

# Baptist Herald

JANUARY 1973

The Key  
to Key 73  
by Paul Benjamin

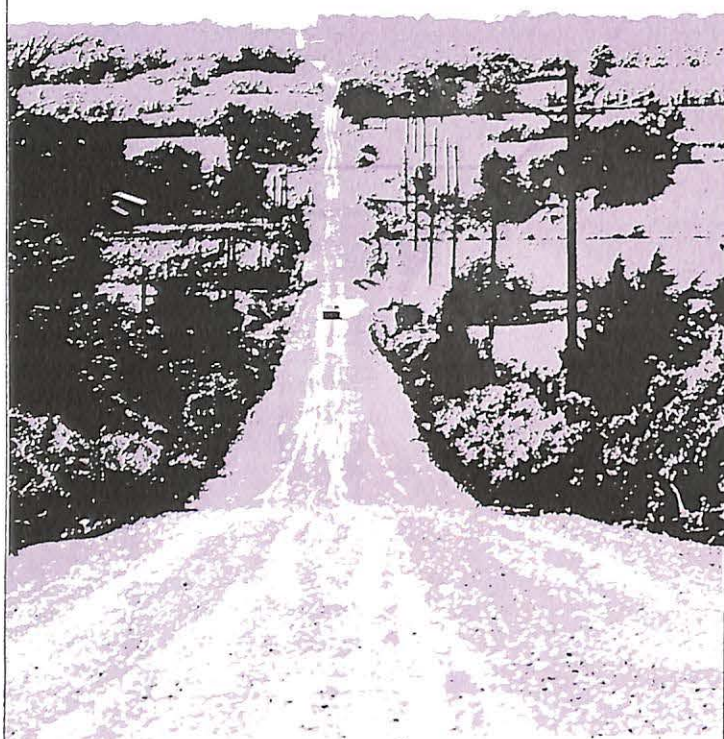
Baptist Herald  
50th Anniversary  
1923-1973

A large, stylized graphic of a flame or fire, rendered in white and red with black outlines, set against a black background. The flame is composed of several teardrop-shaped elements, with the top and right sides being white and the bottom and left sides being red. The overall shape is reminiscent of a flame or a stylized '73'.

**Key 73**

A solid red horizontal bar located at the bottom of the page, below the 'Key 73' text.

# WHERE IN THE WORLD ARE YOU GOING?



Ever stop to think about it? Where are you going? If you get where you're going... where will you be... two years from now... five years... ten? Sometimes it helps to stop what you're doing... take a strong look at yourself... and consider the possibilities.

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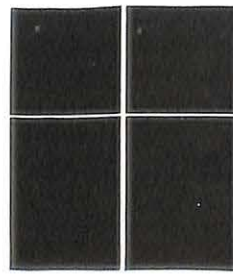
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Baptist Union of Western Canada  
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Canadian Home Bible League  
Canadian Conference of Mennonite Brethren Church  
Evangelical Lutheran Church of Canada  
Free Methodist Church  
Inter-Varsity  
Invitation to Live Crusades  
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Lutheran Church in America — Canada Section  
Pentecostal Holiness Church of Canada  
Presbyterian Church in Canada  
Scripture Union  
Church Army in Canada (Anglican)  
Pentecostal Assemblies of Canada  
Salvation Army  
United Church of Canada

# Baptist Herald

Volume 51

January 1973

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# LAUNCHING A MOVEMENT!

Evangelism is on the move! It has found a new integrity, a new enthusiasm, and a bold new thrust.

After decades of going separate ways, most of the denominations and Christian groups in the United States and Canada have now joined together in what is to be the biggest cooperative evangelism project in the history of the Christian Church.

Key '73 is a voluntary movement of more than 140 denominations and Christian groups cooperating in a massive attempt to reach every person in North America with the Gospel of Jesus Christ during 1973.

In Key '73, Christians are working together to share Christ with every person in the United States and Canada. This effort includes concurrent Bible

studies in a million Christian homes, continent-wide radio and TV events linking hundreds of thousands of participating small groups; massive lay witnessing programs; coast-to-coast mass media evangelism; creative resources for implementing local church evangelistic endeavors; and thousands of area-wide evangelistic endeavors.

Key '73 is a broad venture, bringing together most of the organized Christian denominations and evangelistic associations in the United States and Canada.

Key '73 includes six phases beginning in late 1972 and continuing through the entire year of 1973. **Phase 1** calls our continent to repentance and prayer at the beginning of the year-long evangelism thrust. **Phase 2** emphasizes the Holy Bible as the Word of God, and features a plan to put a Luke-Acts Scripture portion in every home in North America. **Phase 3** focuses on intense periods of lay ministry primarily during Lent 1973. **Phase 4**, during the summer months, calls for creative evangelism to bring our continent to new life. **Phase 5** offers plans to lift up the preached word in new ways and new places. And, **Phase 6** draws 1973 to a close and points to the future by emphasizing the commitment of all Christians to faithful discipleship.

LAUNCHING A MOVEMENT requires many hours of preparatory time, many days of discussions, and the production of a vast supply of creative resources. Countless numbers from many denominations and Christian groups have been doing just that for many months. Can we count on you?



An important tool for '73 — and beyond



## Congregational Resource Book

244 pages of evangelism aids, ideas, inspiration

This big-format (8½" x 11") paperback brings together a wealth of materials never before assembled in one place. Besides the many ideas and suggestions, it will be a permanent directory to a multitude of resources, from denominational and independent witnessing programs and materials, to a bibliography on church growth and a directory of audio-visual evangelism tools. An essential addition to your church or personal library.

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Key 73  
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Calling Our Community To Christ



## HEAR MY PRAYER, O LORD

Our Father who art in heaven —  
For the privilege of being a Christian  
For the fellowship of Christians throughout the world  
For the privilege of speaking to Thee in prayer  
For the promise of all that I need to remain Thy child,  
I praise Thee.

Hallowed by Thy name —  
For a reverent heart which loves Thy Word  
For a godly life which reflects Thy love to my neighbor  
For pastors, teachers, parents, and friends who teach me Thy will  
For the understanding of that which is false and the wisdom to shun it,  
I beseech Thee.

Thy Kingdom come —  
For a stronger faith and a more godly life  
For a clearer witness to my fellow man

For a greater love for souls who do not know Thy mercy  
For a deeper concern for heavenly treasures,  
I implore Thee.

Thy will be done on earth as it is in heaven —  
For the grace to obey Thee when I do not want to  
For the willingness to serve when I would rather be served  
For the joyfulness in worshipping Thee above all things  
For the privilege of laboring with Thee to seek the lost,  
I beg Thee.

Give us this day our daily bread —  
For the daily gifts which meet my daily needs  
For the freedom from care because Thou dost care for me  
For the joy of sharing Thy gifts with Thy needy children  
For a grateful heart which rejoices in Thy goodness,  
I thank Thee.

And forgive us our trespasses as we forgive those who trespass against us —  
When I am a poor witness to my neighbors  
When I refuse to forgive even though Thou hast freely forgiven  
When I am prejudiced against races and classes and persons  
When my faith is so feeble, my hope so dim, and my charity so cold,  
Forgive me.

And lead us not into temptation —  
When I am tested by Thee in order to trust Thee more  
When I am tempted to do the wrong or to fail to do the right  
When I am misled into ways of living which dishonor Thee  
When I am ready to deny Thee before men because I am afraid,  
Lead me.

But deliver us from evil —  
When I cannot understand Thy dealings with me  
When evil men try to harm me because I am faithful  
When the ravages of war seem to burst on a dying world  
When I face death, the last great battle of life,  
Deliver me.

For Thine is the kingdom and the power and the glory forever and ever. Amen.  
I ask what is Thine to give  
I ask what Thou canst give  
I will praise Thee for what Thou givest.  
Lord, I believe; help Thou mine unbelief.

— Anonymous



**A** tremendous evangelistic effort is being projected by over one hundred religious groups and organizations in America and Canada to be realized during the year 1973 and to be known as Key 73. Some may ask, "How did the name Key 73 become attached to this endeavor?" The answer is simple. The first meeting of concerned churchmen who gathered to consider an overall thrust in evangelism in North America took place in 1967 near the Francis Scott Key Bridge in Arlington, Virginia. Why "73"? Because the original planners felt that at least six years of preparation would be necessary. The plans call for a gigantic offensive in which every person in North America will be challenged with the claims of Jesus Christ.

#### THE IMPORTANCE OF PEOPLE IN THE PEWS

It was readily recognized by the leaders of Key 73 from its inception that this great evangelistic effort could not succeed unless people in the pews become deeply committed to its goals. These are the people whom Hendrik Kraemer refers to as the "frozen credits" of the church. More than 99 percent of the world's Christians are in this category. No massive movement in evangelism can be envisioned without their involvement and cooperation. They are one of the greatest untapped spiritual resources in the world.

I sometimes think that ministers in the pulpit are inclined to underestimate the faith and commitment of Christians in the pews. Dr. Victor Nelson mentioned on one occasion that people in the pews have not given up on God — they are just sick of all the Mickey Mouse stuff that goes on in the name of Christianity. I heartily agree. Thousands of Christians are ready now to share in a ministry of seeking and saving the lost.

Key 73 carries the vision of every unchurched family in North America being visited by someone who comes with loving concern to share his faith in Christ. Every individual (whether he lives in the inner city, the suburbs, or rural areas) is to be contacted. These calls will be a person-to-person sharing with some 165 million people. Key 73 will also include an effort to place the Christian Scriptures in every North American household. Thousands of prayer groups will be started with one specific purpose in mind — the raising up by God of plentiful workers for his vast harvest fields (Matthew 9:38).

#### WORKING AT THE CONGREGATIONAL LEVEL

The "key" to Key 73 is the man in the pew working at the congregational and community level. The work must be done where he is. The overwhelming need is not necessarily for greatly talented people (although the Lord can use any talent we possess), but for greatly committed people. Stephen Neill traces much of the phenomenal growth of the early church to the New Testament concept of "every-Christian-a-witness." It was these Christians whose names are largely unknown to us, who turned an up-side-down world right side up. It can happen again.

Using as an overall theme, CALLING OUR CONTINENT TO CHRIST, the program of Key 73 is being organized into six phases.

1. Calling our Continent to Repentance and Prayer
2. Calling our Continent to the Word of God
3. Calling our Continent to the Resurrection
4. Calling our Continent to New Life
5. Calling our Continent to the Proclamation
6. Calling our Continent to Commitment

Congregations may utilize this program in the way which best suits their own needs and purposes. Standing behind the work of all the congregations will be the Mass Media Committee which plans to employ radio, television, and the press, in an unprecedented way, alerting this continent to the aim and goal of Key 73 — winning this continent to Christ.

#### OUT OF THE COMFORTABLE PEWS

Talk in Christian circles in North America has been going on for a decade or more about church members getting out of the comfortable pews. Thousands of small groups have been meeting to discuss the Scriptures and pray. Where should this emphasis upon Christian renewal lead us? Where else, except to a ministry to the lost, bringing to them the reality of forgiveness and new abundant life in Jesus Christ. I have long been of the opinion that a spiritual explosion could take place if the renewal emphasis would be coupled with outreach.

To whom are we going to reach out? Let us concentrate first of all on the three out of four homes in our own neighborhood which are a mission field. Let church calendars be revised so congregational leaders have some time to visit in these homes for Christ. I have eight

*Dr. Paul Benjamin is a Key 73 executive committee member. He is head of the Church Growth Department, Lincoln Christian Seminary, Lincoln, Illinois.*

brothers-in-law who are active church officers. Some of these men spend almost every night at the church building. Many congregations, I am convinced, are too busy to evangelize! A congregation in a burgeoning community came to my attention recently which had a Sunday morning worship service of 400 and a Tuesday night calling force which had decreased from fifteen to three! Suppose that force were increased to a hundred, or even fifty. What great spiritual power could be made available to that community.

Another way we can reach out is to teach children. In the three-out-of-four mission-field homes in this continent are millions of young people. Parents, who are not interested in the Christian religion personally, will often allow their children to be gathered up for Bible classes. Sometimes they will even bring them because they respect the moral emphasis of Christianity. We should probably start 100,000 new Bible classes in North America tomorrow. The bottleneck of such a venture is often at the teaching level. Thousands of Christians who have been attending Bible classes for decades should be graduated, so as to serve as teachers and missionaries to children.

#### CONCLUSION

The signs of the times today are unmistakable. Millions of North Americans have lost interest in a rampant materialism. The Jesus Movement among young people bespeaks a heartfelt spiritual need. Talk is increasing about the possibility of a Third Great Awakening. We may be on the verge of it. God has always been ready for men to turn away from sin and back to him. Where can he find spokesmen on his behalf to inform men of this fact? There are many potential spokesmen in the pews of every congregation. God's spirit is constantly ready to empower us to do his will, so let us seek his help and move out of the pew into the fields which are ripe for harvest. □

## Cooperative Continent-Wide Program Calendar



### An Option for the Local Church

#### PHASE ONE

"There is joy . . . over one sinner who repents" (Luke 15:10).

- 1 Four weeks prior to Christmas, 1972. An intense period of repentance, prayer and promotion including local church promotion, mass media support and biblical study.

- 2 Christmas, 1972 to the first full weekend in 1973. Two weeks of prayer preparation and Noon Prayer Call through a variety of cooperative and simultaneous activities supported by mass media, news bureau activities and special New Year's promotional events.

- 3 Launch Weekend, January 6 and 7, 1973. A series of events including a Saturday night television "Faith-in-Action" special, Sunday morning simultaneous Covenant Celebrations, and a full

January 1973

# The Key To Key 73!

by Paul Benjamin

weekend of various high-visibility demonstrations of lay witnessing backed-up with intensive promotional activities.



A *Launch Program Packet and Catalog* for the period from Thanksgiving, 1972 until mid-January, 1973 will focus on suggestions of a wide variety of options for local churches and local and regional cooperative clusters including in-church promotion and materials such as bulletin inserts and posters, local mass media utilization, Bible study, prayer groupings, noon prayer call participation, lay witnessing options, and worship suggestions and materials for both preparation and covenant activities.

#### PHASE TWO

*"For the word of God is living" (Hebrews 4:12).*



Thanksgiving, 1972 until Easter, 1973. Distribution of Bible portions, (Luke and Acts) Reading Calendars, and Study Guides to every home in the United States and Canada to coincide with the two primary Bible study emphases — see items 6 and 7.



Last four weeks before Christmas, 1972. Coordinated Bible Study emphasis focusing on repentance and reflection in the Lukan Gospel in preparation for the 1973 mission. Bible Study radio broadcasts, daily expository messages in the press, radio and television, coordination of published meditational guides, mass media support and a variety of participational options will focus on calling the nation and the church to repentance.



January 7, 1973 to March 7, 1973. Coordinated Bible Study emphasis focusing on the motivation and methodology of evangelism as found in Acts. Bible Study radio broadcasts, daily expository messages in the press, radio and television, coordination of published meditational guides, mass media support and a calling of the church to active evangelism.



A *Bible Study Program Packet and Catalog* for the period from mid-January, 1973 until March 7, 1973, will focus on a wide-variety of options for local churches and local and regional cooperative clusters including posters, publicity, sermons, studies on the importance of the Bible and its origin and central message, guidance for many different approaches to local Bible studies, suggestions for distribution of New Testaments in schools, factories, etc., special mid-week Bible services, study and action groups, Bible correspondence courses, use of local mass media and cooperative Bible services and study programs.

#### PHASE THREE

*"He has risen, as he said" (Matthew 28:6).*



Launch Weekend, January 7, 1973 until March 7, 1973. A continent-wide religious census and survey carried out at the local level via a variety of optional plans. The project will focus on training and highlighting opportunities for witness. Information gathering will be of secondary importance.



March 7, 1973 through Easter, 1973. A period of intense lay witnessing preceded by several weeks of witness training, congregational reflection and self study coinciding with the Bible Study (see item 7) on witness and outreach. Actual lay witness events will involve a wide variety of forms including existing plans such as Campus Crusade, the Kennedy Plan, Design for Witness, various denominational plans and Lay Witness Missions plus a variety of new and experimental options.



Easter Weekend, 1973. Network television special emphasizing the resurrection and lordship of Jesus Christ.



A *Lay Witness/Easter Program Packet and Catalog* for the period from March 7, 1973 through Easter, 1973, will detail a wide variety of options and resources for local churches and local and regional cooperative clusters. Included, for example, will be suggestions for training in personal witnessing, visitation possibilities, developing prospect lists, Sunday school evangelism, special child and family emphases, pastor's membership classes, church attendance campaigns, Guest Sunday, telephone campaigns, special Easter dramas written and produced by youth, Holy Week pulpit exchanges, community cooperative worship services, Sunrise services, community-wide concerts.

#### PHASE FOUR

*"If any one is in Christ, he is a new creation" (II Corinthians 5:17).*



Theme Hymn Contest. Actual contest to be carried through and completed in late 1972 or early 1973 and wide use of the hymn to be promoted throughout 1973. The special music emphasis will be focused in the summer-leisure period and the theme hymn may be expanded into a youth hymnal, dramatizations, records, tapes, liturgies, puppet programs, etc.



Easter, 1973 until late summer, 1973. Production and distribution of locally produced video

tape programs focusing on the "New Life" theme and involving both the local Christian and Arts communities. Widest possible distribution of video tapes in both secular and religious settings would be pursued.



Easter, 1973 until mid-summer, 1973. Teams of musicians, artists, etc. who, in addition to being professionally skilled, are highly skilled in articulating the Gospel will tour parks, shopping centers, resort areas, etc. to confront persons with the Christ and the new life available through him.



A *Summer-Leisure Program Packet and Catalog* for the period from Easter, 1973 until late summer, 1973 will focus on dozens of options and resources for local churches and local and regional cooperative ministries. Possible options and resources might include where and how to get video tapes, audio tapes, records, music groups, artists, etc., plus directives for planning and coordinating vacation Bible schools, children's home Bible study groups, summer camp evangelism, dramatizations, art festivals, senior citizens programs, chaplain's programs, contemporary worship settings, art contests, experimental films, etc. In addition, the catalog would offer resources such as posters, records, sound collages, children's packets, cassettes, Easter greeting cards, bumper stickers, resources for elderly shut-ins, etc.

#### PHASE FIVE

CALLING OUR CONTINENT TO THE PROCLAMATION

*"But we preach Christ" (I Corinthians 1:23).*



June and July, 1973. Youth Outreach Weeks are to be scheduled in one key city in every state and province. Young people from various churches will take up residence for one week in the key city for training each morning, outreach each afternoon and rallies each evening.\*



August and September, 1973. State Fair Missions will be planned for one major fair or exposition in each state and province. A wide variety of mission plans will be developed including Good News booths, public programs, literature distribution, audio-visual communication, preaching, etc.\*



During the first week in November, 1973, Area Impact Weeks will be held simultaneously in at least one strategic area in each state and province. During the week, the total resources of

\*The same basic programming could be considered on a smaller scale for local church and/or community activities.

Christians in the area will be focused for an intensive week of evangelism. Methods will vary in each area but would likely include a preaching crusade, community contact, and coordinated mass media support.\*



A *Proclamation Program Packet and Catalog* for the period of August, September and October, 1973 will detail a wide variety of options for local churches and local and regional cooperative clusters including preaching missions, missionary conferences, local crusades, New Neighbor Sundays, rallies, three-day conferences, World Communion Sunday, Rally Day, open air preaching and the like.

#### PHASE SIX

CALLING OUR CONTINENT TO COMMITMENT

*"If any man would come after me, let him deny himself and take up his cross and follow me" (Matthew 16:24).*



Last four weeks before Christmas, 1973. A high visibility continent-wide campaign designed to reclaim the Advent-Christmas season as a distinctly Christian festival. Christians will be called to make dramatic witness to God's love of the world by developing a unique new approach to Christmas that would redeem it as a true Christian holy day. Through this, Christians across the continent will illustrate their unity in Christ and their common commitment to his lordship.



Saturday, December 29, 1973. A television special focusing on the year's events, new baptisms and renewed Christian lives, the ongoing covenant between God and man and a challenge to commitment. Film footage would be collected throughout the year in anticipation of the event.



Sunday, December 30, 1973. A continent-wide, simultaneous, cooperative Covenant Celebration in which congregations and individuals celebrate their own commitment, the new commitments in their congregations and challenge one another to a fresh commitment to Christ and his mission in 1974.

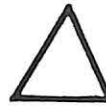


A *Christmas Season Program Packet and Catalog* for November and December, 1973 will detail a wide variety of options for local churches and local and regional cooperative clusters including Bible reading programs, emphasizing the renewed spirit of Christmas, special emphases for ethnic and minority groups, assorted pre-Christmas and Christmas Day events such as united services, choir and pulpit exchanges, youth days, guest days, good neighbor days, post-Christmas youth retreats and children's classes. □

# CALENDAR Key 73 VISUALIZED



PHASE ONE



PHASE TWO



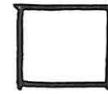
PHASE THREE



PHASE FOUR

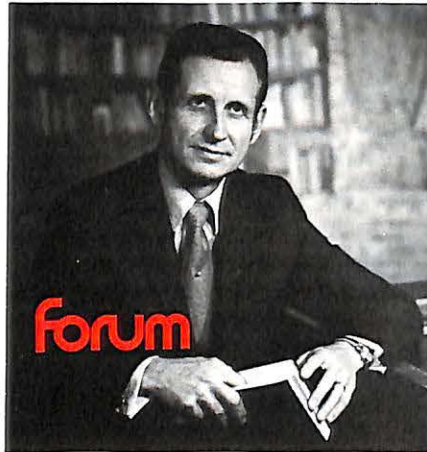


PHASE FIVE



PHASE SIX

	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER
13	NOON PRAYER CALL	LAUNCH WEEKEND										
1	REPENTANCE & PRAYER											
2												
3												
4	LAUNCH PROGRAM PACKET & CATALOG											
5												
6	REPENTANCE BIBLE STUDY											
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<p>MASS MEDIA SUPPORT: PROMOTION AND INFORMATION BACK-UP OF ALL EVENTS, NEWS BUREAU, ETC.</p>												
<p>RESOURCES: PRODUCTION, PROMOTION AND DISTRIBUTION OF RESOURCES FOR ALL EVENTS</p>												
	Dec. 25	Jan. 7	Mar. 7	April 22		Pentecost						Dec. 25



by Gerald L. Borchert

Dear Dr. Borchert:

We have a statement about not drinking of alcohol as a beverage in our church covenant. . . . What happens if someone uses alcohol? Should he be excluded from the church? Does this type of statement belong in a church covenant? I certainly would appreciate your help. D. F.

Dear D. F. Your letter convinced me that after three years there are still many questions I have not yet tried to answer. Indeed, your letter itself is a series of questions, all of which should have a reply. I trust, therefore, that this brief note will be helpful.

Let me say at the outset that the use of alcohol as a beverage is part of a person's life-style. My life-style does not depend upon its use and I am sincerely grateful that it does not, especially because I have been actively engaged in the Sioux Empire Drug Education Committee and have watched how some citizens will condemn young people for the use of drugs and see nothing inconsistent about their affirmation of the use of alcohol. Alcohol is a drug and should be regulated far more than it is. But this experience with the committee has given me additional insights into the way God must look at our condemnations of others and self-righteous attitudes concerning ourselves.

Let me here also add that while there are some places in the world

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

where the water is contaminated, the fruit juices are impure and a constant diet of soda pop is sickening, such arguments for alcohol do not hold the same validity in North America.

When it comes to a church covenant the situation may not be quite so clear. Sometimes I wonder why the use of alcoholic beverage is singled out and frequently no mention is made of lying, gossiping, cheating such as on income tax, carrying angry grudges, and (notice) *being covetous*. In Ephesians 4 and 5 these are linked with drunkenness in exhortations related to the Christian's life-style. Perhaps, D. F., you could tell me whether you would be prepared to exclude from your church all those who would be covetous or who would lie?

Having asked such a question does not mean that I am advocating a less rigorous life-style than that advanced in the Bible, but I am reminding us all that the Church is a place for losers. No one in the Church can stand up before God and claim to be perfect. Jesus indicated how he would treat such self-confidence in John 8, when he told those who were without sin to cast the first stone.

Does such a statement mean that we should be silent concerning wrong styles of life? Hardly! It means that the Church is called to be an instrument of healing. Like Christ helped the woman taken in adultery, we are to try to help people find the freedom in Christ for living above the poor life-styles of the world. Perhaps, instead of prohibitions, church covenants could have exhortations to those who become members that they should seek to live full and meaningful lives in Christ, being challenged to strive for the best in life and to avoid those styles which do not lead to wholesome patterns of living. I know we can not always help people to the new positive experiences of dynamic Christian life, but let us try to do so with every ounce of energy which God has given to us. Never forget that the Gospel really is the power of God!

We are all pilgrims, like Christian in Bunyan's *Pilgrim's Progress*, leaving the city of destruction and on our way to the heavenly city. How easy it is to become side-tracked by things in our lives which are traces of the old life-style. How much we need the grace of God in Christ Jesus to take the next step towards the renewing of our lives. Let us, therefore, not concentrate on the past or on our shortcomings but on Christ and our potential in him. □



## LAITY WITNESS CENSUS THRUST

by Daniel Fuchs

Phase I of Key 73 emphasized prayer and repentance. Phase II emphasizes study and distribution of the Bible. Phase III has been set aside to focus on a distinct period of intensive lay witnessing coupled with religious census taking. The suggested time is during the Lenten and Easter season. Hundreds of thousands of Christian laymen will be crisscrossing the streets of every community reaching out in person-to-person evangelism talking to people about Jesus Christ.

A minister was asked: "Where is your church located?" He replied: "On Sunday it is at 5500 River Road. The rest of the week it is all over the city." A layman said: "Our church began to grow in a noticeable manner when we quit begging people to come to us and instead, we went to them."

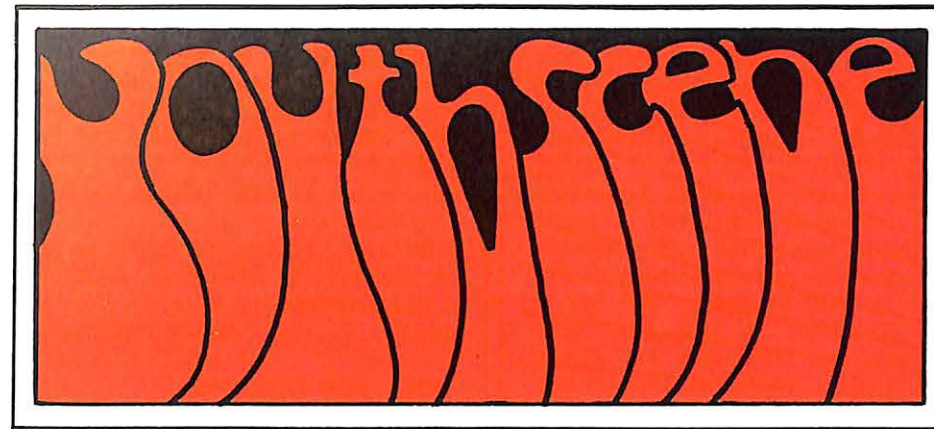
If Key 73 is to be what it is hoped to be, it will not happen through national telecasts or through continent-wide Bible distribution only, important as these activities are. It will not happen because denominational leaders and pastors are excited about the tremendous possibilities Key 73 has for evangelistic outreach. It can happen only if hundreds of thousands of dedicated, spirit-directed laymen in local churches are challenged, trained and enabled to move out and make God's love in Christ known to each and every person.

Many local churches and church groups are organizing for community religious census taking coupled with direct lay witnessing in Key 73. The witness-census thrust is an effort to seek out the lost of the community, to identify with their needs and be able to communicate the gospel of redemption through Christ to them.

Jesus said: "I am come to seek and to save that which is lost." The search for the lost began way back in the Garden of Eden when God first said: "Where are thou?" The search has continued down the corridors of history from the garden to the cross, and on through the Church of Jesus Christ in the world.

Today it is your turn to seek out the lost and communicate God's redemptive love and concern to them. Jesus said: "As the Father hath sent me, even so send I you." What is your personal response to this challenge? □

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



## IS THERE A YOUTH SPONSOR IN THE HOUSE?

by Bruce A. Rich

"We can't get youth sponsors" is a familiar lament from pastors and youth. Or sponsors will say, "We took the job, but we aren't sure what we are supposed to do."

Why are statements like these heard so often, year after year? Some possible reasons are: (1) the church has no unified concept of what they want to see accomplished in youth ministry, (2) when sponsors are found they are not given any guidance other than, "keep them active," (3) sponsors are given no resources to help them formulate a purposeful ministry, (4) sponsors are not given moral and spiritual support from the church, but rather, criticism for not doing the right things (whatever that is).

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

You can probably list more reasons, but that doesn't help us solve the problem. Both the church and the sponsor need guidance in formulating an approach to youth ministry. The most helpful solution would be to have some qualified person meet with them to help them formulate a workable approach. But this option is not available to most churches. The second best approach may in reality be the very best. You can for the first time make use of a cassette series designed to recruit and support church youth leadership. It is actual interaction with those who are experienced leaders with youth. This has advantages in that you can (1) use it when you want it, (2) use it individually or in groups, (3) replay it as often as necessary and (4) you become involved in thinking through your own ministry.

This training course contains six cassettes and a workbook which combines inspiration and learning for both new and experienced youth sponsors. Douglas Ross, president of *Success With Youth* and developer of this

"Youth Education Service" course says, "The exciting thing is that it's working. From all across the country we've received responses from people who've purchased Y.E.S. They've begun to listen and participate in the course and in the words of one youth leader, 'These are the most interesting, exciting cassettes I've ever heard.'"

The topics dealt with on the cassettes and in the workbook are: (1) What's Your Style of Youth Ministry? (2) How Can I Be A Success? (3) Do You People Programs or Program People? (4) What's the Role of Parents in Youth Ministry? (5) What Does a Sponsor Look Like? (6) How Do I Get Started? (7) How Do I Develop Group Character? (8) How Do I Organize for Christian Living?



"You gotta admit they're some kind of special people to volunteer as Sunday school teachers and not even get combat pay for teaching that age group."

(9) How Can I Be Spontaneous Without Being Disorganized? (10) What is 'Organic' Structure? (11) Do I Have To Have A Message? (12) How Do I Know If Anything's Happening?

This series of encounters on tape can be used effectively to build your ministry with youth as church boards, Christian Education committees, groups of interested adults (parents and workers with youth) and individuals follow it seriously, doing what is suggested.

Buy this valuable training tool and put it to work developing a more wholesome ministry for youth. Don't make excuses and put it off. Don't say, "We can't afford it." Whether you are in the context of a large church or a small church you cannot afford not to make use of this resource. Your ministry will be no better than you make it with the use of God-given resources and God-given wisdom. Build a ministry with youth. □

## YES PLEASE RUSH MY SET OF Y.E.S. . . . THE YOUTH EDUCATION SERVICE TRAINING COURSE

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# Woman's World

## THE ADDED TOUCH

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

A brand new year lies stretched before us with all the secrets of the future securely covered. We know nothing about tomorrow, we can't see one step of the way. Will the year bring health, happiness and success or will it bring sickness, sorrow and failure? God knows every step of the way, he has it all planned. He also has promised that whatever comes our way, it will work together for our good, if we love him.

Rather than wonder and worry what the year will bring, let us resolve to make it a year when we will be willing to go the "extra mile" and do the added deed that will bring peace, joy, and happiness to others.

Paul admonishes us to abound in the work of the Lord. To abound is to do more than one's share, to go beyond the mark set. Such unstinting labor will receive God's abundant reward.

Paul also encourages us to do the work of the Lord with all loving kindness. A little girl was asked what loving kindness meant to her. She said, "It's when I ask Mommy for a dish of ice cream and she puts a cherry on top." Paul must have meant such added touch of love.

January is the month when most W.M.U. groups do White Cross work. Here is a wonderful opportunity to "abound" in the work of the Lord, to do more than our share. It is also a marvelous opportunity to show "loving kindness" in this work of love by rolling precious promises from God's Word inside the bandages and so give this added touch, the cherry on top. The quotas are very large but nothing is impossible to willing and dedicated women. □

## A WHITE CROSS REPORT

by Betty Oster, national White Cross chairman. We wish to thank Mrs. Oster who has faithfully sent quotas to all the W.M. societies.

Ladies, as we work on our quota for 1972-1973, let us lift up our hearts and minds and realize that we are servants of God. We made our quota of 8300 double blankets, 9775 diapers, and 9950 baby jackets last year. We will go over the top with our new quota. Our quota is 8290 double blankets, 8100 diapers, 10,850 baby jackets for 1972-1973. Of course there are other articles to be considered, but by God's grace we will be able to fulfill this too. The Lord has given us willing minds and working hands. God is like Hallmark cards; He cared enough to send the very best.

### Rolled Bandage

A bandage was rolled by a girl who was new  
In the church, and she thought this is a small thing to do.  
This bandage was sent in an overseas carton  
To a missionary station in far off Cameroon.  
There a small native boy cut his finger at play,  
So he ran to the station and cried all the way.  
Some stitches were made and this bandage applied,  
And they told him of Jesus and how He had died  
That he might have life, and if he would receive  
This Christ as his Savior to trust and believe.  
Then he'd have a home in the heavens above,  
Because of God's grace and His wonderful love.

The youngster ran home and he told all the rest,  
And brought them in, too, when his hand was redressed.  
Just one little bandage on one little hand,

God's love is made known in a far distant land.

The Gospel of Jesus must ever be told.  
A soul may be saved with a bandage that's rolled.

Author unknown □

## FOOD FOR THOUGHT

by Ronald Stoller, member of Bethany Baptist Church, Portland Ore. He served as a short term missionary to Japan.

As I sat down to each meal while I was in Japan this past summer, I was not certain what I was about to eat. The food is different in foreign countries. At times I could hardly believe what was set before me. When I first arrived in Japan, I noticed that the table was set differently than I was used to and the instruments were very simple. In America one main dish is served for dinner but in Japan many dishes were placed on the table. Great care in setting and color combination is taken as each plate is set on the table.

I was able to attend a college and career camp with the N.A.B. missionaries and about fifty young people. Since it was a very large camp the dining room was very crowded, making the dinner table very full but attractive.



Rev. Richard Mayforth top right

The picture shows one of our main meals of the day with a meat patty—a rare treat with noodles, pickles, rice in the rice bowl and ocha in the tea cup. Of course the usual chop sticks were placed near the plate.

It was a great joy for me to share this time with the Japanese people. Many people in Japan are very interested in what Christ has put on the table for them. The challenge to the missionary is that they will partake of

the gospel and the Christian way of life. Pray that these young people in this picture will not just complacently sit and look and wait but will enter in and enjoy the Christian life and what God has to offer them. □

## CALLED TO COMMITMENT

by Beatrice Pankratz, vice president of W.M.U., Foster Avenue Baptist Church, Chicago, Ill.

The plan to attend the North American Baptist Womens Union Assembly in Toronto, Canada, was set in motion a year ago by our Executive Committee. There was an aura of excitement as we assembled the weekend prior to our leaving for Toronto, during which time Mrs. D. (Thelea) Wesseler of Lorraine, Kan., shared the plans of the Kansas women for our 1973 Triennial Conference in Wichita.

I experienced a spiritual feast as representative to the NABWU executive sessions in Toronto prior to the start of the Assembly. The deep life-experiences of these grand founders and leaders of the international Baptist women's work is thrilling. It was a delightful surprise when Mrs. D. Wesseler was introduced as the Program Chairman of this Assembly and Mrs. W. Grosser as a Member-at-Large. Both of these ladies have served formerly as presidents of our W.M.U. work.

The opening session Tuesday evening was beyond description. The seating capacity of the Yorkminster Park Baptist church is 1,500 and we had 2,500 registered delegates and 1,000 guests! Although overflow rooms were equipped with sound systems, everyone wanted to see the action, so all the carpeted areas were used for additional seating space by ladies of all ages.

During these two days there was an enriching presentation by several women on the topics "Lord what would you have us do—through fellowship; through prayer; through serving." Your W.M.U. editor, Mrs. Vye Huber, was our representative at the podium expressing her faith in prayer.

Mrs. H. Hiller of Detroit, another past president of our W.M.U. was elected secretary of the NABWU. The commitments shared by Mrs. Wigginton and Mrs. Edgar Bates, founders of our NABWU, will never be forgotten. They are brilliant and devoted women.

The closing commitment by Mrs. Mathis, president of the Women's Department of the Baptist World Alliance, was a deepening experience for

those who participated. When she related some of the duties she performed in the recent past, we knew that because of her Christian concern the Baptist Women of Johannesburg, Nigeria and Eastern Germany will attempt to do greater things for God's kingdom. Her final comment was: "I left East Germany with the feeling that I had left committed Baptist people who would like to do many things which they cannot do and which we can do and do not do." These words inspired many of us to make a full commitment to our Lord.

It was a great Assembly. It would have been great if you all could have been there for these days of blessing. □

## WHITE CROSS

by Mrs. Viola Nelson, secretary to Dr. R. Schilke, Forest Park, Ill.

Editors Note: Viola Nelson handles all the shipping of the White Cross supplies to Cameroon. We owe her a vote of thanks for this special service.

We, as women of our denomination, have a tremendous opportunity to serve through the work of White Cross. I am afraid that many of us have lost the zeal and enthusiasm in that we have lost the vision to serve through this channel. We may not be able to go to the field and serve but we have this opportunity of serving through others by supplying them with the materials which we call White Cross. We have a witness and can open doors by having the African become curious and ask questions when the missionary gives them these things as they come for help at the hospitals and maternities. To me it is a thrill to hear how not only individuals, but families, tribes and villages have been reached with the Gospel of Jesus Christ through our work in the medical field.

Various groups have written: "It is costing too much; the freight is too expensive; the materials have increased in cost. Is it really necessary?" A much greater price has been paid for us that we might know Christ. Can we do any less than to really let others know about Christ?

To accomplish this very important task takes team work. It is a ball game in which each member needs to cooperate to win. Our team consists of you ladies in our individual societies, association White Cross chairmen, denominational White Cross chairman, those of us at the office, and the missionaries on the field. A very big thank you to each one.

Many of you have visited the office and we have had the privilege of showing you around. It has been a thrill for me when on occasion I was permitted to show the work of White Cross. This type of contact makes the work more real and urgent to most visitors. The ladies especially go home excited to tell the others about what they saw. I get excited when I can share the blessings of White Cross with others. How excited are you?

We are still collecting S & H green stamps and making purchases whenever we have enough for various requested needs on the field. The pajama pattern number suggested is Simplicity No. 9433, view 2 top. The Handbook does not indicate that the surgical sponges should be bundled 20 sponges to a bundle.

On occasion I hear, "We want to do something special." You are doing something special when you work and send White Cross materials. Even though we do not see immediate results of this work, someone else does and we are the instruments through whom this is accomplished. □

## A NOTE OF APPRECIATION

by Kathy Kroll, missionary to Cameroon

Dear Mrs. Nelson,

Last week there was a great deal of commotion as a group of Fulanis came bringing a middle aged woman who had injured her leg when she fell through a very unsteady bridge nearby. As I removed the dirty rag that had been used to cover the wound, I was so grateful that I had White Cross bandages to put in its place. If you could be here each day as Beba gets her bandages changed you would see the appreciation she expresses for the clean bandages.

During my two years of teaching and school nursing in Victoria, I used rolled bandages and cloth squares for the numerous wounds the girls always manage to have. I appreciated the bandages then, but now more than ever I am grateful for the White Cross supplies. As a midwife, I have come to appreciate all of the materials you have sent. Each child born here has an introduction to White Cross at an early age—even before delivery. Our work would be much more difficult without the assistance you are giving us from home.

Thanks again to you and all the women in our churches for the work you are doing in preparing and shipping White Cross supplies to us. □



# Baptist Herald

## 1923-1973

FIFTY YEARS OF SERVICE TO NORTH AMERICAN BAPTIST CHURCHES

Four Editors  
in Fifty Years



A. P. Mihm  
1923-1935



M. L. Leuschner  
1935-1967



John Binder  
1967-1971



R. J. Kerstan  
1971-

Mrs. Barbara Binder was interim editor, June 1966 - Nov. 1967, during Dr. Leuschner's illness



Some covers of the Baptist Herald in past years



First issue cover, January 1923

### THE BAPTIST HERALD FOR 50¢.

A SPECIAL INDUCEMENT TO SUBSCRIBE  
TO OUR NEW PUBLICATION

The Council of the Young People's and S. S. Workers' Union wants 5000 subscribers to the "Herald".

We now have a few more than 3100 which indicates that there are still many young people in our churches who are not taking this paper, and many others who confine their reading to English who are not keeping in touch with our denominational activities. These are the ones to secure. Now is the time to win them over.

EVERYBODY BOOST!

The Baptist Herald from June  
to the end of the year for 50¢.

Send subscriptions to the publishing office

GERMAN BAPTIST PUBLICATION SOCIETY  
3804 Payne Avenue Cleveland, Ohio

This advertisement appeared in the June 1923 issue



# GOD'S VOLUNTEERS REPORT



God's Volunteers Team 1

Greetings in the name of Jesus Christ our Lord and Savior! As God's Volunteers Team 1 we would like to share some of our expectations for this year. Serving Christ through this type of ministry has already proven to be very fruitful. As we share our faith in Jesus through singing and witnessing, we see God working in many wonderful ways. As a team we have had the joy of helping fifteen people find Jesus Christ.

We wish to be used of the Lord at all times and in all places. As we share some ways of witnessing with the various churches. We pray that their visitation program will continue to grow and be a vital part of their church program. Our theme, TO KNOW CHRIST AND MAKE HIM KNOWN, expresses our desire for this year. We would like to share this verse with you: "May he, the God of peace, provide you with every good thing you need in order to do his will, and may he, through Jesus Christ, do in us what pleases him." Please continue in prayer for us.

Janis De Boer, Reporter Team 1

## CHRISTIAN EDUCATION LEADERSHIP CHANGES

by Bruce A. Rich

The Rev. Donald Richter, who for three and one-half years, served as the As-

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

sistant General Secretary in the Department of Christian Education, became senior pastor of the McKernan Baptist Church of Edmonton, Alta., on Jan. 1, 1973.

It was with regret and deep appreciation that the General Christian Edu-

cation Committee accepted Don Richter's resignation, recognizing his contribution through an aggressive, creative ministry with our Conference churches. The Committee acknowledges God's will in this and prays for a continued fruitful ministry for Don in the pastorate.

Following the resignation of the Rev. Richter, the General Christian Education Committee took action, appointing the Rev. Henry Ramus as the new Assistant General Secretary. Mr. Ramus has served the department effectively as Director of Children's Ministry since the summer of 1968. In his new position he has assumed added responsibilities in Leadership Development, Sunday School Development, Baptist Men, Family conferences and other related areas.

No replacements of staff personnel will be made before August 1973, when the General Conference may be considering departmental realignments.

Meanwhile, the present staff, the Rev. Bruce A. Rich, general secretary; the Rev. Henry G. Ramus, assistant general secretary; Mrs. Dorothy Ganoung, editor, and Mrs. Carol Rushton, secretary, continue to serve in this vital ministry with churches. □



Christian Education Department personnel: (L. to R.) Mrs. Carol Rushton, secretary; Rev. Bruce A. Rich, general secretary; Mrs. Dorothy Ganoung, editor; and Rev. Henry G. Ramus, assistant general secretary.

## Insight into Christian Education

### WHY CAMPING?

Why should your church get involved in camping? Do the returns justify the expenditure of time, effort and money? The positive results of camping can be seen in the lives of thousands of young people all over the world. They have been cited by campers and leaders alike. Consider the following facts about camping.

Most important is the fact that more young people are saved at camps than in any other situation. Many unchurched youth and so-called "unreachable" youth have been reached at camps when they could never have been reached in church. Others have discovered that most of the young people from their church who have gone into specialized Christian service made this decision at a camp. In a camping situation a young person can get away from home and community distractions long enough to do some serious thinking about himself, God and life.

Next to a Christian home, camp offers the widest and most continuous exposure to Christian teaching and the working out of interpersonal relationships.

A young person develops spiritually, mentally, physically, socially and emotionally at camp. Spiritually, he is helped to see that every area of life can be Christian and can contribute to his growth as a Christian. He will develop mentally through Bible study, time alone with God and his Word and through crafts, nature study and camp projects. He will develop physically through land and water activities. A lot of his pent-up energy will be re-

leased. This in itself enables the camper to be more receptive to the Holy Spirit. He will develop socially through cabin group, close-living associations; in appreciation of others' abilities and contributions; and through friendships, many life-long, which are developed at camp. His emotional growth will be seen in a diminished dependence upon parents and increased dependence upon the Lord. He will begin to learn what the Holy Spirit can do in him and through him.

### DAY CAMPING

An alternate to resident camping is day camping. The popularity of day camping has grown tremendously in the last two decades. Day camps have been organized for all ages from pre-school through the youth years. The hours spent in camping each day vary according to the age of the camper. Activities for pre-schoolers center around stories, games, refreshments and simple crafts and projects. Activities for children in grades one through six will probably include nature walks and hikes, recreation, art, swimming, Bible study, hobbies and crafts. Youth camping will tend to be more specialized, concentrating on such things as music, art, cultural interests and social studies and projects with exposure to biblical teaching and principles.

### CURRICULUM AND PROGRAMMING RESOURCES

**Preschool and Grades 1 through 3 Day Camping:** This curriculum may be based on Sunday school or vacation Bible school materials, or those in

charge may formulate their own curriculum. One church built their curriculum around the following daily themes (for pre-school): "Who Am I?," "I See to Help," "I Hear to Obey," "I Feel to Learn," "I Taste for Fun," "I Smell to Enjoy," "I Exercise to Grow." Activities included using puppets and polaroid pictures; mirrors and measurements; tube telescopes and puzzles; music — rattles, harps and drums; walkie talkies; "feeling" boxes; a petting zoo; making ice cream; tasting foods; planting flowers; making cookies; a picnic with games.

**Grades 4 through 6:** Dynamic Junior Camping (Roger Williams Press). The handbook, **Dynamic Junior Camping**, explains the philosophy and gives detailed information regarding the functioning and activities of a dynamic camp. Activities are carried on in various sized groups: the living group (5 to 7 boys/girls and a counselor); the discovery group (a boys and a girls living group and their counselors); the unit group (several discovery groups); and the total camp group. Activities are organized in such a way that each camper achieves satisfactory learning experiences filled with spiritual meaning and enrichment.

In addition to the handbook, there are three program guide manuals: **God's Faithful Stewards, Lord I Believe and My Church.** Each manual contains the complete plan for each day, each activity related to the day's theme. This includes morning and evening devotions and Bible study; chapel; creative activities; nature craft and study and evening activities. The suggested structure and approach has a high degree of flexibility allowing the counselor to adapt to the physical surroundings as well as to the interest and understanding of the campers. Although the material was produced for resident camping, it can be adapted for day camping as well. It may be ordered from Roger Williams Press, 7308 Madison Street, Forest Park, Ill. 60130. **Junior High and Senior High:** Camp study courses for these age groups are published by Harvest Publications, 1233 West Central, Evanston, Ill. 60201. Request further information from them. Study books, not necessarily designated for camp usage, may be found at your local bookstore.

**College Age:** Inter-Varsity Press, Box F, Downers Grove, Ill. 60515, publishes books directed toward the college student. Most do not have teacher's manuals, but they are easily adapted to study and discussion groups. Request a catalog from them. □

# A BIBLE STUDY

## BIBLICAL IMAGES OF THE CHURCH

### PART I

by Werner Waitkus

The aim of this study series is to explore several of the main images of the church in the Bible. But before the actual exposition can get under way, it is proper to indicate why this project was chosen.

Why concentrate on the church? The motivating spark for this sprang out of the realization that while there is currently much talk about the church and its renewal, there is not a corresponding awareness of what the church is. And, if I do not completely misjudge the prevailing situation, neither is there much concern over it. Our theologies are strong on personal salvation and eschatology. Ecclesiology or the study of the church is at best an elective. Thus it comes as no surprise that today, in the language of the stock exchange, the shares of the church are still falling and business is slack while God has made a good recovery and business is lively. Interest in religion is growing and many movements, often with a definite anti-church posture, cater to it. The home Bible study on a non-denominational basis in the community is in. The church prayer meeting seems to be out. And even the regulars among church members occasionally confess a dislike for what is called "organized" church activity.

Churchmen have not closed their eyes to these developments. Sometimes slowly, sometimes hastily, concern has

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

changed to a "let's do something" mood. The renewal theme gripped the churches or at least their leaders. In keeping with our philosophy that any problem can be overcome with the application of some money and the appointment of a study commission, a process of brain storming was initiated. Conclusion: the church needs a new image. And that clearly was a task for experts in public relations, business administration and advertising. Denominations hired consultants. Eminently successful movements such as Campus Crusade staffed their headquarters with Harvard graduates in business administration. Bibles received new colorful covers, guitars became slightly more prominent than organs, film stars and sport idols became dispensers of theological truths, repeating carefully analyzed slogans. Young people, who were so adept at detecting the hypocrisies of their elders, seem to have swallowed the public relations renewal with hook and sinker and dutifully repeat the "now" cliches which do not really reflect their own experience but function as a cover for their fears and doubts. Renewal has become a "trip," exciting, feverish and self-satisfying.

Lawrence O. Richards wrote a much discussed book, *A New Face For The Church*, which became a kind of a text book for renewal. The title, I must confess, troubles me, for it seems to suggest that renewal is face lifting. Against the social gospelers it was once maintained that change must begin in the heart. Are we now to settle for less?

The most pressing task on the renewal agenda, I would suggest, is to re-discover our biblical heritage in order to learn anew what the church is and

to familiarize ourselves with the developments that brought us where we are now. Such radical questioning is not the order of the day. It is simply assumed that we all know what the church is and that we are the New Testament church. Yet, only a superficial look should suffice to make us realize the distance between the disciples of the first century and First Baptist on Main Street.

As Baptists, for example, we have tended to define the church in terms of its mission. True, there are some theological definitions which seem to indicate otherwise. But in actual practice mission is seen as the essence of the church. It is perfectly true that mission is a necessary activity of the church. Any church that no longer desires to seek the lost beyond its own boundaries as well as within has to that extent ceased to be faithful to its task. Nevertheless, I doubt that mission constitutes the essence of the church. When everything centers around evangelism, and making other people Christians becomes the first duty of every believer, then church people cease being concerned about being Christians themselves. They take it for granted and forget the challenge to grow in grace and discipleship. Churches become solely interested in expanding their membership, yet have nothing substantial to offer to the new convert. Ministers tend to be taught or to teach how to evangelize or how to persuade other people to join. And should the new member inquire what he is to do, the answer will presumably be: Go out to your neighbors and bring in some more. Writes Langdon Gilkey: "Being a Christian thus becomes merely the activity of making more Christians, and being a church becomes merely the operation of expanding itself." But the religious reality of the Christian faith both as a personal relation to God through the study of his Word and worship and the incarnation of that Word in acts of love and reconciliation recedes into oblivion. Again, important as evangelism or the passing on of the faith is, the church is more than that process.

The crisis which brought on the renewal theme appears to go much deeper and is far more serious than we seem to be prepared to recognize. What has happened and is coming to the surface in our time is that the church's natural currency, its key words, images and concepts have become paper money which is no longer backed by the experience they claim

to represent. These biblical and theological symbols (the People of God, the Lordship of Christ) are of utmost importance, for they function as an expression of the dimension of transcendence or to the ways in which God works within the church in judgment and grace. Yet, their use in contemporary churches is negligible. Such definitions as "The Church is the congregation of faithful people whose sole Lord is Jesus Christ, who listen for the Word of God and whose hearts are warmed and their minds illumined by the Holy Spirit, and so where agape provides the bond of unity," once were prescriptive statements which intended to outline and thus effect concrete changes in the life of an actual church. They were not so much definitions but rules for action. But today such statements subsist in preambles and might get honorable mention at official conferences.

On the operational level we describe churches in terms of things and activities that we can see or count. Typical questions on this level are: How many people attend? How often? How much do they contribute? More and more the church is evaluated in terms of turnover, budget and customer satisfaction. It is really not surprising that laymen would tend to see the church through the spectacles of their everyday life. But it is quite disheartening to discover the same language and understanding among ministers and church leaders. There seems to be no vision of what the church should be in God's sight. The enchantment with large church roles, expanding budgets, and — best of all — the erection of new buildings continues. Increase in numbers tends to be a sign of truth, and the minister who may have inhibited external growth through some forthright sermons tends to become a bit of a liability. Even the member who strives to come to a deeper understanding of his faith and refuses to be satisfied with psychologically reassuring words finds it difficult to gain acceptance. He asks too many questions.

I have argued, then, that renewal has so far only affected the face of the church. That in itself is not too tragic. However, it would be tragic indeed, if it stopped here. And I have further suggested that the crisis which brought on the renewal theme can be understood in terms of a devaluation of the church's key words and concepts. To the objection that words cannot possibly be so important that their devaluation shakes the structures of the

church, one can only reply that our age with its preference for the material may have blinded us to the power of words as the embodiment of ideas.

But then we have not really expected to succeed in church renewal in the course of three years. Renewal is a long road and, as many writers have insisted, it begins with repentance. Repentance, because we have not always acted in accordance with what we knew to be our obligation; but repentance also because we have too often simply assumed that we were in the right and consequently did not bother to find out what the church is supposed to be. Do we not all too easily proceed from the assumption that our understanding of the church comes directly from the New Testament? It seems that one aspect of renewal, and by no means the least important, will call for honest and disciplined intellectual labor which has always been honored by the Holy Spirit. It is such work which can provide us with a propelling vision of the church, a vision inspired by the riches of biblical thought and yet refreshingly new.

If this is a legitimate task, a study of the biblical images of the church can prove to be quite useful for a number of reasons. First, it is an approach that is fully appreciative of the mind of the New Testament church. It is really no secret that the New Testament mode of thinking is dominated by pictures, analogies and images, a mode very different from our modern way of thinking in which propositional definitions, factual statements and empirical prose reign supreme. Consequently we search in vain when we turn the pages of the New Testament in quest for a systematic doctrine of the church. A side benefit of this method of focusing on the images of the church in the New Testament is that it forces us to shake loose from what to us are more congenial methods of thought which may all too easily allow us to exalt our own image of the church. Admittedly, a genuine recovery of biblical images may be very difficult because we moderns have almost lost the ability to create and use images with our preference for factual and literal uses of language.

Second, images are an ideal vehicle for religious truth because they are generated out of the experiences of living communities. They are rarely ever the invention of one single person, but rather presuppose a shared life of the mind and spirit.

Third, images are important for the perception of a reality which is not amenable to objective observation and measurement. Any reality, and foremost a religious reality, that is inherently a mystery will demand for its perception the awakening of the imagination. Realities of this order which go beyond the range of human manipulation can be approached by way of analogy. We compare it with things more readily perceived. If the analogy takes roots and communication is effected we have been helped to perceive something that so far had eluded us. As the imaginative powers flourish so may our traffic with the invisible realm. As we try to reconstruct the context in which these biblical images have exerted their maximum magnetic force we may adopt these inherited images, or find new ones which remain in that tradition, in order to point to a reality which authenticates the church, but would otherwise escape notice.

Fourth, images advance the self-understanding of the church. Every community derives its self-understanding and inner cohesion from a dominant image or cluster of images of itself. The sense of direction and the actions of communities are influenced by a dominant image or images. And much depends on how firmly these images are accepted and how authentic they are. If unauthentic images dominate, there will be a process of communal deterioration. If an authentic image is recognized at the verbal level but denied in practice, again a disintegration of the corporate life will be the consequence.

The process of discovering and re-discovering an authentic image of the church is clearly a task for the whole community. And while it will involve a great deal of clearheaded conceptual thinking, it will also call for a rebirth of its images and the assimilation of these into all the activities of the church. Small wonder then that different periods in church history saw the church use and re-use biblical images in its attempt to learn what the church truly is, so that it could become what it was not yet. As we have constant recourse to the dominant images of the church in the New Testament, and surely, this study can only be a pointer towards this, it may be granted to us that they become modes through which God can share with his people new truths which do not only give the church a new face but renew it in spirit and mind. □

(to be continued in next issue)



# CHURCH EXTENSION BUILDERS REPORT

## SPRUCE GROVE, ALTA., CHURCH EXTENSION PROJECT

### JANUARY 1973

The day, we as Parkland Baptist Church had been waiting for with keen anticipation, had finally arrived. God's Volunteers had arrived to help us with our visitation program. Some of our church people were to go along with the Volunteers to share their faith in Christ. As the various team members arrived, visitation assignments were distributed. The team members were paired up with our people. The results of the visitation: 48 homes were visited, four decisions for Christ were made and two new families were won for Sunday school attendance.

The Parkland Baptist Church started with three families. Their first church service was held June 6, 1971, with twelve people in attendance. The church was officially organized on Sept. 30, 1972, with sixteen charter members. There are now ten families involved in the work. At the present time we are meeting in a school building. Our average attendance is 42. We have seven classes in our Sunday school. Recently we added a Junior Choir, a Married Couples Club, and a Nursery and Junior Church to our program.

The property that was purchased in preparation for building a church is located in the rapidly expanding town of Spruce Grove, Alta., which has increased its population from 627 in 1969 to 3,600 in 1972. At the present rate of expansion it is estimated that there will be a population of 10,000 by 1981. Most of the families are young and have recently moved to Spruce Grove from Edmonton which is only ten miles away.

The pastor and church members have visited the two new subdivisions where our church will be located and have found many people interested. We are looking forward to the day when we can start our building program. Will you help us with your prayer and financial support? It is a large undertaking to build a church. The Bible says, "Where there is no vision the people perish." We as the members of the Parkland Baptist Church have an exciting vision of a church that will be used by God in many wonderful ways. All this will happen because God's people care enough to sacrifice, pray and give. God wants to make our vision a reality. Will you along with the members of the Parkland Baptist Church sacrifice, pray and give?

Mr. Raymond Leeson, the interim pastor, has received most of his training at N.A.B.C. and comes from a small

*Mr. Raymond Leeson is the interim pastor of the Parkland Baptist Church, Spruce Grove, Alberta.*

church in Canora, Sask. He holds a B.R.E. degree from N.A.B.C. and is presently completing his B.Th. program. He is married and has two children. Mr. Leeson began his ministry at the Parkland Baptist Church on Aug. 6, 1972. □



Pastor and Mrs. Raymond Leeson with their little daughter



Primary Sunday school class of the Parkland Baptist Church

The Parkland Baptist congregation meets in a school building for worship services



The float of the Parkland Baptist Church which invited the onlookers at the Spruce Grove parade to attend their worship services



Mrs. J. J. Levy, president of NABWU in conversation with Mr. and Mrs. Atinuke Bamijoko from Nigeria



Mrs. D. Wesseler and Mrs. H. Pankratz



2,500 women of the NABWU packed the sanctuary of the Yorkminster Park Baptist Church, Toronto, Ont.

## CALLED TO COMMITMENT

by Mrs. Delmar L. Wesseler

The only organization which gives fourteen North American Baptist groups a large-scale arena for getting acquainted met in Toronto on Oct. 17-19, 1972. This meeting, which occurs at five-year intervals between Baptist World Congresses, is the North American Baptist Women's Union, a continental arm of the Women's Department of the Baptist World Alliance. The women attending this fifth Assembly more than doubled the previous attendance record for the NABWU. It was like the ever shifting pieces of a kaleidoscope when the delegates and visitors gathered for the fellowship hour after the first session! There was a renewal of cherished acquaintances, friends greeted friends and strangers quickly became friends as smiling people from California to Florida greeted women from New Brunswick, Bermuda or Jamaica. Can you imagine planning for 1700 and having 2500 come the very first evening? Closed circuit television was installed in two large rooms to take care of the overflow in later sessions.

The five session program was based on the theme, CALLED TO COM-

*Mrs. Delmar L. Wesseler is a member of the First Baptist Church, Lorraine, Kansas.*

MITMENT, featuring women leaders from our continent, Africa, Asia and men who figure prominently in worldwide Baptist work. Branching off the theme, several major speakers emphasized the timely BWA theme "World Mission of Reconciliation."

Kenneth Chafin, North American coordinator of the Reconciliation emphasis, urged women to create peace and fellowship among our fellow-Baptists and then become ministers of reconciliation in their own communities. Chafin echoed the message of V. Carney Hargroves, BWA President who told the throng of women "Reconciliation through Christ is not so much a campaign as a way of life. We need worldwide reconciliation, reconciliation in the family, the community, the school and the church."

As we learned to know our foreign guests, we realized that for far too long many of us have been inheriting hand-me-down impressions of far lands and their people, particularly of those in Africa and some areas of the Orient whom God is raising to be the new generation of Christian leaders. These outstanding representatives addressed our Assembly.

When meeting Nigerian Mrs. Atinuke Bamijoko, president of the Baptist Women's Union of Africa, one

senses a keen and perceptive mind, a will and determination of real power and purpose (pictured). She spoke with force and conviction and left us with the feeling of an irresistible strength working for Christ in her homeland. Mrs. A. Bamijoko, reported that women in Africa are increasing their participation in Christian involvement despite trends of materialism and nationalism. She challenges the Americans to put away their excuses and match the commitment of Baptists in non Christian countries.

Of her own country she said "We are challenged rather than scared away by the great number of Nigerian women and youth yet to be touched with Christian witness".

Mrs. Louise Paw who served the BWA as vice-president during a period when travel in and out of Burma was prohibited, said that Baptists in Asia are altering the direction of current events. "Like salt and leaven in bread we Christians are a major force in influencing the direction of the Asian revolution. There is a new sense of worth and dignity among Christian women because of the value of their service" she said.

Hearts were deeply touched as we received a glimpse of our counterparts who are behind political barriers. The thrust of messages from women leaders from around the world was: Baptists under restriction can flourish, although they are thirsty for refreshing fellowship from outside. Burmese Mrs. Paw said "You don't know how hun-

(Continued on page 31)

## OUR CONFERENCE IN ACTION

### WEDDING ANNIVERSARIES

*Mr. and Mrs. August A. Bertsch* observed their 50th wedding anniversary on Oct. 26, 1972.

*Mr. and Mrs. Carl Fischer* observed their 50th wedding anniversary on Oct. 29, 1972.

*Mr. and Mrs. Adam G. Bertsch* observed their 50th wedding anniversary on Oct. 31, 1972.

All the above three couples are members of the Ashley Baptist Church, Ashley, N.D.

*Mr. and Mrs. Harry Wichtel* observed their 50th wedding anniversary on Oct. 8, 1972. They are members of the Immanuel Baptist Church, Brookfield, Wis.

**WARREN, MICH.** Our month of missions began at Redeemer Baptist Church on Aug. 16 with Rev. Lynn Bowman, assistant director of the Detroit City Rescue Mission. On Aug. 20, Rev. Gordon Blossom, president of Honey Creek Christian Homes, spoke about his home for boys. Terry and Sharon Stoltenow spoke about their work in Brazil last year and the work they expect to do when they return later this year as a secretary and construction engineer. On Aug. 27, Dr. Richard Schilke, general mission secretary of the N.A.B. Conference, spoke regarding priorities in missions. Mr. Ledden spoke on Aug. 30 concerning the work of the Far Eastern Gospel Crusade in Japan. Rev. Harold Lang spoke on Sept. 3 of his work with the N.A.B. mission in Nigeria where he served as a house parent for missionary children. Our last speaker for our month of missions was Dr. Norman Haupt. He praised the Lord that the N.A.B. mission school in the Cameroon now had a native principal, a position Dr. Haupt held for several years.

A visitation seminar was held Sept. 22-23. Seven lessons in Biblical witnessing were taught by Pastor Adolph Braun and Mr. Norris Helms, assistant to the pastor. On Sept. 22, 106 attended the evening sessions. The all day sessions, on Sept. 23, were attended by 82. In addition to Redeemer, four other N.A.B. churches took part in the seminar. The lessons taught were as follows: Command to Witness, Fears of Witnessing, Excuses from Witnessing, Priorities in a Church Program, Ten Commandments for Witnessing, How Redeemer Does It, Personal Suggestions in Witnessing. Results have been gratifying because the attendance at our Monday night visitation has increased to an average of 82 this year. (Mrs. Doris Kintzer, reporter.)

**BILLINGS, MONT.** We were privileged to have Rev. and Mrs. E. S. Fenske serve us as interim pastor during the months of August through October. On Oct. 22, a farewell was held on their behalf after the evening service.

A week of Spiritual Emphasis meetings was held Nov. 6-12 with Dr. M. Vanderbeck of LaCrosse, Wis. We are anxiously looking forward to 1973, when Rev. and Mrs. L. D. Potratz and family will be joining us. (Mrs. Roger Aldinger, reporter.)

**ASHLEY, N.D.** The Ashley-Venturia United Crusade began at Venturia on Oct. 17 and continued until Oct. 20. Rev. L. Potratz is the pastor of the church. On Saturday and Sunday the crusade was held at the elementary school in Ashley. A special mass choir of the two churches provided special music.

The remaining crusade meetings were held at the Ashley Baptist Church of which Rev. Etan Pelzer is the pas-



tor. (The leaders of the crusade are pictured.)

Another feature of the crusade was youth night on Tuesday which was attended by youth groups from neighboring churches.

Rev. Aaron Buhler of Cleveland, Ohio, was the speaker and David Kobeilush of St. Paul, Minn., was the soloist. Special music from both churches and the men's chorus of the Ashley Baptist Church was provided nightly. The final service was Oct. 27.

The Women's Missionary Society of the Ashley Baptist Church observed the Baptist World Day of Prayer. Mrs. Emanuel Fischer was the leader. (Mrs. Carl Fischer, reporter.)

**KILLALOE, ONT.** On Sunday evening, July 2, members and friends of Calvary and First Baptist Churches welcomed their new pastor, the Rev. Albert Fadenrecht, and family. Area pastors also gave words of welcome. A food shower had preceded the Fadenrechts' arrival.

Open House was held at the parsonage Sunday afternoon, Oct. 22, giving all members and friends the privilege

of seeing the recent home improvements.

On Oct. 29, members and friends surprised the Fadenrechts with a reception in honor of Pastor's 25th anniversary of his ordination to the Christian ministry. A beautiful reclining rocker was presented to them. (Martha Zummach, reporter.)

**PORTLAND, ORE.** On Oct. 15, 1972, an ordination service was held at the Immanuel Baptist Church. The Ordination Council met previously and recommended that they proceed with the ordination of Merrell Hethorn. Commencing Nov. 1, 1972, he will serve an American Sunday School Union church in Standish, Calif.

The service was opened by the moderator, Emil Mazetier. The ordination message was brought by the pastor, Rev. Richard Grabke, with the ordination prayer by Rev. Ted Keck. The charge to the candidate was given by Dr. Robert Schreiber. The hand of fellowship and welcome to the ministry, with the presentation of the ordination certificate, was given by Rev. R. Grabke. The Rev. Merrell Hethorn closed with the benediction. (Melissa Jo Hunt, reporter.)

**JAMESBURG, N.J.** Mrs. Grace Epp (pictured), organist of First Baptist Church, was presented with an engraved plaque at a Sunday morning worship service. The presentation was made by Pastor Karl Bieber in appreciation of her fifty years in the ministry of music. She was also presented with



an orchid corsage by the adult choir. Following the evening service a fellowship hour was held in Mrs. Epp's honor. She told of beginning her career as pianist for the Sunday school and church service as a high school girl. When the church had a new organ installed, and the need for an organist arose, she accepted the position. She also served as director of the primary choir. Mrs. Epp has retired but will still be available should the need arise. She also has served as a Baptist Herald reporter.

On Rally Day the Sunday school held its third annual Gospel Balloon Launch. Members of all the Sunday school, teachers and officers participated by releasing their balloons simultaneously when Pastor Bieber gave the signal. A salvation tract and a card identifying the church and the sender were stapled to each balloon string. Instructions were also given for mailing back to the church, when found. Bibles will again be awarded to all those who return the cards by a given date. (Marguerite Lee, reporter.)

**MARTIN, N.D.** On July 29-30 the Martin Baptist Church (pictured) celebrated its 75th anniversary. The theme was "Always Abounding in the Work." The occasion began on Saturday evening. Members and former members shared experiences of the church.

On Sunday the Sunday school presented recitations and special musical



selections. The church then heard from her sons and daughters who are serving full time. Rev. and Mrs. Edwin Michelson and Rev. Otto Fiesel spoke on "Steadfast Labor in the Sunday School, Women's Work, and Men's Work." Greetings from other sons and daughters who could not attend included a tape recording from Miss Esther Schultz, and letters from Rev. and Mrs. Lorenz Michelson, Rev. and Mrs. Phyl Putz, and Rev. and Mrs. Roy Marzolf.

During the morning worship service Rev. Clarence Walth, area secretary, spoke on "Steadfast Labor in the Church." The church was reminded of the accomplishments thus far and challenged to be a greater witness in years to come.

After the fellowship dinner served to 200 guests and members, the Service of Challenge began with letters of greetings from friends and former pastors. Mrs. Gieser and Mrs. Lohse, former pastors' wives, and Rev. and Mrs. Reuben Grueneich, former pastor, gave their personal greetings to the congregation. Mr. Walter Weinholz, church moderator, gave a brief resumé of the church's history. The daughter churches, Anomoose, Rosenfeld, and

Harvey gave their greetings to the mother church. Rev. Bill Keple, former missionary and member of the church, gave the challenge of missionary endeavor to the church followed by Rev. Walth who challenged the church with the topic, "Continuing in the Work." The afternoon offering was designated to our student scholarship fund at our NAB seminary. The service concluded with the mass choir singing, "Let Mount Zion Rejoice". Pastor Alvin Auch is the minister of the church.

**SIoux FALLS, S.D.** The 126th South Dakota Association of N.A.B. churches met at the Trinity Baptist Church, Sept. 28-30, 1972. The theme was "Mastered by Christ — Devoted to Service," with the keynote speaker Dr. David J. Draewell from the N.A.B. Seminary. One hundred thirty-eight delegates were seated, with inspirational devotionals brought by Drs. Ben Breitreuz and Art Patzia. Missionary Harold Lang and Mrs. Beatrice Pankratz were guest speakers for the men's and ladies' luncheons.

One of the resolutions passed was to establish a professional counseling center to be called Successful Living Center, which will be a joint venture with the Baptist General Conference and the Family Physicians Clinic. Mr. Henry Buller, professional counselor, and Dr. Roy Seibel, professor at the Seminary, presented this need.

The Association also voted to bring greater support to our N.A.B. Seminary as well as to remodel and expand our Madison Nursing Home at a cost of \$70,000. (Arlyn Thielenhaus, reporter.)

**NAPOLEON, N.D.** The Women's Missionary Society held its annual program Wednesday evening, Oct. 18, 1972, with Mrs. R. C. Stading as guest speaker, and the Streeter Women's Missionary Society as guests. After the program, in which many took part, an offering was held and Mrs. Stading offered a prayer. The meeting was closed with moments of silent meditation. (Mrs. Jake Streyle, reporter.)

**WARREN, MICH.** On Sunday, Sept. 24, the Rev. George E. Engle was installed as pastor of Fellowship Baptist Chapel. Representatives from twelve of the NAB churches in the area brought greetings. Mrs. Engle was welcomed by the co-chairman of the ladies Dorcas Society and presented with flowers. The congregation was challenged by Rev. Kenneth Fenner of

## OUR CONFERENCE IN ACTION

Bethel Baptist Church, followed by a response by Rev. Engle.

Rev. and Mrs. Engle have four children: a son, Paul, is a minister in Connecticut, a daughter, Judy, is on the staff in social work at Philadelphia College of Bible, and twin daughters, Jean at Grand Rapids School of the Bible and Music, and Joanne at Philadelphia College of Bible. (Helga Wiliford, secretary.)

**TURTLE LAKE, N.D.** The Turtle Lake Baptist Church observed their Harvest Mission Festival on Sunday Oct. 29. Our pastor, Rev. Richard Voth, spoke on "All Things Come From Thee." The communion table was beautifully decorated with fruits and



vegetables as the picture shows, reminding us of God's goodness to us. For the afternoon service Rev. Cooke from Minot was to speak but because of blizzard conditions he was unable to come, so again Rev. Voth brought an inspiring message, "Laborers (are few), The Harvest (is plenty), and Me (pray and give)." The missionary offering was \$2,156.25. (Mrs. Glen Moore, reporter.)

**MARION, KAN.** The Kansas Association met at the Strassburg Baptist Church, Oct. 27-28, 1972. The theme, "Our Christian Heritage," presented a challenge in every message. The speakers were Rev. Harold Lang, missionary to Nigeria, Rev. Milton W. Zeeb, south-central area secretary, Rev. Donald Richter, secretary of youth work, Prof. Dave Novak, Dept. of Psychology and Prof. Richard Kyle, Dept. of History, both of Tabor College. A musical group, "The Commitments," also from Tabor College, served us at our Association Banquet. We have thirteen churches in this association; twelve churches were represented with delegates. Rev. Ed Oster was moderator. It was decided that hereafter the organization will be known as the "Kansas Fellowship." This is due to the restructuring of the Southwestern Conference. The officers

## OUR CONFERENCE IN ACTION

elected for the new year are: Moderator, Rev. James Schacher; Vice Moderator, Rev. Curtis Wiens; Secretary, Mrs. Jerrie Kruse; Treasurer, Austin Widener; Scripture Memory Committee, Mrs. Elda Perkins and Rev. R. H. Zepik. (Mrs. Jerrie Kruse, secretary.)

**CHILLIWACK, B.C.** "Let us Give Thanks Unto the Lord" was the Thanksgiving theme of Victoria Avenue Baptist Church on Oct. 8. Even though we are a small group, we had willing helpers to do the Lord's work in Sunday school, choir and V.B.S.

The ladies sponsored a bake sale which provided funds to renovate our church. An individual donation was made for the installation of a P.A. system. But the highlight of the day was the afternoon program which was presented by the brass band of the Grace Baptist Church of Kelowna, B.C. The Rev. Arthur Schlak is the pastor of the church. (Mrs. Christel Schlak, reporter.)

**PARMA HEIGHTS, OHIO** We were privileged to be a part of the Billy Graham Crusade, held at the Cleveland Stadium for ten days during July. Many of our members served as ushers, counselors and sang in the choir. Our pastor, Aaron Buhler, served on the Executive Committee and was Chairman of the Counseling and Follow-Up Committee. This was a first time for many of us to be counselors, as 19,608 persons came to receive Christ during the ten days of the Crusade. We also provided bus service.

Prior to the Crusade, our church was host to one of the Christian Life and Witness classes held every Tuesday eve-



ning for six weeks, (pictured) conducted by members of the Billy Graham Team for the purpose of training counselors. The attendance the first evening was more than 1,000

and remained the same for the six sessions.

Although the Crusade is behind us, there is still much follow-up work to be completed.

We enjoyed having El Roy Pankow as our student worker from the NAB Seminary during the summer months. He proved to be a great asset to our associate pastor, Ted Faszer. El Roy made good use of his talents for the Lord, some of which were piano, trumpet, and singing vocal duets with Pastor Ted. On Aug. 30, he was the featured soloist in a musical concert where he played several piano selections, a piano duet with Pastor Ted, trumpet numbers, and sang a vocal duet with Pastor Ted.

Five speakers, representing three different mission fields, were featured at our annual missionary conference, Oct. 14-18. We heard from Japan, Africa and the U.S.A. The first service was Saturday evening, conducted for the youth of our five N.A.B. churches in the Greater Cleveland Area, held at the Redeemer Baptist Church. Eighty young people attended. On Sunday morning our speaker was Dr. Richard Schilke for home missions. For the evening service all the missionaries and all five churches met at Parma Heights Baptist for a great missionary rally. A combined offering of \$623.00 was taken. On Tuesday evening, all the missionaries spoke to the women of the five churches at Missionary Baptist. A combined offering of \$73.40 was received. The closing sessions were held on Wednesday, and our speaker was Rev. Harold Lang who gave a slide presentation on his work. (Ted Faszer, reporter.)

**NEW LEIPZIG, N.D.** The New Leipzig Baptist Church is very grateful for the opportunity of taking part in two area evangelistic crusades recently. The results have been obvious on Sunday, Oct. 17, 1972, when five young people and one adult were baptized. The Rev. LeRoy Moser is the pastor of the church. (Mrs. Willard Iblings, reporter.)

**WEST FARGO, N.D.** The Grace Baptist Church held its annual Harvest and Mission Festival on Sunday, Oct. 15, with the Rev. Donald Richter from Forest Park, Ill. as the guest speaker. The morning worship service was dedicated to missions and thanksgiving. The College and Career BYF was in charge of the opening service in the evening. Rev. Richter brought the message. A mission offering was re-

ceived to help support Miss Barbara Kieper.

On Oct. 16-17 a teacher training course was held with the Rev. Richter conducting the classes. The theme was "The Principles of Leadership."

The Sunday school has made plans to undertake a fall Sunday school emphasis program designed to increase the Sunday school attendance, and produce a deeper commitment to Jesus Christ by believing Christians, and to produce a renewed sense of missions. The theme of this program is "Calling Our Community to Christ." The Sunday school emphasis is part of the nationwide program Key 73. The Sunday school teachers, assistants and officers will send letters to all church members and will conduct personal visitation by teachers. The College and Career and BYF groups will distribute flyers, followed by another letter.



On Sunday evening, Nov. 12, the Grace Baptist Church held a baptismal service. Nine candidates (pictured) were baptized upon the confession of their faith in Christ as their Savior. The Rev. Raymond Dickau is the pastor of the church. (Mrs. Harold Fried, reporter.)

**ELK GROVE, CALIF.** On Oct. 22, 1972, the W.M.S. of the First Baptist Church celebrated 47 years of serving the Lord. As a speaker we had Rev. Edwin Kern, who with his family serve as missionaries to Japan.

The theme for the year is "Roads to Renewal." President Annadora Fandrich and her executive committee are doing a fine job leading the other members of the group.

During the past year we have had many fine missionary projects. The Rev. Merle Brenner is the pastor of the church. (Mrs. Jane Givens, reporter.)

**GETZVILLE, N.Y.** "Revival In Our Day!" was the theme of the first session of the Eastern Association, which met at the Bethel Baptist Church, Sept. 29 - Oct. 1, 1972. The Rev. Ernest A. Hoffman, pastor of the Temple Baptist Church, acted as moderator. The opening meeting on Friday was led by the host pastor, Rev. William E. Christensen. The Rev. John Binder spoke

about "The Why of Revival," listing some of the problems of the church.

On Saturday morning, Dr. Norman Haupt, missionary to Cameroon, brought us "Mission Moments." In his message, "Building Together," he emphasized the African, as well as the American viewpoint on Christianity and the church.

The reports on church extension were given by Rev. Wilfred Dickau, Rev. Walter Kerber and Rev. Loren Weber. Our plans to begin a church extension work in Ottawa, Canada, became a reality when we called Rev. Loren Weber to lead this work.

The Rev. Walter Damrau spoke about "The Way of Revival." Four prayer groups prayed for revival in our churches. A symposium was held, with some of our pastors acting as a panel to answer any questions regarding revival.

At the banquet Dr. Haupt spoke on "The When of Revival" with eerie stories of witchcraft. He pointed out that now, after having brought the love of Jesus to Africa, we must be careful ourselves not to fall back into our old ways.

On Sunday morning, Rev. Rubin Kern spoke in the Bethel Church on "The Wind of Revival." Rev. John Binder brought the final message, "The Who of Revival." The evidence of our revival is shown by whom we serve and whose we are! (Eleanor A. Hodgson, reporter.)

**WINNIPEG, MAN.** Our previous reports appeared in "Der Sendbote," because the Rowandale Baptist Church used to be basically a German church. Now the weekday clubs for boys and girls, Sunday school and young people's meetings are conducted in the English language.

Some time ago we were privileged to have Eirene Mbongo from Victoria, Cameroon, (presently studying at NABC) in our church. The children loved her for telling stories and singing



with them. (See picture: Eirene with a primary class)

The young people prepared a prayer-slide presentation, "We thank you

Lord," on Thanksgiving Day which made us aware that we take many things for granted. Our oldest member, 90-year-old "Oma" Beyer, was among us praising God. Two days after Thanksgiving Day the Lord took her home. We knew her as a woman of prayer and as having an understanding for all age groups.

With the leadership of our pastor, the Rev. G. Poschwatta, we are continuing to seek God's will and ways of telling the Good News. (H. Kahler, reporter.)

**LODI, CALIF.** The annual banquet of the Women's Missionary Union of Northern California was held on Saturday evening, Oct. 28, 1972, in conjunction with the 4th Nor-Cal Association. Rev. Edwin Kern, missionary to Japan, inspired us with his report of the work in Japan. New officers for the coming year are: Mrs. Albert Lippert, president; Mrs. Richard Brewer and Mrs. Ray Dolliver, vice presidents; Mrs. Leonard J. Fischer, secretary-treasurer; Mrs. Otto Berndt, White Cross chairman. The offering was designated for the WMU \$100,000 project, and specifically for the work at the Osaka Biblical Seminary in Japan (Mrs. Thelma F. Fischer.)

## In Memoriam

**EDUARD FALK**, 69, of the Haven of Rest, Medicine Hat, Alta., died on Oct. 2, 1972. He was born in Poland on May 21, 1903. He leaves to mourn his widow, Livia; two daughters: Dagmar and Margot; one son, Frank; four grandchildren, one sister. The Rev. Robert Jaster was the officiating minister at the funeral service.

**NANCY GIESE**, 11, of Appleton, Minn., died on Oct. 16, 1972. She was born on April 25, 1961, in Appleton. Surviving her are her parents, Mr. and Mrs. Dale Giese; three brothers: Martin, Norman and Douglas, and grandparents, Mr. and Mrs. Arthur Giese. The Rev. Arnold Friez was the officiating minister at the funeral service.

**HERBERT E. LAUBACH**, 73, of Okeene, Okla., died Sept. 25, 1972. He was born Oct. 3, 1898, at Okeene, Okla. He was united in marriage in 1923 to Hannah Greb. She preceded him in death in 1926. In 1934 he was united in marriage to Ruby Wahl. Surviving him are his widow; four daughters: Neoma Vanzant, Norita Adam, Nadine Benham, Norma Hill; three sons: Eugene, Harold and Virgil, and one stepson, Donald Wahl; 19 grandchildren, three sisters and three brothers. He was a member of the Zion Baptist Church of Okeene. Officiating at the memorial service were Rev. Darwin Stahl and Rev. Donald Dellenbaugh.

**EWALD ZIEGLER**, 75, of Edmonton, Alta., died on Oct. 15, 1972. He was born on Nov. 30, 1897, in Poland. As a teenager he was converted, baptized and received into the membership of the Baptist church in Poland. In 1925 he was united in marriage to Nathalie Hohensee. They emigrated to Canada in 1951 and joined the Central Baptist Church in Edmonton. Surviving him are his widow; two sons: Richard and Arthur; one daughter, Lilly; nine grandchildren, three sisters and one brother. The Rev. Richard Hohensee was the officiating minister at the funeral service.

**MRS. GERTIE PRITZKAU** nee Van Dusen, 82, of Avon, S.D., died on Sept. 24, 1972. She was born on June 14, 1890, in the Netherlands. In 1912 she was united in marriage to Emmanuel Pritzkau. She accepted Christ as her Savior in 1933, was baptized and became a member of Avon Baptist Church. She served as president of the Philathea Class and the WMS. Surviving her are Raychel Lorenz, Reva Hieb and Nathan; six grandchildren, seven great-grandchildren, three sisters. The Rev. Henry Lang was the officiating minister at the funeral service.

**FRED YANKE**, 79, of Yorkton, Sask., died on Oct. 4, 1972. He was born on Feb. 16, 1893, in Russia. In 1907 he emigrated to Canada. In 1919 he married Della Reiman. In 1924 he was baptized upon his confession of faith in Christ and joined the Ebenezer Baptist Church. He served as a trustee in the Ebenezer Church and in Yorkton. Surviving him are his widow, Della; his chosen son Ron Will and one daughter, Mavis; one sister and two brothers. The Rev. Morley Schultz was the officiating minister at the funeral service. □

**JOHN SAUER**, 81, of Vancouver, B.C., died on Oct. 19, 1972. He was born in Prussia Feb. 17, 1891. At an early age he emigrated to Sask., Canada. At the age of 16 he accepted Christ as Savior and upon baptism he became a member of the local Baptist church. After moving to Vancouver, he became an aggressive business man and a loyal church supporter. Surviving him are his widow; one daughter, Frieda; one sister, one brother, nine grandchildren and two great-grandchildren. The Rev. Paul Siewert was the officiating minister at the funeral service.

**GUSTAV PETER SCHNASER**, 63, of Appleton, Minn., died on Oct. 6, 1972. He was born in Grand County, S.D., on Feb. 24, 1909. In 1938 he was united in marriage to Ruby Friedrich. At the age of 12 he became a Christian, was baptized and joined the First Baptist Church in Appleton. He served as a deacon and member of the building committee. Surviving him are his widow; four sons: Kenneth, Gene, Roger and Donald; two daughters: Mrs. Ronald Bruzek and Mary; one sister and one grandson. The Rev. Arnold Friez was the officiating minister at the funeral service.

**THE REV. ARTHUR K. SCHULZ**, 61, of Sunnyside, Wash., died on Oct. 10, 1972. He was born on Sept. 3, 1911, in Washburn, N.D. Some time after his conversion and baptism he was convinced of his call to the ministry. He enrolled in the North American Baptist Seminary and graduated in 1941. During this time he also attended the Eastman School of Music. He also attended Moorehead Teacher's College, graduated from Tabor College, Kan., and Western Theological Seminary, Portland, Ore. He served churches in Unity and Spring Valley, S.D., Marion, Kan., Crawford, Tex., Bethany, Portland, and at the time of his death, First Baptist, Sunnyside, Wash. In 1942 he was united in marriage to Lula Gerlitz. Surviving him are his widow; two sons: Douglas, moderator of the Oregon Assoc.; Timothy; one daughter, Sandra; two grandchildren. The Rev. Ervin A. Gerlitz and Dr. Eugene F. Gerlitz officiated at the funeral service.

**MRS. RICKSTE VENINGA** nee Van Lengen, 85, of Elk Grove, Calif., died on Oct. 28, 1972. She was born in Germany on July 7, 1887. In 1909 she was united in marriage to Diedrich Veninga. They emigrated to the United States in 1926. She was converted and baptized in Germany and joined the Zion Baptist Church of Franklin, now First Baptist of Elk Grove. Surviving her are one son, Frank, and a daughter, Mrs. Gesine Rausser; five grandchildren, six great-grandchildren and three sisters. Pastor Merle E. Brenner was the officiating minister at the funeral service.

**MISS ESTHER WEBER**, 75, of Okeene, Okla., died Aug. 26, 1972. She was born at Cooper, Okla., Dec. 24, 1896. She was a member of the Zion Baptist Church of Okeene. She was joyful and faithful in serving her Lord in many ways in the church. She is survived by three sisters: Mary Reiswig, Lydia Lorenz and Lenora Weber. The Rev. Darwin Stahl and Mr. Melvin Geis officiated at the memorial service.

**MRS. SUSIE LEHR**, 76, of Okeene, Okla., died June 26, 1972. She was born at Marion, Kan., April 14, 1896. She was married to Jonathan Rauh in 1916. He died in 1931. In 1933 she was married to Fred Lehr. Surviving her are her widower; two daughters: Mrs. Olnida Scheffer and Mrs. Mabel Minnix; two sons: Jonathan Rauh and Harley Lehr; four brothers; two sisters, seven grandchildren and six great-grandchildren. She was a member of the Zion Baptist Church of Okeene. The Rev. Darwin Stahl was the officiating minister at the memorial service.

# NEWS & VIEWS

## 'THERE SHALL BE LIGHT,' NEW ABS FILM

"There Shall Be Light," the new film of the American Bible Society, begins with former Astronaut Frank Borman reading the creation story with which he and his Apollo 8 crew electrified the world as they read from the Bible on Christmas Eve, 1968, while orbiting the moon.

As the surface of the moon passes below the voice of Col. Borman rings out again with the words from the beginning of Genesis:

"In the beginning God created the heaven and the earth . . . And God said, Let there be light: and there was light."

Returning to the earth the film presents in colorful animation, rare historic stills, and documentary footage, the never-ceasing efforts of the Society to reach people everywhere with the Scriptures, without doctrinal note or comment, in their own language or dialect.

Music, ranging from Beethoven to pop and ethnic selections, forms a suitable background as the Society's story unfolds from its founding in 1816.

A dramatic episode is its own translation, "Good News for Modern Man," the New Testament in Today's English Version, which has achieved the enviable circulation figure of 36 million copies since it was first published in September 1966.

The film may be rented from Association-Sterling Films, 600 Grand Ave., Ridgefield, N. J. 07657.

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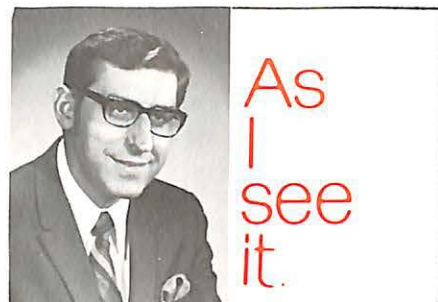
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by Paul Siewert

Here we are again — another issue of a magazine in my mail that I never subscribed to, never wanted and seldom read. We talk about trash journalism on the secular newsstand. I'm beginning to feel that some Christian publications are coming in a close second. It's the old grind; the world is rotten, the leaders are corrupt, the churches are all a league of spiritual harlots, etc, etc.

Yes, sin and apostasy need to be exposed. And I think all of us can appreciate frank reporting on issues of evil and degradation. But how many of us can tolerate for very long the endless tirades on display in so many publications today.

Can we not tell it like it is without ranting with righteous indignation and feeling obliged to squeeze every event into some ecclesiastical mold or eschatological scheme? Why can't we just have some straight forward positive Christian reporting and commentary?

Christian journalism has for many years been at a premium because of the lack of it. We can only hope that it will not soon be at a premium because of its indulgence. Obviously we can no longer say (if we ever could), if it's a Christian publication it should be read.

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.

## 1973 W.M.U. PROGRAM PACKETS

English Packet Theme: A CLOSER FELLOWSHIP; 1 John

German Packet Theme: HALTET DES HERRN BEFEHLE; Psalm 119:4

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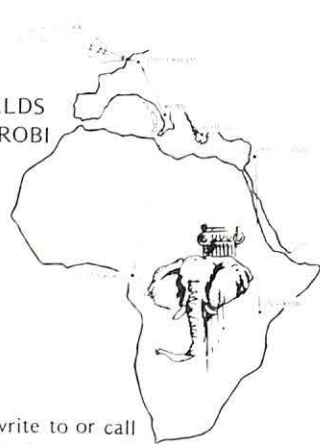
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# What's Happening

Sioux Falls, S.D. Ulrich is looking to the Lord for guidance into full-time Christian service in an N.A.B. church.

■ *The Bethel Baptist Church*, Sheboygan, Wis., reports a change of address. The new church address is:

2411 County Trunk EE  
Sheboygan, WI 53081.

■ *The Rev. Fred E. Klein*, Sacramento, Calif., has accepted the invitation of the First Baptist Church of Dickinson County, Hope, Kans., to serve as their interim pastor.

■ *Mr. Carsten H. Seecamp, M.D.*, of Cambridge, Minn., has been named a diplomat of the American Board of Family Practice as a result of passing a certificate examination. To achieve diplomat status, Dr. Seecamp, through an intensive two-day written examination, proved his ability in the area of internal medicine, surgery, obstetrics gynecology, pediatrics, psychiatry etc. The doctors who have earned diplomat distinction are a new type of "people doctor" who accept responsibility for the patient's total health care. Dr. Seecamp is the son of Mr. and Mrs. Carsten Seecamp of First Baptist Church, Chancellor, S.D.

■ *God's Volunteers need applications of young men.* The 1973-74 teams will be appointed in February 1973. Anyone interested should immediately contact the Rev. D. Fuchs, 7308 Madison St., Forest Park, IL 60130, for regular application forms and comprehensive information.

■ *The Rev. Lyman Erickson* is serving as pastor of the First Baptist Church, Baileyville, Ill. He previously served with Christian Service Center, San Antonio, Texas.

■ *The Rev. Henry Schumacher* has accepted the call to become the pastor of the Fellowship Baptist Church, Camrose, Alta., effective March 1, 1973. Presently he is serving the Missionary Baptist Church, Cleveland, Ohio.

■ *The Rev. Harry W. Johnson* has accepted the call to become the pastor of the West Broadway Baptist Church, Enid, Okla., effective Jan. 12, 1973. He previously served the First Baptist Church, Goodrich, N.D.

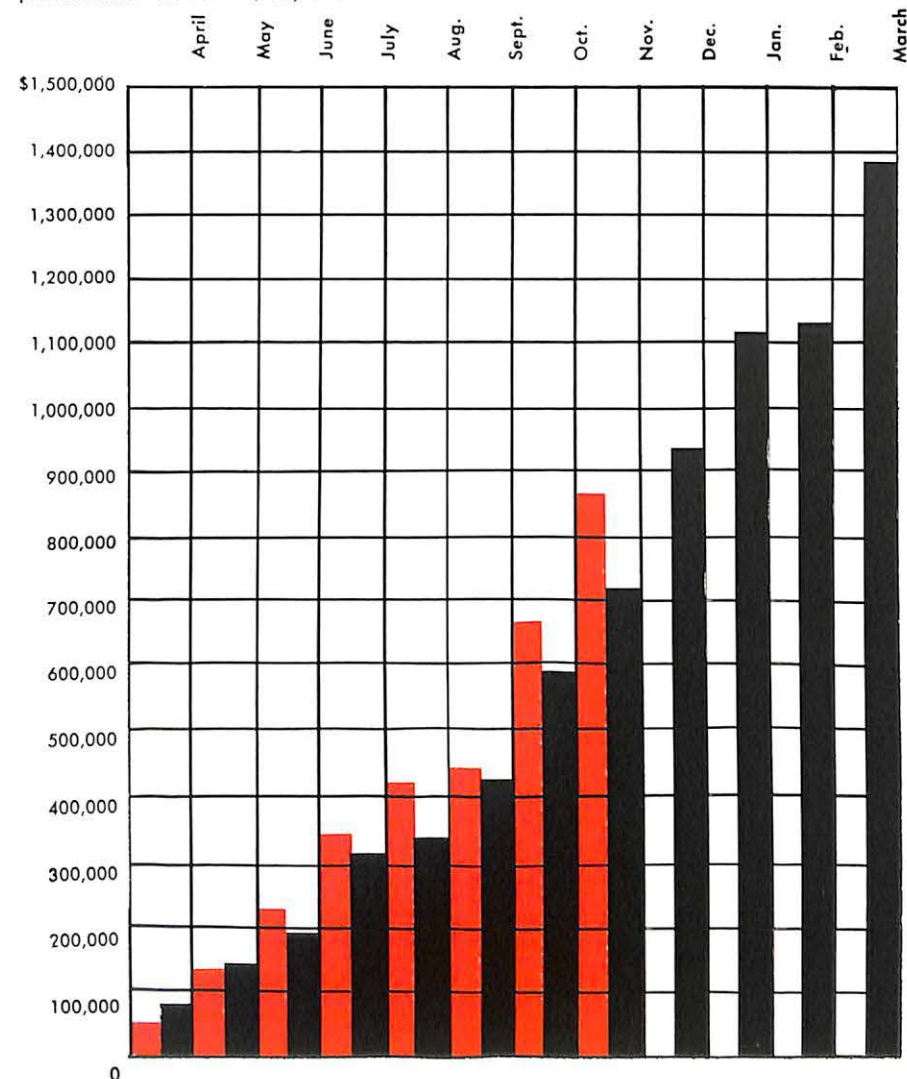
■ *The Rev. Waldemar Laser* has accepted the call to become the pastor of the Bethel Baptist Church, Edmonton, Alta., effective January 1973. He previously served the German Baptist Church, Calgary, Alta.

■ At the Evangelical Foreign Missions Association Board of Directors meeting held in conjunction with the annual Mission Executive Retreat, held in Chicago, Sept. 25-28, 1972, the North American Baptist General Missionary Society was received into EFMA membership. About 140 participants from many evangelical mission societies attended the retreat.

■ *Mr. David Krumpe* began his ministry as Director of Music and Evangelism Ministries of the First Baptist Church, Lodi, Calif., on November 5. *Miss Marsha Worden* is the new Director of Children's Ministries at the same church.

## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for eight months Goal for 1972-73 \$1,555,000  
April-November 1972-73 — \$855,642.16  
April-November 1971-72 — \$739,751.02



Color line for 1972-73; Black line for 1970-71

## EDITORIAL VIEWPOINT

The following editorial, written by *A. P. Mihm*, appeared in the first issue of the BAPTIST HERALD, fifty years ago. The Rev. Mihm was the first editor of this periodical and served from 1923-35. We reprint his article in commemoration of the Fiftieth Anniversary of the BAPTIST HERALD.

### *Making Resolutions for the New Year*

Very few people regard the beginning of a new year lightly or with indifference. It is a right feeling which regards the transition from year to year as a point of spiritual significance. We seem to stand at a fresh starting point. The years are portions into which God divides our lives by the order of nature. Our todays and yesterdays are the blocks with which we build the edifice of life.

It is the custom of associating the new year with hopeful wishes. The new year is bound up with our hopes. Blessed are they who cherish the largest hopes, if those hopes seek the best things and rest on the right basis. We cannot alter or mend what is within the year behind. But we can redeem the time and buy up the opportunity of the new year.

Out of this nobler purpose, good resolutions are born. They are not useless as many would represent them. If we are satisfied with what we are, and what we have and what we have been doing, there will be no longing for a better sphere and worthier course of life. A good resolve, that is never more than a resolve, is better than that deadness of heart which lacks even a longing for a better mode of living. We will not grow better unless we really resolve to be better.

It is well to make good resolutions at this time. It is good to make them at any time. "I will never forget thy precepts, for with them thou hast quickened me." Make resolutions if you believe they are a help to you. Make them radical and strong in the first place. Don't put an "if" or a "but" in them. God won't help you to compromise. He won't help you to lop off half a sin. Turn clear around and face the other way. Did

you ever know anybody to quit lying by resolving that he would only lie half as much this year as last? Did you ever know anyone to improve his manners and morals by writing in his diary: Resolved, that I will be tolerably bad this year, but not quite as bad as I was last year?

Hold tenaciously to your determination, no matter what counts. Perseverance is the main thing in life. To hold on to a good resolution and to hold out to the end is the chief matter. If the race could be won by a spurt, thousands would wear the blue ribbon; but they are short-winded and pull up after the first gallop. They begin with flying and they end with crawling backward. When you have made up your mind to go a certain road, don't let every molehill turn you out of the path. If in the course of the coming twelve months or six weeks or during the next day or two or say tomorrow, you should fail to keep one or two or a half dozen of the resolutions you have written down, don't get discouraged and quit trying. If a fellow who falls refuses to get up, he will never fall again. That is true, but then he will never get anywhere. We would rather see you stumble along all your life and at last make a goal, with contusions and abrasions on you than to see you lie supinely where you were first downed.

Make your resolutions as strong as you can, honestly intending to keep every one of them and when you break them, or when, as sometimes we are tempted to think, they just break themselves, make the same ones over again and make them stronger. By and by they will become too strong to be broken. When a regiment in battle breaks under the

withering fire of the enemy, the colonel does not give up in despair and run away. He rallies his scattered men and reforms under fire and when he does that, he shows he is not only a colonel, every inch of him, but colonel of a fighting regiment. When your good resolutions break, then it is time for you to show your nerve. Correct your alignment under fire and move forward.

How can we keep resolutions? Peter made some good resolutions. They were born out of loyalty to Jesus. His mistake was in trying to carry them out in his own power alone. He leaned upon the arm of flesh. We must seek help in prayer. We must watch and pray. We must keep looking to Jesus, the great captain of our salvation. We can learn how he withstood temptation and the assaults of the Evil One. Like Enoch, we must walk with God day by day. After all, a resolution without Christ's power behind it is a rope of sand to an anchor of straw. Without him we can do nothing. □

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letters to the editor

Dear Editor: Firstly, I wish to express my appreciation to the Rev. Kranz for his lucid comments on the subject of death and funerals.

There is an increasing number of individuals today who are realizing the cultural baggage that has been appended to the rite of dying. These individuals express a basic disgust in the established rite since it creates the illusion that death is nothing more than a sleep, nothing harmful or frightening. Secondly, these individuals have concluded that the present rite involves inordinate expenses which swell only the coffers of the undertaker. Consequently, the supporters of these new ideas have formed groups in various Canadian cities to inform the public of ways and means of obtaining a decent, more reasonably priced funeral. Some of the recommendations are: (1) the casket need not be opened for the public, (2) if close relatives wish to view the deceased, this can be possible for quite some time following death without excessive cosmetic preparation, thereby reducing the high cost of the funeral.

While these efforts are to be admired, motives contributing to the same should not be central for the Christian. As a follower of Christ, one is aware of the transience of life and of the beauty of the life in union with Christ; therefore, one's attitude towards death is not one of fear or apprehension but of calm acceptance and of peace. We must never forget that Jesus Christ is Lord of life and of death. With this knowledge, the Christian is able to discuss the subject of dying without the usual fears. Furthermore, he will see the value in requesting a simple funeral which serves less as a reminder of his accomplishments and more as a witness to God's leading in his life.

My prayer shall continue to be that all Christians learn to differentiate between elements of tradition, culture and the true essence of the Gospel and ethic of Jesus Christ. Klaus Lottes, Calgary, Alberta. □

## CALLED TO COMMITMENT

(Continued from page 23)

gry you can be for fellowship until you are without it."

Mrs. R. L. Mathis, Waco, Texas, president of BWA Women's Department, reported on official visits this year to Baptists in Africa, Europe and particularly East Germany. She said that women in these nations despite limitations in education and freedom, are emerging as leaders in reconciliation.

Of Africa, Mrs. Mathis said that women of eight races and from 15 countries participated equally in sessions of the Baptist Women's Union of Africa. Our own missionary, Mrs. Fred Holzimmer, and third generation Cameroon Baptists Mrs. Bell and Mrs. E. A. Martin participated in these meetings which had the theme MAKE CHRIST KNOWN.

Mrs. Mathis participated also in the meetings in Europe where almost all countries were represented. For the first time a representative from East Germany (D.D.R.) was present along with representatives for the Middle East, Lebanon, Jordan and Egypt whose countries' membership was voted into the European Baptist Women's Union.

Prior to the meeting with the European women, Mrs. Mathis had the unusual privilege of visiting in East Germany with the Baptist churches in seven different cities. "They granted me a visa because I am a woman and they thought I was harmless", she quipped. "I learned about the strength and commitment of the East Germany Baptists. The churches we visited were filled with men, women and young people of all ages. One church's teens sang in English 'We shall overcome'; they long to be free. The spirit of the people was obviously one of hope and commitment for the future."

Dr. Robert Bratcher, ABS translator of Today's English Version of the Bible, spoke on the topic "Let the Word Speak", as did Bishop Hunt of the Canadian Bible Society.

Because this fifth continental Assembly completed twenty-one years of NABWU existence, the meetings saluted the history of the organization by having the former presidents speak in successive sessions. Mrs. Edgar Bates, Mrs. Maurice B. Hodge and Miss Alma Hunt thrilled us with their reports on the beginnings and the continuous growth of the Union. They reminded us that we build on the founda-

tion of the past, but we can't live on it!

In the presentation "Lord, what would you have us to do", ladies representing each of our 14 member denominations related some vivid experience when they prayed that prayer. The chairman, Mrs. Wesseler, opened this two part session by stating that when Paul prayed this prayer, his answer was "Go . . . and you will be told what to do" (Acts 9:6). They gave their testimony with conviction, often movingly, to the many wonderful ways in which God answers prayers of the individual. Each contribution was by itself an impressive story of women-to-God and God-to-women relationship, real, vital; it became an overwhelming testimony to the love and faithfulness of God and his never failing concern for his creation. Mrs. Adam Huber witnessed for our denomination as she claimed the Bible word "Ye have not because ye ask not" (James 4:2). The areas of concern were the fields of our services and relationship to God, fellowship . . . serving . . . giving . . . and that of communication, prayer.

Many of our North American Baptist members were present in the sessions and felt the spirit of oneness of purpose but also felt the common respect for our differences.

We are delighted to have Mrs. Hiller on the Executive Committee serving as Secretary and also our WMU President, Mrs. Stein.

President Mrs. J. J. Levy as well as Mrs. L. S. Casazza, outgoing treasurer and newly-elected president, called on women to participate in Baptist Day of Prayer activities. Mrs. Levy said that it is thrilling to see that the Day for Prayer has become such a great force for unity, welding together women from different conventions, races and areas.

In the final Commitment Service, Mrs. Mathis stated that the organization called the NABWU is closely identified as the strongest, numerically and financially, of any of the six continental unions aligned with the BWA. "We have a wholesome framework of fellowship and understanding, which helps us to work together in many ways, especially through our help financially and through praying for the people of the world."

As we parted in Toronto, we remembered the pleas to become messengers of reconciliation and fellowship across political, racial and denominational lines. □





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