

Baptist Herald

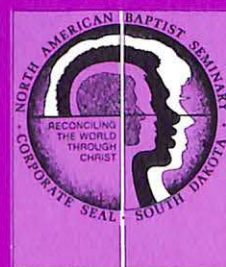
MAY 1972

Does the Family
Have a Future?
by G. Curtis Jones

Seminary
Recruitment
by Donald N. Miller

God's Spirit
at Work
by Aaron Buhler

NORTH
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SEMINARY ISSUE



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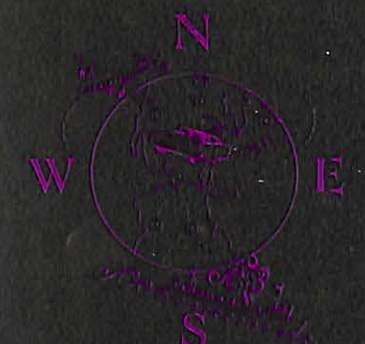
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DOES THE FAMILY HAVE A FUTURE?

by G. Curtis Jones

The celebration of Christian Family Week and the return of Mother's Day prompt perplexing questions: Does the American family have a future? Since 1890 divorces have increased 521 percent.

Does the family have a future when 33 percent of the working force in America are women, one-third of whom are married? Thousands of children come home from school every day to empty houses, babysitters or definitive notes of instruction.

Annually an estimated half-million teenagers run away from home!

Problems relating to schooling are so numerous and frightening that the Office of Education is experimenting to ascertain if bonuses paid teachers and parents would result in better cooperation. It costs husband and wife \$24,000 plus to rear one child to age eighteen.

Does this God ordained unit, the family, have a chance of survival in a climate saturated with politics and propaganda? Will our children be mere statistics for war lords and newscasters?

Does the family have a future when premarital and extramarital sex relations are increasing; when the Puritan Ethic is disappearing; when an evening at home is as infrequent as a fifth Sunday?

According to studies of 4,000 marriages by Landis and Landis, four-fifths of those divorced had absolutely no church connections.

Does the family have a future in an alienated society?

One of the more subtle inferences of Women's Lib is its disenchantment with motherhood. Some feminists consider marriage and child bearing as discriminatory, oppressive. They would have us believe the domestic scene is archaic and self-defeating.

There are indications that the family is losing its function in society. The once stable core, initiating impulses of change and conversion, is now a mobile, divisive, harassed little institution bearing all the scars of our embattled society.

The stereotyped mother of home, children and church has virtually disappeared. Today's women are challenging their conventional roles, creating new life styles, seeking personal careers and self-fulfillment.

Coupled with the inescapable parental obligation of

Dr. G. Curtis Jones is the pastor of the Woodland Christian Church, Macon, Georgia. He is the author of several books on family life.

caring for children, the rising identity crisis, is the fact that modern mothers are extremely busy. Surveys indicate rural housewives spend 60 hours a week running the home, while their urban counterparts spend 80! Nowhere is Parkinson's Law (a law of triviality) more visible than in the average middle class family. The pyramiding of gadgets, so-called timesaving devices, is deceptive.

In THE WORKING MOTHER Sidney Cornelia Calahan quotes a psychiatrist as saying: "The dichotomy would seem to be not between motherhood and career, but between women who do well in both and women who do well in neither." This is close to the heart of the controversy.

One cannot generalize. Some women are poor mothers irrespective of special days and gifts, freedom and income. Others, however busy, manage to keep their homes bright with joy and warm with love.

In whatever context, the price of parenthood is forever the same — responsibility! A demanding schedule does not necessarily imply success, neither is the desire for additional income adequate motivation nor compensation for abandoning parental roles. There must be a quality of worship in one's work. Busyness and blessings are not synonymous.

Jesus illustrated this while visiting friends in Bethany. Martha was upset over the work she had to do, complaining that Mary, her sister, had the advantage of the Master's conversation and presence. To which the Lord replied: "Martha, Martha! You are worried and troubled over so many things, but just one is needed. Mary has chosen the right thing, and it will not be taken away from her" (Luke 10:41-42, Good News For Modern Man).

If parents could rediscover their God-given function in the matrix of materialism; if they could get their "kicks" out of sending well disciplined, maturing Christian young men and women into the world, how much richer would be their marriages; how fortunate the community! Parents are God's indispensable priests.

There is a crisis in America as crucial as civil rights, dangerous as bureaucracy, insidious as Communism, unpredictable as politics, uncontrollable as inflation. It is the erosion of the home.

The future of the family rests not with anthropologists, sociologists, psychologists, statisticians and media; but with husband and wife working through their difficulties, establishing disciplines, rearing children in the

admonition and love of God.

The congregation at Corinth asked Paul for domestic counsel. There were honest differences between professing Christians and pagans. Although the Apostle recommended his own state — celibacy — he was careful not to impose his opinions on others. He warned against mixed marriages — that is, being "mismatched with unbelievers." As he put it, "For what partnership have righteousness and iniquity?" (II Corinthians 6:14).

During the Corinthian confrontation, Paul raised these perennial questions: "Wife, how do you know whether you will save your husband? Husband, how do you know whether you will save your wife?" (I Corinthians 7:16).

Will not the future of the family be commensurate with its image, sense of values, awareness of God?

There is a pertinent story in the sixteenth chapter of Exodus. The Israelites, wandering in the wilderness leveled complaints against Moses. They found fault with the food.

God promised the whimpering nomads that they would be fed morning and night. The record declares the supply covered the ground like a frost. The magnificent leader warned the pilgrims not to gather more than a day's supply at a time. But as always, there were those who thought they knew better than God's spokesman and collected enough for several days. They craved security! Next morning, however, the greedy souls discovered their food was sour and full of worms.

Men have always endeavored to protect themselves against the future. This is normal, and even commendable if security does not become an inflexible economic system, a meaningless religion.

A prominent Englishman said not long ago, "Americans have the largest incomes, finest homes and automobiles in the world. They also write more books on how to be happy."

Physical security is never enough. Like our spiritual ancestors, we must learn that certain values cannot be stored, accumulated against the future, but must be fresh every morning.

Love must be awakened. Marriage is an adventure in common commitment and faith. Parents are pilgrims in search of the deeper meanings of life.

Will not the future of the family be determined by its ability to communicate and demonstrate punctuality and integrity? What we would have the nation become, we must first teach our children. What we would have the Church epitomize, we must practice in our homes.

In a day of annoying credibility gaps, how can parents instill a sense of responsibility in their children? How can truth be a liberating force when hypocrisy is the common practice? How can punctuality be stressed when procrastination is such a devastating tool?

A story from Milford, Conn., intrigues me. According to the report the 117-year-old clock on the Congregational Church had been silent for a decade. In rather typical church tempo, the brethren finally decided they should arouse the clock. A contractor agreed to repair it for \$1,000.

While older heads debated validity of the bid, a 15-

year-old boy, Howard Ward III, a member of the congregation, investigated the situation. With parts worth 25¢, a pair of pliers and an oil can, he encouraged the clock to run again.

This is American youth at its best! Equip them, point to need and turn them loose. But they must be free to fail! However, I venture that Howard Ward and his kind will also get the Church going.

Will not the future of the family correspond to its ability to inspire children to live by demanding principles? Permissiveness is no substitute for discipline. Honor is never bequeathed; it must be earned.

You may remember the struggle of John D. Rockefeller III. After attending prestigious universities in this country and abroad, semi-isolation from his family, identification with the poor, switch in political allegiance — this young man faced and found himself.

What fascinated me most, however, was to learn that at birth he was not given the initial "D" (which stands for Davidson). "I was told," he said, "that I should make up my mind whether I wanted to carry on the full name which I think stands for public service, a sense of responsibility and a high standard of demand on myself. When I was twenty-one, I wrote a letter to my father saying I wanted the name and responsibility."

Irrespective of prominence or obscurity, when sons and daughters demonstrate this concern, the future is assured — Mother's Day becomes Father's Day, and everyday one of preparation for the implementation of the highest and best in tradition and faith!

Will not the future of the family correspond to the breadth and depth of its love? There is a difference between managing a family and loving its members.

At times there is no place like home for neglect, drunken brawls, swapping sex, beating children (at least 2,000 die annually from parental brutality), being lazy and incorporating deteriorating values. But it can be a patch of heaven, a democratic, Christian community wherein each person is wanted, respected, considered and loved.

Love is not always affirmative, but it is kind. It knows discipline, trust, failure and success; but it keeps no score.

The biography of a nation is written in its magnificent marriages. Calvin Coolidge said of his wife, "We were meant for each other."

Consider the faithfulness of John W. McCormack, for so long Speaker of the House of Representatives, who secured a room adjacent to his ill wife in the hospital, and remained there until her homegoing.

The leaping, welding, contagious sparks of love energize and inspire each member of the family to perform and to respond at his best.

While visiting in a Christian home, the father lamented difficulties encountered in being a parent in a pressurized society. Patiently I listened. When at last an opportunity arose, I said: "You are right, but there is only one thing harder than being a parent today and that is being a child." Whereupon his daughter quickly commented: "You are so right!" ■

Reconciliation and the Seminary

by Gerald L. Borchert

In the midst of today's frustrated living, the seminary must be absolutely clear on the nature of its message. Its foundation is not to be sought in Jung's psychology, Berger's sociology, or Kirkegaard's philosophy. Its roots are in Christ who gave the world a great new hope through reconciliation.

Reconciliation through Christ produces a new kind of man — a man like Stephen, who could pray when being killed, "God, please don't blame them, because they have not yet understood either my life or your reason for coming to the world." When a man is reconciled to God, he is not turned in on himself; that is mere pseudo-Christianity. A reconciled man is a grateful man who knows that by the power of God he is not what he used to be, and he also realizes that the man next door may be all tied-up in knots and that the family over the tracks may be hungry. Reconciliation does not mean waiting for others to come to me; rather, it means *going to others as Christ came to me!* Jesus said, "by this shall all men know that you are my disciples — if you exhibit love to one another!" He said, "Go to the world."

What, then, does reconciliation mean for a seminary in this era? Firstly, the seminary is the training ground for leaders. Jesus said, "the one who wants to be a leader — let him be a servant!" The Christian leader, either in the seminary or the church, ought to epitomize the self-giving pattern of Jesus. Reconciliation is a new way of life that reaches out into the midst of tension. But we should realize that if they took advantage of Jesus, they may do similarly to his followers.

Secondly, reconciliation implies something about the faculty of a seminary. A faculty which understands reconciliation can never be isolationist. In this era of the knowledge explosion it is not possible to be a specialist in many areas. Thus, a member of a theological faculty must have a sense of humility as he recognizes the role of other disciplines. He must be careful not to render judgment in the jurisdiction of science, or law, or economics, unless he is qualified to speak. But reconciliation means also that theological faculties will seek to work with other specialists. Should the road to cooperation at times appear difficult, the seminary professor should then penitently remember that in the course of history not all the road blocks were erected by other disciples.

Thirdly, reconciliation provides a guideline to the type of student which should be recruited for a theological seminary. Many people view the seminary as a kind of angel factory which at graduation provides preachers for parishes delivered C.O.D. by God, and capable of standing five feet above contradiction in pulpits. On the other hand, C. R. Fielding's survey of the potentially successful seminarian was a passive-dependent type who would virtually soak in what the professor tells him and later would respond instantly to any whim or phone call

of his parishioners. How many seminarians and pastors have remembered well-meaning friends and parents who in drippingly honied voices remarked, "Wouldn't he make a lovely minister?" Let me say at this point — Thank God for their interest in ministry. We need more people who will sense that God can use them in challenging young people to consider a church-related vocation. But if I understand the pattern of reconciliation correctly, the seminary desperately needs men and women of courage who may be called upon in the coming years to risk much for Jesus. Moreover, we should not overlook the fact that in the last hundred years many Christians have been martyred. I am convinced that the situation will not become easier, but I am also convinced God is bringing and is going to bring to the seminary a breed of young people who are willing to take the risk in order to communicate God's message of reconciliation.

Fourthly, reconciliation suggests something about the pattern of learning and the nature of the curriculum in the seminary. Theology which is being learned is not fully learned until it is applied in the world. Theology is not an end in itself. It is a way of looking at God and the world and bringing them together. The student needs both action and reflection. He needs to be acquainted with the power structures of the world, the frustrations of mankind, and the resources for help. He likewise needs to have a thorough acquaintance with the Word of God so that neither his words nor his deeds will be alien to Jesus.

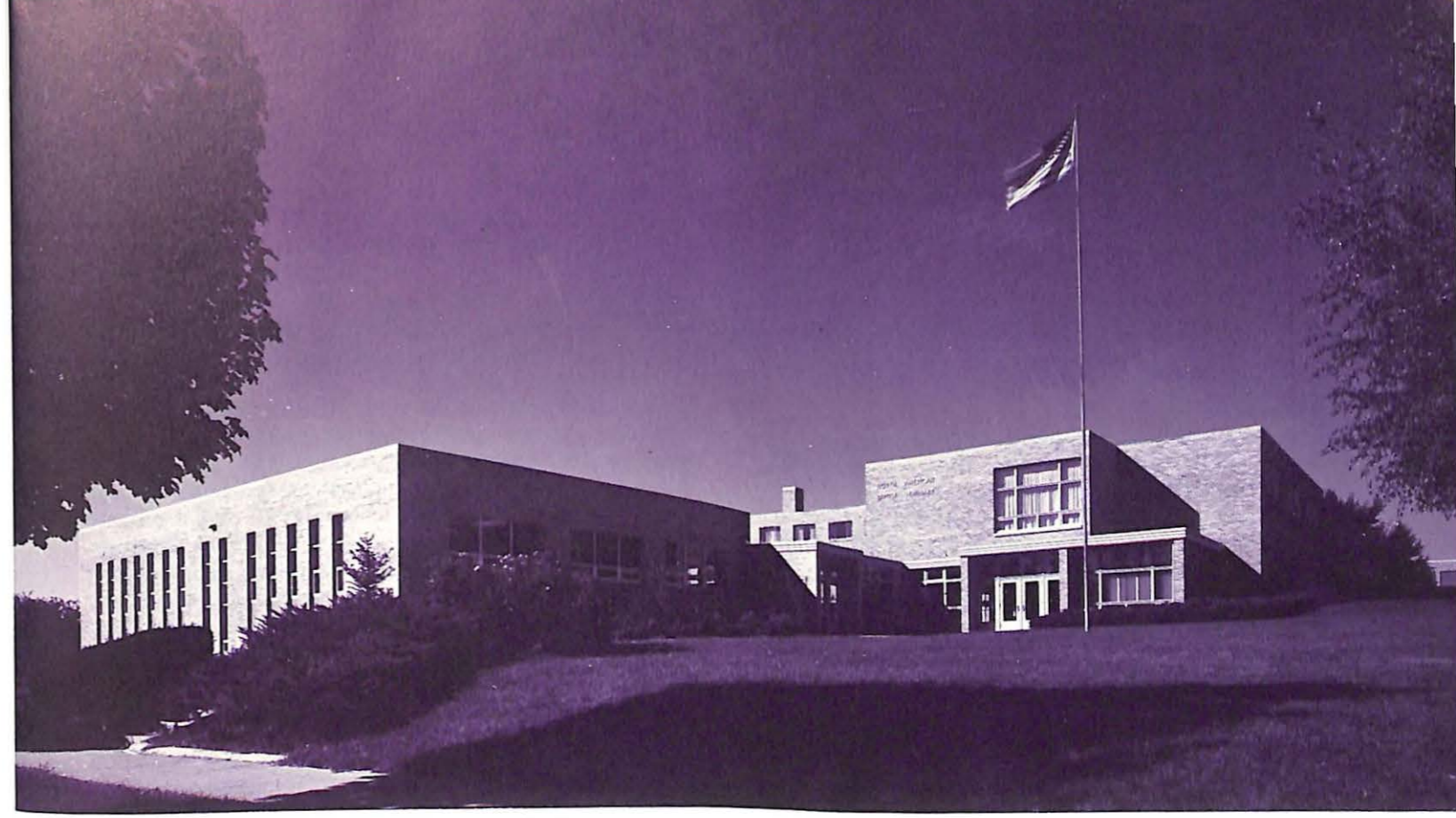
Fifthly, reconciliation speaks to the seminary and its relationship with the church. While the highest concentration of the church's brainpower is housed in theological seminaries, these seminaries are not ends in themselves. The church has gathered and supported its scholars not simply to be a university, but to discover with the church the vast implications of the Gospel. The seminary is in the best sense of the word a professional school for training in ministry. Its role is the preparation and continuing education of men and women from the church to function through the church as reconciling agents in the world, and as teachers of reconciliation to others. But the seminary does not fulfill this task by itself. It needs the church in its program of education. Therefore, our seminary has appointed pastor-supervisors under whom every student must now serve. Moreover, it is calling pastors back to rethink their ministry for the coming era and help develop new perspectives in student preparation.

Finally, an understanding of reconciliation directs the seminary to recognize the world as very significant in the sight of God. It was for the people of the world that Jesus gave his life in the great step of reconciliation. It was not for one race or group that Jesus visited planet earth. The seminary's ultimate role is to provide the God-perspective in the world. It is to help all men, whatever their role in society, discover in this century that God in Christ has something to say to each one.

The world is in desperate need of the God-perspective, and that is why we at the Seminary are committed to the ministry of reconciliation. □

Dr. Gerald L. Borchert is Dean and Professor of New Testament at the North American Baptist Seminary, Sioux Falls, S.D.

(Taken from the copyright 1971 Inaugural Address by G. L. Borchert)



The North American Baptist Seminary, Sioux Falls, S.D.

OUR ROLE IN SEMINARY RECRUITMENT

by Donald N. Miller

Who influenced the thirteen graduating seniors to enter the ministry and to attend our Seminary?

Last fall the seminary conducted a survey to find out. The study, involving the entire student body, showed that pastors, parents and friends were the three principal influences in the decision of NABS students to enter the ministry. Pastors were named as the chief influence by 39% of the students who responded, while 21% designated their parents and 10% cited their friends.

When asked who influenced them most to attend *our* seminary, 26% of the students cited their pastors as exerting the greatest primary influence. Seminary professors and staff members ranked second with 18% and seminary students followed a close third with 13%.

Other significant factors in the selection of NABS included denominational affiliation, AATS-accreditation, the Seminary's evangelism emphasis and the Decision conferences held on campus each year.

A number of students frankly said that it was difficult to identify what or who influenced them most. Was it the tug of Christ at a youth rally? Was it a childhood Sunday school teacher or a prayer offered before they were born? Or was it a result of their own study, observation

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

and evaluation of life? Who knows?

This would seem to indicate that the decision to enter the ministry and even the selection of a seminary is usually made over a long period of time, and may in part be an unconscious one. It is, in fact, a complicated process into which many factors enter.

Nevertheless, there were certain crucial persons and factors which seemed to have had a primary influence upon our seniors. This has some practical implications for the strategic role of the church, the Seminary and the home in recruitment efforts.

THE CHURCH'S ROLE

The primary responsibility of recruitment lies with the church. This was, in fact, the pattern of the early church. As the need for leadership arose, the church called out and commissioned certain gifted and committed individuals to meet those needs (Acts 6:1-6; 9:10-17; 11:21-22).

Probably it is the minister who by the nature of his office and training will most often sense that a person possesses an aptitude for the ministry. But laymen, too, have a responsibility in this decision-making process.

The church's task is to *interpret* the meaning of the ministry in a contemporary world, the nature of a "call," various opportunities for church-related ministries and

the need for professional preparation for the ministry. The Seminary is currently developing a set of cassette tapes to aid the church to carry out this interpretive task.

The church also has a responsibility to *encourage* young people to consider a church-related ministry as an exciting and satisfying way to serve Christ and invest their lives. Not everyone is called to be a minister, but everyone should consider the possibility that this is God's will for their lives.

Another aspect of the church's responsibility is to *sustain* and *reinforce* young people in their interest and decision to enter the ministry. This can be done by sending the names of potential students to the Seminary, praying for them, involving them in actual ministry in the local church, providing good models for them to follow, counseling them in their questions regarding seminary and the ministry, and providing financial assistance to seminary students who demonstrate real need.

THE SEMINARY'S ROLE

As a servant or arm of the church, the Seminary also has a responsibility in recruitment. It, too, needs to *interpret* the ministry and to *encourage* young people to consider the possibility that God is calling them into a church-related ministry.

The Seminary does, in fact, do this through its chief recruiter, professors, students and trustees by speaking in churches, camps, conferences, on college campuses, at Inter-Varsity and Campus Crusade retreats and other gatherings of young people; by inviting college-age young people on campus for Decision conferences on church-related ministries; and by telling its story through feature stories, advertisements, brochures, catalogs, personal letters, displays, posters, news releases and a variety of other publications.

The Seminary seeks to *sustain* those who have expressed an interest in the ministry or who made a decision. This is done by periodic letters, personal visits, telephone calls, literature and counsel regarding pre-seminary studies. Currently the Seminary has approximately 500 young people it is seeking to sustain in their interest and decision regarding the ministry.

The Seminary also feels it has a responsibility to

stimulate pastors, churches, college professors, campus chaplains and denominational leaders in this task by keeping them informed of those in their circle of acquaintances and responsibility who have expressed an interest in the ministry, challenging them to send names of prospective young people, keeping them supplied with catalogs and updating them regarding the seminary's programs.

In addition, the seminary has a responsibility to *shape* a student's career decision and commitment toward the ministry. As one seminary dean said, "Students used to come to us with commitment looking for training, now they come to us looking for commitment." Our Seminary encourages young people to come to the seminary in order to *discover* whether the ministry is a career option for them or not. We openly recognize the "seeker" and seek to help him find God's will with respect to his life's vocation.

Beyond this the Seminary seeks to *preserve* those who are already committed through adequate professional training and personal counseling for all students.

THE HOME'S ROLE

There can be no doubt that the home plays a major role in recruitment as well.

Several years ago, I met the top recruiter for the Y.M.C.A. on a plane flight. In discussing recruitment with this man who is seasoned in his task, the man said, "We've found in our work that recruitment begins way up stream. It's those who have come through the "Y" themselves and were involved as children who tend to respond most readily to our need for staff members."

When it comes to recruitment for the ministry, "way up stream" is no doubt the home where the child in the very best sense is already involved in Christian ministry by the very nature of the life he lives.

This year we're graduating 13 ministers. That's approximately half of the number of ministers we need each year in our Conference. Our incoming class last year was 25, a substantial improvement toward an increased graduating class. Our goal for this fall is 30. But we can't do it alone — and won't — unless recruitment becomes the concern of the *total* church constituency. □

CLASS OF '72

by David J. Draewell

Some may consider the number 13 unlucky. This year, however, it symbolizes hope and encouragement for the Church of Jesus Christ. For this is the number of qualified and committed men who compose the 1972 graduating class at the North American Baptist Seminary.

These men differ from each other in appearance, background, gifts and experience. Their similarities, however, are much more significant than their differences. They share a common faith in Jesus Christ. They have experienced his redemptive power. As a result, they have committed their lives to him.

They possess a common respect for the Word of God. This respect has led them to become students of God's revelation to man. They study the Bible, not only because of their desire to develop personally in Christ-likeness, but also because of their concern to share its healing message with others.

These graduates also possess a strong commitment to the church. This is not because they have any illusions about its perfection. Being part of the church themselves, they well recognize its limitations. They are committed to it, nonetheless, for they recognize it as the Bride of Christ. They know that "Christ also loved the church and gave himself for it." They, too, wish to give themselves to its God-designed mission in the world.

The men who compose the class of '72 realize that there are few things more important than understanding God's priorities for themselves and for the church. They are aware of the fact that too often the church seems to major on the minors and vice-versa. Too often forms and traditions appear to blind the church to its true mission. Too often it substitutes sheer activity for the achieving of basic Scriptural objectives.

The Rev. David J. Draewell is the President of North American Baptist Seminary, Sioux Falls, S.D.

The following are sharing their convictions concerning priorities in the church's ministry today:

Jothan Benke's home church is First Baptist of Leduc, Alta. He is married and has two children.

Samuel Berg's home church is Springside Baptist at Springside, Sask. He is married and has no children.

Eugene Carpenter's home church is Judson Memorial of Sioux Falls, S.D. He is married and has one child.

David Ewing's home church is Turtle Lake Baptist at Turtle Lake, N.D. He is married and has two children.

Yukio Fujie's home church is Tsushinmachi Christian of Tsu, Japan. He is single.

Adine Harsch's church is Carbon Baptist of Carbon, Alta. He is married and has three children.

Arthur Helwig's home church is First Baptist of Neustadt, Ont. He is married and has no children.

Edward Hoepner's home church is Cedarloo Baptist of Cedar Falls, Iowa. He is married and has two children.

Irwin Kujat's home church is German Baptist Mission of Whitemouth, Man. He is married and has one child.

Ronald Norman's home church is First Baptist of Watertown, Wis. He is married and has one child.

Jack Perdue's home church is First Baptist of Cedar Falls, Iowa. He is married and has one child.

Douglas Sathren's home church is Bismarck Baptist of Bismarck, N.D. He is married and has no children.

Philip Yntema's home church is Linville Baptist of Detroit, Mich. He is married and has no children. □

Priorities for Today's Church

AS SEEN BY
13 N.A.B.S.
SENIOR
STUDENTS



Thinking of the Church in the 1970's I believe it must have an attitude of flexibility toward change. The Church today is faced with a dichotomy of choices. We must make a choice with respect to Scripture — Is it one of position or power? Is what we are doing today only form or is it freedom? Is it law or love? Is it apathy or awareness? Have we become slaves to traditionalism?

The priority of a flexible attitude toward change will help the Church to be a marvel and not a museum.

Jothan G. Benke

The N.A.B.S. senior students with wives during their visit at the Denominational Office in Forest Park, Ill.



As I see it the Church's priorities should be in a two pronged approach. It is first of all the Church's responsibility to help in the Christian's maturing process by grounding him in the love and Word of God. The second and related priority is to aid the Christian in mobilizing all his God-given resources in fulfilling Christ's task for us; the Great Commission and the edifying of his Body, the Church.

Phil Yntema



The Church's top priority should be that of being an agent of reconciliation. This process of becoming reconciled with one's brother is the reinstatement of the original relationship with God. Reconciliation is a process which can take place only in a primary-type relationship. Thus, the Church must concentrate on providing fellowship (Koinonia) groups whereby one can become reconciled to another, to forgive and be forgiven and to become united in a bond of care and concern.

Ron Norman

The mission of the Church must be based on the two-fold command of Jesus in Matt. 22:37-39. This command can be properly interpreted as speaking of the importance of interpersonal relationships as the arena in which that mission is carried out. The various emphases of a Church's ministry — evangelism, Christian education, missions, worship, study, social concern — are possible only because and when Christians are willing to relate to one another and the world positively.

Sam Berg



The greatest responsibility we as Christians have is to know Christ and to make him known, as we read in his word. We need to study the Word of God so that we may be "worthy of God's approval." I believe that as a pastor I should be actively involved in teaching and proclaiming God's truth. The seminary has given me valuable experience in preparing me for this kind of responsibility.

Douglas D. Sathren

I feel that the priority of the Christian Church is to create an effective ministry in the world to be that beacon for the world to see. This can be accomplished by reflecting Christian spirit and unity. Without these the Christian Church is just another religion, using Christian power. The Holy Spirit is just as powerful today as he has always been providing a program of Christian growth. Maturity must be obtained for effective Christian living.

These three methods complete a cycle which is needed for the Christian Church.

Eugene Carpenter



God has called me to become a church pastor in the exciting task of bringing people to God and each other. The various aspects of Jesus' Church powerfully join hands in accomplishing this task. Preaching, teaching, worshiping, praying and visiting pull together in a united effort of young and old. This includes the challenge of assisting Christians to develop their tremendous talents which are able to do far more than some dream possible.

David Ewing

A basic priority in the Church's ministry should be that its concerns, motives and actions would be an extension of the ministry of Christ. The Church needs to make practical applications of the Gospel message which simply means less conversation about and more demonstration of the imperatives Christ clarified in his earthly ministry. The Church, as the Body of Christ, is under divine "marching orders" to evangelize, to preach the Word and to ease human misery wherever and whenever possible.

Art Helwig



The church congregation of the "now" needs to be well informed, highly motivated and exceptionally effective in the Lord's work.

The Church must speak in a loud voice out of concern for the problems and issues of our day, which means that the Church does not tell a person how to think, but it demands that he does think on these concerns. The Church does not act for him at the top, but it demands that he act for himself at the crossroads of his life.

No Christian can deny his obligation to act according to his conscience and convictions (Romans 12).

Adine Harsch

The most important need within the local church today is the need to train Christians in Lay-Evangelism so they can go out and give a witness for Jesus Christ; so they can win their friends and neighbors to the Lord. Our Sunday school teachers also need to be trained in up-to-date teaching methods so the Sunday school can become more effective in reaching boys and girls for Jesus Christ.

Edward K. Hoepner



While we watched out of our church windows, the "mission-field" has grown and extended until it now surrounds the Church and is already on our doorstep. Unless we begin to share the good news of forgiveness in Christ on a person-to-person level, we can no longer justify our existence as a Church. TOP PRIORITY: be a witness on a one-to-one basis. The fact is that just as God's love reached us in our sinfulness, it will do the same for anyone and everyone we meet.

Irwin H. Kujat

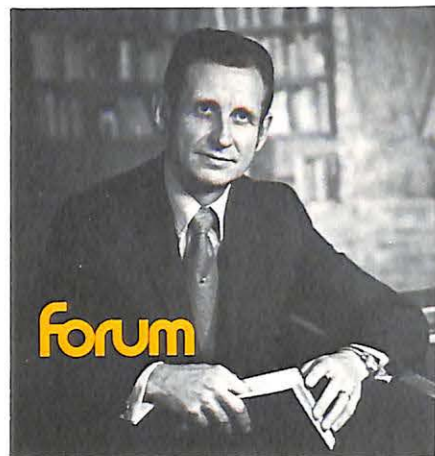
After graduation from seminary, I will go to another school for an advanced degree in preparation for my future ministry in Japan. I have an aching heart for the salvation of my family, my village people, my friends and the Japanese people. I want to help them meet the challenge of Jesus Christ, spiritually and intellectually. This is the primary task of the Church.

Yukio Fujie



The foremost priority on my list for the Church, which I define as those who accept by faith that Jesus is the risen and glorified Christ, is to place all programs, property, procedures local and otherwise as secondary to personal involvement with both Christians and non-Christians. I do not advocate the eradication of the above. As a pastor, I want to spend the bulk of my time helping and training the "Church" that I serve, to better accomplish this task. □

Jack Perdue



by Gerald L. Borchert

Dear Dr. Borchert;
I have a question which I would like to ask . . . (concerning) the North American Baptist Church practice . . . (for) a new convert. He first meets with the board of deacons and is examined, then he gives his testimony to the church for approval for baptism and church membership. Is this in accordance with the Scripture . . . or just a tradition? . . . Why do we follow this pattern? This has become a question in our church. . . . Has it been wrong for these 71 years? B. M.

Dear B. M. Thank you for your letter. I have discussed at some length the issues related to church membership in my new study book *Today's Model Church*. It is available for \$1.50 from Roger Williams Press and it is foundational to everything I can add here in brief.

As early Christianity moved away from Judaism in the proclamation of the Gospel to the world, it also moved away from the synagogue and the teaching center of the Jews. This center had provided Christians with opportunity not simply to preach but also to discuss and examine people's beliefs. The synagogue stands as a unique educational institution in the ancient world. There is no doubt that because of the role of the synagogue together with the responsibility placed upon parents for religious instruction of their children (Deut. 6:7), the

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

Jews were the best learned in their religious traditions.

The early disciples of Jesus grew up in the context of the learning patterns of the Jews, and a twentieth century observer of ancient history cannot help but marvel at God's wisdom in choosing the Jewish religion to cradle infant Christianity. The Christians learned much from the Jews. Paralleling the rabbi and teacher in the synagogues, the early apostles usually travelled in pairs and one became the preacher while the other became the instructor and examiner of catechumens or "god-fearers" who were interested in the Christian message. As I indicated in my book, two of our Gospels come from disciples and two from instructors (Mark and Luke, assistants to Peter and Paul).

The *Didache* which is the first Church Manual, written shortly after the writing of the Gospels, provides explicit information on the examination of converts before baptism. Clearly those who grew up in the traditions of the Jews needed less instruction and examination than those who had come out of paganism. The Christians early recognized how easy it was to bring their pagan past into Christianity, and that is the reason why Paul wrote epistles such as I and II Corinthians.

My brother in Christ, your church cannot be faulted in examining candidates before baptism and church membership. I am persuaded that churches do not do sufficient examining, and usually do less instructing. The result is poorly prepared church members who often lack understanding not only of what it means to be a Christian, but what such a step means in terms of Christian responsibility in the church, in the family, and in the community.

Let me warn you, however, that correct statements are not enough. Transformation of life is our concern. Let us, then, pray that maturity comes to our churches, that a willingness to accept Jesus Christ as Lord means an eagerness to put off the old ways of life and put on the new, that the renewing power of the Spirit becomes more than mere words, and that our concern for adequacy of a Christian testimony is reflected in our desire for a church membership composed of people who are living out the purposes of God in Christ. □

book reviews by B.C. Schreiber

The Holiness – Pentecostal Movement.
By Vinson Synan, Grand Rapids, Mich., Eerdmans. \$5.95.

The Pentecostal movement has come a long way since the days when the stigma of "holy rollers" was applied to them. In the past they were thought of as poor, ignorant, unstable sects caught up in their emotional frenzy. Breakdowns in the movement were sometimes caused by dynamic leaders such as Benjamin Irwin, lawyer turned preacher, and by no means ignorant. His "Fire-Baptized Holiness Church" was shocked when it was discovered that he lived in "gross sin."

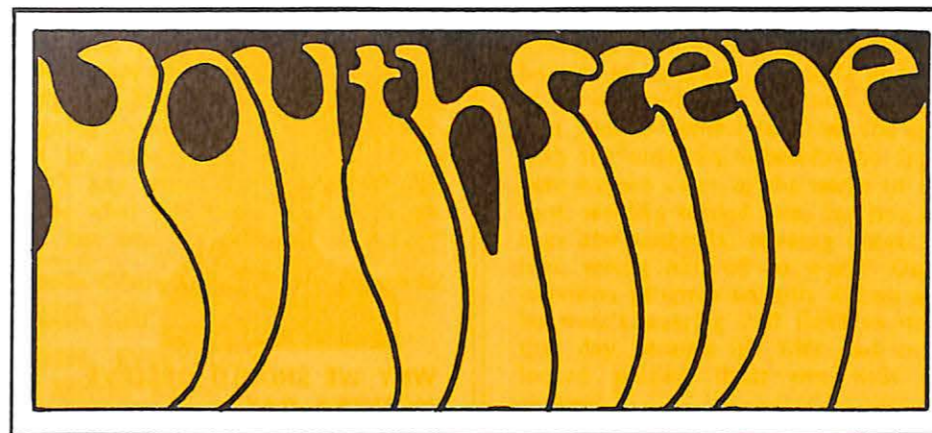
Controversy within the movement also succeeded in expanding the scope of Pentecostalism. Each new doctrinal variation produced new sects and denominations, which in turn spawned new families of sects through further schisms. The outcome of these controversies was the creation of a national movement composed of many sub-movements.

The McPherson movement was probably the most celebrated and controversial because of her wild promotional schemes. On one occasion the congregation watched in amazement as she arrived dressed in a policeman's uniform and rode a motorcycle recklessly to the front of the auditorium, raised a white-gloved hand and shouted, "Stop, you're going to hell!"

As controversy and schism lessened, the Pentecostal movement entered a period of institutional development which has continued to the present. It actually began with some of the best educated men (the Wesleys), and in one of the highest institutions of learning (Oxford).

The volume is an excellent help in understanding the Jesus Movement, the revival of Pentecostalism and glossalalia evident on all levels in Christendom.

Vinson Synan writes objectively and not apologetically. He has been ordained in the Pentecostal Holiness Church, received his Ph.D. in History from the University of Georgia and serves as Chairman of the Division of Social and Behavioral Sciences at Emmanuel College, Franklin Springs, Georgia. □



GOD GAVE THE INCREASE

by Donald Absher

The idea of a witness for Christ at the county fair was not new. Some friends had been involved in a booth where they used religious surveys and the *Four Spiritual Laws* booklet; a number of people had been led to Christ. We had informally discussed this for well over a year.

About ten days before the fair started, the Lord brought a group of us together. No one really knew where to start, but we agreed to try something to see if the Lord would use our effort. If it worked out poorly, we could learn from our mistakes and do better next year.

By the following evening the Lord had begun to move. One of our high school young men found that there were still some booths for rent and some money had been contributed by interested people. The Lord met our need for workers; we would be able to have at least two adult workers there at all times. Even more encouraging was the response of the youth. A high school student, active in area New Life clubs, met with these students and a number of them volunteered their time.

When we were finally able, two days before the fair began, to see the booth space we had rented, we found it rather undesirable. It was in a large building separated from surrounding booths by a partition only three feet high. This gave little privacy to talk to interested people. One man agreed

Mr. Donald Absher is a member of Immanuel Baptist Church, Kankakee, Ill. He is a teacher in the Senior High Dept. of Sunday school, leader in the Christian Service Brigade and on the Church Planning and Survey Committee for building plans.

to build a wooden frame to which we could attach drapes.

The day before the fair we put things together. The booth took on a real youth flavor as the high school clubs brought in their signs and posters; their enthusiasm was welcomed. Finally we finished, and there must have been a little pride in our hearts because a fall came (Proverbs 16:18). A committee of fair workers informed us that we couldn't install drapes because they would block other exhibits from view as people toured the building. We pleaded ignorance and explained our needs to them. They didn't seem very sympathetic but advised us that they would check with an official and let him decide.

After a short period of sulking, the Lord made us aware that this was not our problem but his; we weren't able to change opinions but he was. Therefore, we agreed to bring our problem to him and accept the result as his will.

The opening day of the fair the Lord honored our faith. The booth had become quite an attraction to youthful exhibitors and between twenty and thirty people accepted Christ. Oh, yes, the fair officials had decided to let us keep the drapes if we would pull them back about two feet.

I was unprepared for what I witnessed that evening. In this long building full of exhibits there were only a few people walking through, gazing at other booths, but ours was bustling with activity. The young people were stealing the show as they "hustled" people into the booth to take the religious survey and then confronted them with the gospel through the *Four Spiritual Laws*. At times, when the crowds were good, workers took surveys and shared, not only in the

booth area, but also in the aisles. When things were slow some of the eager high school students went outside and shared Christ with people on the midway.

Other exhibitors were a little baffled; none seemed to know exactly what we were doing, but at least one was certain, we were giving something away to those who entered the booth. Since some of their comments were critical and because our activity had spread to the point where we sometimes blocked the aisle, we decided to pray that the Lord would remove negative feelings toward us. He didn't waste any time answering. The following day the booth next to us had been vacated. The reason: no business. The result: the fair officials didn't want any unused space so they let us have it at no charge.

Numerically, at least six to seven hundred people had the gospel presented to them personally and between one hundred fifty and one hundred seventy five indicated that they had accepted Christ as their Savior. These figures are conservative and not completely accurate due to the hasty way that everything was done. It is impossible to know the true number of decisions, because many people were reluctant to give their names even though they prayed. Others were visibly moved, but would not pray in our open type of situation.

Our follow-up wasn't adequate, largely because the response was beyond our expectation and some contacts came from as far away as California and Wyoming. We sent a follow-up letter to all who prayed and gave us their names. The young people, personally, followed up some of the new Christians in their schools and attempted to interest them in the New Life clubs.

Of key importance is that although the institutional church may not have made eye-opening numerical gains, the Body of Christ was enlarged. Overall was the awareness that God is able. He had the right people in the right places at the right time; he dealt with all of our problems and gave us victory in every necessary area. It was an experience to watch God move.

Paul writes in 1 Corinthians 3:7, "So neither is he that planted anything, neither he that watereth: but God gave the increase." We were his instruments doing a job. He led everyone involved to do his part by giving them a willing heart. His Holy Spirit drew others to a saving knowledge of Christ. □

Woman's World

THE WATCHER

by Mrs. H. Pankratz, vice president of the W.M.U., Chicago, Ill.

The changes that have taken place in science over the last fifty years have been far-reaching, unbelievable and even drastic in their effect on man. Through all this, the plan of God for motherhood has remained unchanged.

As I reflect on my childhood I realize that I sensed my mother's loving and sacrificial concern at a very early age. Soon I also became aware of a lesser degree of concern in the families of some of my friends. A broadening of life's acquaintances with the passing years revealed an even greater degree of disparity. Shocking accounts in the daily newspapers today complete the scene.

My mother shared in both the joys and sorrows of her children, laughing and crying with them as well as over them. This sense of sharing as well as concern has been also mine as a mother. Above all, my mother showed me love and I was able to love in return. Beyond the person to person experiences she taught reverence for God and the fellowship of the church. These spiritual aspects in turn did much to strengthen the ties within our family.

I would like to offer the following poem as a tribute to my mother's concern for our well-being:

THE WATCHER

She always leaned to watch for us,
Anxious if we were late,
In winter by the window,
In summer by the gate;

And though we mocked her tenderly,
Who had such foolish care,
The long way home would seem
more safe
Because she waited here.

Her thoughts were all so full of us,
She never could forget!

And so I think that where she is
She must be watching yet,

Waiting till we come home to her,
Anxious if we are late —
Watching from Heaven's window,
Leaning from Heaven's gate.

—Margaret Widdemer

As mothers we must be patient *watchers*, mindful of the possibility of being misunderstood and even resented. With God's guidance through prayer we should strive to temper our concern with sufficient loving understanding that our watching will be helpful and yield fruit in a rich harvest of dedicated sons and daughters. □

WHAT MY MOTHER MEANS TO ME

by Christiana Nji

First of all, I will tell you that my mother is a Christian, and how she behaves to me in the house, and that I always help her in the house.

About 5:00 a.m., I will wake up and boil some water for my father to take a bath, and some tea to drink, sweep the house, wash the utensils, bathe my own body and go to College. I obey her and she gives me instructions on how to live as a Christian girl. We pray every evening with my sisters and brothers before we go to bed.

When I come back from college on weekends, I help her in cooking and farming. Because she is the wife of a pastor, she had always advised me to be an example in deeds and in word, so as to portray a good testimony among pagan children with whom I study.

My mother's Christian life has influenced my own life in many ways, and for this I thank my Savior, Jesus Christ, for sending me into this Christian family. □

Christiana Nji is a first year student at Joseph Merrick College, Victoria, Cameroon, Africa.



Lloyd Harsch

WHY WE SHOULD OBSERVE MOTHER'S DAY

by Lloyd A. Harsch

Why should we dedicate a full day to our mothers? I would like to share my thoughts about Mother's Day with you.

What our mothers do: Our mother is probably the busiest person in our family all for no money at all.

What problems they face: The mother's of today have to make more decisions than the mothers of yesteryear.

Why we should observe Mother's Day: With all this work to do our mothers deserve a break! Our fathers get days off from work, but our mothers don't. Isn't that a good enough reason to observe Mother's Day? That's why we should dedicate at least one day to our mothers. Thank you. □

Lloyd (age 10) is the son of the Rev. and Mrs. Alvin Harsch, Winnipeg, Man.

THERE'S NO ONE LIKE MOM

My mother means alot to me she's just not a mother, she's better than any friend. She's always around when you need her and *she understands me.*

Betty Lou Sequia, Junior in high school, Center, Colorado.

My mother is worth more to me than all the money you can think of. She is always a person you can count on because she's always there when you need her. My mother is more than just an everyday housewife. Because when she does her work she not only does it for herself, she does it for us.

Mary Lou Sequia, Junior in high school, Center, Colorado

To me, mother is a very important person in all of her children's lives. But even more to the young teenager. A mother is kind, loving and understands her child, always willing to listen, helps find solutions and form opinions. A mother is very important.

Donnette Keiry, Sophomore, daughter of Missionary and Mrs. David Keiry, Center, Colorado

Mother to me is lovable and tender. A person to go to, when you have problems or need tender care for something that happened or something that is going to happen. A wonderful person to share your love with. There aren't any words that can really describe what my mother means to me. But just one big word "I love her!"

Rasella Chavez, Junior in high school, Center, Colorado

LISTEN, EVERYBODY!

by Melody Kerber

Mother's Day means all members of the family should honor her. I think we can honor her best by giving her a day off from regular house work, like we get a day off from school. I think our mothers should not have to cook and prepare meals on Mother's Day.

Say, you fathers, take your wives out once in awhile and bring them flowers too. You kids be nice to your mothers, make your bed and do a few other things also. And please, everybody remember Mother's Day. □

Melody Kerber (age 10) is the daughter of the Rev. and Mrs. Walter Kerber, Burlington, Ont.



Four of the Five E. Kern children

THE WOMAN'S ROLE IN JAPAN

by Mrs. Edwin Kern

For many years in Japan women have been taught that men were superior to women, so they had to be quiet and obedient. Girls had to obey their fathers and when they were married, their husbands became their masters. If their husbands died, they were to obey their oldest sons. Even though they now have been given equal rights with men, women still tend to be rather shy and retiring in their actions because of past customs. They are extremely polite and live their lives according to strict rules of etiquette. In childhood they have been taught to control their feelings.

Because of this, we foreign women, in the eyes of the reserved Japanese women, must seem very carefree, impolite, hasty, too bold and inconsider-

ate or disrespectful. We wait for our husbands to open the doors for us and help us to be seated, we walk in front of or alongside our husband and expect him to protect us from the rain with the umbrella, whereas the Japanese women cater to the needs of the men, walking behind him, carrying his bags and umbrella, opening doors for him, seeing him off to work. On a television program recently a man said he wasn't wearing cuff links to work that day because his wife had overlooked putting them out with his clothes!

The role of the mother in Japan is similar to that of an American mother — housekeeper, cook, nurse, shopper, etc. In most cases it is done more simply with fewer and smaller appliances in smaller homes. Their simplicity, neatness, politeness and devotion are worthy of our consideration. According to the description in Prov. 31:10-31, a Christian mother in Japan is worthy of praise! □

Mrs. Kern is a missionary in Nagoya, Japan

THANK YOU, GOD, FOR MOTHER

by Deborah Kern

Mothers are busy people. They take care of their families — cooking, cleaning and helping people. That is why I thank God for my mother.

My mother says she loves to take care of my four brothers and me but sometimes she needs help.

I am now seven years old and my brother David is five, so we can help by taking care of our twin brothers and doing other errands. We are very happy when Mother says even our little hands can help!

Many times Mother cannot do the things she would like to do for us children because she also wants to help in the church and do things for other people. Sometimes we have to stay at home with a baby sitter but we don't mind because the Japanese people are very kind and take good care of us. Mrs. Kita, our neighbor lady, is very nice and we all love her. We call her our "Japanese Grandma." We often go to her house and she plays with us, reads Japanese stories, teaches us Japanese songs and games, gives us Japanese food, and takes good care of us. We know we'll miss her when we go to America! □

Deborah is the daughter of the Rev. and Mrs. Edwin Kern, missionaries to Japan.



Kristeen Johnson

WHAT MOTHER IS TO ME

by Kristeen Johnson

A mother is a person who cares for you and watches after you. A mother is a person who gives a party to have fun and laughter. A mother is a person who cleans and dusts the house. A mother is a person who picks up a paper and gets on a chair because she sees a mouse.

And that is what a mother is to me. □

Kristeen (age 9) is the daughter of Mr. and Mrs. Stanley Johnson, Tacoma, Wash.



Andy Schauer

MOTHER'S DAY

by Andy Schauer

Mothers Day should be a very special day for us all. Many times, however, we don't do more than get Mom a gift and maybe prepare or take her out to dinner. This year we should try something different. Maybe this means celebrating Mother's Day for a whole week either before or after the designated Sunday. Maybe we should volunteer to do a task she especially dislikes to do for a month. If we buy her a gift we should ask what she would like best instead of giving her what we think she needs most.

The greatest gift for Mom can be a cheerful and appreciative attitude the whole year around. It seems that if we can't be happy and grateful most of the time, it is hypocritical to suddenly reverse our actions for one day. Surely our mothers mean more than that to us. Let's do more than say it, let's do it! □

Andy is son of the Rev. and Mrs. Herbert Schauer, Sacramento, Calif.



N.A.B. missionaries to Cameroon and Nigeria with the Rev. and Mrs. Aaron Buhler.

GOD'S SPIRIT AT WORK IN BRAZIL AND CAMEROON

by Aaron Buhler

I am told that Mrs. Buhler and I are the only N.A.B. pastor and wife who have visited three of our four overseas mission fields on three continents. In 1970 we visited our mission work in Japan; in 1971 Brazil and the Federal Republic of Cameroon. (In 1963 we visited the Baptist Work in Austria, which at that time still received some financial support from the N.A.B. Conference.) I wish it were possible for more of our pastors to visit our mission fields.

Our first stop was Brazil, South America, a country the size of continental U.S.A. with a population of 93,000,000. Like many South American countries, there is much extreme poverty and there is also some wealth. The great majority of Brazilians earn \$60.00 per year (\$5.00 per month). A tiny minority earns \$6,000.00 per month or more.

According to the world health organization, Brazil should have 186,000 nurses; it has 8,000. Northern Brazil has one doctor for every 100,000 people. Fifty million Brazilians suffer from various forms of worm disease.

Half of the Brazilian school children fail to reach the second year. Only one per cent ever attend a university.

The city of Rio de Janeiro has a population of 4,000,000. Sao Paulo has 5,000,000. These cities are boom-

The Rev. Aaron Buhler is the pastor of the Parma Heights Baptist Church, Parma Heights—Cleveland, Ohio, and the moderator of the North American Baptist General Conference.

ing. Brazil produces 500,000 cars per year. They make more different VW models than Germany.

Its exports totaled 2.7 billion dollars last year. Millions of people are caught up in this industrial revolution and thus, in many cases, dulling their spiritual appetites. However, there are many people with deep spiritual hunger. The church that has been there for so many years has become little more than a symbol of the real thing.

Into this great spiritual vacuum our missionaries have established themselves with a dynamic gospel message. They are proclaiming the Word with great boldness and meeting with much success. Many have come to know Christ.

The Rev. David Gomes, a co-worker in the Baptist World Alliance Executive Committee, met us at the airport in Rio and gave us a tour of the city. He invited me to speak at a noonday service in his church after which he and his wife were our guests for lunch. After lunch he returned us to the airport and we were on our way to Porto Allegre, the capital of Rio



Corn on the cob was only one special in a series of very fine meals prepared and served by our cooks and stewards under the direction of Mrs. Arthur Freitag.

Grande do Sul, the southernmost state in Brazil.

Missionary Herman Effa was there to meet us and took us by car to their home in Caxias do Sul. The scenery, consisting of valleys, mountains, flowering trees and vineyards, is beautiful. Following a good night's rest, we were given a tour of the city where they labor. The people are of Italian descent and naturally loyal to the church of Rome. In spite of this, remarkable progress has been made and many have been saved. Like Paul, our missionaries use all kinds of means in getting out the message. They show Moody science films in schools. They distribute gospel literature and make use of the evangelism truck with its powerful P.A. system, as well as preaching in churches.

On certain days memorial services are held at the cemetery. Thousands of people gather for these occasions. Missionary Effa sets up his P.A. system at a most strategic spot on the edge of the cemetery and proclaims Christ. Over a period of three winter months, 300 people were saved through the ministry of the evangelism sound truck.

A bar owner, on the outskirts of the city, invited our missionaries to come and conduct an outdoor service in front of his bar. The result was his conversion, the closing of the bar and the building of a chapel a few feet in front of it.

On Dec. 7, the Rev. and Mrs. Ralph Nelson, the new missionaries, joined us for a Churrasco meal, a seven course dinner including at least four kinds of meat, soup, salads and beverages. Total cost for 11 people was \$12.50! Other items, however, are very expensive, so that the overall cost of living is high.

What a joy-joy-joy-joy to have all of the mission children at home—decorating the Christmas tree and participating in other activities.



BAPTIST HERALD

Following the noon meal on Dec. 7, the Nelsons took us to their home at Farroupilha. Their house overlooks a beautiful valley. We were taken on a tour of his preaching points. Seventy people crowded into a tiny chapel, 15' x 20'. In winter they must wear top coats because their buildings have no heat. They hope to buy additional land and enlarge their chapel, once money is available.

On Thursdays they meet in another part of town. Thirty to forty people crowd into a tiny kitchen and living room to hear the message of Christ by missionary Nelson. He is looking for more open homes to start preaching points.

Following a delightful time of fellowship and refreshments at their home, the Nelsons took us back to Caxias do Sul. That night missionary Herman Effa took me along in his evangelism truck to announce the meeting to be held an hour and a half later. More than a hundred people had

Miss Eunice Kern, Miss Dorothy Reich, Miss Susan Krier and Mrs. David Burgess (at piano) give one of the many excellent musical numbers.



Dr. Ronald Hiller, Miss Ruth Rabenhorst, Dr. Helen Schmidt and Dr. Jerome Fluth report on the medical situation, clinics and the promised assistance from the American Leprosy Mission.



Miss Ruby Salzman, Miss Ida Forsch, Mr. Elmer Breikreuz and Dr. Norman Haupt report on the educational facilities, finances and future.

gathered by the time the open air service got under way. The Effa family sang in Portuguese. This was followed by a short gospel film. Then I preached while missionary Effa interpreted in his proficient Portuguese. At the close of the service, missionary Nelson distributed gospel literature and once more people had been brought face to face with the person of Christ.

On Dec. 8, missionary Nelson took us to the airport and we were on our way to West Cameroon, Africa.

I cannot even name all the missionaries, let alone tell what every one does. Our missionaries have done, in years gone by, a monumental work for Christ and are still working with even greater effectiveness in many areas. Again and again one hears the names of Dr. & Mrs. Paul Gebauer,



Guest speaker, Rev. Aaron Buhler from Parma Heights, Ohio, brought the Bible study Faith At Work from the book of James.



The Rev. Arthur Freitag, Mr. Dale Wilcke, the Rev. Fred Holzimmer and the Rev. Aaron Buhler formed a men's quartet.

Photo captions written by Mrs. Oryn Meinerts, West Cameroon

the Rev. & Mrs. George Henderson, Dr. & Mrs. George Dunger and many others.

The senior missionary on the field is Miss Laura Reddig. She has been there since World War II, and told us if God so led, she would return following her next furlough. In spite of a heart condition, she goes about her work with a spring in her step and an enthusiasm that has to be seen to be believed. She, together with three other faithful missionaries, have given a total of 107 years of service to Cameroon. Add to that the combined years of the Rev. and Mrs. Kenneth Goodman, now at Mambilla Baptist Mission in Nigeria, and the total is 155 years. What a fabulous record! We have never met happier people in our lives.

If you had the impression that our missionaries are a bunch of dead pans on the field, let me tell you of my experience. I possibly had more hearty laughs in two weeks in Cameroon than in many months at home. In spite of their long working days and many responsibilities, they still have a refreshing sense of humor.

Furthermore, they care about each other and help one another. Dr. and Mrs. Louis Johnson, the Rev. and Mrs. Oryn Meinerts, the Rev. and Mrs. Art Freitag and Dr. and Mrs. Norman Haupt were our chauffeurs as we traveled from place to place. The Johnsons took us to most of the stations for the larger part of a week in a Landrover. The Rev. Fred Holzimmer at Mbem needed cement. So Louis Johnson and

(Continued on page 31)



Time out for coffee.



The Rev. and Mrs. Harold Lang, house parents, and the children from Woyke House, in Jos, Nigeria, sing "He's Everything To Me."

The Values and Dangers of Glossolalia



A Timely Analysis for the Pentecost Season

by Peter Unruh

1. *A new warmth to Christianity:* As some have suggested, we have been more afraid of losing our emotion than losing our salvation. As a result, emotional needs have not been satisfied in the lives of many Christians. Formalism in worship has crowded out much of this warmth. Perhaps the present day movement is bringing back some of that emotion and warmth. The recent movement seems to be returning emotion and warmth to worship.
2. *A deep commitment:* Too much Christianity has been equated with membership in the country club. Bargain basement Christianity has been preached, and the kind of commitment that we have been getting has no relationship to discipleship. I've sensed a new fervency in the commitment of many followers of the glossolalia movement.
3. *A new emphasis on the Holy Spirit:* We have talked much about the doctrine of the Holy Spirit but not much about the Person of the Holy Spirit. We have spoken of Him with reservation because of those who have abused the doctrine of the Holy Spirit. Perhaps our lack of emphasis was also an extreme, and now it seems as though the pendulum has swung and perhaps prayerfully we can find that right-

ful relationship with the Person and work of the Holy Spirit.

4. *Increased evangelism:* We cannot help but be impressed by the love and self-denial of many associated with the tongues movement. The amount of time spent in prayer, the amount of effort exerted to reach someone for Christ, the personal care and attention given to a new convert in the follow-up ministry is very commendable. So, even though the present phenomenon may not be the same as that which appeared in New Testament times, the current movement does carry with it some valuable emphasis. We must recognize, however, that *none of these benefits is the product of tongues as such!* Every one of these values can be experienced apart from tongues. In fact, they should be experienced apart from tongues in view of the dangers involved in the present day tongues movement.

DANGERS

1. *Its deviousness:* The New Testament nowhere even hints that any attempt should be made to convert people to tongues. But, experience has demonstrated that glossolalia tends to create division in the church. Those who have it tend to feel superior to those who don't.
2. *Experience becomes the criterion for truth:* The Scripture takes second place, whether they admit it or not. "You can't tell me — I've experienced it" is just another evidence of a life that is experientially oriented rather than Biblically oriented. To get

an experience with God, whether it is scriptural or not, becomes their goal. It will be very interesting to observe what the popular ecstatic experience will be once the novelty of tongues has worn off.

3. *Sight is substituted for faith:* The glossolalist wants to see the tangible evidence of God's presence rather than take it by faith. This is a characteristic of spiritual immaturity. Paul said, "As we have received Christ (by faith), so we are to walk in Him." (Col. 2:6). Christ said to Thomas, "Blessed are those who have not seen and yet believe" (John 20:29).

4. *A proposed shortcut to spiritual attainment:*

Spiritual maturity does not come easy. But, the recent tongue movement proposes spiritual maturity has arrived in one short hour of ecstatic experience. It's sort of perspiring while sitting in the sauna rather than doing some physical exercise. The desired objective is not just to perspire, but to creatively and healthfully exercise the body also. Tongues are no substitute for holiness of life.

5. *The possible tool of Satan:* Please note the word "possible"! It is no secret that glossolalia has been known among pagans as a part of their religious practices. Satan is a great counterfeit artist. Why wouldn't he be interested in capitalizing on something that potentially could be devious to the church of Christ and deceptive to the Christian?

Does a Christian really need to speak in tongues? Twenty-four out of the twenty-seven New Testament books make no reference to it whatsoever. Only seven out of the hundreds of chapters in the New Testament make any reference to tongues. Only to the problem-filled Corinthian church did Paul make any reference to tongues. To the rest of the churches Paul seems to say that the indwelling Christ is adequate. "Don't let others spoil your faith and joy with their philosophies, their wrong and shallow answers built on men's thoughts and ideas, but instead on what Christ has said, for in Christ is all of God in a human body, so you have everything when you have Christ and you are filled with God through your union with Christ" (Col. 2:8-10). □

Insight into Christian Education

BUILD MY CHURCH

by Bruce A. Rich

Has your church made progress this year? How do you know? What were you trying to accomplish? If you had a particular goal in sight, do you know why you did or did not achieve it?

As programs crumble or traditional approaches falter and attendance slips, many people are asking "Why?" Others shrug and say "That's just the way it is." Still others are saying "Let's see what we can do about it."

Your Conference Christian Education Department has not been unaware of the plight of the church. We are in the process of "retooling," of changing our thrust so that we will be more effective in relation to the local church. We are focusing our primary concern on a ministry *with* the local church. We are functioning on the premise that our ministry in Christian education must be (1) locally oriented, (2) personally communicated and (3) centrally coordinated. In terms of action this means that we are trying to help you in your particular ministry to realize your greatest potential as a church. It means that we produce less "paper communication" and provide more personal communication.

As a part of our changing direction we have been, and continue to be, in the process of clarifying our objectives, goals and ways of doing things. This brings shift in policies and ways of implementing our ministry. For example, we no longer keep as many records as we used to; we no longer publish some materials; we do provide a new quar-

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

terly publication for the church called *Stimulus*, which suggests resources and program ideas from many sources for all areas of the church's ministry. *Stimulus* is mailed to pastors and Christian education board chairmen. Another basic change is that we have determined priorities regarding the types of ministry we perform with the local church or association so that we may move toward the goals and objectives that are to be met.

One goal we are presently striving for is making personal contact with leaders from every church, locally or in association gatherings, and involving them in a workshop which will help them to get a better grasp of their local ministry and responsibility as a church. These sessions are generally called GROW workshops and are designed to help you in "Getting Right Objectives Working."

Let's look at these GROW workshops in greater detail. The stated objectives for these sessions are:

1. To guide the church in identifying Scriptural priorities for its ministry and to state objectives and goals to implement these priorities.

2. To help the church mobilize and coordinate its efforts in evangelistic outreach.

Scheduling. These workshops are scheduled in several ways: (1) We contact a number of churches in an area and arrange to visit each of them; (2) churches invite us to come, and we try to arrange additional engagements while in the area; (3) during association gatherings, leaders from several churches meet together for the workshop.

The length of the workshop is flexible, varying from three to six hours. We generally try to arrange for at least four hours. They can be held week nights, Saturday or coupled in with a Sunday.

Content. During the sessions the process and benefits of setting objectives, goals and specific steps of action are usually presented. Guidance is given in focusing on Scriptural priorities. The group is involved in identifying areas of concern which are present in their own situation. Using worksheets and meeting in small groups, the participants write definite objectives, goals and steps of implementation for the area of their concern. These are then shared with the total group. The final session is devoted to further discussion of the progress made, the cycle of implementation and evaluation and a personal challenge regarding the continued use of this concept.

Where desired and when time allows, a church may choose to use a "Survey of Church Helpfulness" preceding the workshops. This helps them to discover the feelings the people of the church have regarding its life and ministry and sharpens the focus of the workshop.

Follow-up. Approximately three months following a GROW workshop, the pastor or other leaders of the church will receive a follow-up packet asking for a progress report and supplying them with additional resources.

As Christian Education Department our purpose in doing these workshops is not to say "We have done another workshop" or "We have contacted another church," but to stimulate and help churches become aware of needs, responsibilities, possibilities and their potential to achieve what God has for them to do. We can only serve as stimulators or catalysts; the ultimate success of the church, or of our limited efforts, rests with you, the members of the church. Are you finding your place as a builder of God's church? □

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A BIBLE STUDY IN THE BOOK OF AMOS

PROPHETIC TROUBLER OF RELIGIOUS CALM Part-5 (Final)

The Worship that the Lord Requires

According to the gospel of Luke (4: 18 f.), Jesus began his ministry with the reading of an oracle from the book of Isaiah (61:1 f.): "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." This is more than just another incident in the life of Jesus. By this act, Jesus, in defining the shape, purpose and program of his ministry on earth, identified himself with the poor, captives, blind and oppressed. Furthermore, Jesus thereby firmly planted his feet within the prophetic tradition and identified his activity and proclamation with that of the prophets. It was not by accident that he reminded his contemporaries of Elijah, Jeremiah or the other prophets.

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

Amos has often been called "The Prophet of Social Justice." If it is meant thereby that Amos addressed himself to the social rather than the spiritual ills and issues of his age, nothing could be further from the truth. To Amos, social issues could not be distinguished from spiritual issues; his society was spiritually sick because it was socially sick, and it could not be spiritually healthy as long as it disregarded the physical and social plight of its fellow citizens. According to Amos, God's people are not God's people at all if they do not concern themselves with injustices and human suffering.

It is popular today in many circles to draw a sharp distinction between the spiritual and social/physical needs of people, and then to assert that it is the church's role to address itself to man's "spiritual" needs; that, in fact, addressing itself to man's "spiritual" needs it is then "preaching the gospel" and any other approach is "liberal" and "social gospel." It must be emphasized that such an approach is quite unbiblical, for the Bible (especially the prophets) does not recognize our easy distinction, and it is therefore the role of the Church to address itself to the total man in the complexity of all his needs.

There are two aspects of Amos' message that stand at the very heart of religious service, worship and renewal that the Church can ill-afford to neglect today.

1. The Church must re-discover the power and responsibility of the pulpit to address itself boldly and directly to the crying injustices and inequities of our time. Perhaps the most disheartening thing to Amos was the complete silence of God's messengers in matters that really counted. Amaziah was a pawn of the establishment. He parroted what the people wanted to hear and would support, rather than take the risk of speaking an authentic word from the Lord. He had a comfortable, secure relationship with the political authorities, with neither infringing upon the other's area of responsibility.

Let it be said clearly and decisively that a responsible pulpit does not tailor its message according to what people want to hear and will support, but rather according to what people must hear, whether they will support it or not. It is regrettable that the Church has, to a large extent, kept silence throughout recent years concerning the major issues of prejudice, racism, discrimination, penal reform, military spending etc. — a silence that is comparable to the relative silence of the

German pulpit while the Nazis carried out their inhuman programs of dehumanization, annihilation, and devastation. It is regrettable that the improvements in unequal housing, unfair labor practices, civil rights etc. of the past twenty years have taken place without the aid of the pulpit, and, in many instances, in spite of what was said from the pulpit. While pulpits were concerned with personal piety, theological rectitude and eschatological exactitude, masses of people were chaffing under the burdens of modern taskmasters, many of them the finest supporters of evangelical churches. It is an evasion of responsibility to decry riots, civil disobedience and violence without at the same time denouncing the conditions that breed such violent reactions. The American pulpit must regain its prophetic power, and not allow its message to become identified with middle-class, white Protestant values and interests. The minister is, of course, dependent on the congregation for his livelihood, but to fall into the trap of allowing his congregation to control his message by preaching what it will support, is to sell his soul for a mess of pottage.

Amos reminds us that God is served by the harsh, abrasive, negative pronouncements that issue from a pulpit in which there stands a fearless prophet who is willing to denounce the social and moral sins of his own people, whatever the personal cost may be. Contrariwise, God is ridiculed wherever the message is shaped by what the occupants of the comfortable pews will support, finance and give promotions for, and where a minister's personal success is then evaluated accordingly.

Similarly, the pulpit must retain the right and responsibility to be the conscience of the state. Dr. Martin Luther King, Jr., who has written a number of books that sound very much like updated paraphrased versions of Amos, has often defined the prophetic role of the pulpit. In *Strength to Love* (quoted in Sanders, *Radical Voices in the Wilderness* [Waco: Word Books, 1970], p. 35), Dr. King says:

The Church must be reminded that it is not the master or the servant of the state, but rather the conscience of the state. It must be the guide and the critic of the state and never its tool. If the Church does not recapture its prophetic zeal, it will become an irrelevant social club without moral or spiritual authority. If the Church does not participate actively in the struggle for peace and for economic and racial

justice, it will forfeit the loyalty of millions and cause men everywhere to say that it has atrophied its will. But if the Church will free itself from the shackles of a deadening status quo, and, recovering its great historic mission, will speak and act fearlessly and insistently in terms of justice and peace, it will enkindle the imagination of mankind and fire the souls of men, imbuing them with a flowing and ardent love for truth, justice and peace.

The tragedy of Amaziah was that he had sold the right to speak out against the state for the price of security and acceptance. Amaziah, in fact, shows the depravity of an irresponsible "subjection to the higher authorities" according to the same interpretation that we often give to the Pauline verse, and by which we also lose our authenticity and credibility. Amos may have been accused of being unpatriotic, of criticizing the divinely ordained civil authority and of meddling in non-religious matters, but he retained the divinely given right to be the conscience of the state. It is lamentable that we have so easily sold out our right to be the conscience of the state for the mere price of tax-free church property and draft exemption for our clergy. The true prophet refuses to identify and confuse allegiance to God with allegiance to the state, and he always retains the right to denounce state policy and be the state's conscience.

2. Amos also reminds us that an essential aspect of divine service is the identification of God's people with those who are in need, and the engagement of God's people in the healing of society's ills. Though great risks may be involved, the Church cannot afford to separate herself from the struggles and agonies of people.

What constitutes true religion and true worship? We are probably inclined to answer in terms of worshiping God only, redemption through Christ, correct theology, witnessing, attending Church regularly, prayer and Bible reading. It seems strange to us to include such items as feeding the hungry, giving drink to the thirsty, providing clothing for the naked. Yet, according to Matt. 25:31 ff., Jesus states that it is precisely the latter factors that will ultimately determine our eternal destinies; not a word is said about theological recititude, but only that service rendered to the unfortunate and dispossessed people of this world is in fact service rendered to Jesus. Jesus is being served whenever

and wherever these things are being done; Jesus is being neglected and rejected whenever unfortunate, dispossessed, needy people are neglected. Our salvation is dependent upon whether or not we serve the poor and unfortunate; that is the bold proclamation of Matt. 25:31 ff.

In Amos the key words are justice and righteousness (5:7, 24). He uses the words synonymously and defines them concretely. Justice and righteousness are the opposite of violence, mercilessness and cruelty (ch. 1 & 2). They are not trampling the heads of poor people into the dust (2:6, 7; 5:11). Justice and righteousness are the opposite of lolling on beds of ivory, sprawling on couches, feasting, enjoying the finest music, having both winter and summer houses, using the finest lotions (3:15; 6:4-6) — all aspects of middle-class luxury. They are defending those poor people who do not have the financial resources to defend themselves, avoiding business deceit and fraud (8:4-6). Most importantly, justice and righteousness know that God's basic requirement is not fulfilled by merely going through all kinds of "religious" rituals and services (5:21-24) while unfortunate people are neglected.

Justice and righteousness! Within the prophetic framework, that does not mean giving people what they deserve, but, as Reinhold Niebuhr emphasizes, justice was a bias in favor of the poor; it leaned towards mercy for the widows and orphans; it involved mercy, kindness and compassion.

The conscientious and responsible Christian (and Church) of this generation will identify with the dispossessed, unfortunate, poor people of our society and the world, whatever their color, creed or political persuasion may be. The responsible Christian will help, not necessarily because unfortunate people "deserve" help, but because they need help. He will help, not necessarily because the unfortunate will be grateful, but because they are a part of his Christian responsibility. He will share his material resources, not because he didn't work for what he got, but because he knows that there is only so much to go around, and if he has a disproportionate share, many others are proportionately deprived. He will help, not because he enjoys helping, or because unfortunate people enjoy being helped, or even because they will turn to Jesus because of it, but because Jesus gave us no alternative but to help.

Perhaps the area in which the Church (and pulpit) can make a ma-

major impact is in the shaping of people's attitudes. Many of the "welfare myths" continue to persist and cry out for correction. On January 28, 1972, several spokesmen from major religious groups urged the Senate Finance Committee to reform the present welfare system. They began their testimony by attacking the "welfare myths": the supposition that the welfare rolls are filled not with people in need but with able-bodied loafers (actually, less than one percent of the recipient population consists of able-bodied unemployed men, and most of these want work but cannot find it); that welfare rolls are rife with fraud; that anyone who wants work can find it; that recipients have more children simply to get additional welfare benefits; that most welfare children are illegitimate; that the rolls are primarily black; and that once a recipient gets on welfare, he stays on welfare. The religious spokesmen showed how government statistics disproved all these myths. Furthermore, the spokesmen declared that these are self-serving myths that persist, because people find in them a convenient excuse for avoiding their own responsibilities.

Let the Church also emphasize that welfare people are *people* — middle-aged, aged, blind, disabled, mothers, fathers, children, infants — people who need help and whom we can and must help; individual people like you and me with likes, dislikes, feelings, desires, dreams — people, people, people. . . .

Many years before Christ, one of the prophets defined the task of true, personal religion as follows: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, to break every yoke, to share your bread with the hungry, to bring the homeless poor into your house, to cover the naked and not to hide yourself from your fellowman (Is. 58:6 ff.). Over 10,000 people, mostly children, die each day of starvation and malnutrition. North American Christianity, if it could get together on essentials and get its priorities right, has the means to change that staggering statistic!

Amos and the other prophets must and will be heard again. But we must open our ears to their message! And as we hear, our complacency will be shattered, our sympathy will be aroused, the Church will become God's effective instrument for healing the pains and agonies of people and God will be worshipped and served thereby. □

GOD IS BLESSING OUR CHURCH



The Rev. Rudy E. Lemke conducting an evening study in a home setting



The Sunday school likes to sing



The "Two's and Three's Class" in session, taught by the pastor's wife



A portable sign indicating the present location of the worship service

by Rudy E. Lemke

It was at the inauguration of the newly elected mayor and aldermen of City Council. I had just given the benediction for the occasion, asking God's blessing upon the community, particularly for those who influence our community from within — the citizen, the leaders and those who make community affairs their concern. Then as the crowd dispersed, a young, well-dressed man grasped my hand and said heartily, "Congratulations! So you're the pastor of the new church. Well, God bless you!" Before I could put an intelligent reply together, the stranger turned to greet some other folk and in moments was gone. I had never seen that man before nor have I seen him since. However, I have often wondered who he was or why he said what he did. Was he sincere? He seemed so. Certainly it would seem that the congratulations were connected with our being here in the community as a church. His desire for

The Rev. Rudy E. Lemke is the pastor of the Mary Hill Baptist Church, Port Coquitlam, British Columbia, Canada.

God's blessings at least were well in order — and God really has blessed us as a church.

At that same meeting of City Council, some figures were given that speak for themselves. Port Coquitlam has grown (Statistics — 1971) 176% in the last five years. The present population stands at 20,000 of which approximately 1/5 - 1/4 live on Mary Hill, the community of our ministry.

This community has a great majority who do not go to church at all. To most, I would assert, the church is just another good organization, but Christ as way of life is unknown. The need to share Christ is very real and very evident.

In looking back over the year and some months of my ministry here, I can say that God's blessing has been upon us. I remember our first Sunday of services after canvassing approximately 1,100 homes the previous week — one new Sunday school pupil and no new local people. It was disappointing in a sense, and yet God used it to show us our new responsibility in a unique way.

Since that time our Sunday school enrollment has grown from 13 to 61. Also our membership increased. Presently our church is ministering to 27 families outside of our own seven families through some aspect of our church program. Our three Sunday school classes have grown to a size where they need dividing. The adult class has grown from 4 to 16 members. Eighty-five persons attended our Sunday school Christmas program. So in a very real

way God has blessed. God's Spirit is at work!

In January, 1971, the Mary Hill Baptist Church was formally organized. Since then we have been recognized by both the Pacific Conference and the B. C. Association. By summer 1971 we began a building program. In cooperation with our local churches, we planned a promotion to provide funds for our first unit. Before this promotion we went ahead in faith clearing the property and cutting in a 400 ft. roadway. On November 8 we held a groundbreaking service. The building plans are now ready, a building permit has been applied for. The road and storm sewer were recently completed and the building process was begun in March. We are hoping for a completion date of mid-summer 1972. The Lord has blessed here as well!

As we prepare for ministering in our first unit, I feel that I will never be able to take a church building for granted again. Only one month ago, while planning a special service, a discouraged Sunday school teacher said, "Well, I guess we just can't invite everybody. There's no way we can get that many people into a home." So we didn't. No other public building, outside of schools, exists in this residential area, and these schools have full night programs. So in a very practical sense, we look forward to a place where we can have both a need- and person-centered program.

True, difficulties arise and we are sure Satan will do his best to hinder our work — but Christians here are praying, working, giving, both in our local church and in those of our sister churches. And for all these efforts we praise God.

Some weeks ago, a church member, when taking a Sunday school pupil home, found out why her older brother no longer wanted to come to Sunday school. The parents sleep in on Sundays, and if the children are to join them for breakfast they have to wait until Mom and Dad get up. If the children want to go to Sunday school, they have to forfeit breakfast. When asked why she would miss breakfast, the four year old replied, "I'd rather go to Sunday school than eat breakfast."

God is blessing! □

The appeal for June will be for the Fort Richmond Project, Winnipeg, Man. Watch for an article in the June issue of the BAPTIST HERALD.

by Andrew D. MacRae

The date November 9-11, 1971, will live long in the memories of Hungarian Baptists and their "official foreign guests," from East Germany, West Germany, the Soviet Union, Czechoslovakia, Yugoslavia, and Scotland. During those days they celebrated 125 years of modern Baptist witness in Hungary, beginning with that of Janos Rottmayer and his friends who returned to Hungary in May, 1846, from Hamburg, where they came under the influence of Johann Oncken, the founder of the modern Continental Baptist movement.

History

The story of Baptist work in Hungary was recalled and described as falling into several periods.

1. The Sowing of the Seed: 1846-1880. These were difficult days, though rich in spiritual life, for Baptists. Oncken had a plan of mission for the whole of Europe, based on the spreading of the Bible, of which he personally distributed more than two million copies.

Hungarian Baptists followed this example, letting the Bible convince men of the truths of believer's baptism. In spreading the Bible, the Scottish Mission and the National Bible Society of Scotland were also very active in Hungary.

2. The Confessional Period: 1880-1905. This period produced many characters who suffered deeply for their faith, physically and materially. But a valuable lesson was learned in these years, namely, "When the church is not a confessing community, she is not a church any longer." Towards the end of the period, thanks to the work of Heinrich Meyer, Baptists came to be more recognized and respected, though often harassed, by the larger churches.

3. The Period of Crisis: 1905-1919. In these years of relative peace, the Baptists (as so often they have done!) divided against each other. Hungarian-speaking and German-speaking Baptists divided on a near-nationalist basis, though questions of theology were also involved. There developed tension between the old and the young Baptists, and in 1907 the Baptist World Alliance tried to reconcile the groups, succeeding only in 1920.

4. The Period of Expansion: 1920-1938. The work of the theological

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Hungarian Baptists Celebrate 125th Anniversary

seminary, the healing of the divisions, and gifted leadership all contributed to a period of growth between 1918 and 1938, when the number of Baptists doubled from 7,000 to 14,000. The war years were confused and difficult, seeing little progress.

5. The Modern Period. The liberation from Nazi domination in 1945 created a new situation. With the new Socialist regime all religions were declared equal, and Baptists held the same position as other groups. A Ministry of Culture and Religion was founded, and later a Council of Free Churches, which confirmed the equalization of religious groups.

The old antagonists of the Baptists, as represented in the Reformed Bishop, sought forgiveness openly in 1953 for previous maltreatment of the Baptists. Today, there are officially 20,000 Baptists in the Hungarian Baptist Union. Scattered all over the country, they bear their witness to all men, while contributing in every way they can to the life and well-being of the community.

Celebrations

The 125th anniversary celebrations began officially with a large rally in one of the Baptist churches in Budapest, the largest Baptist building in Hungary. The overwhelming impressions were of youth, music, and fellowship. The congregation contained hundreds of young people, which must reflect a thrilling side of local church life.

The choirs each night were truly magnificent, whether singing music of Hungarian origin, or rendering items like Handel's incomparable "Hallelujah Chorus." The performances were impeccable, with impressive tones, balance, feeling, and sheer musical quality. I doubt if the so-called Western world has better music anywhere.

One night we listened to the Central Baptist Church Orchestra, and we were

thrilled by its performances.

An interesting and unusual feature was the series of poetic recitations, mainly by young people, executed with great skill and impact.

The presidential address, given by Janos Laczkovzski, was entitled "Thanksgiving and Hope." In it he laid stress on the ways God had led the Baptist people through various trials to their present position. He spoke of some of the postwar building developments in the churches of Hungary, the development of the Baptist theological seminary, the old people's homes, and Bible translation work. He urged the participants to go forward in fresh endeavor.

A highlight of that meeting was the greeting brought by the Reformed Bishop, who spoke of the sorrow of earlier church divisions, and gave thanks for the relationships now existing between Christians in Hungary. He spoke of the distinctive nature of inter-church relations in Hungary, saying that two characteristics were discernible, namely that member churches were faithful to their own confessions, preserving their own heritage, while being open to one another in Christian love.

The early ecumenical movement had put structural unity too high in its priorities. "Now we have to recognize," he said, "that the churches of Christ can only come nearer to each other as they come nearer to Christ. This means that real ecumenical relationship does not contradict faithfulness to our heritage, just as one's loyalty to family does not make one disloyal to one's nation."

Fellowship

Throughout the days of the celebration we experienced real fellowship. Greetings were brought by guests from East Germany, the Soviet Union, Czechoslovakia, Yugoslavia, and West Germany and by myself from the European Baptist Federation. Greetings were also received from Poland and Romania. V. C. Hargroves, the Baptist World Alliance president, was prevented from attending at the last moment, but he sent warmest greetings. Together with leaders of Hungarian Baptists, the official guests shared meals and fellowship together, to the enrichment of all.

In the crowded services of up to more than 1,500 people, this spirit of fellowship prevailed. I certainly was conscious of it as I brought the closing message. Significantly I was asked to "preach the gospel" on Romans 1:16: "I am not ashamed of the Gospel. It

(Continued on page 28)

The World Family of Baptists

JANUARY 1972

Baptists are known to live and witness in all the 130 countries listed. Where no figure is given, the number is currently not available.

Each and every unit in these tables represents a man or woman who has personally professed faith in Jesus Christ as Saviour and Lord and has followed him in believer's baptism. As a follower of Christ he is dedicated to the fellowship and service of his church and to the witness of his Lord to the uttermost part of the earth.

AFRICA

Algeria	3,073
Angola*	17
Botswana	2,865
Burundi*	48,185
Cameroon*	18,589
Cape Verde Islands	
Central African Republic	
Chad	
Congo Republic	2,221
Dahomey	
Egypt	164
Ethiopia*	360
Ghana*	5,784
Guinea	
Ivory Coast	2,643
Kenya*	4,551
Liberia*	22,500
Libya	580
Losotho	
Malawi	9,512
Morocco	50
Mozambique	30,000
Nigeria*	106,280
Rhodesia	6,561
Rwanda*	13,811
St. Helena	80
Senegal	
Sierra Leone	368
South Africa*	51,043
South-West Africa	70
Tanzania	5,380
Togo*	400
Uganda	3,600
Upper Volta	
Zaire Republic*	465,184
Zambia	4,395
Total for Africa	808,266

ASIA

Bangladesh*	21,000
Burma*	253,128
Ceylon*	1,622
China (Mainland)†	
China (Taiwan)*	11,587
Hong Kong*	25,208
India*	703,275
Japan*	32,320
Korea*	13,678
Laos	
Macao	532
Malaysia*	4,187
Nepal	
Okinawa	3,554
Pakistan	
Singapore*	2,060
South Vietnam	940
Thailand	6,380
Total for Asia	1,079,471

CENTRAL AMERICA

Bahamas	30,521
Barbados	
Bermuda	170
British Honduras	117
Costa Rica*	1,268
Cuba*	16,235
Dominican Republic	423



El Salvador*	
French West Indies	3,000
Guatemala*	68
Haiti*	3,184
Honduras*	130,000
Jamaica*	896
Leeward Islands	55,000
Nicaragua*	132
Panama and Canal Zone*	4,182
Puerto Rico*	5,144
St. Lucia	9,501
St. Vincent	150
Trinidad and Tobago*	150
Total for Central America	261,985

EUROPE

Austria*	760
Belgium*	352
Bulgaria*	700
Czechoslovakia*	4,163
Denmark*	6,828
England*	173,708
Finland*	3,348
France*	2,374
Germany, DDR*	24,019
Germany, West*	74,235
Greece	
Hungary*	19,600
Iceland	56
North Ireland and Eire*	7,208
Italy*	5,100
Luxembourg	20
Netherlands*	10,329
Norway*	6,535
Poland*	2,500
Portugal*	3,434
Romania*	120,000
Scotland*	16,250
Spain*	5,750
Sweden*	45,688
Switzerland*	2,822
U.S.S.R.*‡	550,000
Wales*	72,097
Yugoslavia*	3,730
Total for Europe	1,161,606

MIDDLE EAST

Cyprus	
Gaza	35
Israel*	218
Jordan*	200
Lebanon*	500
Turkey	55
Yemen	
Total for Middle East	1,008



Young Baptists at the Youth Conference in Berne, 1968

SOUTH AMERICA

Argentina*	22,237
Bolivia*	2,005
Brazil*	389,970
Chile*	11,885
Colombia*	6,780
Ecuador	1,281
Guyana	1,054
Paraguay*	1,609
Peru*	1,381
Surinam	42
Uruguay*	2,395
Venezuela*	2,220
Total for South America	442,859

SOUTHWEST PACIFIC

Australia*	48,621
Guam	899
Indonesia	17,833
New Guinea	13,500
New Zealand*	17,287
Philippines*	51,324
Total for Southwest Pacific	149,464

NORTH AMERICA

Canada*	174,264
Mexico*	43,849
United States*	27,309,358
Total for North America	27,527,471

GRAND TOTAL 31,432,130

* One or more Baptist groups in each country marked by an asterisk are members of the Baptist World Alliance.

† The last report from Mainland China indicated a membership of 123,000 in 1951.

‡ This is the count for the churches registered with the government. In addition there are unknown numbers of Baptists in unregistered churches.

WEDDING ANNIVERSARIES

Mr. and Mrs. John Schmeir observed their 50th wedding anniversary on Oct. 31, 1971. They are members of the Baptist Church in Trochu, Alta.

Mr. and Mrs. David Walters observed their 50th wedding anniversary on Feb. 8, 1972. They are members of the McDermot Avenue Baptist Church, Winipeg, Man.

CHICAGO, ILL. After four and a half years of negotiations and overcoming many difficulties, the East Side Baptist Church (pictured) was dedi-



cated to the Lord on Feb. 13, 1972. The pastor, Rev. John Reimer, welcomed the capacity audience of about 250 members and guests and introduced the special speaker, Dr. G. K. Zimmerman, executive secretary of our N.A.B. Conference. His message was "Dedicated Unto the Lord." Words of congratulations were expressed by representatives of many of the neighboring churches. An offering of more than \$600 was received. A dedication brochure depicting the history of the church and including pictures of former pastors, current officers and activities, and a membership directory, was prepared for the event.

The old East Side Baptist Church

was built in 1876 and was the oldest church building in the community. It had been remodeled several times, but since costly repairs were again necessary the members felt a new building would better serve their purpose. To make room for the new church the old one was demolished in May of 1971. A cornerstone laying ceremony was held on Sunday, Sept. 26, 1971. On Dec. 12, 1971, the first service was held in the new and almost completed sanctuary. Of the new church, Pastor Reimer said, "We praise the Lord for his goodness toward us and desire to effectively serve him in our community." (Joan Bocian, reporter.)

PORTLAND, ORE. The 84th session of the Oregon Association met in Trinity Baptist Church, Nov. 4-7, 1971. A constitution was adopted to serve as a working instrument for one year. Dudley Young, moderator, was absent due to job transfer and the Rev. Don Gantstrom served as acting moderator. The theme of the association was "The Church—who needs it." The Rev. Bruce Rich was our keynote speaker. Church Extension is the existing interest. At Hillsboro, we now have an organized church with great potential and a dedicated pastor, Rev. Martin Franke. The church was welcomed publicly at the Sunday service. It was resolved that we commence with the Gresham Project when land has been purchased, with the aim of having a man on the field by Sept. 1, 1972.

The election results are as follows: Vice Moderator, Abia Haas; Recording Secretary, Doloris Fuchs; Statistical Secretary, Pearl Johnson; Treasurer, Bernita Graf; General Council Representative, Rev. Robert Schreiber; Alternate

Council Representative, Rev. Martin Franke.

The Rev. and Mrs. George Lang were our guest missionaries. Reports were given by the various representatives of the organizations.

Other visiting speakers were the Rev. John Bergeson, executive secretary of the Columbia Conference of the Baptist General Conference. Resolutions adopted concerned greater support of our Church Extension Program; having another Round Robin Missionary Conference in 1972, improve our camping facilities; deeper involvement in the area of Christian Education. (Rev. Richard Grabke, reporter.)

SUMNER, IOWA Five young people followed the Lord Jesus Christ in baptism on Feb. 27 as 80 people witnessed to their faith. The following Sunday, March 5, they were received



into the membership of the church as the chairman of our Deacon Board, Mr. Orvil Potratz, gave them the hand of fellowship. Merri Floden, Steve Lalk, Karl Korporal, Liz Schulte and Keith Settje are pictured with Pastor Daniel Heringer.

WINNIPEG, MAN. Missionaries, Dr. and Mrs. Willi Gutowski, members of the McDermot Avenue Baptist Church, showed slides of their work in War-

STATISTICAL CHART EXPLAINED

World Baptist Membership Total Set at 31,432,130

WASHINGTON (BP) — Baptist churches in 115 countries have a total membership of 31,432,130, the Baptist World Alliance reported here.

The membership tabulation compiled by the Alliance showed a gain of 390,493 over a year ago, with increases in every continent except Asia and Europe.

Churches in North America, where the largest concentration of Baptists live, showed a gain of 290,000 members to a total 27.5 million.

Membership in Africa increased by 70,000 to a current 808,266; and churches in South America reported membership increases of 50,000 to a total of 442,859.

C. E. Bryant, associate secretary of the alliance, explained that the decreases for Asia membership (from 1,138,948 to 1,079,471) reflect an arbitrary editorial change deleting a figure of 123,000 which has been carried for Mainland China since 1951. A footnote on the new chart indicates 123,000 was the "last report" from Baptists in China, but does not include the total in the tabulation.

A decrease in the European total from 1,170,114 to 1,161,606, a drop of 9,508, is in keeping with a general decline in the membership of all free churches in Europe, Bryant noted. The figures do not include, however, an undetermined number of Baptists in Russia who are members of an unregistered group of Baptists (called Initiative Baptists) which is outside the 550,000-member All Union Council of Evangelical Christians-Baptists.

In addition to the 115 countries for which membership figures are listed, the chart shows 15 countries where Baptists are known to live but where no statistics are available. □

OUR CONFERENCE IN ACTION

war, Nigeria, to the congregation. A special letter of tribute from the national Christians in Warwar was read, thanking the church for sending the Gutowskis to them. To our knowledge this is the first time such a letter was ever received by a church who sent their members as missionaries to the people of Africa. Additional insight into the African way of life was gained as the Gutowskis spoke to various groups.

On Nov. 14, 1971, God's Volunteers Team 2, with the Rev. Clarence Walth, held special meetings. A spirit of revival and rededication prevailed. As a result nine candidates were baptized and given the hand of fellowship at a communion service.

An extensive visitation program was carried out by the Christian Education Director, Mr. Bob Orr, with the help of the young people and 40 students from the Winnipeg Bible College, some of whom are attending the church. An appreciation banquet was held for them on Feb. 6, 1972. The Rev. Walter Stein is the pastor of the church. (Maria Rogalski, reporter.)

ABERDEEN, S.D. On March 6, 1972, Calvary Baptist Church had a surprise appreciation program for our pastor, the Rev. Eugene Kern and family as they started their 4th year in Aberdeen. All organizations were present and made various comments and gave musical selections. The pastor and his family responded at the close of the program. (Willard Tesky, reporter.)

BENTON HARBOR, MICH. On Feb. 3, 1972, the Napier Parkview Baptist Church Missionary Society held its annual Men's Guest Night. The Rev. Elmer Strauss, missionary home on furlough from the Cameroon, was the guest speaker. His topic was "The African Woman as I See Her." Rev. Strauss gave an interesting and informative sketch of the role of women in African culture as well as the importance of the Christian testimony of women in the church and community. A question and answer period followed the message. The program for the evening also included various musical numbers. The Rev. Norman H. Vernon is pastor of the church. (Mrs. Arthur Achterberg, reporter.)

KILLALOE, ONT. On Oct. 24, 1971, the Calvary Baptist Church observed a combination musical and memorial service. Presentation of numerous me-

morials donated in memory of loved ones in the past were dedicated to the glory of God. The dedication prayer was followed by a communion service.

The following Sunday the First and Calvary Churches combined in fellowship, in a farewell to the Rev. and Mrs. Paul Hunsicker. Both congregations made presentations and gave thanks for the seven years of their faithful service. The Hunsickers responded and sang a parting duet, closing with "God Be With You."

After a month's leave the Rev. Hunsicker returned as our supply pastor, until Jan. 30, 1972. (Martha Zummach, reporter.)

WEST FARGO, N.D. The Women's Missionary Society of the Grace Baptist Church, held their annual program on Feb. 20, 1972. "The Voice of the Women," written by Mrs. Viola Pahl was presented with a number of ladies taking part. The Rev. Bill Keple from Grand Forks, N.D., formerly from the Teacher Training College in Soppo, West Cameroon, was the guest speaker. A time of fellowship followed the service with the missionary. The Rev. Raymond Dickau is pastor of the church. (Mrs. Shirley Bertsch, reporter.)

LEHR, N.D. On Oct. 10, the Ebenezer Baptist Church observed its Harvest-Mission Festival with the Rev. Walter Dingfield of Bismarck, N.D., as guest speaker. The Rev. E. Kern of Aberdeen, S.D., conducted a week of Deeper Life crusade in the month of October. On Sunday, Jan. 2, Mr. and Mrs. Nick Sukut were baptized and received the hand of fellowship. Feb. 3-6 a leadership training course was held with the Rev. Don Richter of Forest Park, Ill. Several members of the neighboring churches took part. The Ladies' Missionary Society annual program was held on Sunday evening, Feb. 13. It had a missionary emphasis and a White Cross dedication. The entire offering was sent for missions. The Rev. Leonard Strelau is pastor of the church. (Mrs. John Kranzler, reporter.)

ASHLEY, N.D. On Feb. 6, the Ashley Baptist Church had as guest speaker, the Rev. Donald Richter, director of adult ministries, from the Conference office in Forest Park, Ill. After the service a special meeting was held for all Sunday school workers, assistants and church officers.

About 40 people from the Ashley Baptist Church went to Wishek, N.D., Thursday evening, Feb. 24, where members of the Men's Chorus and Brotherhood presented a sacred program at the Retirement Home. Two devotionals were brought—J. J. Fischer in German and Fred Knoblich in English. A duet, a quartet and various numbers were sung by the Men's Chorus, directed by the Rev. E. Pelzer and Mrs. Carl Fischer as accompanist. (Mrs. Carl Fischer, reporter.)

ST. PAUL, MINN. The Minnesota-LaCrosse Mid-Winter Institute was held at Redeemer Baptist Church, St. Paul on Feb. 18-20. The speakers were Victor Ernest, author of "I Talked With Spirits," the Rev. Walth, area secretary, and the Rev. Leverette, new pastor of Apple Valley. Saturday afternoon was spent passing out leaflets, door to door, inviting people to the first service of the new Apple Valley project.

The banquet was attended by 114 young people. It was hosted by the Home Builders group of Redeemer. A time of bowling and games was had afterwards at the YMCA.

It was voted to continue the state project of helping a hospital in Brazil to the goal of \$1,000.00. (Lois Kampfer, reporter.)

WACO, TEX. On Feb. 19, the young people had a valentine banquet using the theme, "Kuntry Valuntine." Guests of honor included the God's Volunteers Team 1, the high school girls from the Waco State Home, the young people of North Highlands Baptist Church in Dallas, and a trio from Baylor University, "My Brothers," who also brought the entertainment. The Volunteers also sang two songs.

The God's Volunteers Team 1 was at our church Feb. 18-25. They worked extensively with the young people, which included one night of fellowship and group discussions at the home of Mr. and Mrs. Charles Gauer; an afternoon of canvass calling and a Bible study. On Friday night the Team and the young people went to a local coffeehouse, "The Sign of the Fish." They sang several numbers and all gave a short testimony. The Volunteers also went prospect calling with the adults. Each evening before the services the Team and the young people met for a special prayer time. The Rev. LeRoy Schauer is pastor of the church. (Miss Marie Chance, reporter.)

In Memoriam

MRS. MARTHA BANSEMER nee Seiler of Northridge, Calif., died on Feb. 5, 1972. She was born in Russia and accepted Christ as her Savior at the age of eleven and was baptized. She was married to Gustav Bansemer in 1903. In 1913, she emigrated to America. Since 1923 she was a member of the Fifteenth Street Baptist Church, now the Ingewood Knolls Baptist Church. In 1956 she was chosen "Mother of the Year" by the Baptist Herald. Surviving her are one son, Arthur; four daughters: Antonia Post, Esther Johnston, Tabea Lawson and Sara Stewart; six grandchildren and nine great-grandchildren; one brother. The Rev. Henry W. Barnett was the officiating minister at the funeral service.

MRS. MINNIE BERNDT nee Triebwasser, 74, of Avon, S.D., died on Feb. 2, 1972. She was born on April 8, 1898. As a young girl she accepted Christ as her Savior and was baptized. For many years her membership was at Danzig Baptist Church. After moving into Avon, membership was transferred to the First Baptist Church. In 1921 she married Robert Berndt. Surviving her are three children: Lavern, Harven, Mrs. Glen Janssen. The Rev. Fred M. Penner was the officiating minister at the funeral service.

RALPH E. BROWN, 71, of Helmetta, N.J., died on Feb. 24, 1972. He was born on Nov. 19, 1900, in Jamesburg, N.J. Ralph was a member of the First Baptist Church of Jamesburg, where he served as a member of the Board of Trustees and as a member of the Building Committee. Surviving him are his widow, Bertha; one daughter, Mrs. Barbara Breen; two sons: Richard E. and Chester A., and twelve grandchildren. The Rev. Karl E. Bieber was the officiating minister at the funeral service.

MRS. PAULINE ELHART, 86, of Medicine Hat, Alta., died on Feb. 12, 1972. She was born on Dec. 13, 1885, in Menno, S.D. In 1903 she was married to Jacob Meidinger. After his death in 1918 she was married to Christ Elhart seven years later. She accepted Christ as her Savior at the age of 21 and was baptized. As a member of the Baptist fellowship she served as Sunday school teacher, choir director and held various offices. Surviving her are ten children: Mrs. Elma Hildenbrandt, Mrs. Esther Miller, Mrs. Reta Scheffelmaier, Mrs. Ella Okert, Mrs. Leah Harbara, Wilbert, Edwin, Reinhold, Daniel and Marvin; seven stepchildren and one sister.

MRS. ROSE FRIEH, 84, of Lodi, Calif., died on Sept. 3, 1971. She was born on May 21, 1887, in Russia. When she was seven she emigrated to America with her parents. In 1906 she married Gottlieb Frieh. She was converted and baptized at age 21 and became a member of the First Baptist Church, Eureka, S.D. Surviving her are one son, Christ; two grandchildren, five great-grandchildren, two sisters and one brother. The Rev. Willis Potratz was the officiating minister at the funeral service, and the Rev. Fred H. Fuchs of Eureka, S.D., where the burial service was held.

JOHN HARSCH, 75, of Carbon, Alta., died on Jan. 21, 1972. He was born on July 29, 1896, in Russia. He emigrated to America with his parents in 1909. Later in Canada he was converted and baptized and became a member of the Carbon Baptist Church. In 1922 he was married to Anna Marie Ohlhauser. Surviving him are his widow; three daughters: Mrs. Harvey Shastal, Mrs. Richard Keil and Dorine Harsch; two sons: Gilbert and Roland; 12 grandchildren and two sisters. The Rev. Earle Wanamaker was the officiating minister at the funeral service.

MRS. FREDERICKA MARTIN, 83, of Lodi, Calif., died on Feb. 28, 1972. She was born on Feb. 8, 1889, in Ashley, N.D. In 1907 she was married to Henry Helwig. After his death in 1944 she was married to Gottlieb Martin two years later. She received Christ as her Savior when she was a girl, was baptized and became a member of the German Baptist Church, Berlin,

N.D. Surviving her are her widower; one son, Jerry; one daughter, Mrs. Catherine May; six stepdaughters, one stepson, four brothers, three sisters, eight grandchildren, 12 great-grandchildren and one great-great-grandchild. The Rev. Willis Potratz was the officiating minister at the funeral service.

MRS. HEDWIG ELLA AUGUSTA SARNOV MAXANT, 83, of Norridge, Ill., died Jan. 21, 1972. She was born in Germany. Her mother, two sisters and two brothers died of diphtheria the same year she was born. At the age of 14, she and her father came to the United States. She was confirmed in the Lutheran Church at the age of 12, and later followed the Lord in baptism and joined the Third Baptist Church of Chicago. She was active in the choir and the Frauenverein. In 1904, she was married to Basil Maxant. Surviving her are six children, ten grandchildren and five great-grandchildren. The Rev. Elton O. Kirstein was the officiating minister at the funeral service.

MRS. RUTH INEZ NIKLASSEN nee Wohlshlager, 42, of Chase, B.C., died in an automobile accident on Feb. 29, 1972. She was born in Leduc on April 3, 1929. In 1960 she was married to Ragnar Niklassen. She served in the Nootka Mission Hospital and in the Canadian Sunday school mission and in the Evangelical Free Church. Surviving her are her widower; three children: Grace, Steven and Carolyn; her mother, three sisters and three brothers. Pastor E. H. Nikkel and John Wollenberg were the officiating ministers at the funeral service held in Kelowna, B.C.

MRS. MAGDALENA WOLFF, 86, of Lodi, Calif., died on March 13, 1972. She was born in Russia on Oct. 29, 1885. As a young girl she emigrated to America with her parents. She was married to Christ Wolff in 1904. In her youth she received Christ and became a member of the First Baptist Church, Eureka, S.D. Surviving her are two sons: the Rev. Emmanuel Wolff and Edwin; three daughters: Mrs. Ella Biel, Mrs. Ida Goering, Mrs. Irene Trefz; 12 grandchildren, ten great-grandchildren. The Rev. Willis Potratz was the officiating minister at the funeral service and interment was made in Java, S.D. □



A Tribute to Arthur A. Schade, D.D. 1886-1971

by Frank H. Woyke

At the invitation of his widow and children, it was my privilege to conduct the memorial service for Dr. Arthur A. Schade at Montoursville, Penn., on Feb. 3, 1972.

Dr. Schade will long be remembered with affection by his loved ones, but not only by them; his memory will also be honored by many others whom he served or with whom he was associated. In a long life rich in service he did not have only one career but in a very real sense three: as a pastor, as a teacher at the Seminary and as a pioneer in special services for senior citizens.

For several decades Dr. Schade rendered outstanding service as a pastor of a number of our churches. Many of those still in places of leadership in these churches were led to know Christ as their personal Savior under his ministry, and many more gained a deeper understanding of the Christian life.

After a brief period as field secretary for the denominational office in Forest Park, Ill., Dr. Schade began a second career. Dr. Frank H. Woyke is the former Associate Secretary of the Baptist World Alliance. He is now retired and lives in Connecticut.

career as successor to Professor Lewis Kaiser at our Seminary, at that time located in Rochester, N.Y. Many of his former students still in active service will remember him as a conscientious and courageous scholar, always clear and concise in the presentation of his material. As a young instructor associated with him on the faculty, I owe him a debt of gratitude for the friendship and encouragement he always extended to me.

Already rather advanced in years when he terminated his service at the Seminary, Dr. Schade proceeded to launch still another career. He had always believed in applying Christianity to the practical problems of life, even before the term "relevance" became popular. Noting the urgent needs of aged people in the years following World War II, he became a pioneer in providing housing and other services for them. At first gathering the finances from private sources and later enlisting the aid of government authorities, he was the moving force in the construction of five homes for senior citizens and nursing homes in South Dakota. These contributions will long serve as monuments to his imagination, concern and industry.

In addition to words of comfort from the Scriptures, the following words from Tennyson's "Crossing The Bar" were considered appropriate at Dr. Schade's memorial service:

Sunset and evening star,

And one clear call for me!

And may there be no moaning of the bar
When I put out to sea.

For though from out our bourne of time and place
The flood may bear me far,

I hope to see my Pilot face to face,

When I have crossed the bar. □

NEWS & VIEWS

"Power-Cut" Baptismal Service Impressive

Baptists at Speke, Liverpool, England, used 14 candles, a hurricane lamp, and a couple of headlamps to light their church for a baptismal service one evening during England's power crisis.

The service, during which four persons were baptized, was held on Saturday evening so that members of other local churches could attend. And, according to reports, they did attend in strength.

Because of the interest aroused by the service the church may hold other baptismal services on weeknights.

The pastor, Stanley Lewis, said the power cut did not dim the service. "We had the light of the Lord with us and that was what mattered," he added. □

13,000 Italian Divorces in Year

More than 13,000 couples were divorced during the first year of Italy's divorce law, according to figures released in Rome. A report said the total would have been more than 100,000 if there had been enough judges to handle suits filed. Divorce became legal in Italy in December, 1970, despite strong opposition of the Roman Catholic Church and the dominant Christian Democratic Party. □

Hungarian Baptist . . .

(Continued from page 23)

is the saving power of God for everyone who has faith." I felt it too as that vast crowd of believers joined hands at the close to sing in many languages, "Blest be the tie that binds our hearts in Christian love."

A further interesting expression of this was the presence of a group of American tourists, brought by a local Baptist, and a throng of committed young people from a nearby Roman Catholic church, who entered with great enthusiasm into the worship. We learned that every week they gather 100 young people together for Bible study.

Truly God is at work in Hungary. In a situation where the State is based on an atheistic view of the world, the gospel is still "the power of God for everyone who has faith." I do not here speak of the special problems of Baptist life in Hungary. We all have problems of our own. I simply pay tribute

to all in that land who love the name of Christ, and who seek to bear witness to him both by their life, individual and corporate, and by their contribution to society, as those commissioned with the "word of reconciliation."

In the beating heart of beautiful Budapest, and across the great plains and countryside of Hungary, Christ is still recognized as Lord of life by many truly committed Christian people. Let us join in their thanksgiving, and let us remember them in our prayers.

One of their early peasant-prophets was Mihaly Kornya (1844-1912), a man who, though untrained in the academic niceties of life, himself baptized 10,000 believers. How, with a good going seminary and many young people, the Baptists of Hungary long to keep such a spirit of devotion to the gospel alive in our day.

One old man, with tears of gratitude to God glistening in his eyes, said to me, "My one regret is that I can give nothing to God. He has given all to me, grace upon grace."

I now have some idea how much that testimony means in contemporary Hungary. That old man has spent a lifetime in the service of Christ and his people, and serves him still. God grant us that kind of spirit, and lead us to that quality of service.

Not only in such contacts, however, but in the churches themselves, I had the opportunity to "feel the pulse" of Hungarian Baptist life. On Sunday, November 14, I had the privilege of preaching in the oldest Baptist church in Hungary, in Wesselenyi Church, in the middle of Budapest. This church was founded in 1873 by Heinrich Meyer, the first modern Baptist preacher to Hungary. There was a warm response to the preaching, and again I sensed the vitality of a faith which draws many young people.

In the evening I preached at a united service between two Budapest churches, led by the president of the Hungarian Baptist Union. My interpreter was the vice-president. The emphasis, not only in my preaching, but in the magnificent music of the churches, was clearly evangelistic. The choir was 68 strong, 38 of the members being men, and containing many young people between 18 and 30 years of age.

Never fear that the church is dead in Eastern Europe. To the church at Philadelphia it was written, "I have set before you an open door, which no one can shut." That promise is true for the church in every age. (EBPS) □



by Paul Siewert

I am writing this article on March 14 in the midst of a spiritual phenomenon so provocative the like of which I have never witnessed before. Last week our church became the meeting place of revival services led by Ralph and Lou Sutura. We are now in the midst of a spiritual break-through that defies all human understanding.

It is not weighted with charisma, it completely defies the generation gap, and it is touching the lives of a great variety of believers and unbelievers. Attendance is unusual, there is a warm spontaneity, and time seems to be no element.

Though this may seem significant, it is not nearly as significant as the air of conviction and confession brooding over the people, the readiness to make restitution, and the craving for the lordship of Jesus Christ. One can only say that this is a sacred move of God meeting us in a world where spiritual futility has become a monstrosity. This does not mean that God is doing an entirely new thing; rather it appears what he has been doing all along has come into new force. □

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

Seven year old Mary told her mother she is getting married to a boy in her class. "Fine," said her mother. "Does he have a job?"

Mary: "Oh yes, he erases the black-board in school."

* * *

A little learning is a dangerous thing. Ask any little boy who brings home a bad report card.

■ This is a repeated appeal for a nurse who is urgently needed at the Baptist Health Center in Monte Vista, Colo. Qualified persons who are interested in a home missionary service as nurse should contact the Rev. Earl H. Ahrens, 605 Clay Street, Monte Vista, Colo. 81144.

■ The Rev. Allen L. Wilcke, pastor of the First Baptist Church, Leduc, Alta., presented his resignation. His future plans are indefinite.

■ Mr. Arthur Helwig has accepted the call to become the Minister of Christian Education at the Willow Rancho Baptist Church, Sacramento, Calif., effective June 1, after his graduation from the N.A.B. Seminary.

The Rev. Arthur Brust is the pastor of this church.

■ The Rev. Jothan G. Benke has accepted the call to become the pastor of the Immanuel Baptist Church, Kenosha, Wis., effective June 4. He previously served the West Center Baptist Church, Madison, S.D.

■ The Rev. Edward W. Klingenberg has accepted the call to become the pastor of the Grace Baptist Church, Calgary, Alta. He previously served the Temple Baptist Church, Jansen, Sask.

■ Missionary Gary Wirzba who had to come home from Cameroon in order to be diagnosed here, has received the test results. They show that he has

What's Happening

Parkinson's Disease. He is asking for prayer support. Mr. and Mrs. Gary Wirzba will be residing at 1018-14th Street North, Lethbridge, Alta., Canada.

■ The Rev. Kenneth McKenzie, pastor of the First Baptist Church, Baileyville, Ill., presented his resignation. He will be serving a non-N.A.B. church.

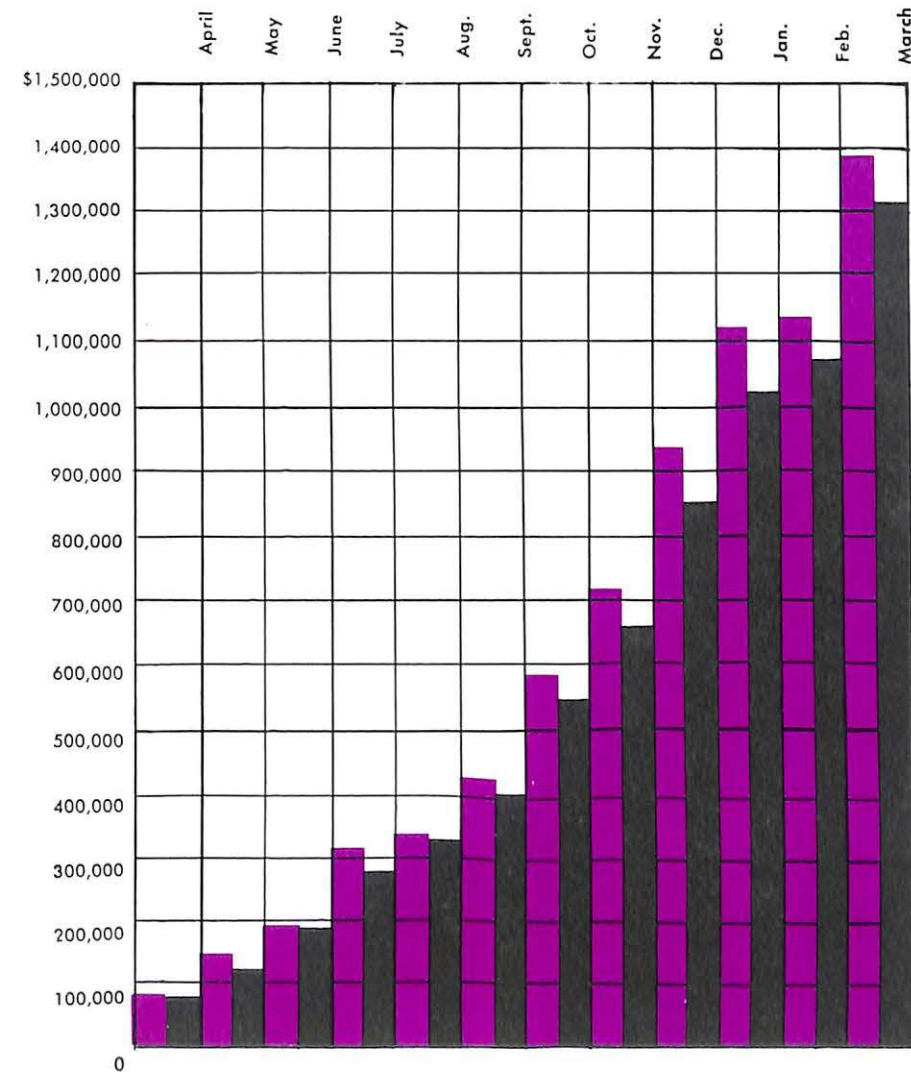
■ For many years each BAPTIST HERALD issue contained a Bible study of the International Sunday school Lessons. As of January 1972 this series was replaced by a five-part Bible study in the book of Amos, written by Dr. Benjamin H. Breitzkreuz. However, the Bible exposition based on the International Sunday school Lessons is still available. Roger Williams Press publishes the German-English edition of LEKTIONSBLAETTER (Sunday School Lesson Quarterly) for 40 cents per single copy or \$1.25 per annual subscription (4 issues). As of Sept. 1972 the subscription price will go up to 50¢ per copy or \$1.50 per year. The Rev. David T. Priestley, who has written the English lessons since 1970, continues to be the contributing editor. The LEKTIONSBLAETTER quarterly is being mailed to six countries and is being used by subscribers from a total of nine different denominations.

■ The Rev. James Hominuke, charter member of the Hudson Bay Park Baptist Church, Saskatoon, Sask., and director of the Ukrainian Missionary and Bible Society, Inc., has published "the first truly Protestant edition" of the New Testament and Psalms in Ukrainian. Together with his family he operates an evangelical printing and publishing enterprise in Saskatoon, Sask. Hominuke, a graduate of Northern Baptist Seminary, has already devoted nine years of his life to the Ukrainian translation project. He hopes to continue until he completes the whole Bible.

The new Ukrainian New Testament and Psalms sells for \$6.50 and is available at Roger Williams Book Store, 7608 Madison St., Forest Park, IL 60130. It appears in an attractive maroon hard cover with thin, quality paper. The whole Bible has been available in Ukrainian only since 1903. Since then there have been two complete translations, one by a Ukrainian Orthodox prelate in Canada, published in 1962, and the other by the Vatican in 1963.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for twelve months Goal for 1971-72 \$1,500,000
 April-March 1971-72 — \$1,396,065.23
 April-March 1970-71 — \$1,307,955.45



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



YOUTH HAS COME OF AGE

Whereas in the 1950's adults described youth as "the silent generation" which was noncommitted in most aspects of everyday life, the following decade brought a complete reversal. Youth became involved, even violently and most actively involved. Student unrest, campus disorder, high school riot, growing juvenile crime made the scene and the newspaper headlines. Just to refresh our memories let me remind you of the year 1960, when "sit-ins" became the powerful tool of the civil rights movement in the South. Many college students unexpectedly experienced an "awakening" and joined the ranks of the protesters.

About four years after the first "sit-ins" students at the University of California at Berkeley brought the newly developed tactics to their campus. Also Columbia University in New York experienced militant protests. The patterns set at Berkeley and Columbia became the models for student action nationwide and worldwide. The protests were generally aimed against the following targets: the American involvement in Vietnam; the military draft; the granting of academic credit for reserve officer training courses; absence of black studies programs; student housing; poor teaching quality; grading system; too strict campus rules; etc.

It seems that despite all the disadvantages, violence and excesses which the student demonstrations of some years ago have produced, they have brought some constructive results. Many needed reforms in our colleges and universities have been brought about and youth in general has become more responsive to the community at large and has shown greater individual

maturity and involvement.

Last year opinions of 17- 18-year-old high school students were sampled by publishers of "Who's Who Among American High School Students." Among the conclusion of the 23,000 who replied were:

1. Use of marijuana — 62% disapprove, 30% approve, 8% no answer.
2. Use of other drugs — 94% disapprove, 30% approve, 8% no answer.
3. Interracial marriage — 53% would consider, 40% would not consider, 7% undecided.
4. Busing to achieve integration — 68% against, 26% for, 6% undecided.
5. Capital punishment — 66% opposed, 29% favored, 5% undecided.

No longer can we say that youth is the "silent generation," that youth does not know what is going on and does not want to get involved. The testimonies of the graduating North American Baptist Seminary students reflect the new breed of the "Now" generation. Analyzing the short autobiographic statements of these future ministers one discovers that theirs is an immediate Christian philosophy, tailored to the immediacy of their lives which have been touched by Jesus Christ. Along with other young people, the seniors no longer feel that they are merely preparing for life; they are living it. As Buell Callagher, president of the City College of New York, sees it: "This generation has no Utopia. Its ideal is the Happening. Let it be concrete, let it be vivid, let it be personal. Let it be *now!*"

Do we need to add "Let it be Christ-centered"? The contemporary theologian Carl F. Henry urges, "Christians, march and sing your witness in the public arena, and do not hide the light under church buildings and inside seminary walls."

The last few years have brought the young people to the battle line of action. Jesus People and other youth, interested in the spiritual renewal of North America, have become the path-makers of a new and vital form of Christianity. Many of them have a profound distrust of conventional values and a great disdain for the gap between the preaching and the practice, the saying and the doing, which they often see in the lives of their elders.

As Christians, young and old, we must always remember, that we are to be the salt and the light of the world. Let's fight the decay and darkness of sin! We have the weapons; we *are* God's weapon. —RJK

OPEN DIALOGUE

letters to the editor

Dear editor: How can I ever be sufficiently thankful for BAPTIST HERALD? The February '72 issue is great. I have been in the States since 1953, have been introduced to very many religious periodicals. I have not found any paper more objective, mature, spiritual, informative, and these are only a few of these adjectives.

I have not attended the Sioux Falls Seminary (except for the last January Semester for Pastors), I am not a N.A. Baptist "from way back," and yet, even though an "outsider" (?) I found myself in complete harmony with this publication.

Mrs. Elaine Strobel's article "An Open Letter To North American Baptists" caused my heart to rejoice. The question is: Are we fully awake to the spiritual climate, and are we willing to wake up? Are we willing to be renewed spiritually? Are we willing to pay the price for a revival? Are we willing to see the working of the Holy Spirit (as indicated in reports from Canada and other areas) for what it really is; namely, a direct connection to II Chron. 7:14?

As I see it, there are three things that keep people from experiencing a daily revival in their own heart: Salvation has never been experienced, ignorance regarding spiritual renewal, or hellish pride.

One point saddened my heart, and it comes out in a question to Mrs. Strobel, "When will we also learn to stay away from forgeries of Jeane Dixon, and see her for what she is: a fake, but not a messenger of God?" Wilfried H. Bruns, pastor, Corona, S.D. □

Dear editor: Mrs. Strobel, in "An Open Letter to North American Baptists", Feb. '72, does well to express concern for our country but does much harm by holding Jeane Dixon up as some sort of latter-day prophetess to which North American Baptists are to pay heed. We have our directive straight from the Lord in II Chron. 7:14 — "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

By her own admission Jeane Dixon

is not infallible and therefore is no prophet of God. Rather she "hath spoken it presumptuously" (Deut. 18:22). Also, because she actually uses a crystal ball, she is a diviner and therefore an abomination unto the Lord (Deut. 18:9-14).

And speaking of crystal ball gazing, Dr. Breitreuz, in his study of Amos in the same issue, uses this term to admonish "today's eschatological prognosticators" for spending too much time in this direction and not enough in "healing the agonies of the people." Paul, in I Thess. 5:2, speaks of the same "day of the Lord" referred to in Amos 5:18 and says that it "cometh as a thief in the night." Then he pointedly says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Amos' whole point was that the reason Israel was a sick society was that she was idolatrous. Her "self-indulgence, laziness, pride" were but symptoms of the adultery she committed by worshipping golden calves at Bethel and Dan. This was the evil which Jeroboam II allowed. This was the evil which Moses warned of in Deut. 4:24-27, predicting Israel's scattering among the nations, and also sternly echoed by Amos in Amos 9:8, 9. E. F., Oregon □

Gods Spirit at Work . . .

(Continued from page 17)

Bernie Lemke took me with them to market, and there they bought eight bags of cement, after some bargaining. This cement rode for many hours on the Landrover, together with five adults and all the baggage, over "Rum Hill," the worst and most treacherous road we have been on in our life. Mail goes back and forth in this manner on a regular basis.

They deeply care about people. Their physical needs are very great. Maternity centers deliver thousands of babies annually.

The leprosy work is a big story in itself. The previous week was a red letter day when many lepers were discharged and sent home. Some had been there for 14 years. Time spent at the clinic of those discharged that one day, totaled over 300 years. Many return home to find families gone. A leper is more or less like an outcast in some instances.

The doctors and nurses go beyond the call of duty, but refuse to slow down. One doctor sees 150 patients during one morning's sick call. We watched Dr. Jerry Fluth perform surgery, a double hernia and a hysterectomy.

Prayer is offered before surgery; patients in the hospital are given the message of Christ.

Dr. Helen Schmidt, along with her surgery and other responsibilities pulled 500 teeth over a short period of time.

The many schools, where many find Christ as Savior, also produce future teachers and preachers of the gospel. Only 150 of the 500 churches have trained pastors.

I was privileged to speak on Cameroon's only radio station at Buea. This is another fantastic outreach, since the transistor radio has invaded the mud hut and grass shack, as well as the regular homes. People love to listen to the radio. There is no TV.

On Sunday, Dec. 12, we attended the morning worship service at Victoria. We heard five choirs sing, a message from the Word, a baby dedication and participated in a communion service. We were also delighted to witness a baptism in the river at Victoria and to meet many prominent Cameroonian Baptist leaders, including their general secretary, the Rev. Nyum, and their president, the Rev. Jam, as well as Flavius Martin, one of our Seminary graduates, who presided at the radio broadcast on the Sunday I spoke.

The Rev. Fred Folkerts, field secretary, has the full confidence of the missionaries. He is a clear thinker and a dedicated Christian. On Sunday, Dec. 19, I preached at the Bamenda Baptist Church with the pastor doing "turn talk" into pidgin English. All the missionaries were also in attendance.

The missionary conference at Bamenda was a spiritual highlight on our trip. We enjoyed sharing the Word with the missionaries. They meet for inspiration from the Word, informal singing, daily prayer in small groups, to hear testimonies from new missionaries, deputation reports and "State of the Mission Address" by the Rev. Fred Folkerts, the field secretary.

They also have a lot of urgent business matters to take care of during that week. The women missionaries meet for a service of inspiration and reports of the women's work.

The different field reports included evangelism, education and medicine. A well-planned "all family Christmas party" and a "Cameroon Mission Convention Banquet" were also a part of the week's activities.

As guest speaker I was asked to bring a series of messages from the book of James; give a message on "The

State of the North American Baptist General Conference," give a communion meditation and serve communion at the concluding candlelight service. The missionaries received an offering among themselves which amounted to more than \$2,000.00.

Our missionaries, as we have seen them on the fields of Japan (1970), Brazil and Cameroon (1971), are not only unusually talented in many directions, but their complete dedication to their task makes them effective instruments in the hands of God. They deserve our continued support in our prayers and giving. □

Consider Vacations at the

GREEN BAY BAPTIST CAMP
Westbank, B.C., Canada
1972 Off-Season Rates

The Following Rates Will Apply for Accommodation During:

Pre-season camping —
June 1 to June 29

Post-season camping —
September 4 to September 30

- CABIN A
(accommodation for 4 in each unit)
\$3.00/day \$18.00/week
- CABINS B & C
(accommodation for 2 in each unit)
\$2.00/day \$12.00/week
- CABINS D, E, F, G, H & I
(accommodation for 6 in each unit)
\$3.00/day \$18.00/week
- STAFF ROOMS (with private bath)
(accommodation for 2 or 3)
\$4.00/day \$22.00/week
- PARKING FEE for your own TRAILER or TENT
\$1.00/day \$6.00/week

NOTE: During these periods no food will be provided at camp. Those wishing to eat at camp will have to bring their own stove, utensils, dishes, etc. The camp's dining room, refrigerator, washrooms, laundry and other facilities, *excluding the kitchen*, will however be available to campers.

Be sure to check the type of accommodation desired and indicate the dates you intend to be at the camp. Send completed registration form to:

Green Bay Baptist Camp
c/o Resident Manager
R.R. No. 1, Westbank, B.C.

No acknowledgement will be sent unless desired accommodation cannot be provided, in which case alternate accommodation will be reserved.

Anyone wishing to use camp facilities before June 1 or after Sept. 30 should make arrangements with the Camp Manager — rates as above.

Attract Those Vacationers to Church

by J. Omar Brubaker

■ "You can't afford to take a spiritual vacation!" read the striking reminder on the outdoor bulletin board of a midwestern rural church. This was a good piece of advice for people in that area and also for travelers passing through from out-of-state locations.

Every summer churches face a seasonal slump, and church leaders look for ways to compensate for it. As your church members leave town to go on vacation, others all across the land will be doing the same. What can you do to pull some of these into your church program? Here are some suggestions to consider.

First, make it easy for people to know about your church. This is a matter of good advertising and public relations work. Make sure your church is advertised along the main routes leading into town. Denominational signs, with space for the name of your church, its location, and time of services, may be available through your publishing house. Since these are mass-produced, they do not run high in price. Secure permission from property owners to place them on iron stakes in strategically located spots.

People who travel often look up church listings in telephone books to find a place of worship. See that your church is listed in both the alphabetical and classified sections of the phone directory. Inclusion in the church listing of your local newspaper is another possibility. Attractive posters and leaflets might be displayed in eating places, travel agencies, depots, motels, hotels, tourist homes and gas stations. Perhaps the members of your church can get permission to do this where they work. Some may own their own businesses and will be willing to do this. Capitalize on the slogan, "As you travel, worship with us."

Second, give variety to your summer advertising. Slant the wording to the vacationer. Adding the words "Vacationers welcome" to your outdoor signs or billboards gives them a fresh dimension. Perhaps entirely new signs can be prepared just for the summer season. Rotate your posters about once every week or two so people don't overlook them. Design some special promotional literature for the tourist, using a title such as "The Friendly Church Where Vacationers Visit."

Third, visit camping and resort areas in your locality to reach vacationers where they are. Take along specially prepared vacation invitation leaflets and tracts. The American Tract Society, for example, has an attractive outdoor scene on the cover of the popular tract entitled "Four Things God Wants You to Know." Try going to the people in these areas with drive-in services; outdoor film showings; outdoor evangelistic meetings at playgrounds, parks, and beaches; personal witnessing; and perhaps even a branch Sunday school program.

Fourth, put special emphasis on advertising to owners of out-of-state automobiles. Your message might include such items as "Welcome to our state and our city. Worship at our church while you are here"; or "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Ps. 121:8). Alert your people to look for out-of-state cars parked in shopping centers, parks, sight-seeing areas, motels and resorts. Even juniors would enjoy slipping advertising pieces onto such cars.

Americans are becoming more and more mobile in their habits. It is easy for them to form new habits of not attending worship services when they move into strange areas while on vacation. Therefore, begin with your own people and encourage them to tie into some good, evangelical church wherever they go, even if it is not the specific type of ministry to which they are accustomed. Some of them might even be used of God to begin specialized programs of their own at the place where they go for vacation. In this way your church has a summer extension ministry, perhaps hundreds of miles from home.

Since Americans are so mobile, never assume that you will never see certain vacationers again. They may come back through your town many times in the future. If you meet their needs for spiritual fellowship, they will be back to see you. Some may even become regular "summer members" if their vacation spot is the same from year to year.

Don't be a fatalist! Don't say that summer means slump and that's all there is to it. For those who are creative-minded there are always ways to capitalize on the influx of new people during the summertime. They are out there; with God's help, go get them.

Baptist Herald

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Forest Park, Illinois 60130

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