfeitable simply because the mother wills its death and the parents sense no Good Samaritan obligation to spare it? If so, do the mother and father in principle forfeit any rights of their own when they become senile and their children are disposed to put them out of the way? If the decision to preserve or destroy a living fetus lacking full human life rests upon a parent's personal convenience or upon social considerations such as the population explosion, is not the case even stronger than for a child to dispose of parents when senility overtakes them? If we are free to destroy human life and to deny its dignity at one stage, why not at another?

If, on the other hand, the unborn child has personal rights even before delivery, and if its right to be born has public implications, then the human self is entitled to protection even when it cannot protect itself. The right of the weak and helpless to protection and mercy has always been a distinctive emphasis of Christian morality; reverence for life even at its despised frontiers and not merely at its most cherished horizons was an apostolic virtue.

With no persuasive reasons for considering abortion to be just or compassionate, how can we escape the verdict that abortion is in many, if not most, instances today a lapse of Twentieth Century feticide or infanticide?

Abortion is being widely hailed as a hopeful contribution to mankind's collective future; fetus destruction is rationalized and moralized as a more sensitive approach to family planning than birth control. If overpopulation were really the decisive issue, then a far less questionable and more natural programs of limiting family size could be encouraged.

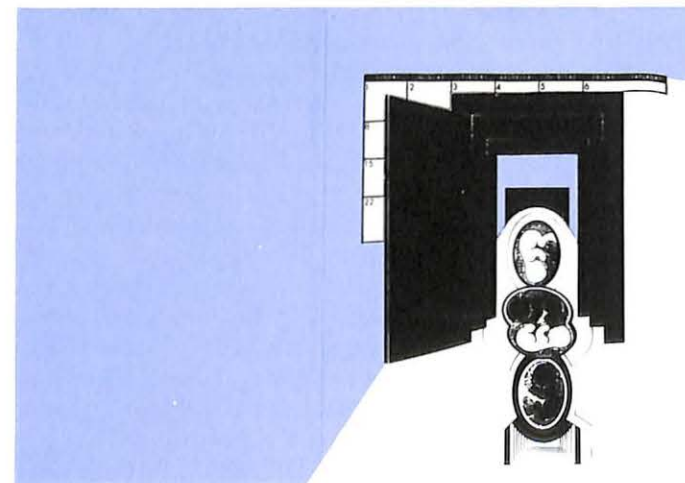
Present-day discussion often assumed that disposal of an unwanted fetus makes all things well for mother, father, society and the nation. But the actual facts belie this grandiose premise.

While the medical problems surrounding abortion are now far less demanding and dangerous than once upon a time, complications are indeed possible and do occur, often where and when not expected. Abortions are not always complete, bleeding, infection, tissue damage and injury to vital organs are not infrequent and sometimes lead to infertility.

While case studies show that most women who undergo abortions experience no physical harm, these studies cannot confirm the presumption that bearing the child would have produced psychological aberration. Some counselors contend that mothers who abort have fewer emotional hangups than one would expect. But emotional factors do not usually assert or manifest themselves immediately. And how often are a mother's secret guilt-feelings actually brought to light? Is there never a moment when she asks: "Did I kill my baby?"

The connection between easy abortion and sexual promiscuity is obvious. While married women seeking abortions once outnumbered unwed girls four to one, the ratio is now thought to be about equally balanced. About one in ten women wanting abortions blame birth control failure for their pregnancies; most such failure involve married women who are less sophisticated about contraceptive techniques than their unmarried sisters. Yet for all their know-how, modern teen-agers face a rising problem of unwanted pregnancies. The ages at which premarital intercourse is ventured and at which unwanted pregnancies occur are falling lower and lower. The problem of the unwanted child is especially acute on college and university campuses, however, where intellectual criteria are presumed to count for something. One Texas university campus reports an average of one unwanted pregnancy a week. According to a campus chaplain in Michigan: "Kids are getting pregnant right and left—roommates, classmates, campus friends—despite the availability of the pill."

There is the problem, too, of venereal disease. According to some medical spokesmen, it is assuming epidemic proportions of national emergency. Once the dilemma faced by sexual delinquents was that of promiscuous intercourse without pregnancy; today in the post-contraceptive era, the dilemma is that of intercourse without venereal disease. *(Continued on page 31)*



WHAT PEOPLE THINK OF ABORTION

In June 1970, Louis Harris released a nationwide poll concerning abortion-on-demand. The poll showed that opposition ran across religious lines.

	Abortion-on-Demand		
	Approve	Disapprove	Not Sure
Total Population	40%	50%	10%
By Religion			
Protestant	39%	49%	12%
Catholic	30%	64%	6%
Jewish	71%	18%	11%

A study by TIME magazine (March 29, 1971) produced a similar finding. After considering the opposition to abortion by liberal and conservative Protestants, liberal and conservative Catholics, Orthodox Jews, Greek Orthodox, Mormons, and even agnostics, TIME reached the following conclusion: "Though Catholics dominate in most anti-abortion groups, the campaign has gone well beyond sectarian boundaries." □

A CATHOLIC VIEWPOINT REPEAL ALL ABORTION LAWS, DOCTOR URGES

"The simplest way to solve the abortion controversy would be to repeal all abortion laws," said Dr. Bernard Ransil in the recent abortion symposium held at Rosary College, River Forest, Illinois; he is a faculty member at Harvard School of Medicine.

"We do not have to have laws regarding abortion at all," he continued. "The medical profession is perfectly capable of licensing surgeons and keeping them in order. Catholic hospitals can protect Catholics' consciences, and Protestant hospitals can protect Protestants' consciences. To ask a Roman Catholic to believe in the taking of any human life is wrong. To respect or endorse or pass a law approving such an act is to ask him to behave unethically. On the other hand, to pass a law restricting the actions of Protestants and humanitarians who believe differently in this matter is also asking them to behave unethically."

"It comes down to this: the abortion controversy is a crisis between different people who have different views of the good."

"I think many Catholics come out of Catholic high schools and colleges with a permanent and fixed, absolute set of values which they think will be good for the rest of their lives," he said. "What education should have taught you to do is how to distinguish between facts and interpretation of facts, how to order facts and values according to their intrinsic relationships."

According to Dr. Ransil, some Catholics are attempting to elevate their attitude on abortion to the status of an absolute. "Catholic argumentation is polarizing this whole argument toward an absolute which is demolishing the very fine distinctions which must be made," he said.

"To me," he said, "the abortion technique is a means, one of the therapeutic alternatives you can offer a patient in a certain situation involving the mother's

life and health. For this reason, the freedom to do an abortion must always remain protected by law . . . But the trend today is toward ruling abortion out totally."

"Sanctity of human life can be used to argue against or for abortion," he insisted. Yet, he said, "This is a kind of terrifying thing because you begin to wonder where you are. What do you do, morally, ethically, as a human being wanting to do the right thing?"

"When in doubt as to fact and as to law you should opt for that which gives the most freedom—but it must be understood as responsible freedom, not license," he continued.

"In this country it has always been customary to try to legislate morality for other people. Through the centuries we have seen an erosion of law and moral authority every time this happens . . . You've got to be very careful about laying down laws which are unenforceable," he noted.

In the light of the present situation, Dr. Ransil said he thought it was wrong to legislate in areas of ethics where choice is the citizen's own responsibility. □

A BAPTIST VIEWPOINT SOUTHERN BAPTISTS URGED TO WORK FOR PRO-ABORTION LAWS

Defeating two attempts to soften the wording, the Southern Baptist Convention adopted a resolution urging Baptists to work for legislation permitting abortion under certain conditions.

The resolution cited conditions including "rape, incest, clear evidence of severe fetal deformity, and carefully ascertained evidence of the likelihood of damage to the emotional, mental and physical health of the mother."

It was the first time that the nation's largest Protestant denomination had taken a stand on the abortion issue at a national convention.

In the same business session, held in June 1971 at St. Louis, the convention adopted resolutions on prison reform, judicial reform and beverage alcohol.

Efforts to soften the wording of the abortion resolution failed at two different points.

A motion to kill the entire section recommending that Baptists work for legislation allowing abortion under certain conditions was defeated, and another amendment striking out the phrase "emotional and mental" health of the mother as conditions for abortion also failed.

The convention expressed "the belief that society has a responsibility to affirm through the laws of the state a high view of the sanctity of human life, including fetal life, in order to protect those who cannot protect themselves." □

A HUMANIST VIEWPOINT WOMEN — THE GUARDIANS OF UNBORN LIFE

Today, as never before, our concern and compassion are needed, for often it seems that life was never cheaper.

Families throughout the world are torn apart, as men in the prime of youth die on battlegrounds in an endless variety of wars. Statesmen are cut down in the streets by the bullets of assassins. Angry young men and sleeping babies die as a firebomb lands in a slum tenement. On a holiday weekend, 600 Americans are pulled—dead—from the wreckage of their automobiles. Daily, children with distended bellies succumb to starvation.

In such an atmosphere, women must struggle to preserve the conviction that every individual human life should be revered. An unborn baby is an individual human life. The modern science of genetics demonstrates this. Will our society, the most scientifically advanced in history, ignore this truth and pretend it isn't so?

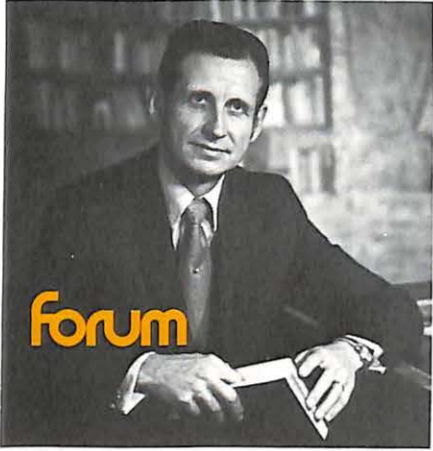
Unlike past ages, when we talk of abortion today, we are rarely putting the mother's life against the life of her child. Rather, we are putting the life of the child against the relative health, social or economic comfort, or convenience of another person.

The advocates of abortion maintain it will eliminate much suffering. It is the answer, they say, to many grave social, economic, and personal problems. Other solutions may exist, but they would be more difficult and take more time. Abortion is easy, quick, and final—very final.

Yet, if we sanction abortion, what are we doing? This really is the first and central question to consider. The answer is clear, and it comes not from the moral code nor from religious belief—but from science: we are taking human life. There is a person in the womb . . . a truly human, living person who is feeling, learning, reacting, struggling and growing toward life in the world. He may be a fantastically tiny creature. At the very

Mrs. Ellen McCormack is a member of "Women For The Unborn."

(Continued on page 28)



by Gerald L. Borchert

Dear Dr. Borchert:

What is your opinion as to an annual vote by the church membership as to the competence of the pastor to continue to hold his job? Our Board of Deacons discussed with our last pastor at least a year before he finally accepted another call (no doubt waiting for something suitable) that he was not performing his duties. When he finally resigned, a vocal minority claimed he was fired posthaste without just cause and without majority opinion. The animosity remains. An annual vote of confidence would be a matter of record and should preclude the bickering that follows a resignation deemed necessary by the majority. E. H.

Dear E. H.:

The question of a vote of confidence is one that is raised periodically. In general, my view is that such a vote will solve very few problems and in fact raise others, for some of the following reasons:

First, such an annual vote encourages the pastor to become a politician, and it is not difficult to learn how to play the game of politics in the church. Those closest to the pastor who know his performance record best are in the minority and to generate a negative vote is highly unlikely among the general congregation. By the way, this procedure is not new to our denomination. At one time it was much more common, but it did not eliminate "animosity" or "bickering" arising over differing opinions concerning the pastor's competence or his reason for leaving a church.

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

Second, it is almost predictable that the best qualified minister would not need to subject himself to such a practice. The weaker minister, however, who might scarcely be asked to serve that church otherwise would be willing to chance the opportunity. As you can sense, I am not convinced that every call and every acceptance is led by God. Accordingly, a church protects itself best by investigating in detail the man whom it calls, not by calling a man who has swayed it emotionally in one or two sermons and then adding to the call the caveat of an annual review. Most weaknesses in a man's ministry have appeared before, and a pulpit committee is morally bound to investigate the past record of the minister. He in turn, as a prospective minister, is duty bound to investigate the church's record.

Third, more significant than an annual vote of confidence is the annual review of the church. This review should include a detailed statement of the activities of the pastor, the specific objectives for the year plus specific proposals for reaching those objectives, and an evaluation of the previous year's program in the light of previous objectives, including board reports in terms of the objectives. This type of pattern will be less subjective, will encourage productivity, will appeal to ministers of quality, and will supply the church with a sense of what is actually being done. The more specific the objectives, and the more detail required, the greater potential for adequate preparation of the entire church in its God-given mission. Is your church doing this type of planning and evaluation? Perhaps, a GROW workshop or a similar program would be helpful.

Finally, because there are various types of ministers like various types of people, the ones who do not work and the ones who lack balance in their ministry raise questions about the performance of all ministers. As a member of the clergy and one who is engaged in the preparation of ministers, I readily recognize there are weaknesses in clergymen. I also recognize that churches often make or break their pastors by their demands, their prayers, their respect, their gossiping, their team spirit, their pickiness and by their loyalty to Christ and his work. And I thank God that he has used us, both ministers and laymen, far beyond our deserving. Moreover, I am confident that if clergy and laity will humble themselves, the spirit of revival can come again. □

book reviews by B.C. Schreiber

Basics For Communication in the Church. By Irene S. Caldwell, Richard Hatch, and Beverly Welton, Anderson, Ind. Warner Press. \$2.95 paperback.

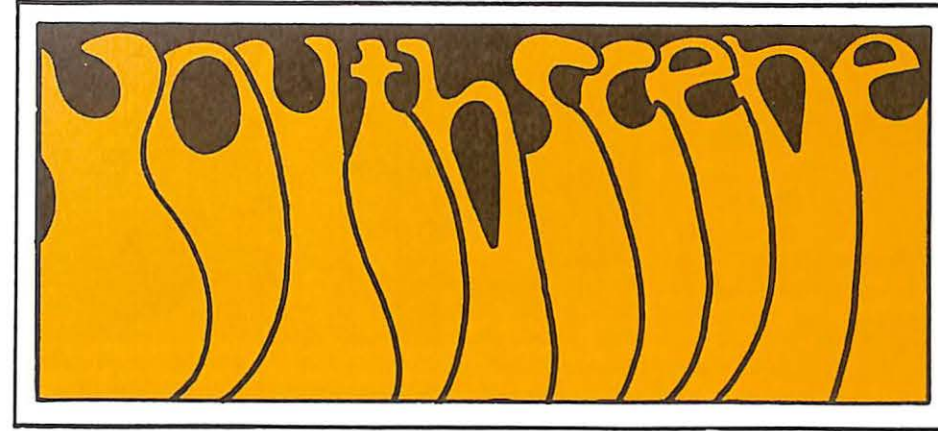
Twenty-six chapters stress the need for teacher-leaders to communicate and not just talk. Communication is defined as a two-way process. This excellent book contains chapters of special help on values, behavior, understanding, content and learning together. One section compares communications to a map. Each person has a map of the world and all its parts in his head. Communication is like getting my map to agree with reality and with your map. Valuable to all workers in Christian education. (Reviewed by the Rev. Donald Richter.)

A Parsing Guide to the Greek New Testament. Compiled by Nathan E. Han, Herald Press, Scottsdale, Pa., \$12.95.

Have you as pastor and interested layman ever wasted much time in the futile attempt to find the proper form of a Greek verb in the New Testament? Here is good news. Dr. Nathan E. Han has written a parsing guide which will be a welcome book for all who need some help in working their way through the Greek New Testament. It was designed for use by seminary students, ministers and Bible translators, but it will prove a valuable help to any Bible student, who has a basic knowledge of Greek. The book follows the 25th edition of the Nestle-Aland Greek text. (RJK)

Saints and Swingers. By William P. Barker, Old Tappan, N.J. Fleming H. Revell Company. \$1.95. paperback. Young people will go for these expositional and character studies of the under-thirties in the Bible. The contents lists such contemporary personalities as Simon the Zealot, or revolutionary; James and John, the militants; Daniel, the nonconformist; Absalom, the rebel; Samson, the playboy, and many others.

In an easy-to-read, historical novel approach, the author reveals the virtues and vices of characters that seem to intermingle in every generation. □



YOUTH VIEW DRUG USAGE



by Bruce A. Rich

Recent reports from the east coast indicate that the use of marijuana is leveling off. However, the problem is by no means a thing of the past. It is a problem that can reach into all parts of society and into any home. Homes within our own Conference have been grieved by the intrusion of drugs which have been misused.

Many young people come in contact with drug users from day to day. To further explore this area, North American Baptist young people from various parts of the country were asked how they view the problem.

Question: Why do you think the young people you know and to whom you have talked are using drugs?

Answers: They are just looking for something to do, and to escape situations."

"Most people say they take it to escape, but I think they take it because they want to know what it is like because they hear about it all the time."

"A person usually knows what he is getting into before he takes drugs. But he is looking for something to fill

The Rev. Bruce Rich is general secretary of the Department of Christian Education of the North American Baptist General Conference.

an emptiness, or to give him a good time."

"I know a person on drugs and he wanted to have fun and to be in with his group because he thought that they were real popular and everything, and he also said that he didn't like to drink because in the morning you would wake up and have a hangover and with drugs this doesn't happen, but that once in a while you would come down bad."

Question: Where do young people usually get drugs?

Answers: "At school; it is all over the place."

"From their friends at school."

"We don't really have a drug problem in our town because it is small, but it is the kids who go away to college or to some large city and make contact there."

Question: Do young people try to get each other involved in using drugs?

Answers: "No, they just take it themselves."

"It mostly happens at parties when one guy takes one out then the others start, but I have never seen anyone trying to force it upon another person."

"They don't really try, but the kids that hang around with that group feel funny if they don't try it, so you do what the group does."

Question: What do you think can be done to lessen drug abuse or at least help kids that are on drugs now?

Answers: "The church or community could educate these kids, because a lot of kids take the drug and don't even know what it is and get started and just keep on with it."

"There should be a tightening up of controls in the schools."

"As an individual, I don't think that you can do much because you can't walk up to a person and tell them that they can't take drugs. The best thing that you can do is to be an example. If they see that you can get enjoy-

ment out of life, they may ask you how you get it and you can explain to them."

"I think that kids on drugs need someone to talk to and if some of the Christian kids would give up some of their pride and talk to these kids and not worry about what other people would think, maybe we could reach them because they really respect you." **Question: All of this drug use hinges on some basic concepts and views held by young people relating to values, standards and ideas of right and wrong. How do you feel that young people form their values?**

Answers: "Probably from their parents. As they get older, they want to do and be like everyone else."

"Some are from their parents, but most of it they develop on their own."

"From the peer group and from their upbringing. Their upbringing has a lot to do with their character and if they turn away once, they usually don't come back. I think there is a time when kids have to go against their parents so that a person can decide for himself what he wants to do, otherwise he wouldn't be a human being."

"A lot of it is by their friends."

Question: What do you think young people are looking for today?

Answers: "Happiness; no more problems."

"Something different to do from the ordinary. That is why they take drugs."

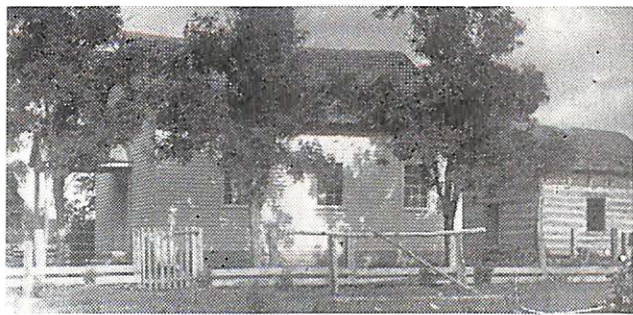
"A great number want something to hold onto and they want to belong to something."

"To be accepted, to be loved, to have friends, and to have somebody you can trust."

It sounds like young people are not looking for something, but for *someone*. What are you doing to help them discover the reality of Jesus? □



"WELL THEN IF I CAN'T USE THE CAR TONIGHT MAY I JUST BORROW YOUR WALLET?"



Second church building of the Pin Oak Creek Baptist Church, Mt. Sterling, Missouri, used from 1869-1897

THE PIN OAK CREEK BAPTIST CHURCH, MT STERLING — A HISTORIC N.A. B. MONUMENT

by Miss Ricka Leimkuehler

The year 1971 marked Missouri's 150th anniversary celebration. Missouri won its statehood Aug. 10, 1821, as the 24th state in the Union. From its very beginning Missouri had great advantages of progress. It had the main rivers, the Mississippi and the Missouri, and other connecting rivers as water highways of trade and travel. It became "the mediator, the common center between the Pacific and the Atlantic." This frontier state became known as "the Gateway to the West." It became the center of attraction for large numbers of immigrants, of whom many were Germans.

The pioneers of Missouri were willing workers. They cleared the forest and raised their crops for food. They built their first log cabins. They made most of their own furniture, appliances and clothing. Many of the pioneers were skilled in tanning hides of animals to make their shoes. Tanned hides of deer made into shirts and jackets were valuable for outdoor wear during cold winter seasons. Indeed, the pioneers of Missouri lived self-sufficiently.

NORTH AMERICAN BAPTIST HISTORY IN MISSOURI

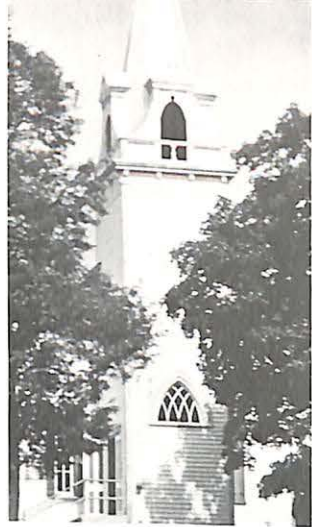
The following Missouri churches were once flourishing N.A.B. churches of

Miss Ricka Leimkuehler, an enthusiastic church historian who celebrated her 86th birthday, is a long-time member of the Pin Oak Creek Baptist Church, Mt. Sterling, Mo. She requested the publication of this article as her contribution to Missouri's sesquicentennial (1821-1971).

Missouri, then known as Missouri German Baptist Churches of North America: German Baptist Church at Alma, Mo., (Three Groves) 1887; German Baptist Church at California, Mo., 1889; German Baptist Church at Concordia, Mo., 1851; German Baptist Church at Higginsville, Mo., 1868; German Baptist Church in Kansas City, Mo., 1887; German Baptist Church at La Grange, Hannibal, Mo.; Pin Oak Creek Baptist Church at Mt. Sterling, Mo., 1855; German Baptist Church at St. Joseph, Mo., which soon joined the Southern Baptist Convention; First Baptist Church in St. Louis, Mo., 1849, later known as St. Louis Park Baptist Church; Second Baptist Church in St. Louis (Ebenezer), 1905.

Delegates from these mentioned Missouri German Baptist Churches met in 1896 at Higginsville, Mo., where they organized themselves as "Die Missouri Vereinigung der Deutschen Baptisten Gemeinden" (The Missouri German Baptist Association) which existed from 1896-1922. They met then annually in one of their churches. They also held membership in the N.A.B. Southwestern Conference and were represented at the N.A.B. Triennial General Conference.

Slowly but steadily the churches grew in members, but World War I had its effect. The fall meeting of 1922 was the last meeting of the Missouri German Baptist Association. The churches decided to discontinue as a German Baptist Association of Missouri. Soon the German Baptist Churches in the western section of Missouri transferred to the Southern Baptist Convention. Some years later also the two German Baptist Churches in St. Louis joined the Southern Baptist Convention. The Pin Oak Creek Baptist Church, Mt. Sterling, Mo., alone remained a North American Baptist Church. It has held membership with the Central Conference of N.A.B.



The present Pin Oak Creek Baptist Church Mt. Sterling, which was built in 1897



The Rev. Frank Armbruster, pastor of the Pin Oak Creek Baptist Church, Mt. Sterling, Mo.

Churches since 1944.

The Civil War period brought disturbing conditions when General Sterling Price with his Confederate Army made his raid through Missouri. In October 1864 they reached the little log cabin, Pin Oak Creek Baptist Church. They camped on the banks of the Pin Oak Creek and did much plundering in the Mt. Sterling area. There was much loss in goods and property and the loss of two members of the church who were maliciously shot down and killed by marauders of that army. One member, serving in the Union Army, died a few days after his return home at the close of the war.

The Rev. August Rauschenbusch became the first pastor of the Pin Oak Creek Baptist Church in 1855. Besides his pastoral duties he continued to promote the work of the American Bible Society, New York, which he previously had served for seven years. He got in touch with the Protestant pastors and their churches in the Gasconade County and won their interest. They met in May 1857 in Hermann, Mo., with the Rev. Rauschenbusch as chairman and organized the Gasconade County Missouri Bible Society as a branch of the American Bible Society. It has and continues to meet annually with a well prepared program. It continues to make annual contributions to the American Bible Society. These contributions have helped to send the Word of God to needy places in the world, that souls might be won for Christ. Several members of the Pin Oak Creek Baptist Church are "Life Members" of the American Bible Society.

Sixteen pastors have served the Pin Oak Creek Baptist Church since its founding in 1855. The Rev. Frank Armbruster has been serving the church since 1962. In 1965 the church celebrated its 110th anniversary. □



The cross withstood the fire and gave symbolic comfort and inspiration to the members of the Willow Rancho Baptist Church.



Our song books and pews were gone, but our God was alive and we could still sing!



Willow Rancho Baptist Church, Sacramento, California

FIRE!

Text and photos by Loretta Hermann

Rejoice with us, my brothers and sisters, our church was burned, wounded and healed! As joint members of the same body of Christ, all Christians suffered with us as our three year old sanctuary was destroyed by fire on the evening of Jan. 12, 1971. The rains of that stormy night could not begin to quench the flames fanned by fierce winds raging through Sacramento's Willow Rancho Baptist Church.

At 5:45 p.m. there was no sign of fire. Then at 6:00 p.m. a blast heard blocks away set ablaze the interior of our slump-stone walled church on Cromwell Way in a southside residential neighborhood. Neighbors and church members alike stood, stared and were stunned by the horror of seeing a modern sanctuary totally gutted out in a matter of minutes with 50 foot high flames. There was no hope of saving the building. However, because of the quick reactions of the members present at the scene, the church office records, library books and Pastor Arthur Brust's personal office belongings in the adjoining building were carried to safety in the event the flames could not be contained to the sanctuary.

The Sunday school rooms and office were only smoke filled but not destroyed. A short distance from the main sanctuary stood our former church building which had been made into a social hall. Now, temporarily, it would be turned once again into a formal house of God. To those who had originally worshipped in the older building it brought back fond memories of a former day, when the membership was smaller and required a less impressive structure. Others found a new strength in meeting in the smaller building as it united all our hearts with a new deeper appreciation for the many blessings God had bestowed upon us as a congregation.

We had much to be thankful for that terrible night. It was, after all, replaceable material, things which were charred beyond recognition. Not one life was lost. Had the fire exploded on the following night when the Wednesday evening Prayer Meeting, Bible Study, Choir Rehearsal and various youth activities took place, then perhaps the event would have been an immeasurable tragedy.

Our God protected and helped us that night and during the following days, weeks and months of recovery. Immediate decisions had to be made.

Mrs. Loretta Hermann is a member of the Willow Rancho Baptist Church.

Temporary office quarters had to be set up in the kitchen of the social hall. Utilities, electricity, gas and telephone service had to be restored. Insurance reports had to be completed. There was to be a series of meetings that following week with Tony Fontane as our speaker. Upon hearing of our loss, First Southern Baptist Church graciously extended their facilities for our scheduled Fontane meetings. A host of other questions flew in all directions. Why? How? Who would do this terrible thing if the fire were purposely set? These questions, it seems, will forever go unanswered.

The future of the church's location had to be discussed in numerous congregational meetings and a final decision had to be made. Would we build again identically as before, or would we change the sanctuary's appearance, or should we sell the property and move to another area and build a larger church facility? Our sanctuary seated 450 people and on many occasions we could have used more seating space and definitely more Sunday school rooms. The final vote, ultimately for monetary recovery and insurance adjustment reasons, was to rebuild as before with just a few minor changes.

Construction was started in late spring of 1971, and we were back in our "tried by fire" sanctuary in late October with Rededication Services held on Nov. 28, 1971. It's good to be back in a comfortable, worshipful atmosphere. But you know, we find joy in praising God for his goodness toward us with or without the ultra-modern conveniences of a streamline sanctuary. We thank God for Jesus wherever we meet together as Christians, be it on a mountain top, in a rented hall, a living room, or a quiet beautiful sanctuary.

Having been "tried by fire," this, then, is our future goal — to witness for Christ OUTSIDE this lovely building. One by one, two by two we'll tell others about the real church of God. We'll tell them that we, the people, are the church and the building is just where we meet to worship. We'll tell them of God's love, invite them to join the heaven bound brotherhood of believers through personal faith in Jesus, and then we'll encourage them to follow our Lord in baptism and to commit their lives by uniting with our congregation. "We'll go where you want us to go, dear Lord. We'll tell whom you want us to tell. Now, there's a spiritual fire ablaze. Send us, Lord, we're ready!" □

Woman's World

MY CUP RUNNETH OVER

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

Won't you sit down and let me pour you a cup of tea? Now we can have a little talk. Oh dear, I guess I poured your cup too full and now it is running over. You will think I'm a very careless hostess. If this happened in the Orient you would know that you are a welcome guest and that I was a very generous hostess. No dainty half-measures in the Orient. Perhaps the Psalmist was accustomed to that type of hospitality when he said, "my cup runneth over".

Our national WMU fiscal year is quickly coming to a close. Looking back we can see how God filled our cup to overflowing. Unstintingly he has poured out his love and supplied our every need. Much more was accomplished in this year than we had hoped for. Your whole-hearted support of our different projects has been very encouraging to your executive. Our cup of joy is running over.

Is your cup of joy running over? If it is, others will be blessed, for you will be sprinkling drops of joy wherever you go.

Is your cup of hope running over? In our day many have lost hope and are in need of a friend who has a strong hope that can be shared.

Is your cup of love running over? Most of us are one-talent people, but if that one talent is love, we have the greatest force in the world to work with.

God does not fill our cups to overflowing just to give us a feeling of overabundance. His desire is that the blessings should overflow to those round us. May God help each one of us to share our cup of blessing. □



Lenore Breitzkreuz

I was born into a good Christian, North American Baptist home. Ever since my primary days, the church has been an important part of my life. First it was the Sunday school and Junior Church, then finally, I was old enough for CBY.

However, it was at the age of nine that I first made a decision to follow Christ. This happened at an evening service when, after the message, the invitation was given to follow the Lord. I went up with two friends and our minister's wife talked with us. After that talk I accepted the Lord as Savior. About three years later I was baptized. But when I started junior high, I had grown cold, and God seemed so far away. He seemed so unreal. He seemed like some kind of fairy tale. I really could not figure out why I should go to church. It seemed to be a waste of precious time.

However, I praise the Lord because he didn't leave me. He was there all the time only I was too blind to see him and too deaf to hear him. He really did have a beautiful plan for my life. I found this out at a Barry Moore Crusade. The message was presented but it really didn't seem any different than any of the other messages I had heard that week. It was simply a message about how God had a plan for each one of our lives. All we had to do was to let him have our lives. Well, I had heard that many times before. Then the invitation was given, and I

realized that God was speaking to me. It was as if he was saying, "Lenore, I want you to be my missionary." Well, I gave my entire life to him that night and I believe with all my heart that his plan is perfect for me.

I find wisdom in these Bible verses: Prov. 3:5-6, "Trust the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

I believe this is why I am attending North American Baptist College — because he has directed my paths. □

CONTINUED EDUCATION MADE POSSIBLE

by Julia Zastrow, student at N.A.B. College, Edmonton, Alta.



Julia Zastrow

As a young person I found it hard to understand why young people were leaving their church. I'm very glad that my parents could understand my desire to search out my faith and find answers to my questions. The unique thing about college is that many other people are also looking for their motives and those of our church. After two years at North American Baptist College I really had doubts whether one more year would prepare me sufficiently for a full time worker in Christian Education. I realize the responsibility in doing the Lord's work and have learned to trust him for everything. I'm very thankful for the way the Woman's Missionary Union is willing to help me finish my degree. My education though is something I'm sure I will never finish because of this complex world and the many new things confronting me. By trying to be open minded in the new as well as old problems that face Christians today, I can only use the Bible as a reference and the guidance of the Holy Spirit to show the solution. □

THANKFUL FOR HELP

by Carolyn Okert, student at N.A.B. Seminary at Sioux Falls, S.D.



Carolyn Okert

As I write this article and think back about my life prior to this moment, I have to smile. I realize how truly human I am, and I am not in the least pleased or proud of my lack of commitment. However, I know the Lord has forgiven me for this, and that he loves me and accepts me with all my past failings.

After my return from Nigeria where I taught the children of missionaries at Hillcrest School in Jos, I concerned myself with the role I would have in the Christian life with regard to the Church. I did not want to be a Christian in the background of the church doing as little as possible. I wanted to be able to do things willingly and cheerfully.

For many years I felt the Lord wanted me to receive religious training. Through God's leading, I was directed to our seminary in Sioux Falls. I thought that at the seminary I would find this willingness and cheerfulness, but to my surprise I found it before coming and it all centered in my relationship with Christ. However, my purpose for attending seminary was not eliminated but changed in purpose to that of preparing me for a more effective contribution in Christ's Church. One of the places I hope to be of service is in our ladies' missionary groups, which brings me to the purpose for writing this article; namely, to express my sincere thanks to the Woman's Missionary Union for the \$200.00 scholarship which they have given me to help me during this year. As I become more acquainted with the work of our Missionary Union, I realize the importance of its role in our North American Baptist General Conference. □

THANKS TO N.A.B.'s

by Brent Lautzenheiser, student at N.A.B. Seminary, Sioux Falls, S.D.



Brent Lautzenheiser

In response to a religious survey questionnaire, and the question, "Who is Jesus Christ according to your understanding?" a thoughtful sixth grade boy wrote, "He is like my Dad, fair and loving — interested in me." Reading his response, I was reminded that the most effective Christian education is what is learned at home. Parents, whether Christian or not, are usually the most important people in the child's world. And it was from Christian parents that I first learned about Jesus Christ. Realizing that Christ died for me personally, I responded in prayer at the age of six. I waited until I was 12 years old to demonstrate my trust in Christ by baptism and church membership.

Some of the most important people in a teenager's world are his friends. In my mid teens a number of young people at Magnolia Baptist Church, (Anaheim, Calif.), befriended me, and I became active in church-related activities. During a summer's counselor training experience, I was asked to prepare a devotional challenge for boys. I realized at that time a shallowness of Christian experience. I didn't know God that well, so I didn't have much to say. Seeking a renewal of my relationship to God, I began to express honestly my inner feelings in prayer. I felt a new desire for understanding the Scriptures. I then made up my mind to trust God for daily, as well as eternal life.

During the following months I heard a great deal about the demands of Christ's lordship on my life, and the potential of men committed to do the will of God. A sermon on the call of Isaiah left a permanent impression on me. I don't remember the pastor's words, but I remember my response — readiness to do his will. Leadership activity at school and church took on a new significance since I realized that God's interests extended to me.

Confronted with choices as to school, course of study, or activities, I have sought God's will. I feel at this point that I need further formal expe-

rience and study as provided by the seminary. I want to thank the individuals whose support of the N.A.B. have made my seminary experience possible. Lord willing, I am looking forward to investing my time and energy in the ministry, as I've been ministered to by many. □

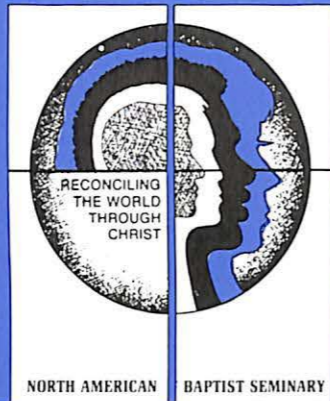
TESTIMONY OF A CAMEROONIAN CHRISTIAN

by Japheth Koni

I was born of a Christian mother and a pagan father in the year 1947 at Wowo-Donga and Mantung Division in Cameroon. I did not go to school at the correct age because my father did not favor it. My mother being so concerned about my education tried by all means and convinced my father to send me to school. She made sure that I was in her company every Sunday. Gradually, I came to know and love Jesus Christ and received baptism in 1957. I did enjoy sermons and music, but Christ did not mean anything in my life until I came to realize Christ as my personal Savior from sins when Pastor S. B. Nfomi gave a tremendous sermon during our annual Bible conference. The theme of his sermon was: "What shall it profit a man if he shall gain the whole world and lose his own soul." (Mark 8:36).

I became a Sunday school teacher in my local church when I was in class six in the primary school. In 1961 I completed the primary school successfully and was employed to teach in a mission school. In 1965 I passed the entrance examination into the Baptist Teachers Training College, Soppo-Buea. I have had difficulties in getting school fees, but the Lord has always shown himself to me by answering my prayers. I have put myself in the service of the Lord as a Gospel Team member ever since I came into this college in 1965. My growing interest in music placed me in various college choirs in 1967. In 1968, I was selected as one of the music leaders in this college. I was selected by Mr. Witt as a member of the Cameroon Singers who toured America and Canada in 1969. The tour gave me many experiences in my spiritual life and it really strengthened my faith in Christ.

I cannot end this without extending many greetings to the N.A.B. churches for making it possible for us to show ourselves as the fruits of their labor in the mission work in Cameroon. I also extend my hearty gratitude to them for their hospitality which is ever in our memories. □



Seminary President and Dean Inaugurated

by Benjamin H. Breitreuz

The Rev. David Draewell was inaugurated as the ninth President of the North American Baptist Seminary on Friday, Nov. 19, 1971. Dr. Gerald L. Borchert was also installed as Dean.

Mr. Paul Stolz, chairman of the Seminary's Board of Trustees, and active member of the Calvary Baptist Church in Tacoma, Wash., invested the Rev. Draewell with the presidency and Dr. Borchert with the deanship. Many distinguished delegates and dignitaries were present, including Dr. G. K. Zimmerman, executive secretary, who spoke the prayer of dedication, Dr. Carl Lundquist, president of Bethel College and Seminary, William Dougherty, Lieutenant Governor of South Dakota, M. E. Shirmer, Mayor of Sioux Falls, and other representatives of educational institutions and churches.

The Rev. Draewell became the ninth president of NABS on Sept. 1, 1970, succeeding Martin Anderson, Ezekiel Robinson, Augustus Strong, Joseph Stewart, Clarence Barbour, Albert Beaven, A. J. Ramaker, Albert Bretschneider, George A. Lang, currently the distinguished professor of Pastoral Theology at the seminary, and, most recently, Frank Veninga, now the executive vice president of Eastern Baptist Theological Seminary in Philadelphia. He is one of the youngest seminary presidents in America, and comes to the school with an impressive record of achievements in church, denominational and educational leadership as the Secretary of Stewardship and Higher Education.

In the first year of his presidency, he has already proven himself to be a true achiever through his admin-

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istrative leadership, his strategic long-range planning and his profound Christian commitment. Most significantly, he has led the school in its increased emphasis on evangelism, which was climaxed by the Seminary Board's landmark decision to make evangelism one of the seminary's major thrusts and distinctives. Field education statistics have revealed a striking increase in the number of persons who have been won to Christ during the past school year. With 25 students the seminary has this year welcomed one of its largest incoming classes in the school's history (see Baptist Herald, Dec. 1971). Under his leadership, the seminary now offers five graduate-level programs: Master of Divinity, Master of Ministry and three Master of Arts programs with specialization in either Christian education, a non-ordination program for those who desire a strong Biblical foundation for service in the secular community, or continuing education for persons already in the ministry. An increasing number of pastors and missionaries have availed themselves of the opportunities at the seminary to further their education and transmute their degrees.

Under the new President's administration, the seminary has expanded its program of field education by appointing ten pastor supervisors under whom the incoming students are directly introduced into the various tasks of ministry in the local church. The school is currently engaged in the development of a master plan. The study is being made from the perspective of enrollment potential, personnel and facility needs, income, operating budget, capital funds implications and other related considerations.

The activities of "Inauguration Friday" also included an Inaugural Dinner at which Dr. Gerald Borchert, professor of New Testament and dean, delivered the address, "Reconciliation and Theological Education for the Seventies." Dean Borchert has served at the Seminary in the area of New Testament since 1963, and was appointed Dean by the Board in 1970. He has preached and lectured widely throughout the United States and Canada at various church conferences, is the author of the articles in over two dozen publications, and writes the "Forum" column in *The Baptist Herald*. His most recent book, *Today's Model Church*, is a study of the New Testament pattern of the Church and how it relates to the twentieth century. Dr. Borchert is the Secretary of the Commission



Dr. Gerald L. Borchert, installed as dean, addressed guests and delegates at the Seminary's inaugural dinner.



Paul Stolz at the moment of investiture of David J. Draewell as the 9th president of the N.A.B. Seminary.



President Draewell congratulating Richard L. Gorsuch, creative artist and designer, following the unveiling of a large three-dimensional representation of the seminary's newly designed seal. (Seal is depicted above).



Rev. Rubin Herrmann, president of the Alumni Association congratulates President Draewell following the inauguration; Mrs. Draewell looks on.



Dr. Kenneth L. Chafin (left) chatting with pastors who attended the evangelism lectures during the inauguration activities.

on Cooperative Christianity of the Baptist World Alliance, is a member of the Baptist Joint Committee of Public Affairs in Washington, and also belongs to several professional societies.

A large three-dimensional representation of the Seminary's newly-designed seal featuring the school's motto, "Reconciling the World Through Christ", was also unveiled at the dinner. The motto, based on 2 Cor. 5:16-21, focuses on the central task of every believer in urging men on behalf of Christ to be reconciled to God. The seal contains the silhouettes of four heads superimposed upon each other and set within a circle designed to represent the world. These silhouettes, containing both male and female figures, symbolize the variety of people in the world. A cross, indicative of God's great act in reconciliation, extends entirely over the world and its people. This cross seems both to permeate and shield the silhouettes and to align them so that they face in a common direction, symbolizing a God-given unity of purpose and perspective within the universe. The seal portrays our Christian hope and goal for the divided world of the twentieth century. The large representation of the seal is on permanent display in the Seminary Chapel, and a small medallion of the seal is the "Presidential Seal."

In the course of the day, two lectures on evangelism were delivered by Dr. Kenneth L. Chafin, the director of evangelism of the Southern Baptist Convention. The lecturer emphasized that effective evangelism requires both the leadership of the pastor and the mobilization of the laity. The lectures appropriately underscored the seminary's new emphasis on evangelism.

In his Inaugural Address, entitled "A Road to Renewal" (see page 18), the Rev. Draewell reaffirmed the seminary's firm commitment to the Church of Christ and to the renewal of the Church. The president outlined four essential factors which the church must embrace on the road to renewal. First, the journey to renewal begins with the Church's rediscovery of its foundations. Second, the church must rediscover its common life. Third, the church must rediscover its servant role. Fourth, the church must rediscover its reconciling mission. Rev. Draewell called the Seminary Board's decision of last year, that evangelism was to be the major thrust of the school's future development, a "landmark decision." Though the Seminary has always had a concern for evangelism, and though it will continue to have other concerns, the new emphasis means that "NABS will seek to prepare leadership for the church possessing the determination to be successful in bringing men, women, boys and girls to Jesus Christ in an experience of reconciliation." The President concluded his address with a personal pledge to the Church's and Seminary's continuous need for renewal.

Under the Seminary's dynamic new leadership, the North American Baptist Seminary looks forward to discovering and embracing the exciting opportunities and challenges which the Seventies have to offer. ■

A ROAD TO RENEWAL



by David J. Draewell

I wish to affirm the essential relationship which exists between the North American Baptist Seminary and the Church of Jesus Christ. I suppose there may be some who would rather that I affirm a relationship between the seminary and God. They say: "God is omniscient; the church has demonstrated stupidity for 2,000 years. God is omnipotent; the church grows weaker in its influence every day. God is Life Eternal; the church is being fitted for a shroud."

The seminary has no illusions about the church. It is well aware that many of her critics speak the truth. But the seminary is committed to the church because God is committed to the church. One of the greatest proofs of God's power is his ability to use an imperfect church to accomplish his purposes in the world. And one of the greatest proofs of God's grace is his willingness to do so.

The seminary is the creation of the church. The church is its reason for being. The seminary's chief role is to serve the Church of Jesus Christ. It serves her, however, not as an unthinking menial, but as one deeply concerned about her imperfections, and as one deeply committed to her renewal.

This is the abbreviated inaugural address given by David J. Draewell, president of the North American Baptist Seminary, Sioux Falls, S.D., on Nov. 19, 1971.

It is in this context that I share with you what I believe to be four essential steps which the church must take on the road to renewal. The seminary does not divorce itself from the church in the taking of these steps. Indeed, the seminary must take them first.

The journey to renewal begins with the church's rediscovery of its foundations. We are living today in a society which focuses its attention only on the existential present. Why not? We can only live in the experience of today. But we can only understand today's experience by the perspectives gained from a knowledge of yesterday.

Too many churches of my acquaintance have misinterpreted a total interest in the present for relevancy. Donald G. Miller, former president of Pittsburg Seminary, stated:

The Christian faith is a historic faith—it is given. We do not create it. It comes to us from the past. We struggle to understand it, to apply it, to restate it in every age—but we do not originate it, nor are we free to modify it to suit our own whims.

The church has a 2,000-year history since Biblical times. We must struggle to know how the church has understood the biblical witness through the ages.

The church today is largely composed of Biblical illiterates. This is not because people have no interest in the Bible, but rather because those of us who are in positions of leadership have too seldom led them in this matter.

One of the three major divisions in our seminary curriculum is called "Biblical Foundations." We believe that truly professional theological education requires an ability to understand, apply and communicate the foundation of our faith as found in God's Word.

A significant part of the value in the church's rediscovery of her foundation is in the stability which she can then evidence in an exceedingly unstable world. Dr. Trapp, former chairman of the department of philosophy at Wayne State University in Detroit, Mich., once said that whenever men are caught up in a world of incessant change—such as our world today—deep within themselves they echo the feelings best described in the words of the hymnwriter: "O Thou who changest not, abide with me."

Secondly, *the church must rediscover its common life.* I must admit, I know of few churches today which have a common life. Their members

share in common activities, common meetings, common organizations—but do not share their lives together.

There is a marvelous statement in the Book of Acts about the early church in Jerusalem. It is: ". . . they had all things in common." I wonder just what that meant. Yes, I know it meant that they pooled their material possessions. But was that all? No, the same verse also speaks of their being of one heart and one mind. In other passages we read that they prayed together, ate together, witnessed together and went to prison together. They had a common life. The witness of church history suggests that the pagan society was astounded by the fact of their love for each other. Jesus said, "By this shall all men know that you are my disciples, if you have love for one another." This badge of discipleship is worn too seldom in our churches today. We don't have time—or take time—to even know one another, much less to learn to love one another. Our basic relationships in the seminary and in the church must develop in the context of genuine Christian love. Then—and only then—will we have a common life in Christ.

A third step to renewal is a rediscovery of the servant role of the church. Jesus once told a story of a man who was robbed, beaten and left dying by the side of the road. The "churchy" members of the community saw the man in need and then promptly ignored him. Another man, however, ministered to the victim. He bound up his wounds, applied oil and gave him wine. He placed the wounded man on his steed, took him to the hospital and paid for his keep until he was fully recovered. The story of the Good Samaritan was designed to make us aware of the importance of serving others.

Jesus reinforced this idea with his disciples when, after eating the pass-over with them, he tied a towel around himself, took a basin of water and knelt before them—one at a time—and washed their feet.

Too often the church has ignored its servant role because the task of ministering to the vast and complex needs of an aching society is so great, while the church's resources seem so meager. Someone has said, however, that love is a basket with five loaves and two fishes. It is never enough . . . until you give it away.

Fourthly, *the church must rediscover its reconciling mission.* What is

(Continued on page 31)

Insight into Christian Education

Editor's Note: Small groups in the church, whether they meet for study, prayer or fellowship have become increasingly popular in the last few years. One reason may be the impersonality in so many areas of our everyday life and the need each person feels to be accepted as a person and as a person of worth as well as the need to grow through interaction with other persons. If you are part of a small group and sometimes wonder just how successful your group is, the following guidelines should be of help to you.

Measuring the Success of your Small Group

by Jack Armant

Three questions may help you determine the success of your particular group.

1. Have the individuals in your group *experienced* a constructive or creative relationship in your meeting together? Has *real* listening taken place? Has love been demonstrated and communicated in meaningful terms? Has each participant sensed acceptance and encouragement to be himself?

2. Did members of your group take new steps in improving their relationships to God, to themselves, to others or to the world?

3. Have the members of your group been enabled to help others experience these four right relationships?

No small group should fail! If attitudes or relationships are inadequate, or there has been little real dealing with the issues, your group hasn't failed! The group members may now

Mr. Jack Armant, presently engaged in a camp ministry at Polk, Pennsylvania, has had extensive experience in the small group ministry.

at a previous meeting. This would enable the leader to introduce challenging material when he feels it to be necessary while still maintaining his relationship with the group.

The Use of Questions and Inventories

The use of meaningful questions at the right time is a powerful tool which Jesus used frequently and with which every leader should be familiar. Certain simple inventories are also helpful.

Life . . . Not Ideas!

You are focusing on relationships, not on theological concepts or personal opinions. Therefore, keep the discussion on the level of experience, not ideas. Encourage people to share problems and answers in terms of their own experience. Keep it personal and respect the experience of others. Get behind criticism and negative attitudes of any kind (especially those aimed at the Church) by asking, "Why do you think this hurt or bothered you so?"

Informality

Lightness, laughter and informality give the Holy Spirit much more to work with than do heaviness and seriousness. Enjoy one another! The leaders are the "models" here!

Love and Honesty

Love and honesty must go together. Christ's love in and through us for people makes the difference, but we should not be afraid to be incisive when it is necessary. A kind pat on the head is often the most unkind thing to do. Remember that "honesty without love is brutality; and love without honesty is sentimentality."

Follow-up

The function of a group is to make the individual and the leaders aware of a person's readiness to take whatever new step is right for him. Therefore, the leaders should be prayerfully sensitive as to when this new step might best be encouraged: At that moment in group meeting? Immediately following the meeting? At a later time?

Whatever the case, follow-up should be continued by personal visit, mail or telephone after the conference. Without this, your group may fail in fulfilling God's purpose for it! □

be able to deal with the crucial question, "What is happening here that makes real dialogue or meaningful discussion impossible for us?" If that moment of "failure" can be dealt with creatively, your group will discover why its members are having trouble with their relationships in other situations. They are probably merely repeating earlier "failure patterns."

Modeling

Every group responds best when someone sets the pattern for the group in terms of honesty, openness, defenselessness and acceptance. The leader may need to be this "model." On the other hand, the co-leader may assume this role so that the leader may remain a more objective moderator and enabler. Or, the "model" may be one of the group members or one of the speakers at an open meeting, setting the pace for the group and suggesting its direction.

The Use of an Outside Authority

One resource that may help is the use of an authority from outside the group. Such an authority may be a quotation which you read, a short tape-recording, or a statement made

A BIBLE STUDY IN THE BOOK OF amos

PROPHETIC TROUBLER OF RELIGIOUS CALM Part -3

by Benjamin H. Breitzkreuz

The Nature of God and His Relationship to Israel

Amos' analysis of God's relationship to Israel is stunning, perplexing and most radical. He takes a position that denies the popular approach to God's choice of Israel which placed Israel in a special favored position compared to the other nations. Two passages are involved: 9:7; 1:3—2:3.

1. 9:7. In this shattering verse, without parallel in the whole Old Testament, the Lord himself takes up the dispute against his people. The Lord asks two questions in verse 8 (the self-evident answers being yes) which are an attack against the accepted theology of the audience.

In the first question the Lord asks, "Are you not like the Ethiopians (Cushites) to me, O people of Israel?" The Ethiopians are not often mentioned in the Old Testament. In Numbers 12:1 Aaron and Miriam chastise Moses because one of Moses' wives was an Ethiopian. Reference is sometimes made to the Israelite use of Ethiopians for slaves and eunuchs (cf. Jeremiah 38:7; II Sam. 18:21). Jeremiah makes mention of the color of Ethiopian skin — which apparently was strange enough to be compared to a leopard's spots. Thus the Israelites knew the Ethiopians as foreign, strange, different people who made good slaves and eunuchs but unacceptable marriage partners. Amos says that as the Ethiopians were to Israel so Israel was to the Lord (i.e., "Are you not to me like the Ethiopians are to you?"), or the Ethiopians and Israelites are on an equal plane to the Lord (i.e., "Are you not to me like the Ethiopians are to me?"). Thus Amos completely shatters the Israelite theology. The Israelites thought of their position before the Lord as privileged, secure, special, favored; Amos tells them that their position before the Lord is no different

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than that of the Ethiopians. In our framework, it is as if Amos were to confront the Church with the statement, "Are you not like the Hindus to me?"

In the second part of v. 7, lest his audience think that he is only comparing the present corrupt people with the Ethiopians, Amos puts the Exodus on an equal plane with the national movements of the Philistines and Arameans! The Philistines migrated from Caphtor (i.e. Crete) and the Arameans from Kir (in Mesopotamia near Elam) in the early 12th century, a very few years after Israel occupied Canaan. The Philistines and Arameans meant nothing but continual trouble for Israel — the Philistines especially during the time of Saul and David, but also later; the Arameans throughout Israel's monarchical history, but especially in her most recent history when, after Jehu's blood-purge, Syria smashed Israel. But now Amos is saying that the settlement of these hated, despicable foes was no less the work of the Lord than had been the Israelites' settlement of Canaan!

We must note carefully what Amos is affirming and denying in this passage. Amos is not denying that the Lord led Israel out of Egypt, or that the Lord entered into a historical relationship with Israel. In 2:10-11 Amos explicitly affirms that the Lord brought Israel out of Egypt, that he led her for forty years in the wilderness, and that he continued active in her history through raising up prophets and Nazarites (people whose special place in God's purpose was evidenced by their not drinking wine nor cutting their hair). To Israel, the Exodus was everything. It was then, through Moses, that God had established a special relationship with Israel that was to be normative and decisive for all time to come. But now Amos is saying that Philistia and Syria too had their Exoduses (and perhaps their Moses); as God was active in Israel's history, he

was similarly active in the history of other nations. So Amos is denying that the Exodus put Israel in a special privileged position.

We can now perhaps better understand some of the popular ideas that Amos reflects in his oracles. Israel believed that the Lord's chief role was to protect and bless Israel. There was great security in the statements in 5:14 — "We will live, for the Lord is with us," and in 9:10 — "Disaster shall not overtake or meet us." The Israelites believed that they were invulnerable, for was not the Lord protecting them? Had not the Lord elected them in the Exodus? The same security is reflected in 6:1-3 — the affluent people in Jerusalem and Samaria took great pride in their greatness, for their greatness was surely a sign that the Lord was blessing and prospering them for being his people. Devastation could not come, for the Lord was on their side. But now, by giving the Philistines and Arameans election-status, Amos warns the Israelites not to depend on special protection. For if the Lord has elected her enemies also, then Israel has no claim on protection from other peoples.

2. 1:3—2:3. These six foreign nation oracles (with the two subsequent oracles) form a unit. They are more than an introduction to the following chapters; they have an intrinsic theological value of their own. These oracles are "curse" oracles, that is, they destine for destruction the people or nation named therein. As such, they are the opposite of blessing or consecration.

In each of these oracles, Amos announces the doomed nation, says that the Lord will not reverse that nation's punishment (i.e. each nation would have to bear the penalty for its violence), gives the explicit transgression (i.e., rebellion, or violence) for which the nation is cursed, and finally, he specifies how the doom will fall. The Arameans are doomed because they

subjected the Gileadites to some mighty rough treatment by threshing them with threshing instruments of iron (1:3-5); the Philistines and Tyrians are cursed for enslaving the population of some border districts by taking the people prisoner and selling them into the Edomite slave trade (1:6-8, 9-10); the Edomites are doomed for their vindictive, cruel, violent action against Israelites in which Edom cast off all pity and used excessive wrath (1:11-12); the Ammonites are doomed for violently and mercilessly ripping open pregnant Gileadite women (1:13-15); and the Moabites are cursed for burning to lime the bones of the king of Edom (meaning either that the Moabites captured the Edomite king and cremated him, or that the Moabites desecrated a royal tomb in Edom).

In these oracles, Amos ranges the foreign nations alongside the nations of Israel and Judah. The faith of Israel, both before and after Amos, was largely a narrow nationalism; the Lord was viewed as the God of Israel; his jurisdiction was limited to the land of Israel; and his activity was confined to the protection and interests of his people. The covenant formula, "I will be your God and you shall be my people," has within it the probability of a narrow, nationalistic, cozy relationship in many ways quite like the relationship of the god Marduk to Babylon, Assur to Assyria, etc. The book of Deuteronomy (cf. 4:19) goes so far as to say that the Lord in fact gave the other nations other gods to worship, whereas he kept Israel for himself. That is why Amos, in 3:2, quotes the people as saying, "You only have I known of all the families of the earth" (I take it that Amos is not making this affirmation but that the people are making it. Amos quotes the people, and then throws their affirmation into their faces by adding, "That's why I will punish you for all your sins").

The popular approach was that God could use the nations — mostly for Israel to destroy, but also to serve or chastise her. But in all this the Lord's relationship to Israel was thought to be very special, as evidenced especially in his release of Israel from Egypt, guiding her through the wilderness and setting her in Palestine (cf. especially Deuteronomy).

In chapters 1 and 2, Amos extends the Lord's jurisdiction over all nations, so that the Lord punishes all nations, including Israel, for rebellions, violences and atrocities, even when these acts do not directly affect Israel (cf. 2:1-3; this incident didn't

involve Israel at all). In 9:7 Amos says that just as the Lord had elected Israel, so he had also elected Israel's enemies, the Philistines and Syrians. God was no more, and no less, concerned with the Israelites than with the Ethiopian negroes of Africa. Amos plants the roots of a universalistically-broad, rather than nationalistically-narrow faith. God does not discriminate according to race or nationality (Jonah emphasizes the same thing). The nations have the same responsibility to the Lord as does Israel; the nations are subject to his standards and are responsible to him for their misconduct and misdeeds. Further, Israel can expect no greater favors or blessing from the Lord than can the nations. The non-acceptance of Amos' ideas (as Jonah's) can be seen from the fact that the early Church was still asking the question as to whether or not the Gentiles had to first become Jews in order to become Christians!

The implications that Amos' message has for our times should be quite evident. As ancient Israel, we too are often inclined to think that God has entered into a special relationship with us that diminishes his concern and interest in other people. On a national level, we are sometimes inclined to think that God was active in our past history in a way that is different from his participation in Russia's, China's, or Japan's history; we have many Carl McIntyres who forget that serving God is not the same as serving in the

American army. Billy Graham's fraternization with our presidents may be more detrimental than helpful to a prophetic stance in his preaching.

Amos' allegiance to God demanded his pronouncing a message of doom and destruction on the country and its leadership. On the church level, we sometimes think that God is stubbornly committed to the institutional Church — no matter how much the church may lose her sense of mission, or how much she may become preoccupied with steeples and plush sanctuaries, to the neglect of 'justice, mercy and faith.'

On a personal level, we think God will protect and prosper us in a way that is different from the protection and prosperity he desires for all people — no matter how often we witness fine Christian people killed on highways or in wars and unChristian people prospering. Amos would remind us at least that our election consists not so much in what we can get from God (significant as that may be) as in what we can contribute to his purpose. Our call is a call to service, to responsibility, not to protection, comfort and special favors. The greatest privilege the Christian has is to share in Jesus' cross and suffering; that ought to preclude the comfortable, protected, cozy lives (and theology) most of us are basking in. For us as for Jesus, can there be resurrection without the cross? □

(To be continued)



The combined faculties of Bethel Baptist Seminary, St. Paul, Minn., and North American Baptist Seminary, Sioux Falls, S.D., meeting at Bethel Baptist Seminary in November 1971.

CHURCH EXTENSION BUILDERS APPEAL IN MARCH:

Sierra Baptist Church
Arvada, Colorado

STRETCHING OUT OUR HANDS

by Mervin J. Kramer

In Mark's Gospel we have the description of Jesus, "Moved with pity, he stretched out his hand and touched him . . ." (1:14). It was in his compassionate reaching out that Christ was able to bring healing to needy men and women. It has been in this stretching out to touch us that he shares with us his life and makes salvation possible. He asks that we too stretch out our hands to share his great love with those who are in need. Thus the evangelistic thrust of the church is born. It has in it concern and love. It is this that bears us out to speak the Word and enter into the need. It was this that led first to the dream and now the reality of the Sierra Baptist Church in Denver.

It is very difficult for any of us to understand the magnitude of our investments as a denomination when we drop in a bill in the offering plate or write a check for Church Extension Builders. It can seem very cold and impersonal, like paying one's dues. This is not at all the case. Because day in and day out Christ is at work through our giving and our efforts to allow the kingdom of God to come. Consider some of the ways in which your investment of "stretching out" has advanced the cause of Christ in northwest Denver this past year:

— The conducting of over 80 public services with about 1400 people worshippers in these services.

— Maintaining and guiding a Sunday school ministry in which 30-35 people are taught each Sunday.

— A weekly Bible Study and Prayer Hour to meet the great hunger in people to learn more about the Bible and to be strengthened in daily life.

— The breaking of ground for a church building in February, 1971. The first service in the new sanctuary was held the last Sunday in May. In August a dedication service was held, during the Southwestern Conference, at which time 225 people were in attendance. (The cost of the 70' x 30' sanctuary and 50' x 30' educational unit was \$37,800.00)

— Our first VBS with an enrollment of 20 children and 7 staff members.

— An outreach ministry in door-to-door contacts in which over 1400 homes were contacted in 1971.

— Official organization as a church in April with 17 charter members.

— A Recognition Council and Service in May when we became officially recognized as a new N.A.B. church.

— In recent months, the acceptance into membership of 7 more people who have publicly confessed Christ or desire to join our fellowship.

— The continued support of a pastor and family and their housing.

The Rev. Mervin J. Kramer is the pastor of the Sierra Baptist Church, Arvada, Colorado.

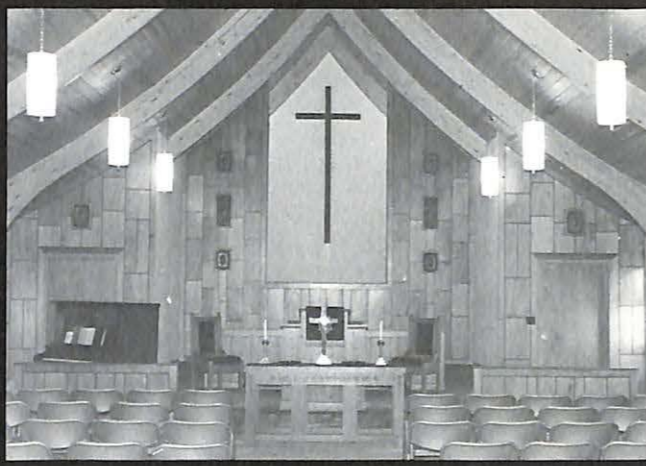


Parsonage under construction

Left to right: Mr. Mark Alberts, trustee, Pastor Mervin Kramer and Mr. Ted Tesky, trustee, are in a festive mood at the occasion of the church dedication on Aug. 4, 1971



Interior of the Sierra Baptist Church



As you can see 1971 was a year of highlights for us. The new year before us, however, appears to be an even greater year. By the time this article appears in the Herald we should be in our completed parsonage which is being built by one of our newest members with the help of volunteer labor. Having reached this milestone we look forward to a more extended week-day ministry.

There is so much more we could say, but as the writer to the Hebrews says, "time does not permit us to record all that is represented by that gift which I offer." We merely say in closing that we are attempting to be faithful to our Lord, who commanded us to "go." □

The appeal for April will be for the Apple Valley Project, Apple Valley, Minnesota. Watch for an article in the April issue of the BAPTIST HERALD.

WHAT IS Key 73 ?

by Daniel Fuchs

"This is a completely new thing. It is the first time that groups as diverse as Lutherans, Baptists and Methodists are coordinating their evangelistic approach on a national scale" states Dr. Theodore Raedeke, the executive director of Key 73. "We feel the right time has come for Christians to mount a new initiative in evangelism-together."

Key 73 is the name given to an exciting, simultaneous evangelism movement designed to enable Christians from different denominations to work together in sharing Christ with every person in North America in 1973. This is a historic venture because it marks the first time when over 100 different denominations and evangelistic associations and groups have agreed to work together in a major evangelistic effort to confront every person in the United States and Canada more fully and forcefully with the gospel of Jesus Christ.

Key 73 has been in the planning stages for several years. Interest in such a massive evangelistic thrust in the United States and Canada has been spurred on by recent congresses on evangelism such as the congress in Berlin in 1966 and in Minneapolis in 1969. Since 1970, a central coordinating committee consisting of one representative from each of the participating denominations and evangelistic groups has been the planning body for this movement.

The Rev. Daniel Fuchs is the Assistant General Secretary of the N.A.B. General Missionary Society.

Second Baptist Goes Spanish

by Daniel Fuchs

"Second Baptist goes Spanish." This was the recent heading on the church page of the *Hudson Dispatch*, Union City, N.J.

The article went on to say: "The final services as an English-speaking congregation will be held at 11:00 a.m. Sunday, December 5, 1971. The church is not closing its doors, but is kept in the hands of the North American Baptist General Conference and will now have a Spanish congregation.

"The Rev. Fredrick Spreeuwers, who

was serving as pastor of the English-speaking congregation, has moved and is now serving another church in Montana. The Rev. Marcelino de la Cruz, who has built his Spanish congregation in a short time from six persons to 72, will carry on the work among Spanish-speaking persons in Union City."

Members of what is now known as the Cornerstone Baptist Church in Union City helped to organize the Second Baptist Church in 1888, and the original building was erected at that time. The early congregation was made up mainly of German-speaking people.

A farewell supper was held on Saturday evening in the lower auditorium of the church with many friends and former members of the church attending. The Trustee, Charles Milton, presided at the following congenial social time which brought to memory various highlights from the past in the fellow-

"Calling Our Continent to Christ" is the official theme that has been adopted and a calendar of events has been projected for the year-long evangelistic thrust in 1973. 1972 is to be the year of preparation and 1973 the year of penetration, when every person in North America is to be more fully and more forcefully confronted with the gospel of Jesus Christ by proclamation and demonstration, by witness and ministry, by word and deed.

Key 73 is a loosely affiliated movement that is not intended to effect an organizational or organic union among denominations. It is designed to unite Christians in the common task to share Christ with every person in North America. Dr. Raedeke, the executive director of Key 73, states: "One of the outstanding features of this effort is that it enables all Christian denominations and groups to participate without violating or compromising their doctrinal position or practice. To carry out the objectives of Key 73 every denomination or group is charged with developing its own program or thrust."

The word of God is the springboard for action and Jesus Christ is the common bond among the participants in Key 73. Each denomination and each local church is given the latitude and the responsibility to choose the precise form of its participation and to establish its own evangelistic outreach. Participating denominations and groups, however, have the option of benefiting from Key 73 by sharing in simultaneous evangelistic efforts with millions of others across the continent, by interchanging evangelism resource ideas and materials, and by doing some things that cannot be done alone but can be accomplished when done together, such as the extensive use of the mass media—television, radio and the press—to foster a favorable atmosphere for communicating the gospel.

Although Key 73 is a notable continent-wide evangelistic movement, the success or failure of Key 73 rests by and large with individual local churches. As someone

(Continued on page 31)

ship of the church. Several denominational representatives from Forest Park, who had been invited to attend as guests, brought brief words of greeting.

The final service in the English language was held on Sunday morning, December 5, with Mr. John Emr presiding. The Rev. Daniel Fuchs brought the closing message and the Rev. Ruben Kern, Eastern area secretary, administered the Lord's Supper. Deacons Weber and Eschelman participated in the service and Brother Metzger led in the closing prayer.

With the singing of "Blest Be the Tie That Binds . . ." a memorable chapter in the history of the Second Baptist Church of Union City, N.J., was brought to a close and a new chapter was officially opened. From now on the church will be known as the Second Spanish Baptist Church of Union City, New Jersey. □

OUR CONFERENCE IN ACTION

VENTURIA, N.D. The Venturia Baptist Women's Missionary Society held a missionary tea, on Sept. 24, 1971, with Miss Berneice Westerman as guest speaker. Mrs. Delbert Bender led in the welcome and song service. The offering was designated for the missionary children in Jos, Nigeria.

Mrs. Potratz introduced Miss Westerman and presented her with a small gift. We were challenged with a talk on "Children — your children, my children and Cameroonian children."

The Lehr and Berlin Baptist churches favored us with special music. The societies invited were from Ashley, Lehr, Berlin Baptist of Fredonia and Wishek, N.D. and Eureka, S.D. (Mrs. Gideon Heupel, reporter.)

CORN, OKLA. Calvary Baptist Church had a child dedication service on Nov. 7, 1971. Ten children were dedicated to the Lord. Mrs. Jim Weston sang a solo entitled, "This Child We Dedicate."

Our church held its Missions-Harvest Festival on Nov. 21, 1971. Our guest speaker was Mr. Bruce Ewing, formerly a member of the Campus Crusade for Christ. In the evening, members and friends enjoyed a Thanksgiving fellowship supper, followed by an informal evening service. The Rev. H. A. Michelson is pastor of the church. (E. Michelson, reporter.)

LA CROSSE, WIS. Bible Baptist Church has undergone extensive remodeling, especially to relocate the below-Primary departments of the Sunday school. Dedication services were held Oct. 3-6. The project cost approximately \$3,000. Most of the work was done by members of the church, under the direction of the board of trustees.

Recent baptisms included Pastor Franck's sister, Mrs. George Zimmer, and Roger and Sue Keenan. Boy's Brigade and Pioneer Girls were begun during the summer.

Robert and Charlene Lounsbury have returned to N.A.B. College in Edmonton for another year. Miss Roni Murphy accompanied them for her freshman year. There is a possibility of having all day Christian radio broadcasts through a "translation" arrangement from WRVB-FM, Madison, Wis. A local committee is at work on it. (Hiram Phillips, reporter.)

ANAMOOSE, N.D. The Anamoose Baptist Church held its annual Harvest-Mission Service on Sunday, Nov.

7, with the Rev. Clarence Walth of Bismarck as the guest speaker. An interesting talk was given in Sunday school by Rev. Walth on his travels through the Holy Land.

In the afternoon service he spoke on Missions and Missionary service. The offering was sent to the Forest Park office. The Rev. Oscar Fritzke is the pastor of the church. (Arlene Beck, reporter.)

EDMONTON, ALTA. Is it possible for youth today to be on fire for Christ in 1971? July 4-11, 1971, Sylvan Lake camp was the beginning of a new life for about 15 of our teens. They began experiencing Jesus' love as never before. Some teens, in contact with drugs, left them behind and one stated, "I thought I got high on drugs but with Jesus it is much higher, something which I've never experienced before."

During the remainder of the summer until the present time, our youth have been sharing what Christ did at camp and how he is helping them daily. As a result this enthusiasm has spread throughout the Central Baptist Church. We found out that Christ does meet our needs and we thank God for it.

At present these young people are meeting weekly for Bible study and prayer under their own leadership. Average attendance is 50 to 60. They also share in the visitation program. Sharing Christ has become a vital part of life, relying on the Holy Spirit to direct them. They can see by their present activities that the fire has not died but the sparks have ignited many other Christians. A song they enjoy singing is "It only takes a spark to get a fire going." They found this to be true. The Rev. Richard Hohensee is pastor of the church. (Mrs. Eileen Priebe, reporter.)

HILLSBORO, ORE. On Sunday, Oct. 24, the pastors and laymen delegates from the Oregon churches met at the parsonage of the Faith Baptist Church of Hillsboro, with its members and pastor, the Rev. Martin Franke. At that time a Recognition Council was held. After a thorough review of the young church's constitution a recommendation was presented to the association was formulated that Faith Baptist be received. to the Oregon Association in session on Friday, Nov. 5. It was accepted and during the Sunday afternoon closing rally, Pastor Franke and the entire

membership of the new church were invited to stand on the platform and together received words of welcome from the western area secretary, the Rev. Hans Wilcke and from the vice-moderator of the 1971 Oregon Association, the Rev. Donald Ganstrom. (Rev. Earl G. Broce, reporter.)

ST. BONIFACIUS, Members of the Minnetrista Baptist Church surprised their pastor, the Rev. F. E. Klein, on his 45th anniversary of his ordination into the ministry. The Rev. and Mrs. Herman Palfenier of Minneapolis, Minn., were invited. Rev. Palfenier gave an interesting talk in which he related some stories of school and courting days about the honored guests. It was also their 45th wedding anniversary. A cash gift was presented to them with the wish that they have many more happy years of life together. (Marcella R. Beise, reporter.)

RANDOLPH, MINN. On Oct. 10 the Rev. Wilfred Weick and family, our ambassadors to Japan, gave us an inspiring message and showed slides of their work.

Sunday evening, Oct. 24, we joined with Riverview Baptist Church for a baptismal service. Those baptized were Herbert Engler, Pamala Engler, Bonie and Steven Brite. We also extended the hand of fellowship to eight others upon their confession of faith.

George Brite is our student pastor who is attending Bethel College. After his graduation in May he will become our full-time pastor. (Mrs. Nathan Lufi, reporter.)

LANSING, MICH. The Women's Missionary Union of the Michigan Association met at the Colonial Village Baptist Church on Oct. 23, 1971, for their first tea and business meeting. The outgoing Central Conference Women's Missionary Union president, Mrs. Lillian Pinkel, opened with prayer and a warm welcome. A constitution was adopted. The officers elected are: president, Mrs. Leola Kwast; vice president, Mrs. Herbert Hiller; secretary, Miss Lena Bartel; treasurer, Mrs. Dottie Paetzel; White Cross Chairman, Mrs. Gertie Kunath. Mrs. George Lang, missionary on furlough from Cameroon, spoke on the theme, "Servants for Jesus' Sake." (Lena Bartel, reporter.)

STOCKTON, CALIF. The third annual meeting of the Northern California Association was held at the Swain

Oaks Baptist Church. The theme was "Committed to Being an Incendiary Fellowship." Dr. R. Kerstan stressed taking time for renewal and fellowship in the Lord during his devotions. The following officers were elected: Moderator, Mr. Wilfred Rueb; Vice-Moderator, Mr. Milton Fischer; Secretary, Mrs. Jose Arbizu; Treasurer, Leroy Adam. Officers of the Women's Missionary Society are: President, Mrs. Esther Woehl; Vice President, Mrs. Ida Dolliver; Secretary-Treasurer, Mrs. Thelma Fischer.

Concept '71, outstanding workshops bringing a new horizon to Christian education in the local church, were presented under the direction of Arnell Motz and David Gallagher.

The Rev. Elmer Strauss was the speaker at the Women's dinner; the speaker at the Men's dinner was Dr. William Singleton, physician-surgeon at Travis Air Force Base. Mr. Ron Burke of the Stockton Youth for Christ was the speaker at the dinner for the youth.

The closing rally was held at the Scottish Rite Temple with 538 in attendance. Several vocal numbers were presented by the "Living Sounds," a group from the First Baptist Church of Lodi. The mass choir and association orchestra under the direction of Arnell Motz presented several numbers. A challenge in the support of our missions was presented by the Rev. Elmer Strauss. (Renata Arbizu, reporter.)

LEHR, N.D. Four new members were received into the fellowship of the Ebenezer Baptist Church on Sunday, Nov. 7. This was preceded by a short message by our pastor, the Rev. L. Strelau, followed by a welcome into the church and communion. The four baptismal candidates were Mrs. Leo Entzi, Mrs. Lydia Krause, Kristi Ruff, and Jefferey Quatier. (Mrs. John Kranzler, reporter.)

BISON, KAN. The First Baptist Church welcomed Mr. DeWayne Winterlin, a Fort Hays State College teacher, and his wife into our church. The right hand of fellowship was extended to them by our pastor.

The annual Harvest Mission Festival was observed on Sunday, Oct. 10, with the Rev. Elmer Strauss, missionary to Cameroon. There was also a question and answer period about the work in the Cameroon.

On Sunday, Nov. 10, Abraham Matuke, a Cameroonian student teacher from Tabor College of Hills-

boro, Kan., was with us. In the evening he told about his life and work in the Cameroon. He plans to be a teacher in a Cameroon school.

Pastor Helmut Michelson from Corn, Okla., conducted New Life Meetings Nov. 14-19. The Rev. E. R. Oster is the pastor of the church. (Clara L. Niedenthal, reporter.)

KESWICK, N.J. "A Life of Love" was the theme for the Atlantic Association WMU 9th annual retreat which was attended by 148 ladies. Guest speaker, Mrs. Lenoir Hill, dean of students at Penn Wesley College, led in a Bible study from the Letters of John as well as guiding us through a question and answer time relating to problems in today's Christian living.

WMU News and a letter from WMU president, Mrs. Walter Stein, were presented by the association president, Mrs. Lawrence Prast. A report by the White Cross chairman, a time of "Sharing our Blessings" and a time of prayer, were also part of the retreat program. (Mrs. Irma Norman, reporter.)

SPOKANE, WASH. On Nov. 7, 1971, Terrace Heights Baptist Church observed the burning of the church and parsonage mortgage with special music, testimonies and slides showing construction. In fourteen years \$77,572.99 was paid.

Nov. 14, Missionary Kwast showed slides of his specific area of service in Cameroon. Marie Schauwecker, in native German costume, spoke on the 50th anniversary of her arrival in the United States. Baptismal services were held on Dec. 5 for nine new Christians. The Rev. Myrl Thiesies is pastor of the church. (Mrs. Ben Schmidt, clerk.)

MILWAUKEE, WIS. The second annual meeting of the Wisconsin Association met Oct. 29, 30, 1971, at the Temple Baptist Church, with 59 delegates representing 14 churches. Speakers were Rev. William Sibley, Dr. Richard Schilke, Rev. Clarence Walth and Rev. and Mrs. Dick Rabenhorst. The association voted to appoint three members to serve on a four-state camp board and to investigate and pursue the matter of purchasing a campsite along with Illinois, Iowa and Minnesota. The campsite would be located in Iowa. Mr. Nelson Holzer was elected moderator for the coming year. (R. I. Thompson, recording secy.)

OUR CONFERENCE IN ACTION

ONOWAY, ALTA. On Oct. 24, 1971, the Onoway Baptist Church held Thanksgiving services. In the afternoon a special program with songs and poems was presented. The young people's choir from Central Baptist Church, Edmonton, Alta., under the direction of Clyde Zimbleman, presented several numbers. A filmstrip on missionary work in Brazil concluded the service.

Five families dedicated their children to the Lord on Sunday, Oct. 17, 1971. Rev. and Mrs. Fred Ohlmann's only grandchild, Toby Richard Permann, was among them. Rev. Fred Ohlmann, pastor of our church, performed the dedication.

The Women's Missionary Society celebrated their 13th anniversary on Nov. 14, 1971. "He That Saveth His Life Shall Lose It," was the play presented. Mrs. Lena Ohlmann, the president, spoke briefly on achievements and projects of the past year and encouraged others to join the society. The offering of \$86.00 was contributed toward the N.A.B. Women's Missionary Union project. (Mrs. Lilli Albert, reporter.)

MARION, KAN. A Christian Education and Evangelism Clinic was held at the Strassburg Baptist Church Oct. 15-16. The Rev. Henry Ramus from the N.A.B. office brought refresher courses in methods and inspiration for evangelism.

The girls and boys presented "The Life Story," for the annual Christmas program Friday evening, Dec. 24. A program was presented by the B.Y.F. for the Watchnight services.

Members of the B.Y.F. and their leaders went caroling, visiting many shut-ins, hospitals and rest homes, Wednesday evening, Dec. 22.

A time of fellowship and refreshments was enjoyed at the parsonage with the Rev. and Mrs. Howard Bishop as hosts following the caroling. (Mrs. Jacob Stenzel, reporter.)

ASHLEY, N.D. On Oct. 7 the Father-Son Banquet was held in the Ashley Baptist Church. The Rev. Clarence Walth was the guest speaker. About 200 men and boys attended. On Oct. 17, the annual Harvest and Missionfest was held. The Rev. Arthur Patzia of the Seminary at Sioux Falls, S.D., was the guest speaker.

From Oct. 31 to Nov. 5, special meetings were conducted by the Rev. Ralph Cooke, Minot, N.D. Nov. 16-21 the Lundstrom Evangelistic Team conducted special meetings at the Ash-

OUR CONFERENCE IN ACTION

ley High School auditorium.

On Dec. 5, the Tabitha Society gave a pre-Christmas program. Mrs. Etan Pelzer gave an appropriate devotional. On Dec. 31, a Watchnight service was held. The Junior C.B.Y. was in charge of the first part of the program. After an intermission of a fellowship hour we concluded with more music, testimonies and prayer to welcome in the New Year. The Rev. Etan Pelzer is pastor of the church. (Mrs. Carl Fischer, reporter.)

CORONA, S.D. Seven young people of the First Baptist Church of Corona, S.D., were accepted as members following their baptism by the Rev. Wilfried H. Bruns, pastor, pictured on the right with Sheila and Tim Miller, Byron and Joyce DeBoer, Terri and Rondi Harms, Rebecca Bruns.



First Baptist Church presented one of their members, Miss Lucille DeBoer



(pictured), with several books before she left as a short-term missionary to Japan. (Mrs. Kenneth Haeke, reporter.)

KELOWNA, B.C. The youth, male and chorus choirs as well as the band of the Trinity Baptist Church took part in the Inter-church Carol Festival, an annual three-night concert with an average attendance of 900.

An evening of fellowship, highlighted by a devotional program was sponsored by the Ladies' Missionary Guild. Husbands and new-comers were guests. The choir sang the cantata "Love Transcending" the Sunday be-

fore Christmas while the Sunday school presented the play, "Home for Christmas" on Christmas eve. Another play, "An Office Scandal," was performed by the young people New Years Eve. Following a time of fellowship, the year was closed with the observance of the Lord's Supper. The Rev. John Wollenburg is the pastor of the church. (Magdalene Spletzer, reporter.)

BEULAH, N.D. Leadership Training was the theme of a special evening for the Immanuel Baptist Sunday school workers on Dec. 3. All were invited to a banquet in the church dining room. Featured on the program was a series of special musical numbers by the Potratz family and a talk by the Rev. L. D. Potratz on the topic: Where Are Our Leaders? Mr. Potratz used a filmstrip called "Developing the Work-



er." The Potratz family (pictured) has prepared itself to serve as a musical Gospel team and are available as God opens opportunities. The Rev. George W. Neubert is pastor of the church.

WEST FARGO, N.D. The Sunday school of the Grace Baptist Church presented their annual Christmas program on Dec. 19. A Watchnight service was held on New Year's Eve. In the first hour several people spoke on the topics, "Church Renewal," and "Renewal in Our Lives." During the second hour everyone enjoyed lunch and fellowship. The last hour of 1971 was spent with the ladies in charge, with "Our Missions in Japan," as the main topic. After this a time was set aside for testimonies. The final minutes of the old year were spent in prayer. The Rev. Raymond Dickau is the pastor of the church. (Mrs. Harold Fried, reporter.)

WETASKIWIN, ALTA. Calvary Baptist Church held a baptismal service Oct. 31, 1971, during the morning worship service by our pastor, the Rev. David Berg. Three candidates

were baptized upon confession of their faith in Christ. At the end of the service the right hand of fellowship was extended to them. Dec. 9, 1971, the W.M.S. held their annual Christmas party. Some of the ladies told how Christmas was celebrated in their churches and home in their childhood. Gifts were exchanged and our secret partners were revealed. (Mrs. Joe Knuezn, reporter.)

FESSENDEN, N.D. The First Baptist Church held a recognition dinner for all our Sunday school workers. The Rev. Walter Dingfield, of Bismarck, N.D., was our guest speaker.

The men's brotherhood had a pancake and sausage supper to which they invited all who fellowshipped with us. The Rev. Clarence Walth, area secretary, was our guest speaker. Music was presented by the B.Y.F. girls.

On Nov. 28, Pat Lenz, our missionary appointee to Africa, was honored with a dinner and program entitled, "Reminiscing with Pat." Pat's life was portrayed from her childhood; her acceptance of Christ as her Savior; her training for service and call and commissioning to the missionary field. Pat received many gifts which she can use in her future work. She left in January for Ethiopia where she will be orientated for her work in the Cameroons. The Rev. Ronald Derman is pastor of the church. (Mrs. James McBain, reporter.)

YORKTON, SASK. The Central Baptist Church observed its 60th anniversary on Friday evening, Nov. 12, when members and friends gathered for a fellowship dinner. The Rev. Walter Kerber, a former pastor, was the guest speaker. A generous offering was received. This is to go towards full payment of the new parsonage by the end of March, which is the anniversary project.

The Saturday evening service was centered on youth and missions. The young people supplied special music, and Miss Ardice Ziolkowski gave an inspiring message. Dr. Wm. Sturhahn was our guest speaker for the Sunday morning service. The main service was held on Sunday afternoon. Greetings were brought by pastors and representatives of neighboring churches, Dr. Wm. Sturhahn from the denomination and by Ardice from the mission field. A letter of greeting was read from the Rev. E. Kern, a former pastor. Rev. Kerber brought the challenging anniversary message. Closing remarks

were by our pastor, the Rev. Morley Schultz.

The church was organized in 1911, and the following year they called their first minister, the Rev. Ansberg. Twenty-two ministers (one interim) served the church during their 60 years of existence. In 1950 it was necessary to build a new church because of its steady growth. The highest membership, 205, was realized in 1968. The present membership is 180. (Hertha Rowden, reporter.)

GEORGE, IOWA. Eugene E. Carpenter (pictured) was ordained in the



Central Baptist Church on Dec. 16. An ordination council met in the afternoon to examine the candidate. Upon their approval he was ordained in the evening with the Rev. John Binder preaching the sermon. Pastor Carpenter is completing his studies at the N.A.B. Seminary, Sioux Falls, S.D., and is pastor of Central Baptist Church.

Miss Martha Schrick was baptized upon confession of faith on Sept. 26, and came into the fellowship of the Central Baptist Church. (Mrs. Harvey Schmidt, reporter.)

PEORIA, ILL. Sixty young people from a dozen communities in Iowa converged on North Sheridan Baptist Church, Nov. 26-28 for a "Fall-Out Retreat." (pictured.) They were wel-



comed by David Brandes, president of the host Church's B.Y.F. and by Nancy Schilis, the Peoria hostess. The young people were from churches in Aplington, Burlington, Cedar Falls

Elgin, George, Parkersburg, Sheffield, Sumner, Victor, Buffalo Center, Steamboat Rock and Eldridge. A chili supper was followed by a "fire up" time of singing and inspiration activities, with the Rev. Brian Hayes of Foster Avenue Baptist Church, Chicago, in charge. The girls were overnight guests at the homes of church members, while the boys were accommodated in the basement of the church.

Saturday activities started with a breakfast served at a nearby church, followed by prayer and a mid-morning inspirational period at North Sheridan. That afternoon, the group went to Peoria courthouse plaza to "spread and radiate Jesus" in an open air program of singing and testimonies. A banquet at a local restaurant at which the Rev. Hayes spoke concluded that day's program. The Rev. Edwin Michelson, pastor of the host church, spoke on "Spiritual Concern" at the Sunday morning worship service which followed Sunday school. (Walter E. Kohrs, reporter.)

STARTUP, WASH. A unique baptismal service was held Sunday, Dec. 5, 1971, at the Startup Baptist Church, when interim pastor, the Rev. William Neuman, conducted his first baptismal service, and one of the candidates was an ordained pastor.

Those baptized at the afternoon service were Mrs. Richard Schalo, and the Rev. and Mrs. Frank Ewert. These three all had previously been baptized by another method years before, but chose now to be immersed.

The following Sunday at the observance of the Lord's Supper they were given the hand of fellowship and united with the church. (Mrs. Leroy Byrnes, reporter.)

VANCOUVER, B.C. On Dec. 31, 1971, the Ebenezer Baptist Church young people put on a New Year's play which showed us some of the things which rob us of a richer Christian life. The young people let us listen to ourselves as we talk to one another before service about everything other than God. We saw ourselves looking to see what someone else was wearing, watching the time during service, or even daydreaming as God's Word was being spoken. We also noted something else about ourselves, and that is no matter how different we are from one another within a church, we all have a common bond found in Jesus Christ. The Rev. Paul Siewert is pastor of the church. (Marilyn Wagner, reporter.)

ANAHEIM, CALIF. Bethel Baptist Sunday school presented a unique Christmas program entitled "Christmas Is . . ." Songs and dialogues were given by Nursery, Kindergarten and Primary Departments. A meaningful skit, "Door to Heaven," was presented by the Junior Department, and three Junior High students dramatized "Jesus Is the Light." All parts of the program emphasized that Christmas is really God showing his love and plan for salvation. Special gift envelopes were given pastors Ernie Rogalski and James Green, also choir director, Iris Fallon, and organist, Beulah Thompson. Sunday school White Christmas Offering totaling \$538.87 was announced. The animated color film "Christmas Is . . ." concluded this inspirational program. (Carrie Lambert, reporter.)

RIDGEWOOD, N.Y. The annual corporate meeting of the Ridgewood Baptist Church convened Dec. 5. This year the Sunday school Christmas program was on Dec. 12. It was preceded by a meeting of the Octogenarians. The 11 members who were able to attend their get-together, hosted by the Deaconate, enjoyed the opportunity to sing Christmas hymns and relate their most memorable Christmas experiences. They then gathered about a special table and actively participated in the Sunday school program and the fellowship which followed. On Dec. 19, the traditional candlelight service brought lovely singing by our choir, several classical violin selections by Mrs. A. Lamprecht accompanied by our organist, Mrs. H. V. Ross, and solos, duets and trios sung by Mrs. Walter Marklein, Miss Judith Miller and Mrs. A. Lamprecht. Our Watchnight Service was held from 8 to 9 p.m. (Marion von Ahnen, reporter.)

MERCER, N.D. On Sunday, Nov. 14, 1971, First Baptist Church dedicated a new sanctuary and educational building, adjoining and located on the old foundation. Discussions about building began the early part of the year, and in the month of July actual construction began with the tearing down of the old building, constructed in 1906. The new educational unit contains class rooms for all ages plus a spacious nursery. Both buildings are carpeted throughout, the major part supplied by our ladies W.M.S. They also gave a fine hot-water furnace and numerous furnishings to the church. The sanctuary is enhanced by a crafted beautiful "rugged cross" from one of

our members, skillfully mounted on a shag backdrop. A beautiful matching new communion table is the gift of another family who donated also much labor.

Our senior deacons, Mr. Jacob Rust, master of ceremonies, directed the dedication services and Mr. Edwin Fiedler assisted. Our building committee is to be commended upon the successful completion of this venture of faith. This summer work begins in earnest on our outside cement walks, landscaping and sign, to compliment the meaningful cross erected there. The Rev. John Silvey is the pastor of the church.

CHICAGO, ILL. Members of the Foster Avenue Baptist Church brought canned goods during Thanksgiving week which were distributed to needy families. On Dec. 12, the adult, youth and children choirs presented our annual Christmas concert. Anita Pankrat, Miss Illinois, introduced the program by speaking about the significance of a crown, especially at Christmas time. On the following Sunday, the Sunday school presented its Christmas program with the children of the various departments. The Rev. John Grygo, chaplain of the Central Baptist Home, led the German portion of the Watchnight service. After a time of fellowship, the Rev. Eldon G. Schroeder, pastor, spoke on five questions that every person should ask himself. At midnight, hands were joined to form a large prayer circle. (Beatrice Scroggin, reporter.)

In Memoriam

MRS. WILHELMINA BUSHKOWSKY nee Sonnenberg, 87, of Winnipeg, Man., died on Dec. 20, 1971. She was born in Russia on June 15, 1884. At the age of 16 she accepted Christ as her Savior and was baptized. In 1898 she was married to Peter Bushkowsky. They emigrated to Canada in 1927. At the time of her death she was a member of the McDermot Ave. Baptist Church. Surviving her are two sons: Albert of Russia and Rev. Herbert Bushkowsky of Olds, Alta., grandchildren and great-grandchildren. The Rev. Walter Stein was the officiating minister at the funeral service.

FRED J. GOERING, 82, of Bismarck, N.D., died on Dec. 30, 1971. He was born on April 28, 1889, near Ashley, N.D. He accepted Christ in his teens, was baptized and became a member of the Jewell Baptist Church near Ashley. He served as organist and treasurer for many years. In 1913 he married Christina Schauer. After her death in 1936 he married Rose Wolff two years later. Surviving him are three brothers and one sister. The Rev. Etan Pelzer and the Rev. Clemence Auch were the officiating ministers at the funeral service.

MRS. KATHERINE HAAG, 87, of Medicine Hat, Alta., died on Dec. 2, 1971. She was born on March 13, 1884, in Russia. In 1903 she was united in marriage to John Neth who died in 1913. In 1917 she married George Haag. She came to Canada in 1910. As a teenager she accepted Christ and followed him in baptism. She was a member of the Hilda

and Temple Baptist Churches. Surviving her are one son, Elmer Haag, five daughters: Mrs. Martha Jeske, Mrs. Ella Enslin, Mrs. Anna Henning, Mrs. Inez Boettcher, Mrs. Gladys Foster; 11 grandchildren and 16 great-grandchildren. Pastor Irvin H. Schmuland was the officiating minister at the funeral service.

HILDA D. KRAUSE, 84, of Seattle, Wash., died on Nov. 6, 1971. She was born on Feb. 26, 1887, in Cleveland, Ohio. At the age of 10 she accepted Christ as her Savior, was baptized and united with the First German Baptist Church in Cleveland. She was graduated from the Baptist Missionary School in Chicago in 1912 and later received her R.N. from the Deaconess Hospital in Cincinnati, Ohio. She served as a missionary at the City Mission in Cincinnati, Ohio; the Baptist Children's Home in St. Joseph, Mich.; and for 30 years in the Baptist Mission, which she started, in Juneau, Alaska. Surviving her are three sisters: Mrs. Lydia Brooks, Mrs. Elsie Cripps, Mrs. Emily Zoelzow. The Rev. John Cain officiated at the funeral service.

JOHN SCHMIDT, 78, of Thornton, Calif., died Dec. 31, 1971. He was born in Ihren, Germany, Aug. 31, 1893. He was married to Arendina Veninga and emigrated with his bride in 1923 to the United States. He was converted and baptized in the Ihren Baptist Church then transferred to Zion Baptist, Franklin, Calif., now the First Baptist Church of Elk Grove. Surviving him are his widow, Arendina; one son, Frank; two daughters, Mrs. Henrietta Broom and Mrs. Ruth Goehring; nine grandchildren. The Rev. Merle E. Brenner was the officiating minister at the funeral service assisted by the Rev. N. L. Haire.

MRS. KATE ROSKEN TERVEEN, 79, of Donna, Texas died on Oct. 9, 1971. She was born in Germany on Aug. 26, 1892, coming to the United States in 1902. She was converted at the age of 13. In 1914 she was united in marriage to Dedrick Terveen. She was a charter member of the Central Valley Baptist Church formerly North Donna Baptist. Surviving her are two sons: Melvin and Dedrick Jr.; a daughter, Mrs. Eunice Harms; eight grandchildren, two great-grandchildren, two brothers and a sister. Rev. Dempsey Harris, Dr. Geo. Parker, and Rev. William Hueston were the officiating ministers at the funeral service.

SAM WIERSCH, 80, of Drake, N.D., died on Sept. 23, 1971. He was born on Nov. 30, 1890, in Romania. In 1915 he married Louisa Sauter. He accepted Christ as his Savior in 1927, was baptized and became a member of the Rosenfeld Baptist Church. Later he joined the Drake Baptist Church. Surviving him are two children: Mrs. Frieda Isaak and Roland Wiersch; 11 grandchildren, 11 great-grandchildren, two sisters and one brother. The Rev. A. W. Bibelheimer was the officiating minister at the funeral service.

A HUMANIST VIEWPOINT (Continued from page 9)

beginning he may not look like us. But even then the indelible genetic stamp of humanness is there.

Few abortions are performed before the eighth week. By that time, our littlest human being is fully formed, with tiny arms and legs, eyes which open and shut, and a heart that vigorously pumps blood through microscopically fine blood vessels. An unborn child of three months is not bigger than his father's thumb, and weighs only about an ounce. Yet he has ears which hear not only the thump-thump of his mother's heart, but the loud bark of a dog in his family's backyard, the clatter of a dish that his mother drops — all the noises of this outside world he doesn't yet possess.

The unborn baby at one week, eight weeks, or six months, needs only one thing he doesn't already have, in order to become a person who is active in the world: he needs time. The big question is: Are we going to give it to him? □



by Paul Siewert

The Central Baptist Church of Miami, Florida, may soon find it has opened a can of worms that none of us can shut. A news report some time ago revealed that this church constructed a parking lot for its parishoners to use while attending services. That was normal. However, this parking lot was to have an added feature. While not in use by those attending services, the lot was turned into a commercial enterprise, with 290 parking spaces reaping considerable revenue for the church. The income derived was to be used for the mission of the church. Since the church was loathe to pay taxes on this commercial venture, a court decision was won to provide for the exemption. But not without a challenge. Now the issue has whipped up a storm of protest to church tax exemption in general that has reached national irritation.

The question that haunts my mind is quite simple. If it is hard for us to justify taxing church property used for religious activities, should it not then be just as hard to justify tax exemption for church property used commercially?

If we continue on the present course it is easy to perceive that history will soon record a no tax exemption law foisted on even the small struggling churches who are without guile, because of the greed of the bureaucratic church. □

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.

CHUCKLE WITH BRUNO

Russian weather report: Sunny and mild tomorrow. That's an order.

The nicest thing about an egotist is that he never goes around talking about other people.

■ *The Rev. B. W. Krentz*, former administrator of The Baptist Home, Bismarck, N.D., died on Jan. 26, 1972. He had recently been admitted to the Home after a lengthy stay in the hospital.

■ *The Rev. Arthur A. Schade*, living in retirement at Spearfish, S.D., died on Jan. 29, 1972. He was 86.

■ *The Rev. Richard Kalmbach*, pastor of the Oakridge Baptist Church, St. Joseph, Mich., was ordained on Jan. 29, 1972. His brother, the Rev. Gerhard Kalmbach, Windsor, Ont., was the ordination speaker.

■ *A recent unofficial survey of the ministry of N.A.B. pastors* revealed that the average length of service in one church is 4.6 years.

■ *Mr. Steve Wilson* has been appoint-

ed by the denominational Stewardship Committee to serve as a Planned Giving Representative for the Oregon and Washington areas. Wilson is a member of the Trinity Baptist Church, Portland, Ore.

■ *The Pan American Union of Baptist Men* announced its Second Congress which is to be held in Cali, Columbia, July 17-22, 1972. All interested laymen of our Conference are encouraged to consider the participation at the Congress which will have representatives of every cooperating Baptist denomination in the western hemisphere. Owen Cooper, president of the Union, urges: "Perhaps you will make the Congress an object of prayer that it will contribute toward Christian fellowship among Baptist laymen and provide

motivation for their growth and involvement."

■ *The Rev. Dale A. Sherry*, minister of music and youth of Redeemer Baptist Church, Warren, Mich., has resigned. He will be serving a non-N.A.B. church.

■ *The Rev. Gordon C. Huisinga* has accepted the call to become the pastor of the First Baptist Church, Wishek, N.D., effective April 2. He previously served the Baptist Church in Turtle Lake, N.D.

■ *The Rev. Reinhold Wilde* has accepted the call to become the pastor of the Parkdale Baptist Church, Drumheller, Alta. He previously served the Baptist Brethren Church, Winnipeg, Manitoba.

■ *Chaplain Curtis J. Wiens (CPT)* who has been serving with the U.S. Army since 1969, will terminate his service on June 26, 1972. He will be available for a pastorate in our N.A.B. churches.

■ *The Rev. Kenneth L. Fischer* has resigned as pastor of the Magnolia Baptist Church, Anaheim, Calif., which he served since 1956 and helped organize in 1957. He had the privilege of seeing the church grow to its present membership of about 1,150 members making it the largest church of our Conference. Fischer has accepted the call to become the pastor of the Temple Baptist Church, Lodi, Calif., effective July 1, 1972.

N.A.B. MISSION TOUR

Would you like to visit our African mission fields? Join the 22-day N.A.B. Mission Tour with an optional 27-day tour of Africa, Europe and the Middle East; departure from New York on May 22.

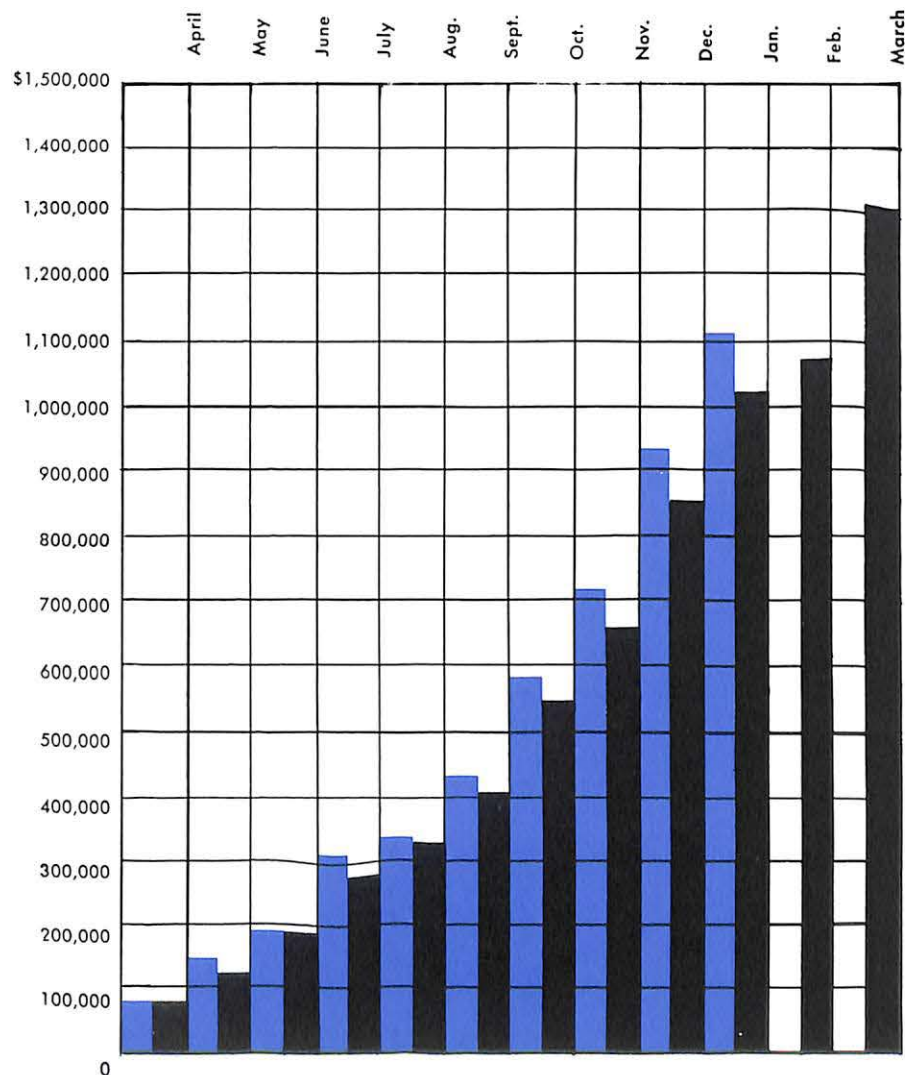
The 22-day tour will take you to Rome, Nigeria, Cameroon, Zurich, Geneva and Paris; cost \$1,102. The optional 27-day tour will include Rome, Nigeria, Cameroon, Nairobi and Israel; cost \$1,446.

A possible departure date from New York on June 19 would increase the tour price to \$1,148 and the optional tour price (27 days) to \$1,521.

Tour leader: Dr. Richard Schilke. A minimum of 15 persons is required for either one of the tours. Interested persons should write to Dr. R. Schilke, 7308 Madison St., Forest Park, IL 60130, indicating before March 20 which departure date they prefer.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for ten months April 1971 - January 1972 — \$1,116,207.04
Goal for 1971-72 \$1,500,000
April 1970 - January 1971 — \$1,019,477.52



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



GOD MAKES NO JUNK

"I know I'm somebody because God don't make no junk," said a West Palm Beach high school student to his school counselor. They were talking about how people manage to create lots of junk and how some succeed in making junk even of themselves. So much for people; but "God don't make no junk."

The student of the Bible discovers that God's wondrous working with man does not start at birth or at the age of accountability. In Jeremiah 1: 5 God says: "Before I formed you in the womb, I knew you and before you were born I consecrated you, I appointed you a prophet to the nations."

It takes time to form something beautiful. Even God takes his time to work at a project which he endows with many of his attributes and which once possessed his image. That's why he never comes up with "junk."

Some of those projects, God's creatures, after they had seen the light, had matured to manhood and had acquired scientific knowledge, began to express their feelings that they were not happy about the way in which the earth was populated—and lately overpopulated. So they began to think of methods to stifle the procreation process and to abort such life which they deemed to be unfit for this world.

But since they could not kill at random they put down certain laws which were to be their guidance in their decision over death and life. They proposed the following arguments when an abortion could be justified (whereby they understood under abortion the intentional interruption and termination of the course of pregnancy before the child is able to live outside the womb of the mother):

1. When the baby is a threat to the mother's physical and mental health;

2. when the baby is the result of rape or incest;
3. when the mother is too young or too old, wed or unwed and the baby will become an economic or social burden to the family or the state;
4. when the baby might be physically deformed, mentally retarded or in some way imperfect.

Christian optimists and reformers looked with pride at the achievements that Christian concern had brought about in the past. No longer were there any bloodthirsty games as in the Roman arena, where men were killed as a spectator sport. No longer were newborn babies with deformities carried into the wilderness and left there as feed for wild animals.

Has all this changed in our days, in a society which calls itself Christian? Abortion has become a headline word in newspapers, magazines and theological journals. Abortions are beginning to be seen by many as a means of birth control in preference to contraceptive methods. (In a hospital in British Columbia two women have each had their third abortion in eight months.) Only recently the abortion "reformers" finally freely admitted that "abortion on demand" (i.e. legal recognition of the right of any woman to have an abortion for any reason) is what they are really after.

Are we back in the pre-Christian days when life was of very little value? Historians will undoubtedly look at the 1960's as a puzzling period. For, while government agencies saw to it that cigarettes had to be labeled as harmful to health, other legislative forces had been at work to legalize marijuana and abortion.

And the churches? If they oppose the present trend of legalizing abortion, they are said to be injecting an undemocratic sectarian viewpoint into the legislature and they are told to quit their political lobbying.

Are we as North American Baptists willing to take our stand? We have affirmed our reverence for life in many ways. We care for the sick and aged; we give our money for relief work and missions. Can we afford to ignore the vital issue of abortion by closing our eyes to this complex problem?

Whatever our conviction in this matter may be we do good to remember that if we devalue one facet of human existence, it cheapens human life in its entirety. But at no time has human life been cheap,—for "God don't make no junk." R J K

OPEN DIALOGUE

letters to the editor

Dear editor: I like the HERALD. It's very well put together, clean, easy to look at and has an interesting mix of makeup and content—which is a credit to you and your publishers. I liked your Christmas editorial and, as you suggested, I took it personally with great pleasure. Michael O'Meara, Toronto, Ont., Canada, Director of Communications of the Anglican Church of Canada. □

Dear editor: I wrote down 67 good four-letter words while waiting. Thanks for your editorial "Four-letter Words are in" in BAPTIST HERALD, Nov. 71 issue and also "Jesus loves you. Can you rap on it?" (Jesus Movement, part 4, p. 24) Praise the Lord for the Killaloe report and Bruce Rich's report. The man mentioned in the article (p. 16) couldn't understand a raise when not one member was gained in four years! No mention is made in the two pages of people's spiritual needs, especially the checklist concerning the pastor's salary. The Jesus Movement article and the one on our short-term missionaries—just great! Let's fall in love with Jesus' work!

Those are rigid rules when one plans to leave the Soviet Union. But let's not kid ourselves about freedom in Russia. The Lord bless you with souls receiving Christ! Hazel Sievers, Portland, Oregon. □

The 1972 English Program Packet is now available. The theme is **ROADS TO RENEWAL**. Price \$2.50. Order your packet from the Woman's Missionary Union, 7308 Madison Street, Forest Park, IL 60130

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A ROAD TO RENEWAL

(Continued from page 18)

of vital importance here is that the church must rediscover its mission experientially—not just intellectually.

For too long a period of time too many of us have known Jesus' words: "Go and make disciples of all nations," but we have not acted upon them.

Last year the seminary's Trustee Board made a landmark decision in determining that evangelism was to be the major thrust of the school's future development. This did not imply that the school had no concerns for evangelism prior to that date. Neither did it mean that evangelism would be the only concern of the seminary in the years ahead. It did mean that North American Baptist Seminary would seek to prepare leadership for the church possessing the determination to be successful in bringing men, women,

boys and girls to Jesus Christ in an experience of reconciliation.

The Chicago Tribune of May 2, 1971, carried an article by Richard Philbrick, religious editor, headed: "Seminaries are Periled by Increasing Costs." Several days later, the Tribune printed a letter to the editor from a man whose name was Quincy Wright. It stated in part:

Our seminaries are in a perilous state because they lack a desire to win people to Christ and to apply the Christian gospel to all avenues of life. Many seminaries have lost evangelistic passion, have misunderstood the call from God, have forgotten the real purpose of the call—to go tell the glad news to the world that Christ is Lord of all; that He came to redeem men and call men from darkness to light.

I do not know Mr. Wright, but I

wish to assure him that North American Baptist Seminary has not lost its message of reconciliation. Neither has it lost its desire to win people to Christ.

It believes in "presence evangelism" which is servanthood. It believes in "proclamation evangelism" which is a declaration of the gospel. And it believes in "persuasion evangelism" which takes seriously the results' orientation of the Great Commission. It believes with Robert Cook, president of Kings College, that when you lose your sense of evangelistic mission, your only recourse is activity, ritual, or both.

I conclude where I began in affirming the essential relationship between the North American Baptist Seminary and the church of Jesus Christ and publicly pledge myself to their mutual and continuous needs for renewal . . . in the Word of God . . . by the Spirit of God . . . and for the world of God. □

ABORTION CRISIS . . .

(Continued from page 8)

This wide span of abortion-related problems ought certainly to emphasize one basic point. If a child is not wanted or unwanted in the present circumstances of life, then that decision, together with abstinence from pre-marital intercourse and continence or contraceptive sexuality within marriage, must be morally incorporated into the conscience of a prospective father and potential mother. No exposition of abortion that simply debunks guilt feelings about pre-marital or extra-marital intercourse, and that ignores the risks of contraceptive failure, can hope to provide an adequately moral rationale.

That may seem a hard cross in this Twentieth Century. But it is borne, and most readily and victoriously where New Testament morality and the joys of evangelical devotion to God are still alive, as indeed they are for multitudes of evangelical Protestants. That lax sexual mores leave their mark even upon the most dedicated church congregations today, is no secret, much as in apostolic times, as Paul's letter to the Corinthians makes abundantly clear. Christian conversions, we must remember, are made from among those who once belonged to the world and Christian living is a life-long maturing in moral commitment.

Christian response to the abortion-crisis ought to encourage a new respect and sense of responsibility for the body and its use. The Bible throughout teaches that God owns our bodies, and the doctrine of sanctification has determinative bearing upon the life of sexuality.

A woman's body, according to the Christian view, is not the domain and property of others. It is hers to control, and she alone is responsible to God and to society, for its use. When she yields that control, and through pregnancy is involved in intrapersonal relationships with a second party, and through conception to a third party, and indeed to human society as a whole, it becomes too

late for her to justify abortion on the basis of self-determination. The God of creation and redemption is also the guardian of the womb, however much abortion-on-demand would contradict or scorn such a conviction. In abortion-on-demand one's own private decision determines the ordering of human life. Obviously such self-autonomy cannot be maximized, however, for even were suicide-on-demand to follow, there remains at last a final judgment by the Lord and Giver of Life. □

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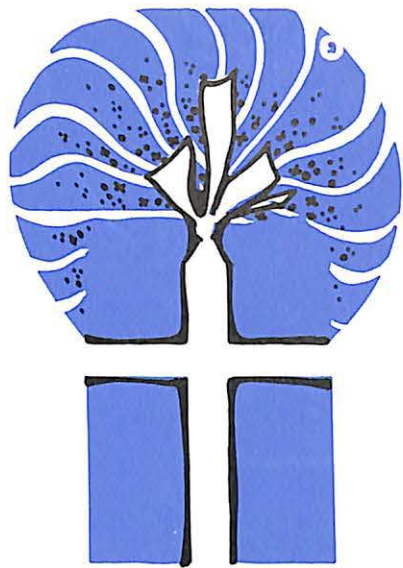
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KEY 73 . . . (Continued from page 23)

has well said: "Unless clear goals, meaningful objectives, a depth of spiritual interest and prayerful involvement are generated, Key 73 will float over us like a high flying cloud blown by the wind and will fail to touch us."

In this year of preparation, each local congregation is urged prayerfully to establish evangelistic concerns and priorities for 1973 and to consider ways to relate its evangelistic outreach to Key 73 to help confront every person in North America with the gospel of Jesus Christ. Every Christian is urged now to pray that God will do a "new thing" in the United States and Canada. We dare to believe that "with God all things are possible." □



you received
the gift of salvation
free... but
how are you saying, “thank you”?

God loved you so much that he gave you his salvation free! He makes it available free so that no one will be left out for lack of payment. In fact the price God payed is so high that it would be futile to attempt to give it monetary value or try to repay it. God doesn't even expect you to try to pay for your salvation *but he does expect actions which show thankfulness for the gift.*

One way is to give responsible financial support to the Lord's work in your church and conference. As you review what you have given during the last 11 months, how would the Lord rate your “thank you”?

March 31 is the end of the 1971-72 fiscal budget year of the North American Baptist General Conference. About \$300,000 is still needed to meet the commitment of \$1,500,000. This is your opportunity again to say “thank you” to the Lord, and to share the free gift of salvation with others in various parts of the world. Send your special contribution this month through your local church, or forward it in an envelope directly to the North American Baptist General Conference office, 7308 Madison Street, Forest Park, Ill. 60130. Thank you.

Baptist Herald

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