

Baptist Herald

FEBRUARY 1973

The Right Use of
the Christian Sabbath
by Adolph Braun

Be Ye
Reconciled
by Andrew MacRay

N.A.B.
Sunday School
Contest Results





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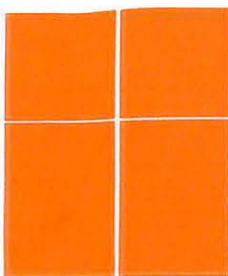
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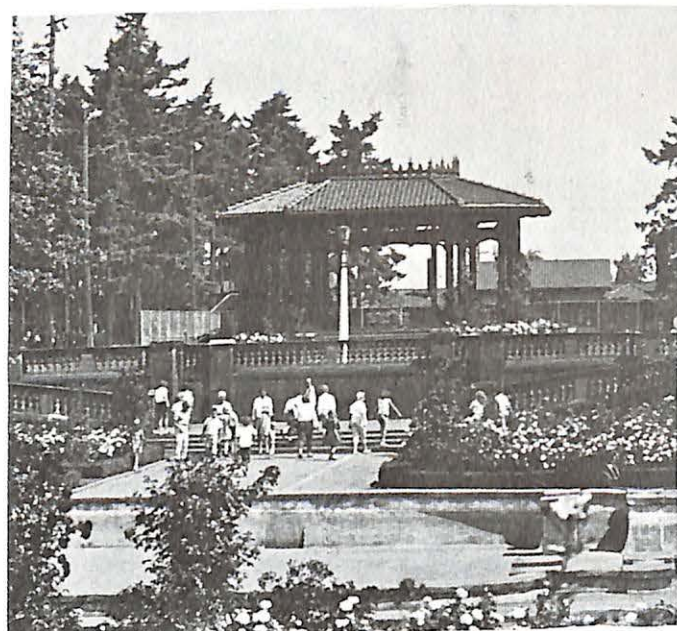
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Baptist Herald

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

Editor: Dr. R. J. Kerstan
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The Baptist Herald is a member of the Associated Church Press. Subscription Price: \$4.00 per year in the United States or Canada (\$4.50 in foreign countries) — \$3.50 per year for "Church Family Subscription Plan," and for ministers and missionaries — \$2.50 per year for students, servicemen and residents in homes for the aging — 35 cents for single copies. All address change correspondence is to be addressed to Baptist Herald Subscription Department, 7308 Madison St., Forest Park, Ill. 60130. Six weeks notice required for change of address. When ordering a change, please give the effective date and furnish an address stencil impression from a recent issue. Advertising Rates: \$6.00 per inch single column, 2 1/4 inches wide. Obituaries are to be limited to 100 words. A charge of \$2.00 is to be paid when the item is sent in for publication. All editorial correspondence is to be addressed to Dr. R. J. Kerstan, 7308 Madison St., Forest Park, Ill. 60130. All business correspondence is to be addressed to Eldon Janzen, 7308 Madison St., Forest Park, Ill. 60130. Second class postage paid at Forest Park, Ill. 60130 and at additional mailing offices. News reported and views expressed in this magazine are not necessarily the position of the North American Baptist General Conference. (Printed in U.S.A.)

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Adolph Braun

The Right Use of the Christian Sabbath

by Adolph Braun

The most neglected commandment is that of the Christian Sabbath. It has always seemed strange to me that Christians will with great vigor support all the other nine commandments but become very permissive on this one. The fourth commandment cannot be altered any more than any other without due judgment of God. Note that Jesus did not do away with the Sabbath Day. He rather freed us from incorrect interpretation and stripped it of manmade traditions.

Jesus allowed and encouraged all necessary works of mercy and piety to be done on the Lord's Day. He allowed the "hungry" to pluck corn. He healed the sick, etc. There was no rest from works of necessity and mercy for Jesus. No ordinance was ever meant to keep us from doing good and "showing mercy." We ought to work and worship as loving and devoted followers of our Lord at all times, but especially on his Day.

Let us beware lest we permit our old carnal nature to slant the interpretation of the Scripture to please the will of the flesh and excuse our absence from worship on the Lord's Day.

THE SABBATH AND THE SAVIOR (1-2)

The origin of the Sabbath (Genesis 2:1-3). God worked six days and did all his work. It is enough, says God to all men, to work six days and then take a break to rest for one day. If man would only learn to *work* for six days! But many fool around today. Man worked before the fall (Genesis 2:15) and he will also serve God in heaven (Revelation 22:3). Work is a blessing rather than a curse.

This ordinance was established before the law (Exodus 16:22-23). Israel was instructed to gather enough manna the day before the Sabbath to carry them over an extra day. But some thought they knew better than God. They went out on the Sabbath to pick manna and there was "none" (v. 27). So also if man tries to satisfy his soul hunger by pleasure and selfish working pursuits on the Lord's Day; he finds no food to satisfy his empty soul. The more possessions he gets by robbing God, the more empty and lonely he feels. There is no food in the world that can feed the soul. The bread of heaven can be gotten only from the Lord. Only he can feed the soul and give rest.

The ordinance given (Exodus 20:8-11). Six days were given to work—not to drift and dream. Many years ago France tried to have a seven day work week and found that the whole nation was breaking down. The federal government appointed a committee to find out

The Rev. Adolph Braun is the pastor of the Redeemer Baptist Church, Warren, Michigan.

why. After studying the situation, they brought back a very simple answer. The mules were sick because they needed rest. The people were sick because they needed rest. Neither man nor animal was meant to work seven days a week. Selfish man tries it and later in life finds his health broken.

The etymology of words gives us a better understanding of the purpose of the fourth commandment. The word "Sabbath" is Babylonian in origin and means "stop doing what you normally do." It means to cease, desist, interrupt, implying cessation from your normal six days work. God "sanctified" the Sabbath and made it "holy." To "sanctify" means to "set apart." So the Sabbath was set apart for man and God to have a special meaning. "Holy" means "wholesome and healthy." The Lord's Day was established for man's health and wholeness both physically and spiritually. Our society is breaking up because we are missing that ingredient in our diet which alone can make us healthy spiritually.

The ordinance was made more meaningful by the Lord's resurrection. He arose on the eighth day (the Lord's Day). He appeared to his disciples on the eighth day. The Holy Spirit came on the eighth day. 3,000 were baptized and added to the church on the eighth day. The whole church gathered for worship on that day (Acts 20:6 & 7). The church did its giving on that day (I Corinthians 16:1-2).

THE SOVEREIGN SAVIOR ILLUSTRATES DEEDS OF NECESSITY ON THE LORD'S DAY

Jesus was the superior teacher (3-5). He asked these Pharisees, who probably read the law more than anyone, "Have ye not read" about how David went into the holy place and took holy bread and ate because he was hungry? They did not condemn David. Jesus' disciples had as much right to eat; for they, too, were hungry.

"Have ye not read?" (v. 5) how the priests worked in the tabernacle on the Lord's day; and they were not condemned because it was a necessary work. Necessity has no law.

Jesus was the sovereign teacher (6-8). Jesus was greater than the temple and thus he was superior to the law. The law could not be corrected by man and especially by self-righteous men.

"If ye had known." They read all right; but they did not permit it to sink into their evil hearts. They read only to be legally right. We must read to be spiritually and personally right with God. Some do not do anything on the Lord's Day. They are afraid to smile, to be joyful in the Lord. They sacrifice the day, but refuse to show mercy, to witness and work for the Lord. Others selfishly abuse it for their own pleasures.

THE SERVING SAVIOR ILLUSTRATES DEEDS OF MERCY ON THE LORD'S DAY (9-13)

Jesus "went to their synagogue." He attended the worship service. But on his way he met a sick, suffering man and stopped to do some necessary works of mercy.

The self-righteous Pharisees questioned Jesus. There was nothing wrong with the question. But, as always, God was concerned about the motive. Why did they ask it? "That they might accuse him" (10b). Jesus went to the house of God to worship and do works of mercy. The Pharisees went not to learn nor to worship, but to find fault.

Jesus gave a wise illustration of a sheep which fell into the pit. No sensible man would leave the sheep in the pit, but would pull it out. That would be showing mercy to the sheep. Man is worth more than a sheep; so Jesus proceeded to heal on the Sabbath.

He made the man's hand whole. That is what God desires to do for us on his Day as we meet for worship, for instruction, prayer and fellowship. There is cleansing, renewing and refreshing for the one who has learned the blessings of a holy Christian Sabbath.

The early Christians witnessed on the Jewish Sabbath and worshipped on the Lord's (8th) Day. Let us make Sunday a day of rejoicing, of spiritual good works and worship and we shall find a full, wholesome life useful to God and man. □

N.A.B. 1972 Sunday School Contest

Congratulations to the Redeemer Baptist Church of Warren, Michigan for achieving 1st place in Class C (500-700 members) of the Mid-America Sunday School Association Contest. The church also received an honorable mention as "Church of the Year" in the Michigan Sunday School Association.



Left to right: Sharon Samson, secretary of Christian Education; Norris Helms, assistant to the pastor; Pastor Adolph Braun and George Riederer, minister of music and youth. The trophies represent first place in the Mid-America Sunday School Contest (on the left) and honorable mention as "Church of the Year" (on the right).

TEMPERATURE RISING AT SIERRA HEIGHTS BAPTIST CHURCH

A church reports on the N.A.B. Fall 1972 Sunday School Contest



The 18 foot thermometer in front of the Sierra Heights Baptist Church indicating the Sunday school attendance

Many Sunday schools by participating in the contest saw substantial numerical growth. Some even experienced renewal through the Holy Spirit's work in their efforts.

One church in particular is *Sierra Heights Baptist Church of Renton, Washington*. The Rev. Ervin Gerlitz is the pastor. Dr. Oscar Schmuland is the Sunday school superintendent.

Dr. O. Schmuland tells of the experience: "God has a plan and purpose for each one of us and this very same principle is true for any other area of life including Sunday school. It certainly is not God's will that Sunday school attendance should decline or drop, still that is exactly what ours was doing. We could have taken comfort from evidences that most other Sunday schools were having the same decline but God has a way of giving answers. All we have to do is to listen.

"God would have it that I was invited to a dinner meeting to hear the Rev. Dale V. White and his superintendent from the Tri-Cities Community Church of Kennewick, Wash. This pastor and his superintendent outlined how their church through a very concentrated organized campaign increased their Sunday school attendance from about 200 to over 700 in four weeks and won the National Sunday School Attendance Award two years in a row.

"Pastor Gerlitz saw the value of the idea after we discussed it. A committee soon planned the details. Prayer and dedication was spontaneous and constant.

"Because of the organization involved in this campaign and the volunteer help necessary, a special room was set aside with a telephone in it just for campaign headquarters. It was here that some 800 prospect cards were obtained through an intensive screening of all presently attending and also all who have in the past either attended or visited our Sunday school, daily vacation Bible school or church services.

"Five group captains led teams in a competitive manner in a complete new form of visitation of over 800 prospects. In three days the five teams of about twelve persons per team

netted out 404 signed pledges of 800 visits to attend Sunday school four Sundays in a row.

"Our Kick-Off Banquet was expertly catered so that everyone would be able to absorb the exciting evening. We were challenged to excellence.

"Because of the unique timing of our campaign from October 15 through November 5, the heat of elections and encouragement for every citizen to vote afforded us the theme of our campaign: 'Vote for a Miracle!' To cast our vote for Jesus was certainly the best we could do and the miracle was to double our Sunday school attendance from one Sunday school high of 203 to 400. We also selected a theme for each week of our campaign and centered the title around the events of the calendar. October 15-21 was Columbus or Discovery Week. October 22-28 was Veterans Week, October 29-November 4 was Cycle-Recycle Week, and November 5-11 was Election or Ballot Week.

"Realizing the very backbone or essence of this campaign was prayer by each one of us, we arranged a prayer room with husband and wife as chairmen. As we witnessed, people signed up to pray every half hour from Saturday 9:00 a.m. all day and all night till Sunday 9:00 a.m. We sensed the blessing of God already before the campaign began.

"As our first Sunday of the campaign arrived we eagerly looked to God in faith. We knew that we would be short of chairs and teaching staff, but we also knew that we could trust God for this too. These matters were insignificant, because what was significant was to have people hear and understand the love of God. The people came.

"Each Sunday our huge 18 foot thermometer outside of the church was inching its way up to 400 and on November 5, our last Sunday, we packed into our church 309 people who maybe for the first time in their lives heard not only of Sunday school but of Jesus and how he can change their life now and in the world to come.

"Each Sunday our church was packed with people as our pastor brought the Word of God. We prayed. We witnessed. We saw people come forward to kneel at the altar to show Jesus had come into their life. A revival came on us through the Holy Spirit. People met Christ afresh and revealed their change in tears of repentance and happiness. There were 19 persons who made decisions for Jesus Christ. Many more rededicated themselves. It was a renewal by the grace of God.

"The results continued to the Thanksgiving Eve service. Our church was filled with people who came to praise the Lord. One after another stood to say thanks to God for the Sunday school campaign that had brought them to our church.

"In addition to the decision for Christ and the revival in our church, our whole Sunday school has grown by leaps and bounds. As a direct result of the campaign we have added three more classes and created a whole new junior department with their own assembly and activities.

"Our Sunday school staff has progressed from a state of stalemate to one of expectation. For the first time we have people asking and literally waiting to teach rather than having to be coaxed into the position.

"When people in Sunday school open their hearts to Jesus Christ then we realize full the dividends of teaching.

"Our 5th grade girls teacher felt the need to take time out starting in January because of final board exams in college. But just the other Sunday after two of her girls accepted Christ in her class, and she had the joy of directing them to Christ, she immediately experienced a personal renewal and asked to continue teaching inspite of board exams. What a marvelous picture of the beauty and power of God.

"Was it worthwhile? Yes, we believe it was. We are already planning for our next contest." □

N.A.B. 1972 SUNDAY SCHOOL CONTEST

The ten churches with the greatest gain over the preceding year are:

Greatest Numerical Gain			Greatest Percentage Gain		
1st	Bethel Baptist Church	1167	1st	Bethel Baptist Church	72%
	St. Clair Shores, Michigan			St. Clair Shores, Michigan	
2nd	Redeemer Baptist Church	572	2nd	Folsomdale Baptist Church	48%
	Warren, Michigan			Cowlesville, New York	
3rd	Sierra Heights Baptist Church	414	3rd	Sierra Heights Baptist Church	34%
	Renton, Washington			Renton, Washington	
4th	Bismarck Baptist Church	180	4th	Sherwood Park Baptist Church	24%
	Bismarck, North Dakota			Greeley, Colorado	
5th	Round Lake Baptist Church	164	5th	Washburn Baptist Church	21%
	Gladwin, Michigan			Washburn, North Dakota	
6th	Folsomdale Baptist Church	121	6th	Round Lake Baptist Church	21%
	Cowlesville, New York			Gladwin, Michigan	
7th	Washburn Baptist Church	113	7th	Redeemer Baptist Church	14%
	Washburn, North Dakota			Warren, Michigan	
8th	Sherwood Park Baptist Church	100	8th	First Baptist Church	12%
	Greeley, Colorado			Fessenden, North Dakota	
9th	First Baptist Church	92	9th	Temple Baptist Church	11%
	Fessenden, North Dakota			Milwaukee, Wisconsin	
10th	Glenbard Baptist Church	66	10th	Bismarck Baptist Church	11%
	Glen Ellyn, Illinois			Bismarck, North Dakota	

The numerical gain is the total gain of people attending Sunday school for the seven Sundays over the enrollment for the same Sundays of 1971.

New Sunday school students were crowding all available rooms.



A growing Sunday school brings an increased work load. The photo shows the registration of new students of Sierra Heights Baptist Church.



ISADOR FASZER NEW AREA SECRETARY

The Rev. Isador Faszer begins his ministry as Northern Area Secretary on February 15. His appointment by the General Council came after the retirement of Dr. William Sturhahn who served the Northern Area since 1959. Mr. Faszer's pastoral experience and enthusiastic dedication for the Lord make him a good choice for this position, in which he will have to deal with the concerns of more than 8,000 members in 65 churches.

He was born in Lehr, N.D., April 6, 1920. From 1940-44 he studied at the Christian Training Institute (now North American Baptist College) in Edmonton where he received the basic training and preparation for the pastorate. During the years at the C.T.I. he served for two consecutive summers as student pastor of the Lashburn Baptist Church, Lashburn, Sask., and one summer at First Baptist Church, Golden Prairie, Sask. During another summer he was the assistant pastor at the Central Baptist Church, Edmonton, Alta.

The Rev. Faszer completed his theological training at the North American Baptist Seminary, Sioux Falls, S.D., 1944-49, graduating with a B.D. degree.

After his ordination in 1949 at Edmonton, Alta., he ministered for three years to the First Baptist Church

in Golden Prairie, Sask., and the Rosenfeld Baptist Church. His further ministry took him to the First Baptist Church, Minitonas, Man. (1952-57); Bethany Baptist Church, Vancouver, B.C. (1957-62); Ashley Baptist Church, Ashley, N.D. (1962-67). Since 1967 he was the pastor of the Valley Stream Baptist Church, Long Island, N.Y.

Although he was born in the United States of America, the Rev. Faszer, during his 13 years of pastoral service in Canada has gained excellent understanding of Canadian affairs and specific concerns of N.A.B. churches in Canada.

Dr. G. K. Zimmerman, executive secretary, in his letter to the members of the General Council, described the Rev. Faszer as follows: "He has demonstrated good judgment and very helpful insight as a member of denominational boards and committees . . . His ministry as a pastor is held in high regard, having maintained good rapport with those to whom he ministered."

The Northern Area, his new field of labor, has a number of all-German, as well as bilingual churches. Brother Faszer is able to minister in both languages, having once served churches which required a bilingual ministry.

Evaluating his past ministry he draws the greatest satisfaction from the fact that God has used him to guide the spiritual growth of many people. However, he has also given considerable guidance in material building programs, which include an educational wing at his last church in New York which was dedicated in October, 1972.

His new position will include much traveling and administrative work; for these and his attempt to develop a plan whereby the churches and associations in the Northern Area will experience numerical and spiritual growth he will need the prayer support of all North American Baptists. These prayers should include also the welfare of his wife, Pearl, and the two children who are still living at home. His son, Ted, is the Minister of Christian Education and Music at the Parma Heights Baptist Church, Cleveland, Ohio.

The Isador Faszer family will reside in Calgary, Alta. This location provides the best access to most of the churches in the Northern Area.

As in the past in local church work, so also in the future ministry as Area Secretary, the Rev. Isador Faszer will be guided by Christ's command, "Seek ye first the kingdom of God and his righteousness." □



A BEEHIVE IN REVERSE

by Daniel Fuchs

Key 73 offers every N.A.B. church a new opportunity to become something like a beehive in reverse, sending workers out into communities, laden with the message of the gospel.

Dr. Oswald Hoffman of the Lutheran Hour defined the message of Key 73 in this way: "If someone were to ask me what the message of Key 73 is, I would have to say quite simply, 'It's the Bible! And if someone asked me what part of the Bible, I would have to say 'The whole thing.'"

The message is the Bible — the whole Bible. This message must be communicated from your church out into the communities your church is summoned to reach for Christ.

God's methodology in spreading the gospel of love and reconciliation in a lost and broken society is tied up in the role of the local church. As the Holy Spirit called upon the church in Antioch to send Paul and Barnabas to proclaim the word of God in various cities and communities, so your local church today becomes directly responsible for sending out its members for witness and service among changing people in a changing world.

Christians have always been characterized as a "gathering people" finding comfort and strength in God and one another as they met for thanksgiving, adoration, instruction and inspiration. The New Testament Christians, however, were also a "scattering church," who were continually spreading the good news of the gospel in the temple, in their homes and in their communities (Acts 5:28; 42).

Key 73 continues to offer a challenge for your church to move outward in its mission, not be sending out a few missionaries only, but as a whole church that is sent. It is summoned to follow its living Lord outside the place of refuge into the secular structure of a sin-scarred, broken society, communicating the gospel of reconciliation through Jesus Christ to people who are hurting and halting, lonely and lost.

Is your church committed to move out from the center to the fringes, from the sanctuary to the market place, from the hearing of God's word to the doing of God's word? □

The Rev. Daniel Fuchs is assistant general secretary of the North American Baptist General Missionary Society.



by Len Kageler

For the students of the North American Baptist Seminary in Sioux Falls, S.D., November 3 and 4 were very good dates for the Annual Fall Retreat. The retreat came at a time in the semester when most of us were a little weary of studies, papers and special projects. So the theme, "Fill My Cup, Lord" was welcome.

For the two-day experience the entire seminary family went to Madison, S.D., where they were guests of the West Center Street Baptist Church. Members of the congregation provided the use of the church building for the weekend. They also opened their homes for lodging. The food, the fellowship and the recreation were good. But the real focal point of the retreat, of course, was none of these.

The resource persons who led the weekend were Dr. and Mrs. Roger Fredrikson, and Mr. and Mrs. Rich Gorsuch of the First Baptist Church in Sioux Falls. The theme, "Fill My Cup, Lord" was an open-ended one. Right from the start they made it clear that this was not to be a "sit and learn" retreat, rather it was to be a "share and learn" experience. An opening remark was, "We're not going to bring inspiration and dump it on you." As these four people shared their lives with the

Len Kageler is a Junior student at the North American Baptist Seminary in Sioux Falls, South Dakota.

February 1973

seminary family, it became clear they were being open, honest and desired deeply that the time be profound for all who were there.

The method by which they sought to make the experience a real one was that of small groups. At three different times in the two days the entire group divided into smaller units of fours. In these groups each individual shared with the others in response to certain questions Dr. Fredrikson posed. Friday night the purpose of the groups was that there might be a spirit of openness and sharing. The questions answered were (1) "Who has deeply influenced you and how?" (2) "Where are you tonight, spiritually?" This was continued Saturday morning and afternoon with different groups and a new set of questions. As each group began to go through the questions it became very clear that the Lord was working in a very real way.

The result was a new sense of freshness, an added sense of direction, a feeling of community. Many, many cups were filled in those two days.

The last activity of the weekend was communion. It was an appropriate way to conclude. We were reminded of the outpouring of Christ's life, and were challenged to be filled with the life God makes available to each one daily. We left with a new willingness to pour out our personal lives for our Christian brothers and sisters in the family of God. □



Resource leaders were Dr. and Mrs. Roger Fredrickson, and Mr. and Mrs. Rich Gorsuch.



Group sharing with resource leaders

BE YE RECONCILED by Andrew D. MacRae

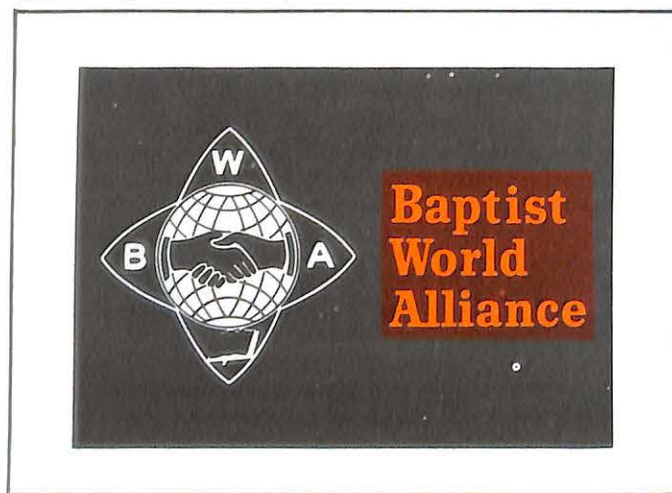
Baptist around the world unite in a World Mission of Reconciliation through Jesus Christ. Their unity in this task is no accident. No word describes the heart of the Christian gospel more accurately than reconciliation. Within it are contained other biblical concepts of redemption, renewal, liberation and atonement. What follows is a summary of Christian teaching on reconciliation.

The Centrality of Reconciliation for the Gospel

Consider the following four statements of the New Testament.

1. The Apostle Paul writes to the Colossians, "Through Christ God chose to reconcile the whole universe to himself, making peace through the shedding of his blood upon the cross—to reconcile all things, whether on earth or in heaven, through him alone" (Col. 1:20). The gospel teaches that God reconciles the world to himself by his own sovereign act of grace, condescension and forgiveness in Christ. There is nothing man can do to add to that reconciliation.
2. Paul continues in the same passage, "Formerly you were yourselves estranged from God; you were his enemies in heart and mind, and your deeds were evil but now by Christ's death in his body of flesh and blood God has reconciled you to himself so that he may present you before himself as dedicated men without blemish and innocent in his sight" (Col. 1:21, 22). Here the Bible teaches that God, by taking human flesh and blood in Jesus Christ, has united man with himself in that union in Christ. This is reconciliation. The gulf caused by sin has been abridged in the Incarnate Deity, our Savior.
3. In 2 Corinthians 5, Paul writes of reconciliation, "From first to last this has been the work of God. He has reconciled us men to himself through Christ, and he has enlisted us in this service of reconciliation" (verse 18). Here again at the heart of the gospel is God's activity as he draws men to himself in Jesus Christ. He goes on to say: "But God was in

The Rev. Andrew D. MacRae is the General Secretary of the Baptist Union of Scotland.



Christ reconciling the world to himself, no longer holding men's misdeeds against them" (v. 19). That is reconciliation in Christ. God sets men free from sin's guilt and penalty because Christ has borne it on his behalf.

4. In Romans 5:10-11 the Apostle Paul writes about reconciliation, saying, "We were reconciled to God through the death of his Son." The climax of God's reconciliation was in the cross of Christ. This is central to the gospel. The cross is the final proof of God's forgiving love.

The Need for Reconciliation in the Church

If Christian reconciliation is to be experienced by the world, if men are to trust God's reconciliation in Christ, they must see it in evidence among his people.

For this reason the Apostle Paul describes the Church as the Body of Christ, of which Christ is the Head, (see Romans 12 and 1 Corinthians 12). Part of the purpose of this picture is to show the church as reconciled members of one body. Of course, in the church there will be differences of expression and function, as between the members of one body, but there will be basic unity under the Lordship of Christ, the head.

In writing to the Galatian Church the apostle says: "The harvest of the Spirit is love, joy, peace, patience, kindness." The emphasis amongst Christians is on fellowship—the reconciled life. There is to be a caring for one another and a sharing of life's burdens: "Help one another to carry these heavy loads and in this way you will fulfill the law of Christ" (Gal. 6:2).

Writing to the Philippian church, he says: "If they our common life in Christ yields anything to stir the heart . . . any sharing of the spirit . . . fill up my cup of happiness by thinking and feeling alike with the same love for one another, the same turn of mind and a common care for unity" (2:1, 2). Here again the need is for a church reconciled within itself in which the members are one in Christ.

For this Christ himself prayed as John records in John 17:12, "Holy Father, protect by the power of thy Name, those whom thou hast given me that they may be one as we are one . . . May they all be one: as thou Father are in me and I in thee. So also may they be in us that the world may believe that thou didst send me."

If the church is to be a reconciling force in the world it must be made up of reconciled people—reconciled both to God and to one another. The Apostle John goes so far as to say, "We love him because he first loved us, but if a man says 'I love God' while hating his brother he is a liar . . . and indeed this command comes to us from Christ himself; that he who loves God must also love his brother" (1 John 4:19-21).

Reconciliation in the church is basic and this needs to be faced as between one congregation and another, between areas of Baptist witness, differing Baptist groups and indeed between denominations. There seems little point in talking to the world about Christ's power to

reconcile men if we do not allow him to reconcile us with our brother Christians and by co-operative witness demonstrate his reconciling power to a broken world.

The Message of Reconciliation to the World

Christians are to present to the world a clear message of reconciliation operating in several directions.

First, there is reconciliation of man to God.

It is with this that the gospel begins. The Apostle Paul in 2 Corinthians 5:18 says, "He has reconciled us men to himself through Christ." The church will only communicate this message of reconciliation, with the urgency it deserves, if Christians are really convinced of the gulf that exists between God and man in his natural human condition.

Secondly, the reconciliation God offers is between man and man.

While the Apostle Paul's emphasis in 2 Corinthians 5 is throughout on reconciliation with God, in other places he stresses just as strongly the fact that God has reconciled men to one another. His best illustration of this is the way in which God has united Jews and Greeks when they came to a common faith in Jesus Christ. No division between men, cultures and nations has ever been deeper than that between the Jews and Gentiles in the apostle's day. That gulf he says has been bridged. This insistence is a symbol for the modern church. Our message is that Christ can reconcile men however deep the gulf between them.

Third, the message of reconciliation means the reconciliation of a man to himself—or the making of men whole.

The Bible teaches that men are divided personalities needing to be delivered from the torment of being pulled in two directions, the good and the bad. Man is pulled in two directions as the Apostle Paul indicates in Romans 7. He says, "I am unspiritual, the purchased slave of sin . . . for what I do is not what I want to do but what I detest . . . for though the will to do good is there the deed is not. The good which I want to do, I fail to do; but what I do is the wrong which is against my will . . . I discover this principle then: and I want to do the right, only the wrong is within my reach . . . who is there to rescue me out of this body doomed to death?"

God alone through Jesus Christ our Lord! Thanks be to God!"

This need for personal integration arises basically from man's alienation from God. He is, as the apostle says, under the control of the flesh (the lower nature) and Paul says of this, "For the outlook of the lower nature is enmity with God: . . . but if Christ is dwelling within you then . . . the spirit is life itself because you have been justified." God gives man new life setting him free from the deadly clutches of sin by putting his Spirit inside the man to give him a new life. This then is the message of reconciliation to be given to the world.

The Ministry of Reconciliation Through the Christian

God has ordained that the good news of reconciliation will be communicated through the Christian believer. He has no magic formula to bypass his church. The apostle says, "He has entrusted us with the message of reconciliation."

From the time Jesus called the first disciples right through the New Testament to the establishment and development of the life of the church this was his pattern. In Mark 3:14 we read concerning the disciples, "He appointed twelve as his companions whom he would send out to proclaim the gospel . . ." In Luke 10 we read, "The Lord appointed a further 72 and sent them . . ." He emphasized the importance of their work by saying, "Whoever listens to you listens to me; whoever rejects you rejects me. And whoever rejects me rejects the one who sent me." On another occasion he said to his disciples, "You did not choose me: I chose you. I appointed you to go on to bear fruit, fruit that shall last. . . ." (John 15:16).

Before ascending to his Father he commissioned his disciples in these words, "You will bear witness to me . . . to the ends of the earth" (Acts 1:8). The Apostle Paul focuses all this in 2 Corinthians 5 by saying that the task with which we have thus been entrusted is "the message of reconciliation." This involves every Christian believer. It is through his people that God means to spread the word and the fact of reconciliation in the world.

"All this is done by God, who through Christ changed us from enemies into his friends, and gave us the task of making others his friends also" (2 Cor. 5:18). □

BAPTIST PASTORS - ONE IN CHRIST

by William Sturhahn

To plan and carry out a pastors' fellowship conference is not always a simple matter. Pastors attend with high expectations. The spiritual and mental needs of pastors differ so widely. Pastors can be critical on the various presentations and lectures.

The 1972 annual Northern Area Pastors' Retreat held in November

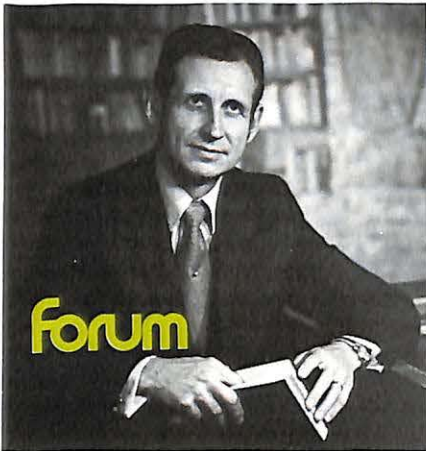
Dr. William Sturhahn retired last month from the position as Northern Area Secretary.

closed with a great note of rejoicing and praise. The background setting and accommodations might have contributed to this success, for this year's retreat took place in the spacious and beautiful Banff Centre (formerly known as School of Fine Arts), Banff, Alberta. Surrounded by gigantic snow covered mountains, the Banff Centre is nestled on a hillside, overlooking the Bow Valley and the town of Banff.

Pastors of the Northern Area had decided to venture into a new experi-

ence. For some years the need for closer fellowship with other Baptist pastors was felt. During these years we discovered that on local levels, on the level of education and on the level of administration we could co-operate and enjoy communication with the brethren of the Baptist Union of Western Canada. Why not try such a joint pastors' fellowship conference? No one was committed. There were no hidden plans. We wanted to test our adher-

(Continued on page 31)



by Gerald L. Borchert

Dear Dr. Borchert:

I am sorry to note the stance you took in your column. Rather than shed light upon prophetic themes themselves, it seems you undertook to discredit prophetic interest in general. May I take issue, kindly, with one conclusion in your column in regard to the "limitations" of Jesus. It is true that . . . the Lord Jesus voluntarily limited himself in certain areas in order to be as truly man as any one of us, yet without sin. It is also true, as you state, that we finite beings must be aware of our own limitations in regard to a knowledge of the future. However, it seems this misses the point entirely. . . . Prophetic truth is not based upon, nor dependent upon, an individual personal knowledge of the future, but upon revelations made by God and recorded in Holy Scripture for all to read and believe. . . . What concerns me more than this evident error in your thinking, however, is the attitude with which you approach what appears to be a genuine concern on the part of your readers for information and help in the realm of prophetic truth. The tone of your column makes it very clear that you take a dim view of such interest, and perhaps this area of theology as well.

A Pastor

Dear Pastor:

Although it is impossible to include all of your ideas in this column, I herewith thank you for having taken the time to write. Moreover, I am sincerely grateful for your love and service to Christ and his people. Your concern that people understand the vitality of a future perspective for their lives is also very noteworthy. It is my firm conviction that even most Christians actually live without an orientation in which their lives are expecting the return of Christ. I suspect few have their lives

so arranged that they firmly pray for Christ's coming. That is the reason why I undertook to deal with a number of letters on eschatology during the past year.

When John finished the book of Revelation he prayed, "Come, Lord Jesus." This prayer was not something unusual in the early Church. It must have been ingrained into the Church as a style of life. The reason I say this is because it would be impossible to explain the presence of the Aramaic statement *Maranatha* in the totally Greek letter of I Corinthians at 16:22, unless it was so familiar that the Greek Christians used it themselves. That Aramaic expression means, "Oh Lord, come." It is my fervent prayer that the people of our denomination will be men, women and young people who pray for the coming of Christ.

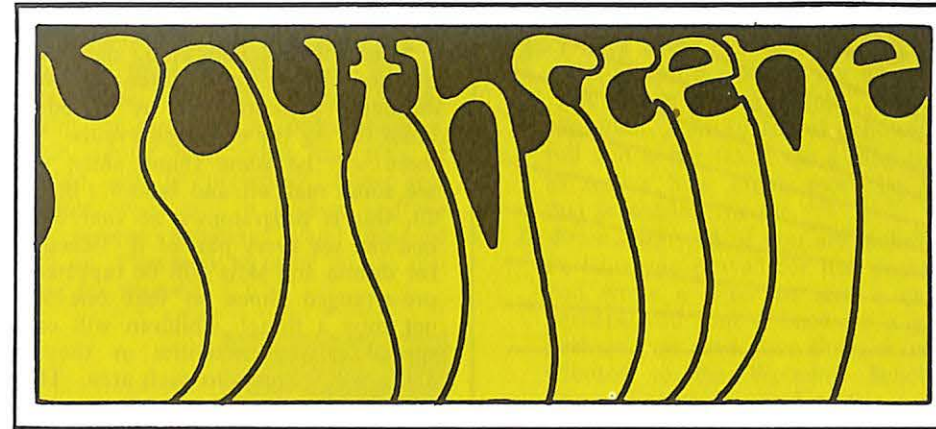
But how many Christians have I met who have the view that heaven and God's future for us will somehow be a little boring and certainly not as exciting as North America in the twentieth century. What a poor view of God we have! Yet I want you to remember that most peoples' views of God are built upon models of pastors and church leaders.

With respect to the limitations of Jesus, let me remind you that Jesus Christ was the *Son of God*. Please do not think I am attempting to be facetious here. Indeed, God recognized that ideas were not sufficient to communicate the startling realities of God's way with this sinful world. Therefore, the Creator sent his own Son. Yet men with their commitments to ideas and philosophies about God actually killed God's great revelation. Men and their ideas, even their inspired ideas, were not considered to be sufficient as ultimate standards; but God's Son is ultimate. Let us never forget, then, how the Epistle to the Hebrews begins — God gave his ideas in many ways previously, but now he gave us a Son! This reality is often not easy to understand, even for Christians, because we constantly seem desirous to return to patterns of understanding revelation and God given insights which were thought to be ultimate prior to the coming of Christ. And, thus, we virtually place Christ in the category of everyone else in the Bible. God has graciously given us much in terms of revelation, but he wants us to understand all revelation in terms of the coming of Christ. Thus, I emphasize that in building our theologies, including our ideas of revelation and the future, we must take great care to insure that nothing super-

sedes patterns we learn through Jesus, the Son of God. Let us not put men, even inspired men, above God's Son. I say this because while you rightly recognize the limitations of Jesus in understanding the future, you strongly imply in your letter that some human beings could receive a more adequate revelation than God's own Son.

When Jesus said he was limited (Mark 13:32), it was the Son of God who said it. The Son, however, did not leave us without perspectives on the future. He gave them to us in signs and symbols, and the resulting picture is purposely vague. I am, here, not pleading for a stance of ignorance concerning the future, but for a stance of reverent humility before God, which admits that when we look at signs and symbols we are actually seeing "through a glass darkly." To take one example: Ask yourself, how many sets of ten kings or nations have been identified with the ten horns of the beast during the course of Church history? Indeed, how many revisions have been made in this century? I call us to great care, brother, lest we lead our people astray by making the Bible say more than it does.

But permit me one further item concerning the relationship of our interest in the future and our presentation of the Gospel. I know what it means to be a young person in high school and be taught three years in a row the "secrets" of the books of Revelation and Daniel, yet fail to hear the real Gospel. I thought my teacher was very wise then, but little did I realize how misguided he really was. There is more to the Gospel than the future. Indeed, the future will always be tempting to man, because it is the one thing that is really outside of man's control, and the only touch man has with it is the life of faith. My brother, let us recognize our interpretations for what they are, and let us not be led astray by those who would tickle our itching ears with manipulations of God's holy Word to their own gain and to the causing of divisions even within the evangelical wing of the Body of Christ. While our interpretive systems may attempt to approximate God's plan, God will always be bigger than our systems. Thanks be to God that he has made it eminently clear that man must meet death, but afterwards he will face either resurrection to new life or judgment and punishment. Thanks be to God, also, that heaven will be the most exciting experience a Christian can ever hope to have. I look forward to the coming of Jesus. Let all of us pray for that coming. □



WHAT TURNS YOUTH ON TO THE CHURCH?

What turns youth on to the church? Here are some of the guidelines developed by our youth for an active, purposeful "Christian" church. Rate your church.

An individualized approach. A person is a person (created in God's image) and must be treated as such. This means "caring for people." It does not mean using people or trampling over the views and ideas of a few in order to keep the majority happy. It means listening equally well to all people — regardless of age.

A feeling of belonging. It is important "to have a place where I can come and play, rap, engage in various kinds of group and personal experiences," said one young person. "We need a place where personal relationships can be formed. Youth desire an atmosphere that exudes warmth and friendliness, not the cold, hard chairs of institutional grayness." A room that can contribute to youth's sense of belonging is an important room indeed. It'll be a room that reflects the life, hope, expectation and experience of the group living in it. It will have a "lived-in look," because living will be going on in it.

A sharing across age lines. One young person noted: "Different age groupings may have different sets of anxieties, but currents of interest can cut through age groups." Interaction across age lines can help people shape opinions and directions. As one young person put it: "We're not that certain about all that we're doing, and we can use some help." Youth do not want to be boxed into an age group. A person who is honest, natural and open is a person who can relate to persons with similar characteristics in any other age group.

Variety and options. All youth are not alike! Don't expect "all of them to do the same thing at the same time." Alternatives and varieties are needed. Subjects should be of interest and life centered. They should deal with issues that are current and important to youth. "We would like the freedom to go, do and talk about things we feel are important to us. For example, if a class is really involved and does not attend worship, no one should be disturbed."

A caring and helpful place. The church is unique, because it cares for persons as tasks are being done. It's a "God-education place." The church is "an educational center for living. It can be a solid backdrop for us. We need that." Another person said, "In our church, ripples are not tidal waves, so we don't get washed around. People appreciate opposing ideas and interesting viewpoints." Tidal waves occur when a church is afraid of free thinking.

The church should be a supportive community. By design and attitude it should be a friendly place and an open one. It should be a place where people honestly try to say it straight. It needs to be a place for deep sharing, developing strong friendships and meeting people you can trust.

Redemptive worth. Youth become enthused when the action has some redemptive worth—some redeeming character. In other words, many young people are interested in doing important things, not maintaining organizations. So rather than serve on a nominating committee, it may be more desirable to have your youth relate to a youngster in a hospital, or give some tender loving care to an old man nearing the end of life, or alert a case-

worker to some intolerable living condition. These kinds of activities will be more important to some youth than rehearsing in a youth choir or cleaning up a church bus. Time would rather be spent with youngsters at a day care center than in washing dishes for a family night dinner.

Continuing relationships are desirable. Anything done, whether within the group or by the group, should contribute to continuing life. While there may well be a one-time meeting, or the necessity to meet a single one-time need of some person, generally things that smack of the "Thanksgiving-dogooder-basket" approach are put down. Young people seem to be looking for the deep meanings and mutual benefits attendant to continuing personal relationships.

Creative opportunities. Young people really appreciate settings in which ideas emerge from the grass roots as opposed to having it "laid on them." Persons like to be creative and appreciate settings in which they can work out ideas and approaches on their own.

Conclusion. When people become related to persons in common experiences, looking at life together in common search for answers, we are able to share our deep faith in Jesus Christ and his meaning as Savior and Lord. We are able to move to the Bible as a basic resource, listen seriously to the views of others and in so doing experience the Spirit of Christ among us.

It is our experience that most young people with whom we come into contact are not actually against the church; they just haven't time for another extra curricular activity. But when we can individually relate to youth and put into practice some of the foregoing statements and experiences, they do not find the church to be a "fifth wheel." In most of our situations, it is a slow, hard process. □

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"My insistence on a change of dress is not intended as a violation of your civil liberties . . . it's just that I think your clothes distract them from your lessons."

Woman's World

EXCEEDING THE FEED LIMIT

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

Do you have a weight problem? Are you constantly counting calories only to find that at the end of a week of careful dieting you have gained another pound? It seems like over half the population on our continent has a weight problem. Whenever a group of people gather someone invariably brings up the subject of dieting and immediately everyone is participating in the discussion. It is a topic of conversation that we are all familiar with. What is the cause of this problem? Could it be too keen an appetite?

We can be thankful that God has supplied our every need. We have an over-abundance of food in our country. We are able to share the good things of life and still have more than enough for ourselves.

Have you ever felt that spiritually you were also overweight? Is your appetite so keen that you cannot resist constantly nibbling on some spiritual food? Do you savor the promises of God and turn them over and over in your mind until your soul is saturated with their goodness? It would be wonderful if the people of our country would be as well fed spiritually as they are physically.

We have a great abundance of spiritual food. Every home is well supplied. Do we thank God for this blessing and are we sharing it with those who are not so fortunate? Many countries in our world are in great need of both physical and spiritual food. We can supply both.

February is the month when the Blessing Boxes are collected. This year the money will be used to pay the traveling expenses of the missionaries to Japan, Brazil and Spanish America, as they take the gospel to the people in these countries. The gospel is free but traveling is expensive. □

A TIME TO CELEBRATE

by Mrs. Delmar L. Wessler, Lorraine, Kans., co-ordinator of women's activities at the Triennial Conference

Everyone loves a celebration! When you come to the General Conference in Wichita, Kan., a big *Mission Celebration* awaits you! This highly anticipated event is part of our women's activities which is planned for everybody attending the General Conference on Thursday, Aug. 16, 1973. What is it?

A *Joyous Celebration* of the vital role we share in sustaining our total mission outreach. A *Festive Celebration* of our North American Baptists when we present the personalities of our mission fields. A *Memorable Celebration* for people of all ages. It is informal, set for your individual pace. You visit the mission events in the order you prefer and stay as long as you wish.

The Mission Celebration is a gigantic "Show and Tell" time when each person can actually be a part of the "sights and sounds" of our mission fields. You'll be able to "taste" something characteristic of each area (be given recipes too), and most of all, visit with each of our missionaries who are dressed in costumes depicting the area of their mission.

This is all in our air conditioned Century II complex. We'll make use of spacious rooms, promenade areas, balcony and exhibition floors. This huge Mission Celebration will take the place of the Missionary Tea of former years, and will follow the women's abbreviated Mission Program and pageant in the Concert Hall early Thursday evening. You will have map guides to direct you so that you need not miss any one area. Even in the great crowd, you will be able to find specific mission areas and missionaries, for they will be identified by large signs for all to see. You will have time to ask questions of

our missionaries and get acquainted with their families in their own authentically decorated "mission area."

You will especially enjoy the change of pace as you sit to listen to several different presentations at scheduled times during the evening's events. Yes, there will be some funny skits; we'll see some real wit and humor. Best of all, this is programmed so that everyone can see every part of it. Schedules for drama and skits will be repeated at pre-arranged times so that one need not miss a thing! Children will enjoy special mission activities as they go along with parents to each area. There will be games to play, and many souvenirs of our missions will be yours to treasure as you return to your individual homes.

With all these activities and colorful events, we anticipate that among the most highly treasured memories will be the awareness of our role in the mission of Christ around the world. We trust this will give you new insights into the needs of those close to us, in our home mission areas, in the inner city and around the world. We want these needs to become a part of you—in your thinking, doing, praying and giving.

Ladies' activities actually begin with the Thursday noon luncheon. Somehow, a ladies' luncheon is always a highlight at a conference. A completely pleasing and satisfying menu has been selected and will be served in a picturesque room. Delightful hand-crafted bouquets for each table have been artistically created by our Kansas women. Friendly conversation, missionaries as our guests, an inspiring program, beautiful music and a brief time for business will all be a part of this event. Don't miss the Ladies' Luncheon, for your entire family is being well cared for with special luncheons for men, and exciting activities for children and youth. We North American Baptists in Kansas are experiencing great times together as we plan, work and enjoy fellowship with members from our sister churches whom we otherwise seldom see. I am sure that I can say that every Kansas N.A.B. woman who will permit herself to become involved will be working hard on Thursday, the Women's Activity Day. We have planned and scheduled our work so that, hopefully, each woman working with the Mission Celebration festivities will be able to be a participant at least during half the evening. It's such a great affair that we don't want anyone to miss it!

Now, a bit of preview into next

month's WOMAN'S WORLD. You will be given detailed accounts of these activities from the chairmen of the committees. Also the plans for the caring for nursery age, older children, youth, along with other concerns of women, will be presented. Some real goodies await you in Kansas and we are eagerly awaiting your presence with us. Plan now to come and to discover for yourself! □



Miss Berneice Westerman

IF YOU NEED IT

by Berneice Westerman, missionary teacher at Saker Baptist College, Victoria, Cameroon

If I had not been willing to come to the Cameroons my life would have been very different!

These things I *perhaps* would have had:

1. A good teaching job with ample money.
2. A limited number of friends.
3. Conveniences such as hot running water, self-timing ovens, television, automatic doors and escalators.

However, these are the things I have gained by leaving my land for the cause of Christ:

1. Many former students who today serve as teachers throughout the Cameroons as well as those studying overseas.
2. Friends who are scattered over a good part of the world including Cameroon, England, Japan, Nigeria, Australia, and from coast to coast in the United States and Canada. If you would take away my friends I would be in *real poverty*.
3. The blessings and help of the people who have been my co-workers.
4. A life filled with evidence that God is able to use an ordinary person to do things that seemed impossible and insurmountable.
5. A life, of which I can truly say, is *abundant*. When God gives he gives generously.

But, you say, what about material things?

1. I have more than I really need.

2. I have never gone hungry or thirsty.
3. I have never been without clothing.
4. Shelter and a place to lay my head has always been available.

In Spiritual Things: His storehouse is full and it has taken me a long time to realize how much more he has that is waiting for me.

In Friendship: All of you are included. Perhaps you prayed for me; perhaps you wrote a letter or sent a card; perhaps you sent a book or a gift; perhaps you gave your tithe; or contributed to the Women's Scholarship during the years I was in training for the Cameroons. If you did you have enriched my life as a friend and I thank you for it.

Enjoying your Hospitality: Many times you helped me at airports and bus

stations; carried my heavy bags; provided excellent meals (the extra pounds prove that); clean beds, hot showers, and baths. You permitted me to "sleep in" on days I didn't have to travel early. Some of you even trusted me enough to leave me alone in your house while you were away.

Travel: I am positive I would not have had the advantage of traveling as extensively if I had not been a missionary.

If you have had the feeling of sympathy for me, please don't, for I wouldn't trade places with you because I am content to be where I am. In fact I am deeply grateful to you and God that I have been chosen to serve out here in Cameroon. □

W.M.U. in Action

We Gave Ourselves

by Mrs. Wilmer Quiring, W.M. Society at Latta Road Baptist Church, Rochester, N.Y.

"What shall we do for someone for Christmas this year?" We pondered this question for some time, when someone said, "Why not give ourselves?" Enthusiastically our ladies responded to the suggestion and excitement rose as plans neared completion. Previously we made favors, cookie baskets, or gave other small contributions, but this was something new—we were giving only time, but what a precious commodity. Just *how* precious, our

society members were to find out. They were taking grateful infirmity residents, who could not attend without one-to-one assistance, to weekly craft class. How happily the "well" residents of the St. John's Home for the Aged received visitors to their rooms, who had come to *listen* to them. The Christmas message conveyed in this manner was meant to say, "Yes, I really care about you." But the blessings received by the givers inspired them to join the auxiliary and regularly assist at the Home. The truth of Luke 6:38 has truly been experienced. □



Weekly craft class of the W.M. Society at Latta Road Baptist Church.

GOD'S VOLUNTEERS



TEAM 1 REPORT

Greetings in the name of Jesus! Sharing the love of Christ with others throughout the first part of this year has been a very exciting time. One truth we have found to be a real asset is found in I Cor. 9:22b: "Yes, whatever a person is like, I try to find common ground with him so that he will let me tell him about Christ and let Christ save him" (Living Bible). In this way, we've found that the Holy Spirit can really work through us.

As a team, we started out with a big bang at Central Baptist Church in Edmonton, Alberta. We were able to see nine people come to know Jesus that week. One of the most exciting things was the power of prayer. As the team and church members were out on visitation, about forty young people were having a prayer meeting for us. We could really feel God working in the lives of the people we visited that evening.

As our tour progressed, we had the privilege for ten days to work in a church of the Canadian Baptist Conference in Ponoka. It was inspiring to see all the young people very interested in visitation. During the week, they were able to help twelve people accept Jesus. Many of the decisions were friends or relatives of the people going out with us.

Soon the weather was getting colder; so on visitation we needed more strength from Jesus, as well as warmer clothing. We have learned however, that God doesn't slow down a bit for cold weather! This was really proven in Winnipeg Man., at the Fort Richmond Baptist Church, which is a church extension work. In -25 degree weather we went door-to-door and were able to share the love of Jesus with many people. This was our shortest crusade, but this growing work was able to see five people come to know Jesus.

When we started the tour, Christmas seemed so far away, but soon we were in Turtle Lake, N.D., and knew we would be home for Christmas in only two weeks. This was really a great crusade, as four denominations united in a city wide crusade. We had the privilege of sharing what Jesus means to us in two different high schools in Turtle Lake and Underwood. In this crusade, there were eight decisions for Christ and many rededications of lives.

We are now having our last crusade before Christmas. We had a great start of our crusade here in Carrington by having a combined service with Team 2 the first evening. We sang at a service club and will continue having services every evening here. Please continue in prayer for us as we prepare for our crusades in 1973.

REMEMBER: It is your availability — not your ability!

Through Him,

Janis De Boer, reporter Team 1

TEAM 2 REPORT

As God's Volunteers, Team 2, we have been challenged to put into practice the theory of evangelism.

Our year of service began at the Meadowlark Baptist Church, Edmonton, Alta., where the Rev. Bert Milner is pastor. There were many first experiences for us as a team, including two high school assemblies, a hospital



Coffee house discussion group at Meadowlark Baptist Church, Edmonton.

program and a coffee house. We are especially thankful for the rededication of many church members and for those who made decisions to follow Christ for the first time. Pastor Ron Berg, of the Steele Heights Baptist Church in Edmonton, was our guest evangelist for that week and continued with us in Calgary.



Team members on their way to a high school assembly in Edmonton.

The Brentview Baptist Church of Calgary, Alta, emphasized evangelistic outreach in a new community. Through door-to-door visitation a number of prospects were made for the church and some prayed to receive Christ as Savior. Perhaps a highlight of this crusade was the coffee house we participated in. It was a privilege to share Christ with many who perhaps would never attend a church service. Brentview's pastor, Ron Mayforth, also served as guest evangelist with us during our next two crusades.



Edith Schroeder and Ray Lick at coffee house in Lethbridge.

The week of service at the Fellowship Baptist Church of Camrose, Alta., provided opportunities to share in the high school, colleges and coffee house. It was encouraging to see the enthusiasm of the church in outreach and growth.

The crusade at the Bethany Baptist Church of Lethbridge, Alta., where the Rev. Manfred Taubensee is pastor, was a full and fruitful ministry. It was exciting to have church members join us in the door-to-door visitation. Several people contacted in the community survey later attended the special services held at the church, and we feel lasting contacts have been made. God also provided great opportunities to publicly share our faith over two radio stations, on T.V. and also at the provincial penitentiary.



Team 2 in front of Lethbridge's TV station CJOC where they sang and witnessed on the station's talk show.

Our greatest joy in all these crusades is to have witnessed many come to Christ and accept him as their Savior and Lord. We wish to again thank these four churches for their Christian love and fellowship. We are especially grateful to the pastors and our great evangelists for all their help. Please continue to support us in prayer as we continue our crusades for Christ. □

Volunteer for Jesus,
Trudy Spletzer, reporter Team 2

A Tribute To My Father

by Lydia E. Mihm



A. P. Mihm

August and Bertha Mihm, my father and mother, were blessed with five children: Elsie, Lydia, Lenora, Benjamin and Raymond. Lenora died at the age of 13 months.

My father had been pastor of the churches at Wilmington, Del.; Brooklyn, N.Y.; Kitchener (Berlin), Ont. Pittsburgh, Penn.; when he was asked in 1923 to become the first editor of the new Baptist publication, called "The Baptist Herald." Along with this

work, he served also as the Secretary of the German Baptist Young People and Sunday School Workers' Union. As my father was a gifted writer, he fitted into this position very well. It was a lot of hard work and tremendous territory to cover from Canada to Texas. Sometimes he had to be away from home for long periods; at one time a total of six weeks, traveling in open cutter sleds, being frost bitten on the Canadian trips, and suffer very hot weather in Texas. One time he spoke at seven different meetings in one day. Often after meetings he read proof until late at night.

Father was equally at home in both the German and the English language. He was responsible for the Children's Day Programs and composed and adapted many of the songs, writing both words and music, which were used for those occasions.

My father was a very dignified man and yet he had a sense of humor. I loved my father very much. He was a very faithful and conscientious servant of the Lord and he loved his work.

After serving as editor and Sunday school and young people's secretary for about thirteen years, my father had decided to resign from that position and had hoped to become the editor of our German periodical "Der Sendbote." The Lord, however, had other plans for him and took him home to be with him in glory, on Oct. 24, 1934. □

Miss Lydia E. Mihm, is a resident of the Central Baptist Home, Chicago, Illinois. The editor had asked her to write a short tribute to her father in connection with the 50th anniversary observance of the BAPTIST HERALD. The January issue published the first editor's editorial, written fifty years ago.

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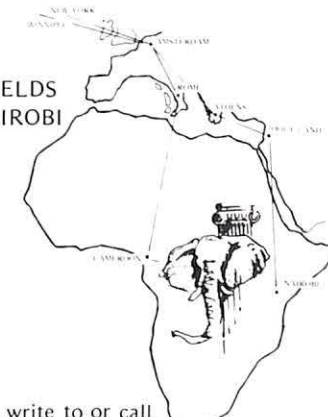
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LISTEN, O PEOPLE

by Brian Rapske

Listen to God's voice, O people,
For he has a controversy with you.

Your heart is a faithless desert,
Barren of all kindness;
A blazing furnace filled with swearing,
lying,
killing,
stealing
and sexual immorality.

Your heart is cold,
Hardened to deafness
And hardened to blindness,
Because you know
That peace means turning to me for
healing.

You embrace immorality, idolatry and
disease.
You worship carnality,
You draw near to the flames of Ge-
henna,
And exult in its increasing heat.

But when you see that Satan has caught
your heart in his vicious jaws;
When his flaming teeth envelop you and
sear your flesh,

When you cry out, let your collection
of idols deliver you!
They are cold,
deaf,
Blind
And as lifeless as you are!

They are consumed,
Turned to dust,
The wind will carry them off;
A breath will take them away.

When you were a child, I loved you;
But the more I called you to myself,
The farther you ran away from me.

I took you into my arms when you
were helpless.
I taught you how to walk in my ways,
I showed you my abundant compassion
and love.
I gave you rest and fed you.

But you rejected the beauty of my love,
And you became as filthy rags in my
sight.

Child,
You are desolate,
For the enemy has prevailed.

O my children!
Tears well up within me to overflow-
ing.

A flood; a torrent of tears,
Falling like the rains upon the ark.
With a great heaving sigh of the wear-
iness that you have caused me,

I have scattered your bones
For you are ungodly.

O my children!
How can I give you up?

You stand before me: a barren waste-
land of garbage.
A desert of discarded bodies.
A plain of dusty bones — draped in
skin
As dry as the parchments of broken
covenants.

O Lo-ammi! O Lo-ammi!
So utterly changed!
How can you be my people?

You stand broken; divest of your flesh.
A wilderness,
A parched land,
Slain for want of living water,
To quench your maddening thirst.

O my children!
How can I give you up?

You have sown iniquity
And reaped the terror of the turning of
my face from you.

You are broken bodies,
Useless vessels,
Headless stalks of grain,
Dry bones,
Dead in your sins!

You are caught up and blown about in
swirls,
Like the smoke and chaff upon the
whirlwinds.

O my children!
How can I give you up?

My heart recoils within me,
My compassion grows warm and ten-
der.

I will heal your faithlessness,
I will love you freely,
For my anger has turned from you.

I will nourish you,
You shall blossom as the lily.
You shall take root as the poplar.

Your shoots shall grow strong
As they drink deeply of my love.
You shall dwell and flourish beneath
my shadow;
In the coolness of my rest.

Righteousness shall grow where death
formerly abounded.
I am the vine
You are the branches.
If you abide in me, and I in you,
You will bear much fruit for the king-
dom of the Lord.

For apart from me you can do noth-
ing.
And God's Spirit spoke through one
saying:

You he made alive, when you were
dead
Through the trespasses and sins in which
You once walked,
Following the course of this world.

Following the prince of the power of
the air.
The spirit that is even now at work on
Other plains, tearing flesh from other
bones.

Upon those plains you once lay,
In the passions of your flesh,
Following the desires of body and
mind.

And so you were by nature
Children of wrath,
Like the rest of mankind.

But God, who is rich in mercy,
Out of the great love with which
He loved you,
While you were helpless bones
Silent and lifeless in the dust
And blistering heat,

You he made alive, together with
Christ

Raised you up from death
Because he loves you

Even when you were rags
And bones
And dust
And soot!

Because he loves you!

Because he loves you forever and
ever . . .

Amen and Amen ■

Insight into Christian Education

IS V. B. S. ALIVE AND WELL?

Why have vacation Bible school? In other words, what is your objective? What do you want to accomplish through VBS?

Before setting the dates, choosing curriculum or recruiting workers, decide what you want to accomplish through VBS. Why do this first? Because your objective will determine when you have vacation Bible school, where you have it, what approach you will use and what curriculum materials you will use.

The Objective

When determining the objective, there are several questions to consider.

1. Who do you want to reach? The people in your church, community or both? An inner city group? The children in a migrant camp?

2. What are the needs of the people you want to reach? Salvation? Bible knowledge? Christian growth? Commitment? Fellowship? A friendly contact introducing them to your church? What changes would you like to see in their lives?

The Program

After thinking these things through and stating your objective, you can begin to plan the approach and program. As you do this you will have to answer these questions.

1. When will we have it? VBS is generally associated with June, however, churches have had successful schools during Easter vacation and in August when youngsters are starting to tire of summer freedom. Some have held a separate VBS for preschoolers before public school closes. Have preschool through junior age during the first few weeks of summer vacation and youth in August. Have it once a week for any number of weeks.

You will also need to determine the time of day. There are a number of options open to you. Use the morning for children through junior age and evening hours for youth and adults. Have all ages in the evening making it a family affair. This makes it possible for men to teach. Have sessions in both the morning and afternoon.

2. What format shall we follow? You will possibly have three different formats: one for children, one for youth and one for adults. The location of the school will also affect the format.

Children. Gaining in popularity for children is the day camp approach. This approach combines Bible study elements with outdoor activities in an outdoor situation. Activities might include missionary stories, trips, outings and outdoor crafts. It might be held in a park, a church parking lot, a beach, a lakeside, the woods or a 4-H or YMCA camp.

Bellevue Baptist Church in Chicago used this approach meeting in the church parking lot one day a week for eight weeks. They had preschoolers on one day, primaries on a second day and juniors a third day of the week. On preschooler's day, they also had a Mother's Coffee Break at which they served coffee and rolls and had a guest speaker who talked about things relating to the home and homemaking. The coffee break concluded with a devotional. Their objective was to reach families in the neighborhood. It was advertised as day camp rather than VBS and drew the interest of families living there, some of whom began attending. They had a good balance between Bible study and recreation. They laid their success to the fact that the

program was tailor-made for the community in which the church is located.

Another approach is to have VBS in the backyards of members and friends in the neighborhood. These two approaches will attract people who will not attend a VBS held in a church building.

Youth. Youth tend to feel that the traditional VBS is for children, so a more appealing approach must be found. It helps to include youth in the planning. Evening programs seem to be most successful. The Central Christian Church of Lancaster, California, used this type of approach. Youth were divided into teams to stimulate attendance, memory work and other activities. Sessions began at 7:00 p.m. with a film or filmstrip and no announcements. This was followed by Bible study. At 8:00 the total group reassembled for 15 minutes of singing and a missionary offering. For the next half hour a capable person spoke on a topic of interest to youth. The evening was topped off with the whole group going to "Destination Unknown." These events, which had been well-planned in advance but kept secret, consisted of a charades and punch party at a home, miniature golfing, a softball game, a watermelon feast and a swimming party.

Another approach for youth would be to offer several projects or interest groups for the first hour followed by a sharing time, Bible study and a fun and fellowship time. Projects or interest groups might be: making evangelistic or contact calls on people, a music group, a drama group, making gifts for shut-ins or hospitalized children, visiting hospitalized or orphan children, an art group with someone giving instruction in oil and/or water colors. At the end of the week have each interest group share what they have done. An alternative would be to devote the first hour to a different type of recreation each night. Round out the evening with Bible study and discussion, food and singing.

Adults. An adult evening VBS might start out with a Bible study followed by discussion and a fellowship time. The interest group approach, described in the youth section, might also be used with adults. Another approach would be to invite a different guest speaker each evening. Poll the adults to find out their interests and try to secure speakers accordingly.

Helps

Gospel Light publishes a series of "Tips" booklets, two of which may be

(Continued on page 27)

A BIBLE STUDY

BIBLICAL IMAGES OF THE CHURCH

PART-2

THE PEOPLE OF GOD

by Werner Waitkus

In the first part of this study it was suggested that church renewal must be more than merely a face lifting process, for at the roots of the current unrest on the question of the church's continued existence is what I called a devaluation of the church's currency. Key words, images and concepts have become paper money which is no longer backed by the experience they claim to represent. There is a gap developing between our biblical heritage and our present day existence as a community of believers, which makes us pay merely lip service to our traditions, while in all hard decisions concerning the life of the church we take our cues from the world around us. However, the road to true renewal and relevancy leads first of all back to the sources. Following this road I proposed a study of some of the key images of the church in the Bible.

In this article we want to concentrate on the image of the church as "the people of God," an image that has been at the core of the free-church tradition of our sectarian forefathers. Here it was emphatically asserted that the church in the New Testament is first of all a congregation, a fellowship of people called out by God to institute a new kind of community. What kind of community is it? Well, let us ask a representative of that early church, the Apostle Peter. His answer is recorded: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you

The Rev. Werner Waitkus is professor of Theology, Philosophy and German Literature at the North American Baptist College, Edmonton, Alberta.

may declare the wonderful deeds of him who called you out of darkness into his marvellous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy" (II Pet. 2:9-10).

Peter would expect us to be satisfied with this reply. But we live in the twentieth century, far removed from the world of the Old Testament. At best we notice that some of Peter's key terms come from that strange world of Abraham, Moses, David and Isaiah. So we must make a brief excursion. And it does not take long to discover that this image of "the people of God" is at the heart of Judaism. Indeed, the whole faith of Judaism can be summed up by saying: Yahweh is the God of Israel and Israel is the people of Yahweh. This is apparent from the moment when Israel came to see itself as a national and religious unity. "I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great acts of judgment, and I will take you for my people, and I will be your God" (Ex 6:6 f; see also Ex. 19:5 f; Lev. 26:9, 11-12).

The covenant between God and his people does not, therefore, depend on natural necessity, but on the free historical activity of God in the history of his people. Israel recognizes that it does not own itself. It is the property of Yahweh, a people set apart and hence holy, belonging to the Lord. Whatever happens to them is interpreted in terms of God's free choice. It is God who acts, in the very dawn of history, by choosing the forefathers of the nation and giving them his promises. He acts by freeing them from Egyptian slavery, an action which

binds together Israel as a nation for the first time. He acts by giving them the law at Sinai, establishing them as the people of the covenant. He acts in the occupation of Canaan and in the founding of the kingdom. His historical action determines every aspect of the life of the nation in war and peace.

Yet, Israel's answer by no means always corresponds to the acts of God. There is a chain of repeated failures, betrayals, backsliding and loss of faith: a story of sin. Israel finds itself more and more engulfed in a national and religious crisis which is interpreted in terms of punishment and judgment. When the chosen people have fallen away from God, the image "people of God" is a theme of threats and judgment (see Hos. 1:9). However, when Israel turns to God, the same image is a theme of promise and consolation (see Jer. 31:31-34). In this way the emphasis of the prophetic message shifted increasingly from the present to the future, in which a new action of Yahweh was expected (see Ez. 11:19-20; 14:11; 36:28; Jer. 7:23; 24:7; 30:22; 32:37-40). What once was valued as a present possession became, after numerous failures, something promised and longed for in the future. The "people of God" becomes an eschatological concept. Yahweh will once again be Israel's God, Israel will once again be Yahweh's people. He will have mercy on his people and forgive. They will be called "sons of the living God" (Hos. 1:10), "the Priests of the Lord," "ministers of our God" (Is. 61:6). A new people with a new heart and a new spirit is envisioned by Joel (Joel 2:28-32). Circumcision of the heart will replace circumcision of the flesh (Jer. 4:4; 9:24 f).

Now we begin to understand why Peter would describe the young church with those ancient titles of Israel; why an early Christian, had we asked him what his fellowship was, would have answered: We are the people who are the heirs of the promises of Abraham, we are the people of the new covenant, we are the new people of God. It was not the name "disciples" nor the name "Christians" (despite Acts 11:26) which became characteristic names for the believers in Christ, but the old and fundamental image of the "people of God". And what a revolutionary idea it is: the new people of God, composed of Jew and Gentile! Yet, there is more. What an enormous matter it was for the young church to apply itself the basic formula of the whole Old Testament; and that is what Paul is doing when he writes: "I will live in them

and move among them, and I will be their God, and they shall be my people" (II Cor. 6:16). We are being told here in a very precise way that the church is not a kind of an accidental by-product of the Christian faith, as if God had really willed to save individuals who then, following their own misguided desires organized themselves as a church (a myth that has remarkable powers of survival in some sections of Christendom). Rather, the image makes clear, and what a step ahead it would be if we grasped this with all implications, that the church as a community of believers is an essential part of God's purpose, just as much as the incarnation itself. Just as the covenant people, Israel, was a creation of God, so is the church. It is a vital part of the gospel itself, indeed, one might wonder whether there would be a gospel without the church.

It is instructive to trace very briefly the development of a theology of the people of God in the New Testament. Confronted with misunderstandings Paul found it necessary to clarify the idea of the church in the letters to the Galatians and Corinthians. To the Galatians he asserts that it is not the continuity of race and blood, but God's faithfulness to his promises, fulfilled in Christ, which maintains the true people of God. For Judaism physical descent is the essential basis of the sonship of Abraham; for Paul it is righteousness before God, a righteousness which is given to men, as it was to Abraham, the father of the people of God, in response to their faith and not in response to the works of the law (Gal. 3:1-7). Faith and not circumcision is essential for being a member of the true people of God. Thus, on that basis Gentiles can enter into the new people of God without having to accept Jewish law. Freed from that law the community is called to walk in the spirit.

In the two Corinthian letters the image of the people of God is quite prominent. The "Israel after the flesh" (I Cor. 10:18) is held up as a warning example to the new people of God: they too can fall away from God and be subject to judgment just as Israel (I Cor. 10:1-13). Here the continuity between old and new peoples of God is stressed rather than denied. The things which were given to the old people of the covenant in the form of images and parables are now given to the church in their full reality. Just as the Israelites in the wilderness, by their passage through the sea, were baptized into Moses and thus became the people of

God; and just as they were fed and sustained by the supernatural manna and the supernatural drink of water, so Christians are baptized into Jesus Christ, become the people of God and are sustained by the spiritual food of the Lord's Supper. Yet, the community of the new covenant is not a community of perfect people, as some believers in Corinth thought. To the Galatians Paul had to make clear first of all that even without the law they were true children of Abraham and belonged to the true people of God. The Church in Corinth had to be reminded that, even though they had been liberated by Christ, they were still on their pilgrim journey; that they, like Israel in the wilderness, could fall and be judged. The consummation is still to come. Meanwhile they have to keep and live out their faith in Christ according to the spirit. In this context we have to see Paul's warnings about their worship and their services of the word (I Cor. 14), and the Lord's Supper (I Cor. 11:17-34). His exhortations against idolatry, fornication, quarrelling, etc., and his encouragements to follow a spiritual way of life are all given to the community rather than to individuals. And it is founded on an indicative and its consequent imperative: You are God's people (II Cor. 6:16), therefore you must live as God's people (II Cor. 16:17) in order to be God's people (II Cor. 6:18).

Even more vividly and emphatically expressed is the idea of the people of God in the letter to the Hebrews. The old covenant, image and parable of the new covenant, is confirmed and at the same time dissolved and exceeded. This is the result of the saving action of God which has occurred in Jesus Christ, the leader and perfecter of the faith of his people. He is the new Moses, who leads the new people of God into the promised land, into the Sabbath peace (Heb. 3:7-4:11).

He is above all the true high priest of the new covenant, who once for all has, by the sacrifice of his own blood, entered the heavenly sanctuary, has opened the way to his people and appears in the presence of God on their behalf (Heb. 4:14-5:10; 7:1-10:18). Thus the mediator of the covenant and the people of the covenant, the sinless high priest and the sinful people belong together. The individual is never isolated or alone. He is taken up into membership of the "people of God" (Heb. 4:9), having a "share in Christ" (Heb. 3:14). Only within this fellowship is revelation granted; only within it does the individual find faith

and life and the strength to journey onwards. The individual must not isolate himself from the people of God on his journey, or he risks losing his way and remaining finally lost in the wilderness of the world. And precisely in this world the people of God have no abiding city: they journey toward the future city of God. The whole letter is a magnificent vision of the journeying people of God of the old and new covenants.

It is a breathtaking picture of the church that is given to us through this biblical image of the people of God. In Adam all men had died, or in more contemporary words, in our sinful history the created differences between men such as sex, race, culture and nationality have become not a source of mutual enrichment, but a source of conflict, hatred, mistrust and tragedy. Many people have become enslaved, oppressed and alienated from one another. Barriers of clan, race and religion have destroyed the community among men, who were created for love. But in Christ a new age has arrived. The old humanity of sin can be cast away. Men can become new creatures in Christ who serve rather than oppress, who love rather than hate one another. The final purpose of God for a new humanity has, through Christ, become a reality and is manifest in the church. For in the church, the new people of God, God's Spirit is the bond of peace and love among men. In the early church the crowning test of discipleship, and consequently of membership in the church, was the love for each other (see I John 1:7-11; 3:10-11; 4:7-8, 12-13). Dividing barriers are broken down by the spirit of love within the new people of God. "There is neither Jew nor Greek, bond nor free, male nor female, for ye are all one in Christ Jesus" (Gal. 3:28; see also Col. 3:11; 1 Cor. 12:13).

As we allow this truly inspiring vision of the new people of God in the New Testament to take hold of us, can we avoid a profound sense of repentance for church life as we know it? How often have we congratulated ourselves as free church people to have recaptured the essence of the church of the first century. Yet, we have really only appropriated the external features of that community. The Anabaptists made quite a promising start when they gathered themselves out of a barrier-ridden world, forming communities where there were no lords or peasants, rulers or ruled, but simply Christians. Courageously they proclaimed that

(Continued on page 27)



CHURCH EXTENSION BUILDERS REPORT

ELDRIDGE, IOWA, CHURCH EXTENSION PROJECT

FEBRUARY 1973

On a sign that has been placed on the corner of the property which will be the future site of the church, the hopes and aspirations of a small group of dedicated Christians have been expressed in the following words: **THE FIRST BAPTIST CHURCH OF ELDRIDGE JOINS THE COMMUNITY FOR ITS SECOND CENTURY OF PROGRESS.**

My wife, Barbara, our four children and I came to Eldridge in January, 1972. The Church Extension Committee had asked me to assume the pastoral duties of this new work. At the time of our arrival a group of interested Christians were meeting every Sunday, in the basement of the local bank, for Sunday school and worship.

Eldridge has a century of history behind it, and began its second century in the summer of 1971. However, in the last five years it has more than tripled its population. The only other church, the Lutheran, welcomed the prospect of another church coming to assist in the work here. Since then the United Methodist Church has also been organized, so now we are three. The prospects for the continued growth of Eldridge appear to be excellent. The community offers a variety of good attractions. It is located on the outskirts of the Quad Cities of Davenport, Bettendorf, Rock Island and Moline; and has good access to the Quad Cities. The North Scott school, located in Eldridge, is rated as one of the best in Iowa. Plans are now well under way to enlarge the system by building an estimated \$1.6 million Junior High building, immediately to the south of our church property. New industries are moving into the area, making the anticipation for continual progress more than just an idle dream.

Progress seems to be a key word that motivates the people of this community, and we have seen gratifying progress in the development of our church since we came to the field. A pastor's class was conducted, and thirty people voted to organize and join the church. These have since been joined by others who have united with our fellowship through baptism and transfer of membership. A constitution has been written and a slate of officers elected to serve the Sunday school and church. Sunday evening and midweek Bible study and prayer have also become a part of the regular services. On November 21

The Rev. Walter Sukut is the pastor of the First Baptist Church, Eldridge, Iowa.

a recognition council of the Iowa Association of the N.A.B. churches approved our request to be recognized as a Baptist church, and be received into the fellowship of the Association and the N.A.B. General Conference.

We have only begun and we have a long way to go before we can say that we are a duly established church. We covet both the prayers and the support of the N.A.B. churches. We invite you to share with us our hopes and aspirations of joining this community for its second century of progress. □



1. The Rev. and Mrs. Walter Sukut.

2. The Sunday school class for 4-8 year olds. Mrs. Janet Smith is the teacher.

3. The adult Sunday school class.

LODI, CALIF. The Northern California Association held its fourth annual sessions at the Temple Baptist Church Oct. 28-29, 1972. The Theme was "Time for Renewal . . . Now." The sessions were opened with devotions led by the Rev. H. J. Wilcke, western area secretary.

We resolved during our business session to plant one new church this next year.

Those who had gone to be with the Lord were remembered in "Memorial Reflections" led by Dr. A. S. Felberg.

Christian education workshops on "Broadening Our Scope" were held Saturday afternoon on the following topics: "Current Trends" by Dr. Richard Schilke, "Japan Missions" by the Rev. Edwin Kern, "Church Finances" by the Rev. H. J. Wilcke and "Youth Concerns" by a Gospel Light representative.

The Rev. Edwin Kern was the speaker at the Women's dinner. The Rev. K. L. Fischer spoke to the men, and speakers at the Youth dinner were the Rev. Fred Jantz and Mr. Bob Denton. The six Nor-Cal pastors exchanged pulpits for the Sunday morning worship service.

The closing rally was held at the First Baptist Church of Lodi. A musical concert, under the direction of Mr. Boyd Barth, included a Mass Choir, Men's Chorus and two youth groups from the Lodi churches. Dr. Richard Schilke was the speaker at this service attended by 975 persons. The offering of \$1,798.35 was designated for the general missions fund. (Renata Arbizu, secretary)

SWAN RIVER, MAN. The Temple Baptist Church observed its 25th anniversary Oct. 7-8. The church began with about 87 charter members and about 50 of them were present. The charter members presented a program in which they depicted various aspects of the church's history.



Saturday evening about 170 people attended the anniversary banquet. Rev. Ed Hohn of Surrey, B.C., a son of the church, was the guest speaker.

Sunday morning, Rev. John Binder from Chicago, another son of the church, brought the message. He paid tribute to those who had labored so faithfully and challenged them for the future.

The Rev. A. Milner of White Rock B.C., who saw the need for a church in Swan River for the German speaking people also spoke. He brought back memories of his early association with the church in its infancy. Church clerk, Hartley Hohn, gave a brief historical sketch of the church. Greetings were brought by the Mayor, Ministerial Association, Dr. Sturhahn and Rev. E. Hees, Minnetonka. Rev. E. H. Nikkel, former pastor, brought the closing message, "God is for us."

"While thankful for our past", said Rev. Redschlag, the present pastor "we are most eagerly looking to the future." (Mrs. Fred Hiller, reporter.)

ESTERHAZY, SASK. On Nov. 3, 1972, the Esterhazy Baptist Church called a council of the Saskatchewan Association for the purpose of setting aside Mr. Walter Bernadsky for the gospel ministry. Rev. Norman Taylor was elected chairman and Rev. Morley Schultz, clerk. The candidate was examined concerning his conversion experience, his call and preparation to the ministry and his doctrinal views. The council recommended unanimously that the church proceed with the ordination.

The ordination service was held that same evening. Rev. Walter Kerber, pastor of the Pineland Baptist Church, Burlington, Ont., brought the ordination sermon, "The Prerequisites For An Effective Ministry," and also gave the charge to the candidate. Rev. Paul Mohninger led in the Act of Ordination and Ordination Prayer. Rev. Morley Schultz gave the charge to the church, and also gave the hand of fellowship and presented the ordination



certificate to Bro. Bernadsky (photo, right). During the service an offering was received which was designated for the candidate's library.

OUR CONFERENCE IN ACTION

MINNEAPOLIS, MINN. Many things have been happening at Brook Park Baptist Church. Pastor Grams resigned and is now at Kitchener, Ont. Robert



Lounsbury of our N.A.B. College was our interim pastor for a few months. Dr. Stave, Dean of Education at Northwestern Bible College, is now our interim pastor. This picture was taken at a luncheon which was held for new members and young believers who came to us this past year.

On Oct. 22 we had a dedication service for the five new Sunday school classrooms that have been built in the basement. (Darlene Hotchkiss, reporter.)

HETTINGER, N.D. On Sept. 18, 1972, the Grace Baptist Church of Hettinger, and the Temple Baptist Church of Lemmon, called a council of the Central Dakota Montana Association for the purpose of setting aside Mr. Bob Lennick (pictured) for the



gospel ministry. The Rev. Robert Hoffmann of Hebron was elected moderator and the Rev. Lee Moser of New Leipzig, clerk. The candidate was examined concerning his conversion, call to the ministry, academic preparation and doctrinal beliefs. The council recommended unanimously that the candidate be ordained.

The ordination service was held Sunday, Nov. 5, 1972. The Rev. Clarence Walth, area secretary, gave the ordination sermon and the prayer of consecration.

Rev. Lennick's home is in Dickinson, N.D. He received his education at Dickinson State College, Moody Bible Institute, and the Conservative Baptist Theological Seminary in Denver, Col., where he received his Master of Divinity degree. (Mrs. Irvin Niehs, reporter.)

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PARKSTON, S.D. On Nov. 5, 1972, the new parsonage for the Memorial Baptist Church was dedicated. Rev. Don Miller from the North American Baptist Seminary was the guest speaker. Harold Lippert, chairman of the Board of Trustees, reported about the purchasing of the home, a six-year-old house, four bedrooms, double car garage, located a block east of the new Memorial Baptist Church in Parkston. Following the dedication an open house and fellowship hour were held. (Jane Hofer, reporter.)

VENTURIA, N.D. The Venturia Baptist Church held its annual Harvest Mission Festival Oct. 1, 1972. Our guest speaker was the Rev. Daniel Fuchs, from Forest Park, Ill. Our total offering amounted to \$5,224.40 which was given to missions. Our pastor is Rev. L. D. Potratz. (Ny Letta Heupel, reporter.)

OSOYOOS, B.C. A mixed choir from Faith Baptist Church, Vernon, visited our Osoyoos Baptist Church Oct. 29. Led by choir director and pastor, Rev. Hoppe, Christ was uplifted and glorified in the unfolding program of song and personal testimony, brought by members of the visiting choir.

Local residents, members from other churches, and visitors from south of the border helped to pack the little pioneer church to capacity. A much appreciated feature, was the bi-lingual character of the program. After the program "sharing" continued in a spirit of close fellowship.

The coming together of these two churches represent the most northern and southernmost churches in the Okanagan Valley to be visited by the recent revival. (J. A. B. Adams, reporter.)

VALLEY STREAM, N.Y. On Nov. 19, 1972, the Valley Stream Baptist Church dedicated its Christian Education Building. The upper floor consists of a pastor's study, office for the church secretary, a library and several classrooms. The basement will be subdivided for classrooms. An intercom system has also been installed.

The church asked its pastor, Rev. Isador Faszer and a good friend of the church, Mr. Frank Pastore, if they would consent to act as general contractor. They accepted and the project was dedicated debt free. This was accomplished because of the volunteer services which saved more than \$25,000.00. Mr. Walter Lehotsky was chairman of the Building Committee.

The Dedication Service was conducted by Pastor Faszer. Dr. G. K. Zimmerman, executive secretary, spoke on "Christian Education for Today's Church." Dr. Frank H. Woyke brought the dedicatory prayer. Greetings were brought by the Mayor of Valley Stream, Rev. Ruben Kern, eastern area secretary and representatives of neighboring churches. (Edwin H. Marklein, reporter.)

OLDS, ALTA. The East Olds Baptist Church had a farewell service for our pastor, Rev. H. Bushkowsky and his family on Aug. 27, 1972.

On Oct. 15 we welcomed our new pastor, Mr. J. H. Kujat and his family with a special evening service.

Nov. 9-12 our church took part in a Missionary Conference with Rev. Arthur Freitag and Miss Eunice Kern. These messages brought about a closer bond with our missionaries and their work. (Ivy Weiss, reporter.)

BAILEYVILLE, ILL. On Sunday, Oct. 29, the First Baptist Church welcomed its new pastor, the Rev. Lyman Erickson and family. A reception was held on Nov. 9. One of the deacons presided, welcoming the family to our church and community. He was followed by the officers of the Women's Society and Youth Group. Two neighboring pastors spoke words of welcome, as did the Director of Youth for Christ and Mayor, both from the city of Freeport. Rev. Bradley pastor of First Baptist Church of the same city gave the meditation and the challenge. Rev. Erickson responded at the close of the meeting.

The cupboards in the parsonage were stocked with groceries before their arrival. The parsonage was recently remodeled and redecorated.

Rev. Erickson comes to us from Norfolk, Virginia, where he served as Vice President and Director of Christian Servicemen's Center. He is a graduate of Sioux Falls College, S. D. and Dallas Texas Bible Institute. He also served as a former pastor of the Baileyville Church from 1962 to 1966. They have three sons. (Louisa Zimmerman, reporter.)

HEBRON, N.D. The First Baptist Church observed its annual Harvest and Mission Festival on Sunday, Oct. 29, with the Rev. C. T. Remple, pastor of the Grace Baptist Church, Medicine Hat, Alta. The Rev. Remple was also guest speaker during the following week for revival meetings.

Mrs. Remple was also able to be

with us for part of the week. The Remples served the church in Hebron from 1949-1954. The Rev. Robert Hoffman is the present pastor. (Mrs. R. Stanley Schneider, reporter.)

ARNPRIOR, ONT. On Sunday evening, Oct. 29, the First Baptist Church honored its pastor and family, Rev. and Mrs. Loren Weber, Larry and Mark, at a farewell service.

The deacons led the service. Words of appreciation from representatives of various church organizations were expressed. In closing, Rev. Weber knelt while the deacons laid hands on him and expressed heart felt thanks for his contribution during the past seven years and asked that God's blessing go with the Webers as they begin the church extension work in Ottawa, Ont.

A social hour followed in which the Webers were presented with a gift from the congregation. (Mrs. Allan Scheel, reporter.)

WINDSOR, ONT. The Bethel Baptist Church had Rev. Nick Willems with his wife here for a week of revival meetings in November, which left a deep impression on many of our members. On Sunday, Nov. 19, our morning service lasted for two and a half hours. It was the most exciting thing this church has experienced in many years. There were deeply moving scenes of confession and reconciliation. (Rev. Gerhard Kalmbach, reporter.)

SACRAMENTO, CALIF. Dr. Ralph Keiper of the Conservative Baptist Seminary in Denver was our guest speaker for the Thanksgiving Week Family Life Conference at the Willow Rancho Baptist Church. Speaking to men, women, and young people at different times brought about a time of sharing. Concluding on Sunday, he stressed once more that God established the Family from the beginning — so let it be!

Following Dr. Keiper's Conference, our missionaries, Harold Lang, the Freitags and the Moores shared their past, present and future work in their respective fields. The holiday season has been filled with much spiritual emphasis upon which we can reflect in the coming year. (Mrs. Loretta Hermann, reporter.)

KENOSHA, WIS. The third annual meeting of the Wisconsin Association met Oct. 27 — 28 at Immanuel Baptist Church, with 70 delegates representing 13 churches. Speakers were Dr. Norman Haupt, of Africa, Rev. Clar-

ence Walth, Dr. Ben Breikreuz and missionary Ruth Rabenhorst. Mrs. Janet Lother, a Roger Williams Press representative, supervised a display of Gospel Light Materials.

The camp board reported on the progress of work begun at Central Baptist Camp, Lansing, Iowa.

Mr. Francis Guenther, Sheboygan, was elected moderator for the coming year. (Mrs. Alice Gates, reporter.)

MILWAUKEE, WIS. The Temple Baptist Church celebrated its 85th anniversary on Nov. 12. A fellowship supper followed by a program highlighted the day. Dr. and Mrs. G. K. Zimmerman were the guests for the day and Rev. Fred Erion served as Master of Ceremony at the evening program. Dr. Zimmerman formerly pastored the Temple church and Rev. Erion is a son of the church. Rev. R. I. Thompson is the pastor of the church. (Vivian Dartsch, reporter.)

BURTON, TEX. Oct. 8 was observed as Layman's Sunday in Greenvine Baptist Church, with Dr. Lyle Grenz from the Anderson Road Baptist Church delivering the morning message. That same evening a school bus of children with their pastor, Rev. and Mrs. J. Klingenberg, and other sponsors from the same church in Houston, were in charge of the evening service.

A farewell was held on Oct. 29 for our interim pastor, Rev. Toby Irwin, a student at Southwestern Seminary, Fort Worth, Tex.

The Rev. John Silvey and family, formerly of Mercer, N.D., have accepted the church's call and arrived on Nov. 3. Prior to their coming the members stocked their pantry with a pound shower. On Nov. 5 members of the church enjoyed a "get acquainted" dinner after the morning service. (Mrs. F. Effenberger, reporter.)

ONOWAY, ALTA. The WMS of the Onoway Baptist Church presented a program on Nov. 12, 1972, celebrating their 14th anniversary. Seventeen members were present. Several members reported on the past year's activities. Mrs. Ellen Breikreuz, missionary home on furlough from Cameroon, showed slides on the role of the African woman. Mrs. Breikreuz was instrumental in helping organize the Onoway Baptist WMS and was a member, along with holding executive positions, until her move with her family to Edmonton, Alta., seven years ago. The evening ended with fellowship at which time a surprise cake and gift were pre-

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sented to Mrs. Breikreuz on the occasion of her birthday on Nov. 15. (Lilli Albert, reporter.)

MISSOULA, MONT. The theme of our Pacific Northwest Association was, "Intelligent Faith — Effective Witness," as we met at the Bethel Baptist Church. Our guests, Dr. and Mrs. Earl Ahrens, missionaries to the Spanish-Americans in Colorado, gave us a view of the work there. We were pleased to hear of the conversions, the Health Center and store. We were also encouraged to pray for the set-backs and trials they encounter. Rev. Bruce Rich, from our Christian Education Department gave several challenging messages and shared in our Sunday school and youth workshops.

We welcomed two new churches, Hazelwood at Auburn, Wash., Rev. B. Thole, pastor, and the Olympic View Church, Tacoma, Rev. LeRoy Schauer, pastor. There are now 14 churches in our Association, six of them church extension work.

There was a special youth program during the days of the Association, which was enjoyed by our young people.

There was growth in some churches, a few had losses and discouragements, but an overall feeling of God's presence and his blessing was manifested. Our Area Secretary, Rev. H. J. Wilcke, shared denominational news and reports.

KESWICK, N.J. "The Woman I am in God and Woman as a Channel of God" was the theme for the Atlantic Association WMU annual retreat which was attended by 131 ladies. Our guest speaker, Mrs. Helga Henry, brought a Bible study challenging us to survey our past spiritual lives, evaluate our present lives and then to keep going and growing in the Lord.

Association President, Mrs. Lawrence Prast, presented the WMU news. A letter from WMU President, Mrs. Walter Stein was read and a new film of the White Cross work in Cameroon shown.

Discussion and prayer time was also part of the retreat, along with inspiring music presented by ladies from the various churches. (Mrs. Irma Norman, reporter.)

SPOKANE, WASH. On Nov. 5, 1972, Pastor Myrl Thiesies of Terrace Heights Baptist Church extended the hand of fellowship following baptism to Venna Lou and Ray C. Fox, Jody Spurgeon, Eric Tobert, Richard and Marilyn Humes and Marilyn Cornell.

Nov. 19, Cameroon missionaries, Rev. and Mrs. Arthur Freitag, spoke during the morning service. In charge of the evening service were Mr. and Mrs. Ben Schmidt who recently returned from visiting their daughter, Dr. Helen Marie Schmidt, on the Cameroon Mission Field. Slides were shown. (Mrs. Dee Rueb, reporter.)

EAST DETROIT, MICH. A song of thanksgiving was on everyone's lips as we gathered Sunday, Nov. 19 at Ridgemont Baptist Church. Not only was it our official Thanksgiving Sunday but also the day of welcome for our youth pastor, Mr. Wenzel Hanik. We are thankful to God that immigration from Alberta, Canada, took only three months. Dr. Hiller introduced Mr. Hanik to our German and English morning worship services.

At 5:30 p.m. 200 members and friends gathered for the official welcome at which each church organization was introduced and the mixed choir sang. At 7 p.m. a musical program by the church choirs and children of our Sunday school was presented. (C. H. Sonnenberg, reporter.)

MADISON, S.D. Members of the West Center Street Baptist Church were inspired as they witnessed the baptism of Fern DeMent, a victim of multiple-sclerosis and a resident of the North American Baptist Nursing Home. This was the start of a class on Bible Study and Church Doctrine, which led to ten others following the Lord in baptism, with one more joining by transfer of membership. David Ewing is pastor of the church as of July 1972 and Mr. Herbert Holter is music director. (Mrs. Harm Frerichs, reporter.)

ELDRIDGE, IOWA The recognition Council, called by the First Baptist Church of Eldridge, Iowa, convened on Nov. 21, 1972. Rev. Donald Patet of Aplington was elected chairman and Rev. John Ziegler secretary. Rev. Walter Sukut the pastor and moderator of the host church presented the constitution and historical development of the new congregation. The Council voted unanimously to welcome the First Baptist Church of Eldridge into the fellowship of the Iowa Association.

A public recognition service convened at 7 p.m. Pastor Sukut led the inspirational service. Among the participants were Rev. Lyle Wacker, the director of church extension, who brought greetings and presented the challenge. The Area Secretary, Rev.

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Milton Zeeb brought the message based on 1 Cor. 3:9-11.

MISSOULA, MONT. On Sept. 9, the Brotherhood had its annual banquet. The wives were invited. Rev. Fred Moore, missionary to Japan, was the guest speaker.

Sept. 10 was our Mission Harvest Festival day. Rev. Moore spoke at both morning and evening services and showed some interesting slides of their work in Japan.

Oct. 19-22 the Northwest Association meetings were held in our church. Guest speakers were Dr. and Mrs. Earl Ahrens, Rev. Hans Wilcke and Rev. Bruce Rich. The Rev. Robert Penner is the pastor of the church (Mrs. Ben Oelke, reporter.)

MARION, KAN. On Oct. 1, the Strassburg Baptist Church observed its annual Harvest and Mission Festival with morning, afternoon, and evening services. Dr. Roy Seibel, a former pastor, was the guest speaker.

Strassburg King's Daughters observed their annual missionary program Sunday evening, Nov. 12. Mrs. Don Decker from Lorraine, Kan., was the guest speaker. A missionary offering was taken.

Representatives from 12 Baptist churches were in attendance at the Strassburg Baptist Church for a two day conference Oct. 27-28. "Our Heritage in Christ" was the theme. Rev. Harold Lang, missionary to Nigeria, Rev. Henry L. Ramus, director of children's ministry, Rev. Milton Zeeb, South-Central area secretary, and Prof. Richard Kyle, Tabor College, professor of history, were guest speakers. A banquet, hosted by the Strassburg youth, was held at Tabor College Saturday evening, Oct. 28. (Mrs. Jacob Stenzel, reporter.)

MILWAUKEE, WIS. On Oct. 29, 1972, the Bethany Baptist Church had a special organ dedication service, commemorating the purchase of the new Conn electric pipe organ. The staff organist from the Conn Organ Company presented an organ recital in which he demonstrated various techniques. Many members and friends from neighboring churches joined in sharing this joyous occasion. The Rev. Walter Schmidt is the pastor of the church. (Rita Lick, reporter.)

CARBON, ALTA. On Nov. 5, the Carbon W.M.S. presented their fall program, centered around the life of Geo. Bev. Shea. It pointed out the influence

a mother has on her children and how often this mission can be overlooked. The offering was designated for the W.M.S. special project, to be used where it was most needed. This same program was presented Nov. 27 to the Senior Citizens' Lodge at Three Hills.

On Nov. 10, Miss Eunice Kern, returned missionary from the Cameroons, was guest speaker at the Carbon W.M.S. This was the beginning of a Missionary Round Robin, with missionaries visiting Olds, Trochu, Zion, Parkdale (Drumheller) and Carbon on Thursday, Friday, Saturday and Sunday. On Saturday a special Youth Rally was held at Zion with missionary Art Freitag. On Sunday, a joint rally of all five churches was held at Carbon. Participating missionaries were Miss Eunice Kern, Miss Gertrude Schatz, Mr. and Mrs. Art Freitag, of the Cameroons, and Mr. Edwin Kern from Japan. (Mrs. Earle Wanamaker, reporter.)

NEW CANEY, TEX. The third annual WMU Retreat of the Southern Association was held at Peach Creek Assembly Grounds, Oct. 13-14, 1972, with the president, Mrs. Lyle Grenz, presiding. The theme of the meeting was "Reach Out for Christ" centered on Col. 4:5 (Living Bible). Mrs. Fred Moore, missionary to Japan, brought messages and the testimony of her life. Meditations were given by Mrs. Ernest Bieber and Mrs. Melvin Warkentin and a prayer time of mission emphasis was led by Mrs. Henry Bieber. Special music was presented by the various churches represented. (Caroline Barsch, reporter.)

In Memoriam

DR. FREDERICK J. BERGER of Los Angeles, Calif., died on Nov. 13, 1972. He was born in Portland, Ore. In his youth he accepted Christ as his Savior and became a member of the Second Baptist Church. He was a teacher in high school before he felt the call to the ministry. After his graduation from Eastern Baptist Seminary he served as director of Jewish-Christian Relations for the Los Angeles Baptist Mission Society for more than 20 years. Other areas of service included dean of San Francisco College, founder of the Park Presidio Baptist Church, pastor of the San Bruno Baptist Church and director of the Berger Christian Tours. At the time of his death he was interim pastor of the North Hollywood First Baptist Church. Surviving him are his widow, daughter of the late Rev. O. R. Schroeder; one daughter, Mrs. Duane Hinders and two grandchildren.

FREDERICK W. BORCK, 82, of North Freedom, Wis., died on Sept. 13, 1972. He was born on Sept. 23, 1890, near North Freedom. In his youth he received Christ as his Savior, was baptized and became a member of the North Freedom Baptist Church. Surviving him are one brother and one sister. The Rev. Allan Gerber was the officiating minister at the funeral service.

MINERT DICK DEVRIES, 69, of Steamboat Rock, Iowa, died on Nov. 28, 1972, as he entered the church. He was born on July 31, 1903,

in Germany. In 1911 he emigrated to America. He was united in marriage to Leota Johnson in 1932. In his youth he accepted Christ as his Savior, was baptized and became a member of the First Baptist Church, Steamboat Rock. He served as trustee for 23 years. Surviving him are his widow; two daughters: Mrs. Shirley Keul, Mrs. Joyce Maddux; one son Keith; six grandchildren, one great-grandchild, three sisters and one brother. The Rev. Jacob Ehnman was the officiating minister at the funeral service.

MRS. MARILYN FANDRY, 27, of Ebenezer, Sask., died on Oct. 26, 1972. She was born on Feb. 8, 1945, in Yorkton, Sask. She accepted Christ as her Savior at the age of ten. In 1959 she was baptized and became a member of the Central Baptist Church, Yorkton. On May 6, 1966, she was married to Kenneth Fandry. She is survived by her widower; one son, Brian; her parents, Mr. and Mrs. Joe Olm and one brother. The Rev. Morley Schultz officiated at the funeral service, assisted by the Rev. Norman Taylor.

JACOB FILLER, 82, of Lodi, Calif., died on Nov. 28, 1972. He was born on July 23, 1890, in Russia. In 1906 he emigrated to America. He was united in marriage to Louise Zweigle in 1912. When he was 19 he received Christ as his Savior, was baptized and became a member of the Mennonite Brethren Church in Harvey, N.D. At the time of his death he was a member of the First Baptist Church in Lodi. Surviving him are his widow; three sons: Eugene, Wilbert, Clifford; two daughters: Mrs. Alvina Suelzle, Mrs. Evelyn Helmie; two brothers, four sisters, 11 grandchildren and 11 great-grandchildren. The pastors Willis Potratz and Arthur Brust were the officiating ministers at the funeral service.

MRS. MARTHA GRUNERT nee Mantei, 78, of Cleveland, Ohio, died on Oct. 17, 1972. She was born in Poland on March 13, 1894. In 1914 she found Christ as her Savior, was baptized and received into the church. In 1920 she was united in marriage to Adolf Grunert. They moved to Germany before emigrating in 1952 to Georgia, U.S.A. In 1953 they came to Cleveland. Surviving her are her widower; one daughter, Mrs. Alice Draht; one son, Arthur; three grandchildren and three brothers. The Rev. Henry Schumacher was the officiating minister at the funeral service.

RUDOLF HOFFMANN, 49, of Edmonton, Alta., died. He was born on July 30, 1923, in Romania. After living in Germany for a number of years he emigrated to Canada in 1952. He was converted during the same year, baptized and became a member of the Central Baptist Church. In 1953 he was married to Gertrud Welk. Surviving him are his widow; two sons: Harry and Dennis; his mother, three brothers and six sisters. The Rev. Richard Hohensee was the officiating minister at the funeral service.

MRS. JULIA ITTERMANN, 86 of Pine Castle, Orlando, Fla., died on Nov. 24, 1972. She was born on March 16, 1886, in Russia. She was married to the Rev. Albert Ittermann with whom she served as pastor's wife. Rev. and Mrs. Ittermann only recently observed their 65th wedding anniversary. Their pastoral ministry in North American Baptist churches included Golden Valley, Linton and Wishek, N.D.; Tyndall and Danzig, S.D.; Carbon, Alta., Canada, and for more than six years as missionaries in South Africa. Surviving Mrs. Ittermann are her widower and two brothers. Dr. Elvin Hall, pastor of the First Baptist Church of Pine Castle, Florida, officiated at the funeral service. Assisting in the service was Dr. G. K. Zimmerman, executive secretary of the North American Baptist General Conference, who is one among many who today serve in full-time Christian service as a result of this dedicated pastor's wife, who maintained an exemplary Christian witness and effective service for Christ.

MRS. ANTONETTA E. MILLER, 88, of Randolph, Minn., died Dec. 1, 1972. She was born Oct. 10, 1884, in Faribault, Minn. She accepted Christ as Savior, and became a member of the Randolph Baptist Church in 1900. She served as Sunday school teacher and church pianist for 40 years. In 1921 she was united in marriage to Arthur Miller. Surviving her are one daughter, Edna; one son, Royce; five grandchildren and six great-grandchildren. The Rev. George Brite was the officiating minister at the funeral service.

REV. JOHN LIPPERT, 82, of Waco, Tex., died on Nov. 11, 1972. He was born on April 9, 1890, in Long Lake, S.D. At the age of 17 he accepted Christ as his Savior and was baptized. He was convinced of his call to the ministry and enrolled at the seminary in Rochester, N.Y.,

in 1914. While serving his first church in Lockwood, Sask., he was married to Hulda Schaeffer. After her death in 1928 he married Amelia Neher in 1930. Other churches in which he served were Anamoose, N.D., Benton Harbor, Mich., Bismarck, N.D., Greenvine, Brenham and Elgin, Tex., Paul, Idaho. Surviving him are his widow, one daughter, two sons, one sister, one brother and six grandchildren. The Rev. L. B. Hinz and the Rev. Jesse Hood were the officiating ministers at the funeral service.

KATHERINE PFEIFLE, 96, of Bismarck, N.D., died on Nov. 4, 1972. She was born in Russia on July 4, 1876. In 1894 she was married to Gottlieb Pfeifle. She accepted Christ as Savior in her youth, was a member of the Bismarck Baptist Church, and resided at the Bismarck Baptist Home. She leaves four daughters: Mrs. Alvina Mehner, Mrs. Lydia Fritz, Mrs. Louise Schacher, and Mrs. Helen Atkinson; 72 great-grandchildren and 11 great-great grandchildren. Rev. Walter Dingfield conducted the funeral service.

EMMA RADACK, 87, of Avon, S.D. died on Nov. 16, 1972. She was born in Avon Dec. 12, 1885. In her early teens she accepted Christ as her Savior, was baptized and became a member of the Danzig Baptist Church before moving to Avon where she was a member until her death. Surviving her are four sisters. The Rev. Henry Lang was the officiating minister at the funeral service.

ANDREW RUST, 63, of Mercer, N.D., died on July 3, 1972. He was born on Jan. 11, 1909, in Turtle Lake, N.D. In 1935 he was united in marriage to Ida Fiedler. He was a member of the First Baptist Church in Mercer and served as trustee for 24 years. He was a deacon at the time of his death. Surviving him are his widow; one daughter, Mrs. Lavonne Frebor; one son, Jimmy Dale; four grandchildren, four brothers and seven sisters. The Rev. John Silvey and the Rev. Clarence Walth were the officiating ministers at the funeral service.

MRS. BERTHA SCHRENK, 70, of Ventura, N.D., died on Dec. 6, 1972. She was born at Long Lake, S.D. in 1902. She was baptized and became a member of the Kassel Baptist Station and the Ventura Baptist Church in 1918. She became a widow twice. She was married to Arthur Schnabel for 10 years. After being a widow for 13 years, she was married to Richard Schrenk for 25 years. Surviving are one daughter, two sons, three stepchildren, 20 grandchildren, one sister and four brothers. The Rev. L. D. Potratz was the officiating minister at the funeral.

MRS. KATHERINE L. SCHROEDER nee Buhler, 86, of Salt Creek, Ore., died on Oct., 28, 1972. She was born on July 1, 1886, in Russia. At the age of six she emigrated to America with her parents. Later she was converted, baptized and united with the Salt Creek Baptist Church. She was married to Gustave Schroeder in 1905. Surviving her are four sons, three daughters, 17 grandchildren and 24 great-grandchildren. The Rev. Ray Hoffman was the officiating minister at the funeral service.

KATHARINA BLICKLING YUNG, 94, of Philadelphia, Pa., died on Nov. 6, 1972. She was born in Hungary on Aug. 9, 1878. In 1898 she was married to Peter Yung. They emigrated to America in 1909. Here she found Christ as her Savior and was baptized. She was a member of the Pilgrim Baptist Church since 1916. Surviving her are one son, Adam; two daughters, Eva and Katherine; two grandchildren and five great-grandchildren. The Rev. David H. Wick was the officiating minister at the funeral service.

BIBLICAL IMAGES . . .

(Continued from page 21)

equality and justice among men were gifts of the Holy Spirit. In their groups, which were open to all whatever their position in the world, "people of God" had a definite meaning. There was a sense of fellowship especially under persecution, that gave an entirely different meaning to the church, one that would only be found in its earlier history. In these "sects" the church became a "Gemeinde," a

fellowship of people. To belong meant to participate in a closely bound community of people which knew no limits. All could enter through confession of faith and be an integral part of a community of mutual help and sharing, mutual encouragement and forgiveness.

The idea of the church as a closely knit community of people, being transplanted to this continent, has now become an integral part of denominational life. Apparently everyone is on friendly terms with everyone else, church relations and social relations are remarkably harmonious. Church people eat together, entertain one another and marry one another. No matter what their denominational affiliation, whether Catholic or Baptist, Anglican or Methodist, almost all churches have greeting committees and coffee hours. Invitations to dinner, although not quite so common anymore, occur fairly regularly. And there is really nothing that is inherently wrong in all of these customs, except that they are only the more external manifestations of the meaning of the church as the people of God. In its essence the church is a people held together by love and thus free to overcome barriers of sin, free to challenge its culture in judgment and grace.

Yes, our fellowship is still warm, but vastly restricted and faithfully reflecting the ethnic, racial and economic barriers of our society. And the welfare recipient, or the person of another race or nationality, or the person who is simply not "our kind of people" are painfully aware of it. Ironically, some of the traditional "big churches" without that close personal fellowship but with a chain of authority that reaches beyond local biases have been able to integrate the classes and races of our society much better, while the very groups which first in the name of true Koinonia abandoned the ranks and privileges of the world, have become, because of their emphasis on fellowship, the worst examples of conformity to the ranks and standards of this world.

The image of the people of God points to the high calling of the church: to be the new fellowship of love, the congregation bound together by the Spirit, a Koinonia of reconciliation. This image is the lasting source of inspiration of the ecumenical spirit and the social concern of the church. I realize that such terms are not in great favor with evangelicals. However, can we really argue that our biblical heritage gives its blessing to our divisions which reflect the divisions and bar-

riers of this world? The image of the church as the people of God beckons us to move toward that unity is an essential requirement of a credible proclamation of the Good News. Furthermore, can we really deny the social concern expressed in the Scriptures? How can God's people express God's love and holiness in this world unless they challenge the injustices and evils of their culture. There is really no alternative: they either criticize what is evil in society, or else, passively accept and bless those evils and cease to be God's people. □

(To be continued in next issue)

Is V.B.S. Alive and Well?

(Continued from page 19)

particularly helpful to you in VBS planning.

Forty Service Projects for Junior Highs outlines principles to make projects successful and describes projects in and outside of the church.

19 Ways to Teach More Bible and Reach More People This Summer outlines 19 workable variations of the traditional VBS approach. It can broaden your vision for the possibilities regarding VBS. Each booklet is 60 cents.

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Some have stated that VBS is on its way out. That is not true; it's not dying, merely changing its format to fit in with today's pace of life. New names have cropped up too, such as Bible Day Camp, Kids Crusade, Five-Day Club, Summer Seminars for Youth, TABS (Teen-Age Bible School), SNIFF (Summer Night Institute of Fun and Fellowship) or Teen Time.

Imagination is important in planning a VBS with appeal. But even more important is knowing the needs of the people you want to reach and planning with that objective in mind. Then VBS can be alive and going well. □

CHUCKLE WITH BRUNO

Some people think that the "sins of omission" are the ones they haven't gotten around to yet.

NEWS&VIEWS

BILLY GRAHAM MINISTRY EXTENDED BY DECISION TAPE LIBRARY CASSETTES

For more than 20 years, on crusades and telecasts, the messages of Billy Graham have stirred the souls of millions with their resounding 20th century call to Christ. Now, through the simple medium of cassette recordings, millions more are able to share this powerful witness to God's work in the world.

In response to numerous requests, a new evangelistic service called the DECISION TAPE LIBRARY is making Billy Graham's Gospel ministry available conveniently to people everywhere in the home, office, or car.

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Each 30-minute message is introduced by Cliff Barrows, the well-known "Hour of Decision" announcer. Included in the selection are such memorable sermons as "Next Time The Fire" . . . "Why God Allows Evil" . . . "The Big Game" . . . "Youth at the Crossroads" . . . "The Credibility Gap" . . . "Death and Resurrection of Jesus Christ" . . . and "The Climax of History."

Packaged in a handy vinyl case, the complete G-100S album of 12 Billy Graham messages on six tape cassettes is now for sale at many Christian bookstores at the introductory price of \$19.95. This new album may also be ordered directly from DECISION TAPE LIBRARY, Box 1240, Minneapolis, Minn. 55440.

"There is no question that the DECISION TAPE LIBRARY is filling a gap in evangelistic communications," said Mr. Wilson in concluding his announcement. "We are now preparing to offer additional Billy Graham mes-

sages on cassettes, as well as outstanding testimonies, Bible studies and messages by other contemporary evangelists. □

UNITED BIBLE SOCIETIES HEARS EMPEROR HAILE SELASSIE I

His Imperial Majesty Haile Selassie I delivered the inaugural address at the first World Assembly of the United Bible Societies in Addis Ababa, Ethiopia, in September 1972. The national newspaper, the Ethiopian Herald, reported that the emperor reminded the delegates of the "many references" to his country in the Bible. He also told of the "vital place" the Bible has in the liturgy and devotions of the Ethiopian Orthodox Church. The emperor is the patron of the Bible Society of Ethiopia, one of the 55 national Bible Societies that comprise the international fellowship.

2,500 LARGE-PRINT BIBLES DELIVERED TO CZECHOSLOVAKIA

Government authorities in Czechoslovakia gave permission for the importation of 2,500 large-print Czech Bibles.

These were offered to the Czech Bible Work, a division of the Czech Council of Churches, by the United Bible Societies for distribution among old people and others with poor eyesight. They can also serve as pulpit Bibles.

The Bibles have now been distributed to the churches.

This import license follows those given for 41,000 Bibles in 1970 and 70,000 in 1971.

News has also come that production of 30,000 copies of the four Gospels in a new Czech translation has begun there.

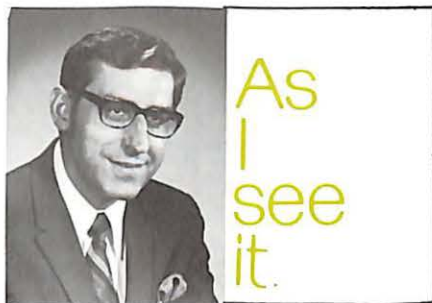
NAGALAND IS 88 PERCENT BAPTIST

Members of the Baptist World Alliance administrative subcommittee, meeting in Washington, D.C., in late November, got a first hand report from "the most Baptist area on earth."

V. Carney Hargroves, BWA president, came to the meeting direct from a centennial celebration of Baptists in Nagaland, in far northeast India. He was told that 88 per cent of Nagaland's half million people are Baptists, as contrasted with the area's reputation for headhunting when missionaries first arrived in 1872.

An estimated 50,000 persons attended the centennial celebration, held under a pandal (brush arbor) 350 feet long and 150 feet wide, larger than a football field. The count of 25,117

(Continued on page 31)



by Paul Siewert

Has our bizarre society found another "kick?" From the age of Aquarius to the age of occultism and demonology! The stories which decades ago flourished in primitive tribal countries about fortune-telling, sorcery, witchcraft etc. have now apparently immigrated to enlightened and scientific America.

There is now a nationally-incorporated Church of Satan stretching from New Jersey, where Lillith Sinclair is the leader, to San Francisco. Witchcraft is widely practiced, magic is common and astrology is an everyday conversation. The lurking spirits are now blinking in the sunlight!

Schools everywhere are being harassed by this evil binge. Certain books have to be kept under lock and key to curb the craze. In North Carolina a school board was assailed for "playing with kids" minds by fostering studies in witchcraft dealing with occultism. In Vancouver, B.C., a high school principal refused the use of the school auditorium for a Christian rally but encouraged a gathering on transcendentalism. There must be a demon in the woodpile somewhere!

However, let's remember, we can be bizarre on both sides. Surely we should be careful not to ignore the fertility of demonism in the rustling grass of hypnotism, fortune-telling, astrology and spiritism. At the same time let's not look for a demon in every dark corner. When men say they are driving out demons of selfishness, pride and neglect, there is reason to do some questioning. Just because demonism is sin does not mean that every sin is a demon.

And above all let's remember that no sin or demon can abound where Christ is on the throne. □

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

■ The Rev. LeRoy Kiemele has resigned as pastor of the Evergreen Baptist Church, Renton, Wash., effective Dec. 31, 1972. Before entering the full-time chaplain ministry he will receive an intensive one year long specialized training.

■ The Rev. and Mrs. William D. Harris, Edinburg, Tex., have terminated their service as missionaries with N.A.B. A replacement will be needed. Anyone interested in home missionary service among Spanish-American people should contact the Rev. Daniel Fuchs, 7308 Madison St., Forest Park, IL 60130.

■ The North American Baptist Fellowship, an organization of nine conventions and Conferences in Canada, Mexico and the United States, has

elected a black Baptist leader as its chairman and a Canadian Baptist as its vice chairman. Named chairman, was S. S. Hodges, executive secretary of the Progressive National Baptist Convention, Inc., with offices in Washington, D.C. Elected chairman was R. Fred Bullen, executive secretary of the Baptist Federation of Canada, with offices in Brantford, Ont., Canada.

Dr. Hodges, the new chairman, succeeds Dr. G. K. Zimmerman of the North American Baptist General Conference. Bullen follows John W. Williams of the National Baptist Convention of America as vice chairman.

The North American Baptist Fellowship, a committee of the Baptist World Alliance, links leadership of the nine Baptist conventions with a total mem-

What's Happening

bership of 18 million members. Its purpose is to promote fellowship and cooperation and to further the aims and objectives of the Baptist World Alliance in North America.

■ The First Baptist Church of Eldridge, Iowa, in a recognition council which convened Nov. 21, 1972, was recognized as a duly organized Baptist church and was welcomed into the fellowship of the Iowa Association and the North American Baptist General Conference.

■ Correction: The Rev. Emanuel Wolff is serving as interim pastor of the Cypress Baptist Church, Lynnwood, Wash., not the Rev. Manuel D. Wolff, as reported in the November issue.

■ The Rev. Ronald E. Mayforth has accepted the call to become the pastor of the Bible Baptist Church, Troy, Mich., effective March 9, 1973. He previously served the Brentview Baptist Church, Calgary, Alberta.

■ The Rev. Ralph E. Cooke has accepted the call to become the pastor of the Magnolia Baptist Church, Anaheim, Calif., effective Feb. 1, 1973. He previously served the First Baptist Church, Minot, N.D.

■ The Rev. Larry McGuill has begun his pastoral ministry at the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich., Jan. 14, 1973.

Mr. Edward Steinhart will be joining the church staff as associate pastor in March.

■ The Rev. Richard Lord is serving as pastor of the Trinity Baptist Church Warren, Mich.

■ Mr. Wenzel Hanik, N.A.B. College '72 graduate, is serving as assistant pastor of the Ridgemont Baptist Church, East Detroit, Mich. Dr. Herbert Hiller is the pastor of this church.

■ The Rev. George Brite is serving as pastor of the Randolph Baptist Church, Randolph, Minn. He was ordained in December 1972.

■ The Rev. Fredolf L. Anderson, director of Christian Education at the Napier Parkview Baptist Church, Benton Harbor, Mich., has submitted his resignation. He is now serving a non-N.A.B. church in Connecticut.

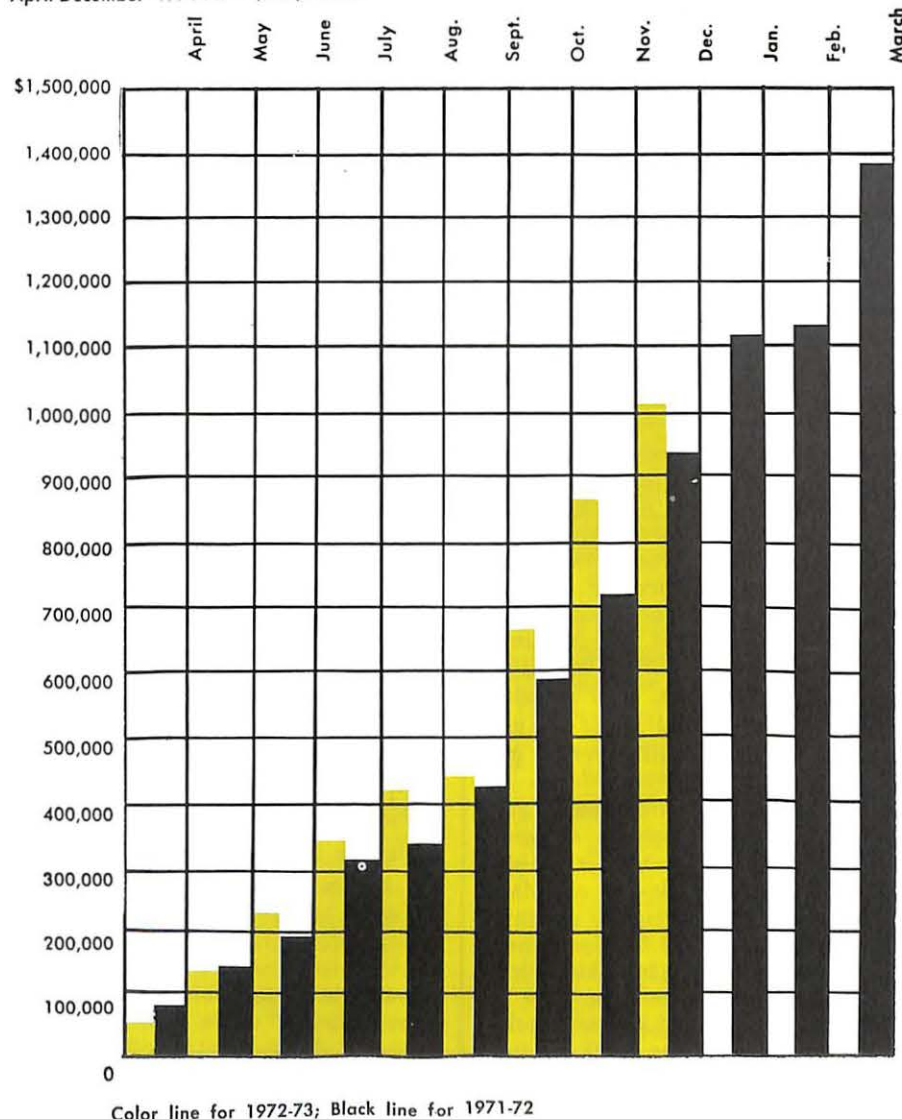
■ Mr. Phil Yntema is serving as director of Christian Education at the Ebenezer Baptist Church, Vancouver, B.C.

■ Mr. Ulrich Laser, N.A.B. Seminary '71 graduate and exchange student at the Hamburg Predigerseminar, Germany (1971-72), has accepted the call to become the director of Christian Education at the Immanuel Baptist Church, Woodside, N.Y. The Rev. John Reimer is the interim pastor of this church.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for nine months
April-December 1972-73 — \$1,002,735.99
April-December 1971-72 — \$947,676.88

Goal for 1972-73 \$1,555,000





THE LORD'S DAY — MAN'S BLESSING

"He who ordained the Sabbath loved the poor." This statement by Oliver Wendell Holmes points out the primary beneficiaries of the Lord's Day which God had ordained for all mankind. The poor and burdened seemed to receive the greatest blessing from the day of rest. Christians, for almost two thousand years, have assembled on the first day of the week, in homes, churches, cathedrals and in open fields, to admonish and comfort one another with God's Word and to engage in prayer.

In Pennsylvania, in the old days, they brought up from the mines every Sunday the mules that had been working the whole week in darkness, — otherwise they would have become blind. So men's spiritual sight will fail them if they do not weekly come up into God's light.

But the Lord's Day is of benefit not only to the poor and hardworking. It is preeminently a spiritual experience for people of all walks of life and all ages. The Sabbath was given to the Israelites as a type and figure of the truth that man must rest from his works, in order that God may do his work in man. This is the heart of Calvin's exposition of the Sabbath. "The Spiritual substance and end of the Sabbath is that men are called away from their own works, that as if dead to themselves and to the world, they might wholly devote themselves to God. . . ." Again Calvin says: "We must be wholly at rest that God may work in us; we must give up all our fleshly desires. In short, we must rest from all activities of our own contriving so that, having God working in us

(Heb. 13:21), we may repose in him (Heb. 4:9) as the apostle also teaches."

When mention is made of the Lord's Day or Sabbath observance, too often, even church-going Christians — who should know better — immediately think of "blue laws." While it is true that, in the course of history, certain Sunday legislation has been enacted, the primary Lord's Day emphasis emerged from theological rather than legalistic or economic concepts. It is to this primary theological need that Christians of today must address themselves as they consider the Lord's Day principle.

Christians have gathered for worship on the first day of the week for nearly two thousand years. This day, above all days, is the day when they had the leisure and opportunity to manifest the collectivity of the Christian faith, to be open to others, to deepen, establish and cultivate their relationships with all men and especially with believers. Yet, we live in a changing world; our shortened workweek, the ease of transportation and the greater opportunity for entertainment and recreation have marred the image of the sanctity of the Lord's Day. Church attendance is declining. But is the decline of church attendance an indication that the Sunday is in the process of deterioration? Not necessarily so, for one should not equate "going to church" with observing the Lord's Day. One can enter a church building and not have fellowship. There are many more ways of fellowshiping with God's people than in the gathering of the congregation for worship, basic as it is. There has to be the conscious effort on the part of all of us to make the Sunday a "holy" day, using Webster's definition of holy (sacer, sanctus) as "belonging to or coming from God, consecrated, sacred; untainted by evil or sin." Rules and regulations can turn this day into a boring rest day, as many of the Sundays were during the days of the legalistic Puritans, who prohibited to play even sacred music on an instrument or take a walk, save to go to church.

God is the Lord of all our days. He does not need our emphasis on one particular day of the week. Yet, in his Word he has made claim to one day above others. When we rightly use this day, when we devote the freedom from work which it brings, to hear his Word and to practice it in our lives, then it will illumine all the rest of our week, then we will live all the week in the God given joy and strength of the first day of the week. RJK

OPEN DIALOGUE

letters to the editor

Dear Editor:

After reading "The Role of Women in the Church" in the September issue of the magazine I can't help but make a few observations.

The attitude now among some is "It's a woman's world." It's sad to say but in the Church of Jesus Christ this is sometimes true. Why? A comment that is heard often is "Well, if the men won't do it the women have to!" That statement is a distortion of the truth. It should read "If the women go ahead and do it the men will sit back and let them."

The underlying question is this: Do you, as a woman, really want your husband to grow spiritually and take his place in the church? If the answer is "Yes" than it must be understood that the first step is to allow him to take his rightful place in the home. It is no myth in the book of Genesis when God says "It is not good that man should be alone. I will make him a helpmate for him" (Gen. 2:18). A Christian woman must be just that. She must let him make decisions — even wrong ones and stand beside him when they fail. She has to keep her criticism to herself and let God show him his weaknesses. It is only when he gets his life straight with God that he can or will take his place in the local assembly. The woman's role is so important that it cannot be measured! Freedom to be what she was created for, that is the principle found in God's Word. When a woman learns this principle then she is like a bird let out of a cage: Free and full of joy. Mrs. Mac E. McFall, Stockton, Calif. □

★ ★

Greatness consists not in the holding of some future office, but really consists in doing great deeds with little means and the accomplishment of vast purposes from the private ranks of life.

BAPTIST PASTORS . . .

(Continued from page 11)

ence to the Lordship of Jesus Christ and the much needed recognition that Evangelicals of the same name (Baptists) can have fraternal relations and fellowship. We were bridge-builders.

Among the 33 N.A.B. pastors present there was unanimous consent that the experience at this conference was unique and revealing. Theologically we were in complete harmony: the authority of Scriptures, the Lordship of Jesus Christ through his atoning death and resurrection, the ministry of the Holy Spirit and the sacredness of the local church as part of the body of Jesus Christ were the ever present undercurrent.

The program had been prepared by a joint committee. There was to be no principal lecturer, but for all discussions and topics there was to be a sound and well expounded biblical foundation. Dr. Maurice Boillat, Swiss-born and trained pastor, now serving as director of the Baptist Mission to French Canada, brought three outstanding lectures on each of "The Biblical Basis for Motivation, Communication and Priorities". In simple language, yet with spiritual depth he had the Old and New Testament men and women demonstrate motivation, communication and priorities.

Dr. J. E. Ruions of Edmonton spoke to and with one third of the total group on the subject "The Pastor and his Motivation". Dr. Bernard Schalm of the N.A.B. College presented the subject "The Pastor and His Priorities" and Dr. Roy Seibel of the N.A.B. Seminary led on the subject "The Pastor and Communication." The periods of discussion and feedback were outstanding moments of self searching and confession before the Lord.

Of no minor importance were the evening services with messages on "The Ministry of the Holy Spirit", by Dr. S. J. Mikolaski and "Communication and Church Growth", by Dr. Roy Seibel. Two conferences on "The Rural Church" and "The Urban Church" gave opportunities for exchange of experiences and improving of methods. Close kinship was always felt at the meal tables and in the dormitory rooms, but particularly when these 120-130 men joined their hearts and voices in the singing of the great hymns and songs which we know and love so well. Opportunities for recreation were provided in volleyball, hiking and the ever invigorating dip in

the Upper Hot Springs. An illustrated lecture by a naturalist of the Banff Park's Board Service brought to our pastors a valuable insight into the life and activities within God's great creation.

Much more could be said, additional names of leaders could be listed, but all this is far overshadowed by opportunities for new pastoral friendships, exchange of needs and victories in the ministry.

We trust that this newly established bridge of communication with the brethren of the Baptist Union will be a useful instrument for two way traffic. God's Holy Spirit was evident. To Him be glory and praise. □

NEWS & VIEWS

(Continued from page 28)

persons under the pandal at one morning session was ascertained when each worshipper was asked to drop one small stone into jars at the entrances. Thousands more were seated on the ground of surrounding hills. Most participants traveled many miles by foot.

ATLANTA BAPTIST ASSOCIATION ACCEPTS BLACK CHURCH

One of the largest black congregations in Atlanta, Georgia, U.S.A., and a small integrated mission on the city's south side, have been welcomed into

the fellowship of the Atlanta Baptist Association, a group of co-operating Baptist churches of the city.

Union Baptist Church, a 1,300-member predominantly black church, and Baptist Chapel, the integrated mission, were accepted into "watchcare" membership of the previously all-white association.

A year of "watchcare" status is routine for churches seeking membership in the association. The church's acceptance by the association automatically makes it an affiliate of the Georgia Baptist Convention and the Southern Baptist Convention.

It is believed to be the first predominantly black fellowship to affiliate with the Georgia Baptist Convention. □

The Baptist Youth Fellowship (BYF) of the Eastern Association is planning a winter retreat in the Toronto area, March 9-10, 1973. Guest speaker: Rev. Paul Meister, pastor of the Hillcrest Baptist Church, Cleveland, Ohio. Special guest: Soloist Kenney Marks. Cost: \$20.00

For further information and registration write to

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Devotional Leader

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WHAT'S IT GOT TO DO WITH ME?

The Spirit of God is moving in extraordinary fashion in our world today. There is a new concern for the lost among believers. Have you sensed God moving in your life? Let us remember the law of the old sailing vessels. They said, "We cannot move when we will; the wind blows, and is still." There may not be time tomorrow to reach a lost world. Today God is still giving us an opportunity to share the love and blessing we have experienced in Christ.

Your Conference has made commitments for 1972-73 to proclaim Christ and minister in his name which cost \$1,555,000. February and March are the last two months in which you can have a share in meeting this goal.

At the end of January 1973 (first ten months of the fiscal year) North American Baptist have given about \$1,260,000. Therefore, about \$245,000 is still needed from current giving during these last two months. *What's it got to do with you?* If God has blessed you with financial resources and you have a concern for training competent pastors, starting new churches in new communities, meeting needs of people in inner city ghettos, Mexican-Americans in Colorado and Texas, Africans, Japanese and Brazilians, and for growth in yourself and your church — *then this goal has something to do with you!* How about doing something about it right now? Give what God would have you give through your local church or send your contribution in an envelope with the filled in form provided below directly to the N.A.B. Conference office.

Cut Here

RESPONSE FORM

____ Yes, I will reach out for Christ by making the following gift to the N.A.B. Conference cooperative mission before the end of March 1973.

____ \$10 ____ \$50 ____ \$100 ____ \$300 ____ \$500 ____ \$1,000 ____ other amount \$ _____

☐ I will give through my local church.

☐ Enclosed is my gift directly to the North American Baptist General Conference office, 7308 Madison St., Forest Park, Ill. 60130.

All persons who return this form to the N.A.B. office, will receive the N.A.B. NEWS, a monthly news service about Conference events, if they are not already receiving it.

Jesus said: "Where your treasure is, there will your heart be also" (Matt. 6:21).

NAME _____

STREET _____

CITY _____ STATE/PROV. _____ ZIP/ZONE _____

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