

Baptist Herald

JUNE 1973

Meet the
Young Ambassadors
from Japan

Like Father,
Like Son
by George Riederer

Can We Treat
Children Like People
by D. A. Hubbard



Baptist Herald

Volume 51 June 1973 No. 6

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June 1973

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on your vacation

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Phone: (312) 771-8700

CHURCH LEADERS DECLARE PURPOSE OF WORLD EVANGELIZATION CONGRESS

Admitting "the brokenness of our world and man's inability to put it together", organizers of the 1974 International Congress on World Evangelization today released the official congress Call and declared their purpose to relate biblical truth to crucial issues facing Christians everywhere. The Congress will be held in Lausanne, Switzerland, July 16-25, 1974. One hundred and forty-two church leaders from every corner of the globe, are signatories to the Call and have declared their support for the Congress. They include: Dr. F. F. Bruce of England and Dr. Billy Graham of U.S.A.

The declaration of purpose of the Congress reads: "New winds of spiritual awakening and evangelistic advance are blowing in many parts of the world. Vast numbers of people have been prepared by God's Spirit to respond to the Good News of Christ. New methods and modern tools of communication are available to the Church in our age. We are persuaded that God has brought us to one of history's great moments to consider afresh the meaning of "mission", "evangelism", "salvation" and "conversion," and to unite in bold, new efforts to proclaim Jesus Christ to all nations. By God's grace we must seize the opportunity!

We believe that God has led some 3000 evangelical leaders committed to the biblical message of our Lord Jesus Christ, in an INTERNATIONAL CONGRESS ON WORLD EVANGELIZATION.

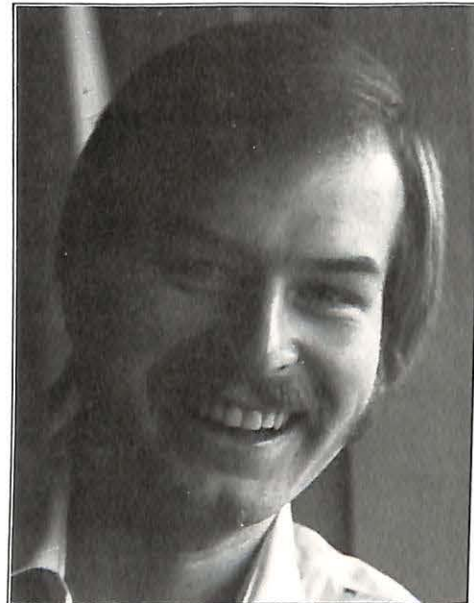
We are convinced of the power of God to change men and nations. So we declare our desire to be faithful to the Gospel of Jesus Christ and to historic evangelical theology revealed in the Scriptures, confessed by the Church through the centuries, reaffirmed at Berlin in 1966 and by evangelistic Congresses which followed at Singapore, Bogota, Amsterdam and elsewhere.

From Churches in many cultures, races and nations we will meet together as ministers and laymen with the common goal of carrying out our Lord's Great Commission.

We purpose to proclaim the biblical basis of evangelism in a day of theological confusion; to examine our message and methods by this standard; to relate biblical truth to crucial issues facing Christians everywhere.

So we call all Christians to pray earnestly for the Holy Spirit to move upon the Congress and to arouse all believers to a new obedience to Christ in world evangelism which will prepare the way for our Lord's triumphant return."

It has become unpopular to emphasize the proclamation of the Gospel and we want to clarify God's unique message to the world in Jesus Christ in such a way that Christians everywhere will be encouraged to take fresh initiative in evangelism."



Where 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. The ministry is one way to maximize your potential. It may be God's special way for you.

clip and mail

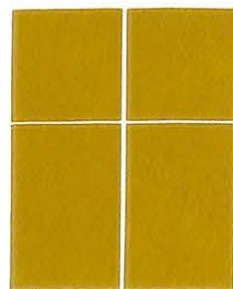
Tell me more . . . Please send me a copy of the "Who Are You Following" booklet on the ministry.

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CHURCH RENEWAL IN CORPORATE WORSHIP

by Allen Wilcke

The time of Amos, Hosea, Micah and Isaiah was a time of prosperity and religious revival. Yet, although the holy places were filled with worshippers of God, Isaiah maintained that "The whole head is sick, and the whole heart faint. From the sole of the foot even to the head there is no soundness in it, but bruises and sores and bleeding wounds . . ." (Isaiah 1:5-6). In spite of their apparent zeal, when the people came to the holy places they simply compounded their sin (cf. Amos 4:4-5) and God rejected their worship: "What to me is your multitude of sacrifices? . . . Bring no more vain offerings; . . . I cannot endure iniquity and solemn assembly. . . . When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; . . . cease to do evil, learn to do good; seek justice, correct oppression, defend the fatherless, plead for the widow" (Isaiah 1:11, 13, 15-17).

What kind of a fickle being is God? Is he never satisfied even with almost continual remembrance of him in church services, daily devotions and in prayers? When churches are filled and so-called renewal is taking place will God be satisfied? What does God really demand of his people in worship?

A DEFINITION

All worship, whether Christian or pagan, centers in God. The difference, however, between pagan and Christian worship is that while the former is initiated by the people themselves in the hope of gaining the favor of the gods, the latter is initiated by God himself and is thus a response by the worshipper to what God has done for him. Christian worship is a response of faith and obedience: faith in God's means of salvation and obedience in accepting his provided means instead of inventing one of man's own.

It is true that worship is praise and adoration, it is

The Rev. Allen Wilcke is a graduate of the N.A.B. Seminary, and former pastor of the First Baptist Church, Leduc, Alta. He is presently in the teaching profession.

glorification of God the Creator, Redeemer and Lord, but worship is not complete without work and obedience, for true adoration issues in work. God is not glorified by lip alone but by life and lip. The fault of the Hebrew people in the day of the prophets was that they thought daily attendance at the shrines and synagogues was real glorification of God. But God turned on them, as it would seem from their point of view, and said that by going to Gilgal and Bethel, by offering sacrifices and holding feasts in God's name, they sinned, not because these activities were evil in themselves, but because they did not issue in obedience to God: "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8; cf. Psalm 51:16-17).

Thus, public pretense of piety is not worship nor can it be a substitute for worship. To join others in church on Sunday morning because it is what is expected by others, or for that matter by God, is pharisaical to say the least. To worship in this manner is to stand in front of men with hands outstretched to God while comparing oneself with the sinner in the corner who stands before no one but God (cf. Matthew 6:1ff). To pretend worship or to adopt motivations for worship which are not biblically consistent is to worship as dead men among the dead.

Rather, the focus of worship must be on God alone. With this in mind it may be well to ask, "What did I get out of worship today?" as long as the question actually focuses on God: "What did I get out of worship today which I must do for God?" Thus, the focus of worship is not the good of man, nor is worship entertainment. The end of all true worship was, is, and always will be the glorification of God in all of life.

CORPORATE WORSHIP

Admittedly it is possible for a person to worship in private. No doubt adoration, praise and prayer, all issuing in work, can be elements of private worship, yet, for the most part the biblical concept of worship is corporate. Worship is not only an individual activity like throwing the javelin, it is also a team activity. Worship is God's people gathering together for the purpose of glorifying him.

In worship the many recognize their oneness in Christ, for the prime move in corporate worship is the Holy Spirit who was not only given to isolated individuals but to the Church as a whole. It is absurd to claim to be a part of the body of Christ, to be a member of the Church, and yet deny the necessity for gathering together with God's people. In so doing, one denies the oneness of Christ's body, of his Church. No, we are one in the Spirit, we are one in the Lord, and this oneness is characterized by the gathering together of Christians to edify, bear one another's burdens, speak the truth, forgive, be kind, teach and admonish one another, confess sins to one another and to pray for each other in order that healing might take place, and so forth, all with God as the center of attention and his glorification as the aim (cf. I Corinthians

14:26, Galatians 5:25-6:2, Ephesians 4:25-5:2, Colossians 3:16, James 5:13-16).

FORM OF WORSHIP

While the focus of worship is one, namely on God, the forms which worship may take are many if not infinite. No one form of worship is necessary since the final criterion of whether true worship has taken place is not how the worship is conducted but whether God has been glorified. That is to say, the only criterion of worship is whether God has been met on his terms, not man's and whether in acknowledging his presence the experience has issued or will issue in doing God's will. Actually then, any form by which the Holy Spirit can speak and move, by which Christ may be revealed, must be accepted as valid for the Christian community in worship. Because God's people are here to serve him and because there are no divinely inspired structures and forms to which they are bound to adhere, Christians must be flexible enough to change forms in whatever way will best serve the interests of the Lord. Such a concept opens wide the door to change and variety.

VARIETY IN CORPORATE WORSHIP

Perhaps one of the most exciting areas of worship which cries out for innovation and experimentation is the communion service, the high point of Christian corporate worship. Though present forms of communion ought not to be replaced arbitrarily, they may have become somewhat stale, sleep inducing and simply customary. Why not provide variety in this form of worship?

One approach is to make the Lord's Supper the central element of a worship service. Let every component point to a central theme related to the Supper, a point that could be considered for most corporate worship services. Above all, vary the activity from service to service. Through imagination and study, both in consultation with the Spirit, no two communions need ever be exactly alike.

There are many sources of ideas which can aid those responsible, hopefully not just the pastor, in planning the communion service. The early church as presented in the New Testament, the Church Fathers, and other historical sources provide a wealth of liturgical material. It is especially instructive to realize that our forms of worship are less like that of the first century church than they are like that of the church following ca. 150 A.D. Previous to the second century the Lord's Supper, an actual meal in the home of Christians with each guest either providing for or contributing to the meal, was supplemental to the Jewish synagogue service and followed the pattern of the Jewish ritual act of grace and the distribution of broken bread before the meal and grace over a cup of wine at its close. The break with Judaism forced the new Christian community to provide for the total needs of worship and with this came modification in the form of the Lord's Supper. The big change came when Trajan by **Lex Julia** forbade all "unlicensed clubs," of which the church was one, to hold meals. Unfortunately, communion liturgy at the end of the first century is uncertain inasmuch as there is no clear record until 150 A.D., when Justin

Martyr recorded the communion liturgy of his day, the form of which is different from that of the first century church but much like that with which present day Christians are familiar.

Another exciting idea would be for the congregation to pattern its next common meal after the first century fellowship meal or agape feast. The following order was followed at the final 1971 Prairie Youth Conference meal at Banff, Alberta. The meal began with an historical sketch of the period outlined above in order to better prepare the communicants for meaningful participation. Next a contemporary hymn of communion was sung followed by the breaking of bread. Each person handed a slice of ordinary bread, on the table at every meal, to his neighbor with the words, "This is the body of Christ which was broken for you." The neighbor in turn tore a piece from the bread and repeated the procedure with the person on his other side. Then came the meal with no special grace to consecrate it. As they ate the worshippers enjoyed listening to contemporary music and a letter from the Apostle Paul. When all had finished eating, the group sang "They'll Know We Are Christians by Our Love" and a psalm. Each person then greeted his neighbor with a handshake, the contemporary substitution for the "kiss of peace," followed by a hymn and common prayers. The featured speaker preached a brief sermon preceded by the singing of the Scripture portion on which the sermon was based. The meal concluded with the cup. Grace was said by the leader and each person drank from his own cup or glass whatever beverage he had been enjoying during the meal, whether coffee, tea, or milk, the choice of beverage being based on the fact that since wine and bread were common elements of first century meals why should not common elements at our meals be used to symbolize Christ's body and blood.

Theology or sermon elements may suggest the form other services should take. For example, one service conducted by the author took its form from emphasis on the meaning of the communion symbols. In short, the service consisted of an introductory statement on the meaning of symbols followed by a sermon on the symbol of the bread and by appropriate singing, meditation and eating the element. The second part of the service included a sermon on the symbol of the wine followed by singing, meditation and consumption of the cup. The service concluded with a sermon on the symbol of communion: "One bread, One cup, One body," made concrete by giving a Christian aid fund offering and the hymn "In Christ There Is No East or West."

These suggestions for communion services are meant to illustrate the wide range of possibilities in corporate worship and to reinforce the fact that form in worship is a matter of imagination, study and letting the Holy Spirit guide the congregation as it strives to worship God. Forms may become stale and lack meaning when they are assumed to be sacrosanct and/or when there is little or no variety. The corporate worship service needs variety, not for the sake of finding new meaning, but for the sake of aiding true worship and once again bringing to life in fresh ways the message of the Gospel. □

TESTIMONIES FROM W.M.U. SCHOLARSHIP STUDENTS

Eunice de Cerqueira, Sioux Falls, South Dakota

I would like to express my appreciation for your contribution toward my financial need as a North American Baptist Seminary student.

I'm a foreign student from Brazil, South America, and I came to the United States to further my Christian education to give me an opportunity to go back to my country as a missionary and to help my people to meet Christ as their Savior.

I'm pleased to say thank you. I'll be sure the Lord is using your gift in helping me to continue my studies and I'll make an effort to be worthy in receiving this aid in giving myself to perform the task that the Lord is presenting to me as a future missionary in South America.

Your prayers will give me strength and enthusiasm to present Jesus's Love and his salvation in Brazil all my life.

Joyce Schroeder, Edmonton, Alberta

I wish to thank the Women's Missionary Union of the General Conference for providing student aid for girls at the N.A.B. College, Edmonton, Alta.

I accepted the Lord as my personal Savior at the age of nine. I was about twelve or thirteen when I was baptized and joined the Nokomis Baptist Church, Nokomis, Sask.

Camp has been a very exciting and meaningful part of my life as a camper

and as a worker. Sunday school and VBS have been areas of learning, experiencing and serving.

My first desire to attend Bible College began when I was still in public school. One of the students from the CTI gave her testimony encouraging

all young people to attend Bible college for at least one year. Last year I had the privilege of attending the N.A.B. College, and this year the Lord has led me back again. I am enrolled in the Bachelor of Religious Education course and plan to go into church



Eunice de Cerqueira



Joyce Schroeder



Joyce Gerlitz



Marva Oster

related service.

One verse that has been very meaningful to me is Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus." □

Joyce Gerlitz

Being a "Preacher's Kid" I was given the gift of a wonderfully happy, Christian home, thanks to parents who knew how to train their children and leave them at God's feet.

I accepted Christ as my Savior at the age of seven and was baptized at age eight. As any teenager, I began to wonder what to do with my life. It was so hard to see God's will. I don't know what made me decide to come to N.A.B. College, but I know it was my decision. I knew it was God's will when I applied, was accepted and in September of '71 was on my way.

Needless to say, I was scared. The first time away from home, going to much different surroundings, and knowing no one, I came to Edmonton. After two years, I have learned much — not only book knowledge, but knowledge for living with myself, with others and learning to understand and love God more.

As for my future plans, I will be getting married and hope to secure secretarial work. But even though I don't plan to be in Christian service vocationally, I know there are many areas in which I can serve our Lord. □

Marva Oster, Sioux Falls, South Dakota

As I was thinking what I could write for a testimony, I couldn't help but think of my childish concept of a testimony. I thought it was just getting up and telling when you had become a Christian and how glad you were that you had. I have come to learn that even though my testimony does start with my acceptance of Christ, what really counts is where I am with Christ right now.

Since the academic year started again in September I am amazed at the way the Lord has led and provided.

Often my spiritual growth seems slow, not due to slowness in his leading, but rather to hesitance in my following. This past week I have learned anew that God not only wants my future but my "now."

As I look forward to the end of schooling in December of this year I am seeking the Lord's guidance, hopefully into the field of writing Christian literature and curricula. But however he leads, my desire is to be used of him. □

Jeanne Froslic, Sioux Falls, South Dakota

God has been gracious to me in the past years, leading and caring for me far beyond my expectations. I come from Anaheim, California, where I have been a member of the Magnolia Baptist Church for eleven years. My educational plans at graduation from college were to become an English high school teacher. But God knew I would be happier in Christian work, so after working for one year he brought me to the N.A.B. Seminary.

This past year has been the most revitalizing experience with God. He has become my perspective, my eyes into a world that needs him. I know him now in a much richer way.

I am enrolled, in the Christian Education program for my Master's. It will enable me upon graduation to serve in the Christian Education program in the local church or to work in the publications of Christian Education materials. I have found the education and the Christian community here to be invaluable. I know he will truly be with me in my ministry to others. □



Jeanne Froslic

日本の青春

MEET THE YOUNG AMBASSADORS FROM JAPAN



(Front row left to right)

Yumiko Ōnaka, 23, is an assistant house mother at Doshisha Women's College in Kyoto. She was born in Ise, was baptized in 1971, and is now a member of the Rakuyo Baptist Church. In the play, she takes the role of Mrs. Kenjo, an ideal Christian woman, in her estimation.

Mie Kusumoto, 23, has just graduated from the Aichi Prefecture University of Fine Arts (Music Major) and plans to teach music and wants to use her musical talent for the glory of God. She attends the Inokoshi Christian Church where she serves as organist and Sunday school teacher. She has sung with a choral group on a Christian radio broadcast.

Toyome Ikeda, 26, is a junior at the Aichi Prefecture University of Fine Arts (Music Major). After graduation she may become a teacher but wants to continue studying religious music with the intention of sharing her testimony through sacred concerts. She was born in Kumamoto in Kyushu. She was baptized in 1966, and attends the Inokoshi Christian Church.

Setsuko Ōta, 27, is a research assistant at the Mie University Medical School. She became a Christian in her freshman year of college and is a member of the Tsu Shinmachi Christian Church, where she serves as president of the college and career group.

Yumiko Kobayashi, 18, is a university freshman. She became a Christian during her sophomore year in high school and is now a member of the Tsu Shinmachi Christian Church. She was very active in the high school group and wants to become a teacher.

Yasuko Suzuki, 18, is a university freshman. She became a Christian at special evangelistic meetings during her sophomore year in high school. She was also active in the high

school group of the Tsu Shinmachi Christian Church, of which she is a member. She hopes to enter the field of education.

(Back row left to right)

Masayuki Seki, 22, is a senior at Ritsumeikan University in Kyoto, majoring in mechanical engineering. He was baptized in December 1971, and is a member of the Rakuyo Baptist Church. He was born in Kagawa Prefecture in Shikoku, where his father is a farmer.

Hiroshi Arita, 30, is the pastor of the Inokoshi Christian Church. He was born in Taiwan. His father owns a lumber mill. He majored in economics at university. He became a Christian in December 1963, and trained for the ministry at the Osaka Biblical Seminary.

Takenori Gotō, 23, is a senior at Nanzan University in Nagoya, majoring in economics. He was born near Nagoya, was baptized in November 1972, and now attends the Inokoshi Christian Church. Due to unforeseen circumstances, he is unable to come with the group.

Izumi Shiina, 18, is a university freshman. He is the only member of the group who was raised in a Christian home. He became a Christian in the eighth grade and is now a member of the Tsu Shinmachi Christian Church where he teaches Sunday school. He has dedicated his life for Christian service.

Tomokuni Aoki, 31, is the pastor of the Rakuyo Baptist Church. He was born in China. His father is a principal of a high school and his mother works in a kindergarten related to the Ise Grand Shrine. He became a Christian during his university years and received his pastoral training at the Osaka Biblical Seminary.

MAY WE INTRODUCE OURSELVES?

We call ourselves the YOUNG AMBASSADORS from Japan, first because we want to represent Christ wherever we go, and secondly because we want to represent the churches of the Japan Baptist Conference.

There are ten members in our group. Our director is Pastor Tomokuni Aoki. Accompanying us is one missionary, Miss Florence Miller, and three short-term missionaries to Japan who will be driving the cars: Mr. and Mrs. Dan Arnold and Miss Lucille I. DeBoer.

We come from three Japan Baptist Conference churches located in Kyoto, Tsu and Nagoya but, we represent all seven of our churches, including those in Ise, Matsusaka, Muko and Ikeda.

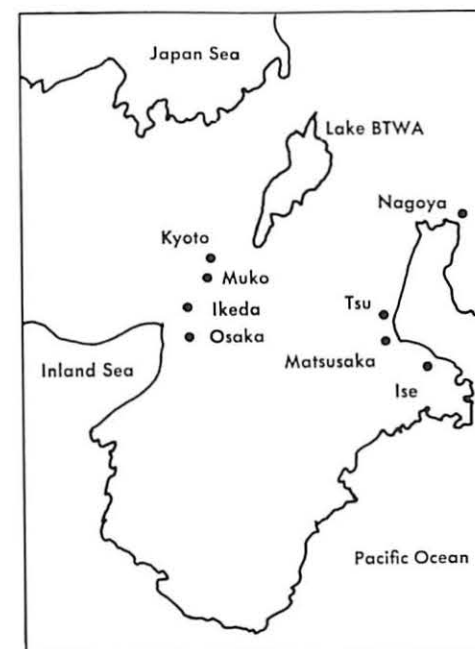
LET US TELL YOU WHY WE ARE COMING

- To get acquainted with you and to help build a closer relationship between our churches in Japan and our sister churches in America that have been praying and supporting us.
- To give you a glimpse of the culture and share with you some information about Japan in general.
- To tell you how God is working in our country.
- To give you a better understanding of the religious attitudes of our people and the problems Japanese Christians face.



MEET OUR GROUP LEADER:

He is Pastor Tomokuni Aoki. He started out at Mie University studying how to raise chickens and then went to the Osaka Biblical Seminary to receive training in shepherding a flock of believers! He is now the pastor of the Rakuyo Baptist Church in Kyoto. Beneath his serious appearance lies a dry sense of humor that liven things up. He is our chief counselor and shoulder to lean on.



THE LOCATION OF OUR CHURCHES

- 1 Ise
Ise Baptist Church
- 2 Kyoto
Rakuyo Baptist Church
- 3 Tsu
Tsu Shinmachi Christian Church
- 4 Matsusaka
Matsusaka Baptist Church
- 5 Nagoya
Inokoshi Christian Church
- 6 Muko
Higashi Mukomachi Christian Center
- 7 Ikeda
Ikeda Christian Church

MEET OUR DIRECTORS:

Miss Florence Miller is a missionary to Japan since 1951. She comes from the Napier Parkview Baptist Church in Benton Harbor, Michigan. During her missionary service in Japan she worked at Ise, Kyoto, Tsu and Osaka. She has been a member of the faculty at Osaka Biblical Seminary since 1960. Miss Lucille I. DeBoer is a short-term missionary to Japan since 1971. This is a two-year program. She comes from the First Baptist Church in Corona, South Dakota. For the past two years she taught conversational English in classes held at Ise and Matsusaka.



MEET OUR CAR DRIVERS:

Mr. and Mrs. Dan Arnold are short-term missionaries to Japan since 1971. This is a two-year program. They come from the Temple Baptist Church in Lodi, California. For the past two years they taught conversational English in classes held at Nagoya. Miss Lucille I. DeBoer (see above under "directors").



This Japan drama group will be touring N.A.B. churches June 30-Aug. 30. They will also be featured during the 1973 Triennial Conference, Wichita, Kan., Aug. 14-19. They are sponsored by the N.A.B.G. Conference.

竹郎団

The Moderator Invites You To Come

by Aaron Buhler

Last March Mr. Delmar Wesseler, chairman of the General Conference Local Arrangements Committee, and the Rev. Donald Decker of Lorraine, Kansas (where I was preaching in a series of meetings at the time), took me through the city of Wichita and showed me the various hotels and motels near Century II. A couple from the Lorraine Church drove me to the airport a week later and showed me the inside of this spectacular meeting place of the Triennial Conference, August 14-19. You must come and see it for yourself.

The Conference Program Committee has chosen a most appropriate theme: "Reconciling the World Through Christ." As many of you know, the Baptist World Alliance has as its theme, "World Mission of Reconciliation Through Jesus Christ."

The Rev. Aaron Buhler is the pastor of the Parma Heights Baptist Church and the moderator of the N.A.B. General Conference.

Triennial Conference Children's Activities

by Mrs. Ruth Moody

Children's activities during the Triennial Conference in Wichita are planned from 8:15-11:30 a.m. and 1:15-4:30 p.m. Parents will be responsible for their children during the evening meetings. The fee is \$1.00 per day and \$1.50 on Thursday when a sack lunch will be provided. This will make it especially convenient for parents who attend the various special lunches on Thursday. The complete schedule will be printed in the Conference program so that parents will know where their children are and what they are doing.

Most of the children's activities will be held at the Metropolitan Baptist Church, just across the river from Century II. This is a beautiful church with ideal classrooms, craft rooms and film room. It is fully airconditioned so that the children will be comfortable.

The morning program will include singing, guest speakers, films, crafts

Mrs. Ruth Moody is a member of Memory Lane Baptist Church, Wichita, Kan., and chairman of the Children's Activities Committee for the Triennial Conference.

For three years I have served on this B.W.A. committee. This committee, with world wide representation, meets annually in various countries to formulate ideas and implement programs. Reports are coming in from all over the world of many hundreds of people saved and churches renewed. Dr. Joseph Underwood, chairman of this committee, and Col. James Irwin, the astronaut, toured many countries of the world. The media gave them excellent coverage and thousands came to hear Jim Irwin. Many of them accepted Christ.

You will have the opportunity to hear James Irwin on August 18 at the Conference banquet.

The daytime sessions will not only have Conference business but also a series of seven group discussions. They are as follows: Reconciliation Through the Individual, Family, Social Consciousness, Church Structures, Political Structures, other Christian groups and Christian films. These group discus-

sions will prove to be exceedingly helpful to all who get involved.

As North American Baptists we have sent missionaries to Japan; we have given of our money and we have prayed. God has answered prayer. We will be privileged to listen to a Japanese drama group directly from Japan at the concluding session on Sunday afternoon, August 19. They will vividly relate to us the triumphs of Christianity in the land of the rising sun.

Then we must remind you again that there is nothing quite like a General Conference when it comes to "fellowship." For many delegates, meeting old friends and making new acquaintances, is one of the highlights of the entire week. Many of you reading this *have never attended* General Conference sessions. Why not let Wichita be number one?

I am eager to welcome you to the sessions so that together we may exalt Jesus Christ and beseech men to be reconciled to God through his son. □

and Bible stories.

During the afternoon we will tour the city, visiting such places as the beautiful new zoo, Old Wichita (Cowntown), the library and fire stations.

Thursday we will have the children during lunch time. Sack lunches will be provided and we will eat at Joyland Amusement Park, where we will play games, tour the park and enjoy a few rides.

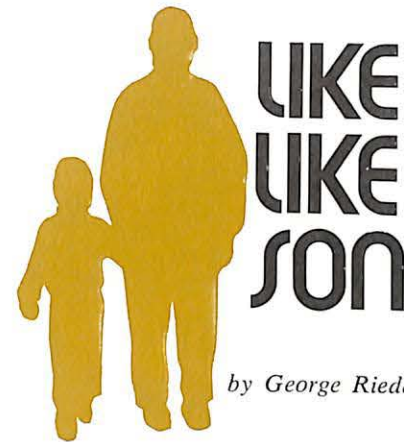
We hope to have a nurse with us at

all times and the tours will be well staffed. The children will be well taken care of.

This program will be spiritual, educational and recreational. We want the children to enjoy their trip to Wichita.

All of us are looking forward to the Conference, and we will do our best to keep the children happy so that the parents can relax and receive the blessings that God has in store for them. □

Metropolitan Baptist Church



by George Riederer

Father's Day is coming soon, and we as fathers are again reminded of the important task we have towards our children in setting a Christian example before them. Fathers, see if the following article applies to you:

"A man feels good when he hears someone say that his boy is 'a chip off the old block.' Pride wells up in a father when his son is so much like him.

A father is happy to see his baby son grow into a boy, to identify elements of look-alike in the growing child, and to recognize mannerisms that characterize them both. The day comes quickly when a father says, 'I used to do that when I was a boy.'

Generation duplication always takes place. That happens partly because of heredity, but more because of continual association and observation. Psychologists say that environment — including

THE LITTLE CHAP

A careful man I ought to be,
A little fellow follows me;
I do not dare to go astray,
For fear he'll go the selfsame way.

I cannot once escape his eyes,
What e'er he sees me do, he tries;
Like me, he says, he's going to be,
The little chap who follows me.

He thinks that I am good and fine,
Believes in every word of mine;
The base in me he must not see,
The little chap who follows me.

I must remember as I go,
Through summer's sun and winter's snow,
I'm building for the years to be —
The little chap who follows me!

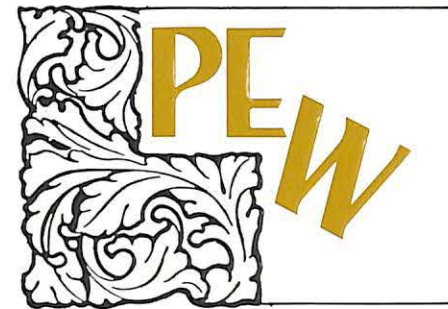
— Author unknown

FATHER'S DAY PRAYER

I thank Thee for my father, Lord,
What would I ever do
Without his understanding love,
His wholesome point of view
Of things that come up in the world;
His strong and useful hands
That show me how to manage things
And help me with my plans;
His gentle, firm insistence that
I keep faith with myself
And put truth in my eyes and mouth
And not upon the shelf.
I thank Thee for my father, Lord,
And ask on bended knee
That I may be as good to him
As he has been to me.

by Carmen Malone

THE UNCOMFORTABLE



CREED FOR THE DEAD

by Pye Rho

Let us affirm our faith.

We believe in the black and white answers of the Bible, for the Bible is printed in black ink on white paper. We will accept without questioning the statements of our church, our pastor, and our denomination, for to question would be to cut down our faith which obtains its virtue by its pure and complete acceptance. We will not rework our traditions for these were established as sacred by our fathers. We will hold everything about our religion, belief and dogma as sacred so as to prevent any new ideas from causing any tension within our spiritual being. We will only listen to the scholars we have always listened to for they alone have all of the truth — and they alone are led by God's spirit into the unfathomable riches of his word. We will only be concerned about the man's spiritual welfare, for that is all we will see in heaven — just spirits. We will remain drawn apart from the social ills of our world for that might mean that they could spoil our clean, white and pure spiritual robes. We will not become involved in the political arena for we are clearly told to accept things as they are — for the leaders are ordained by God.

In all of these things let us remain faithful until we live.

And the congregation of the Dead said, "Amen!" □



by Gerald L. Borchert

Dear Dr. Borchert:

We have been having a great time in our church with Key '73. Our people have distributed hundreds of Bibles and have talked to many people about the Lord. Yet some Christians in our community criticize us because we joined ourselves with unbelievers and they seem to think that Key '73 is a tool of the devil. Our pastor has led us to a new spirit and I'm sure these people who criticize us are mistaken. I'm sure you'll agree, because our denomination has supported Key '73. . . .

Mrs. D. C.

Dear Mrs. D. C.

It is a delightful experience to visit churches and see the new enthusiastic commitment of people to the task of evangelism. It is, however, a saddening experience to visit other churches and find a chilling lack of concern for evangelism.

As some of you may know, Key '73 was born from deep anguish on the part of some evangelical Christians who were anxious to awaken the people of North America to the message of Christ Jesus. It was a thrilling opportunity to have on the campus of our Seminary Dr. Carl Henry, an editor-at-large for *Christianity Today*, and hear him express how Key '73 began in the motel near F. S. Key bridge just outside of Washington, D. C. Moreover, it is exciting to see how the fires of an evangelistic concern are spreading among church groups not usually sparked by such interest. Yet there are few people associated closely with Key '73 who consider it to be

more than part of an answer in bringing this sector of the world to a vital confrontation with God. But in God's graciousness he seems to be making it a part of his purpose.

Those who have spoken to groups not usually interested in evangelism find several reactions. Some do not know what evangelism is all about and are curious. Some are delighted to be part of a new fad. Some are bothered by the need for such an emphasis. But quite a number are discovering that with a little guidance and support the opportunity of talking about Jesus is really exciting.

The reader of this column should realize that such a variety of people and reactions is not radically different from the people in our churches and in other types of so-called gospel-oriented churches. Witnessing has become something we talk about and feel guilty about. But it is something that most Christians rarely do in face to face encounter. Indeed, we would rather leave it to the preacher. And many a preacher would rather talk about the weather or the ball game, because it is much easier.

With respect to the critics, the Apostle Paul while suffering in prison gave Christians a great perspective: "What then? Only that in every way, whether in pretense or truth, Christ is proclaimed; and in this I rejoice, yes, and I will rejoice" (Phil. 1:18 NASB). I have had the opportunity of doing research for a paper soon to be published on a number of Baptist bodies. Some groups like the GARB's and the Free Will Baptists have strongly condemned Key '73 and have issued calls to come out and be separate. Perhaps, these groups should consider the advice of Gamaliel to the Sanhedrin (Acts 5:39) in judging such an evangelistic effort, because the critic might indeed be found to oppose God. While not all is perfect with Key '73—as it has not been with any evangelistic effort—let us thank God that people are being won for Christ and that Christians are being made aware of their responsibility to witness.

Key '73 has not touched everyone, nor will it do so. But I thank God, it has touched you, Mrs. C., and your church. That fact seems to give credence to our denomination's involvement in this effort. Our denominational institutions and offices do not exist for themselves, but in order to assist our churches to be more truly the Church! □

PHASE V- CALLING OUR CONTINENT TO PROCLAMATION



by Daniel Fuchs

"But we preach Christ" — I Corinthians 1:23.

Key 73 Phase V focuses on lifting up the preached word of God. Although the entire Key 73 thrust is deeply committed to a style of evangelism that heralds forth God's love in Jesus Christ, the special emphasis of Phase V which will begin this fall is on proclamation.

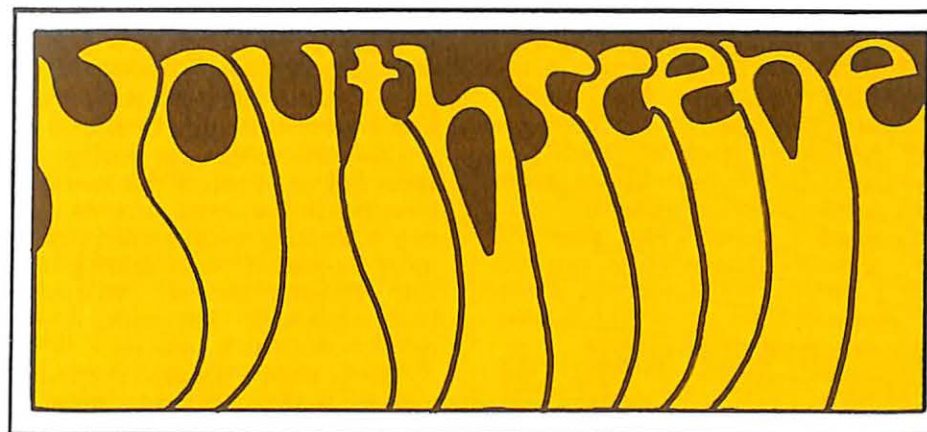
The fundamental ground of New Testament evangelism is God's action in and through Jesus Christ historically and decisively to bring salvation and new life to all people. This mighty act of God is good news which must be proclaimed and responded to. The content of this proclamation is spelled out unmistakably in the New Testament. Paul says in I Corinthians 15: "First and foremost I handed on to you the facts which had been imparted to me; that Christ died for our sins, in accordance with the Scriptures; that he was buried; that he was raised to life on the third day, according to the Scriptures; and that he appeared to Cephus and afterward to the twelve . . ." (NEB).

There is no single way in which such an earth-shaking event of God can be expressed. We are compelled to express this gospel in every possible way.

Churches are planning various proclamation missions for this fall including youth outreach weeks, state fair missions, special impact weeks of evangelistic preaching, missionary conferences, New Life crusades, lay-witness missions, rallies and street preaching.

Let us remember that the essence of Christian proclamation is not in programming, but we do need prayerfully-planned programs to help us proclaim the gospel and invite people to reckon affirmatively with it. □

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



IN ACTION WITH HIGH SCHOOL STUDENTS

by Chuck Klein

High school students are a force in today's society that need to be understood and reached. It is evident that the secular world is paying attention to them. In one year Coca Cola has spent 70 million dollars on promotion directed toward the high school student. The car market contributes 20% of all cars sold in the U.S. to the student. High school students originate most of the mass buying trends and they spend one-and-a-half billion dollars a year on entertainment alone. Youth is the industry's tomorrow.

But in God's economy the high school student and the high school campus are very strategic in reaching the world for Christ. Why? Every person in the nation will pass through high school. A recent statistic shows that 80-95% will never accept Christ if they haven't done so before high school graduation. High school students are in a decision making time of life. They have needs that only Christ can meet and religious desire that often dies out with age.

Jesus commanded Christians to preach the gospel and make disciples. "Learning to be a disciple" has been the pulse of our ministry in Sacramento during recent months.

Upon arriving in Sacramento last fall, we found a good number of students

Mr. Chuck Klein is the city director in Sacramento, California for the Campus Crusade high school ministry. Chuck's home church is in Turtle Lake, North Dakota.



Mr. Chuck Klein

who had become Christians through last years ministry. The next step for us has been to teach them the ropes of discipleship. Jose is one of the young Christians I've been working with from Burbank High School. He's come a long way this year in his spiritual growth. It's been exciting to see what God is doing in his life.

One of the most important aspects of discipleship is sharing Christ with others. Consequently, we've been putting an extra emphasis on reaching out to new people. This last Saturday we spent the day in a twelve hour training marathon with forty of the new Christians and disciples. We spent the afternoon meeting some high school students from around the city who had not yet met Christ personally. Our group saw a number of new friends accept Christ personally into their own lives.

Our "disciples" got blessed as much as did the new believers.

In Lodi, a city south of Sacramento, we were meeting in weekly training seminars with twenty-five committed high school students. We had a great time together every Monday evening plus a few Saturdays of "field action" — putting shoe leather on our training.

In March the Campus Crusade Athletes in Action weight-lifting team was in Sacramento to perform and share Christ. They presented Christ to 1300 high school students, most of whom were athletes. As a result a number of students received Christ and an entire ministry has been started with athletes in Elk Grove High School. In Lodi several football players found the Lord as well as a number of students in other Sacramento high schools. The lifters made a concrete spiritual impact in many students' lives.

Personally, this has been the busiest year ever for me on staff. It has been a good year for me, though, because I'm continuing to learn and grow in my relationship with Christ.

Note: As a North American Baptist, Chuck's ministry, through Campus Crusade to high schools represents one phase of our student ministry. As a Conference, various churches and individuals, we contribute to his support, as well as to other young men on college and university campuses through InterVarsity and Campus Crusade.

Joining with campus organizations like this, we are able to extend our outreach ministry as a Conference into areas which otherwise remain virtually closed to us.

Remember to pray for and encourage our students and those who are ministering with them, that each may grow in their experience and relationship with Jesus Christ. □



Forget about running names through a computer, just start knocking on doors or talking about Jesus.

Woman's World

JUNE WONDERLAND

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

June is the month of sunshine and flowers. One of the most rewarding experiences of life is to take a long walk through a park or residential section of the city and see all the pretty lawns and beautiful flowers—roses, lilies, violets, daffodils, nasturtiums—each one a different color, size and odor. Can anyone doubt the reality of a living, loving God after viewing this June Wonderland?

Some people are fortunate and have a natural talent for getting plants to grow. They have the traditional "green thumb." Everything they touch seems to turn green. A weak, sickly plant can, under their loving, tender care, soon turn into a sturdy rose bush, blooming profusely and filling the air with fragrance. Other people have great difficulty getting a plant to grow and blossom. What causes the difference?

Scientists recently did research trying to find the reason why plants will grow for some people and not for others. They reached the conclusion that plants respond to love. Many botanists and gardeners have long been of this opinion. "Green thumb" people talk to their plants and lovingly touch them as they tend to their needs. The plants respond by growing into sturdy bushes producing beautiful blossoms.

How is your spiritual "green thumb"? June is children's month. They are the little plants needing tender, loving care if they are to grow and blossom forth into reproducing Christians. Children, like plants, respond favorably to the tender touch. Jesus loved the children. He talked to them. He touched them.

The children loved him. Do the children love you?

Lord, lead me to some child today
And love that child through me;
And may I tenderly do my part
To win that child for thee. □

JUST LIKE MONEY IN THE BANK

by Mrs. Agnes Mashner, Erie, Pa.

It costs \$32,300 to raise one child in Erie county. That's what an article in the Times recently said. And I've been looking at my kids with new awe ever since. There goes my \$32,300 daughter, wearing cut off blue jeans and peddling her bike in traffic. We've always known that raising a kid cost plenty, but somehow it was better before we knew just how much. That \$40 for the first formal or \$1,000 for braces is nothing compared to the overall cost.

I look at one of the kids now and think of what I could have had for that money—instead of middle of the night nightmares and wet diapers and measles. That one small \$32,300 kid is worth a pretty good house; six mink coats; a cruise around the world, etc.

One of my friends has seven kids and until she read that article she felt pretty sorry for herself. Now she figures she has investments totalling \$226,100 and it feels pretty good. It also makes problems. When her Richie and Linda fought she used to yell, "Hit her back, Richie," and the kids fought it out for themselves, leaving my friend a very relaxed, easy-going mom. Now

Patience walks with steady tread,
Faith, with uplifted eyes,
But Hope, tiptoeing on ahead,
Sees first the sun arise.

she stops and thinks. The head Richie is going to smash in is a \$32,300 head. Think of it. If the kids had to pay us back, with interest, it would take most of their little lives.

The worst thing about having your funds tied up in kids is that they can't be cashed in like stocks or bonds. And they don't bring much if you try to sell them. In fact, if you're looking for a cash reimbursement here, you'd better invest elsewhere. The profits in kids come in intangibles—a smile in the middle of tears, a goodbye hug from a teenage daughter, that first A on the report card, the honor merits at school, the first meal (fudge and eggs) she's ever cooked. Those profits are quick and fleeting and you have to be a seasoned kiddie investor to even catch and appreciate them. But on the other hand, I've never had a stock broker throw his arms around me and say, "I love you, Mama" (Read Psalm 127). □

REACHING CHILDREN FOR JESUS

by Mrs. Beth Rabenhorst

On Sunday morning our boys, Murrey (5) and Marcus (3), join the Brazilian children for Sunday school. Those who arrive first will sit on small chairs. There's not room for everyone so some will stand along the wall or sit on the wooden floor.

Because of lack of space, all of the children from ages 1-8 are in the same room and have the same teacher. It takes a lot of patience and creative ideas to prepare an hour's program for so many children with such a wide



Telma Nascimento da Silva is teaching the children Sunday school class at First Brazilian Baptist Church, Porto Alegre, Brazil.

age span. The church is building a new educational unit. When it's completed we will have ample space and excellent teaching facilities.

Many of the children come without their parents. The older ones are responsible for the younger ones, and they may walk several blocks or use the city bus or taxi. The older child responsible may be only seven or eight years of age. Many parents have been reached for Christ because someone invited their child to Sunday school. Each teacher is responsible to visit her students in their homes. Through these contacts the parents become acquainted with the church and most important—Jesus Christ.

Murrey and Marcus enjoy their class even though they speak and understand very little Portuguese. They sing many choruses and their teacher often uses puppets or a homemade television set to teach the Bible stories. They also have a Sunday school paper which they color and proudly bring home to show Mommy and Daddy. After Sunday school the children join the adults for the morning service.

Other special children's emphases are held during the month of October when an entire week is dedicated to them. The children and their teachers visit the shut-ins and choose an elderly lady to be the "Grandmother of the Year." At the close of the week a special party is held at the church. Each child receives a gift from his teacher and there's plenty of pop and candy for everyone. The parents are also invited and encouraged to attend. This almost sounds like an early Christmas party, and for the children it really is. The second Sunday in October is Children's Day. In December, they hear about Jesus and his birthday but no gifts are exchanged in the church.

REACHING CHILDREN FOR JESUS is a great responsibility. Jesus said, "Let the little children come to me, and don't prevent them. For of such is the Kingdom of Heaven" (Living Bible). □

SUNDAY SCHOOL IN ISE

by Betty Lucille Wipf

Sunday morning 60-65 children gather outside the Ise Baptist Church. The space in front of the church is filled with children and bikes. Promptly at 9 a.m. the children are lined up and file into the church. The teachers take turns leading the worship service which consists of songs, prayer, offering and a story. What material to use in the

worship service is sometimes difficult to decide. During the past year the Ise Sunday school used a book containing appropriate songs, stories and Bible verses for the 52 Sundays with a special theme for each month. We ordered miniature cards with a picture depicting the story of each lesson and the Bible verse. At the beginning of the year an attendance book was prepared into which the children could paste the cards received every Sunday.



Kindergarten children on Sports Day

Does the Sunday school bring results? I am reminded of one young lady who was reached through the Sunday school. A few years ago at a gathering where young people were present, I saw a girl who looked familiar. Upon inquiring I found that she had been in Sunday school in the Kyoto Church during my language school days. She had continued and had accepted Christ as her Savior. The seed that had been sown brought forth fruit.

After graduating from high school she went to university, where she was faithful in witnessing for Christ and inviting friends to church. Now she is a receptionist at the Japan Baptist Hospital in Kyoto and active in her church. I know of at least one person who has been reached for Christ through her testimony. Others have heard of Christ through her.

Pray with us that the boys and girls will not just come to Sunday school as children, and then drop out, but that



Junior High girls at family camp

they will be reached for Christ and become strong Christians. Through contact with the children we also have contact with the homes. Pray that as the witness goes out families will be reached for Christ. Our concern is that there might be more lasting fruit through the ministry of our Sunday schools. □

BRING THE CHILDREN TO THE CONFERENCE

Mrs. Delmar Wesseler, Women's Activity Chairman

Children will be happy in Wichita. Parents will be delighted with the convenience of having children located so closely to their own meeting areas. Metropolitan Baptist Church is ideally equipped for nursery-age children who are under the auspices of Mrs. Steve Krispense. Excellent air-conditioned rooms are located in the church's education area for all children through junior age. Mrs. Myrl Moody and her committee have planned a full schedule. They will hear missionaries, have fun activities, challenging handicrafts, tour the exciting new zoo, intriguing "Cowtown," parks, etc. A detailed account is presented in this issue of the Baptist Herald.

Thursday night's 7:00 o'clock WMU program, with its Missions Celebration immediately following, is designed for the entire family. Where else can you literally "see" our missionary fields in miniature? You will watch real African fu fu being made and eaten, hear a Pidgin English discussion, watch and hear the bartering going on in an African market, see a mud hut and other models built to scale of some of our native buildings, eat some of the delicacies from each of our mission fields, hear their music, be called to worship by drum beats, see the Drama Team from Japan, see Japanese brush painting and flower arranging demonstrations, take part in games, learn to know Brazil and our own home mission fields. Best of all you can discuss anything with our missionaries who can "tell it like it is." We guarantee that you will leave with a much clearer insight into our home and overseas mission fields.

As you come to Wichita, keep in mind the Dwight Eisenhower boyhood home, along with a lifetime of collected mementos, his grave site and library which are located less than a two hour drive north of Wichita in Abeline, Kansas.

Kansans cordially join in saying, "You all come!" □

For most of us extremes come easy. It's balance that's hard to come by. Over-reaction is almost a way of life with us. Our basic posture is not standing up straight but bending over backwards. We don't move freely; we ricochet our way through life.

This tendency toward extremism is especially pronounced in the way we raise our children. In discipline, for instance, steadiness and consistency are virtues rarely found. We volley back and forth between strick regulation and open permissiveness, with a good deal of nagging and chiding in between.

In turn we may neglect and then spoil our youngsters. Victims of our guilt feelings, we over-compensate when we feel we've done the wrong thing. Or we try to give our children what we never had. In sparing them the deprivations of our youth we sometimes deprive them of experiences that help them grow. After all, learning to cope with frustration bravely, to take disappointment cheerfully, to do without gracefully is part of growing up. This younger generation of ours is physically larger and healthier than almost any in history. But those of us who raised them may have over-protected them, with the result that they may lack the toughness and discipline that come from hardship.

In other cases, our youngsters have felt unimportant, even unwanted. They've had to take second place to our other aspirations. Our deep drives to succeed in business were sharpened by the great depression. And we'll knock ourselves out to ward off the poverty which burned us so deeply as children. Consequently, we have been willing to risk personal health and family stability in order to gain financial security.

Or social aspirations may have caused us to push our families into the background. The desire to be known in the right circles, to belong to the best clubs, to be recognized in the community has lured a lot of us to spend our spare time away from home.

And don't forget how confused we've been about our authority over our children. We often fuss and fume at them over trivials. They become pin-cushions for our own anxieties and insecurities, as we jab and needle them over things that have no consequence. At the same time we may turn lax and fearful when their real welfare is at stake. The permissiveness of our age is monumental. We want so badly to be pals with our children that we end up not being parents. Pals they can have many. Parents, only two. If the two shirk their responsibilities and fail to give the proper support in love, authority, and discipline, the youngsters are at a loss as to how to grow up. Other influences fill the authority vacuum, and mutiny or desertion are the result.

Balance is our problem. How do we treat children like people — people made by God and committed to us to be prepared for fine and full living? The Bible has not abandoned us here any more than it has in the other aspects of family life. The great doctrines of the faith — our creation in God's image, our covenant relationship with him through Christ, our freedom in the gospel to be forgiven and forgive — all have things to say to children and parents.

Can We Treat Children Like People?

by David Allan Hubbard



Not that the Bible tells us what to do in every situation. It is not a handbook on children. It is the textbook of salvation. But our Christian families are part of God's program of salvation. Parents who raise children to know and fear God's name play a key role in what God is doing in the world. And children who honor their parents are object lessons to friends and neighbors of the reverence and respect we owe to God, who is the Father of us all. Not so much specific words of advice for every problem but principles that we can apply to the changing

needs of life — these are what the Bible gives. Paul's words in Ephesians 6 are especially helpful as we seek to avoid the extremes to which we're so prone. They deal with the ties between children and parents in a context which outlines the responsibilities of each member of the family. This in itself is a reminder of the importance of children. They too are people, bound together with us in the network of life, intimately tied to God's plan to rescue a people who will make true worship their highest aim.

CHILDREN ARE TO BE TREATED WITH DIGNITY

"Children, obey your parents in the Lord, for this is right. 'Honor your father and mother . . .'" (Ephesians 6:1-2). Paul reaches into the heart of the Ten Commandments for these words which show how important the parent-child relationship is to God.

Though the commandment is given to children, the parents' responsibilities are implicit in it. Our first responsibility is to remember that our children belong more to God than to us. This means they are to be treated with dignity. He has high hopes and fine plans for them, and he counts on us to help them be what he wants them to be.

We don't own our children. We have them as a trust from God who commissions us to lead them in paths of righteousness for his name's sake. Jesus reminded his disciples that our loyalty to him takes priority even over our loyalty to our parents: "If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple" (Luke 14:26). Strong language this. The same God who commanded us to honor our parents here insists that we hate them for his sake. What Jesus means, of course, in this Hebrew type of overstatement is that we are to put him first. Our relationship with him outranks everything else.

As we teach our children the dignity of being human, we teach them to honor God even above us, their parents. We do this best by the way we honor God. Our second responsibility in helping our children obey God's command is to be sure that we honor our children as persons made for God. Where do children learn what honor and obedience mean? From our example. Our respect for them is the best way to insure their regard for us. Some people think children are to be broken like wild horses. But our ultimate aim is to relate to our children, not to ride them. It is their maturity, not our mastery, that we must seek. We may browbeat them to respond to us, but we should rear them to cope with themselves and the rest of life.

Our third responsibility is to remind our children that honoring others adds to our own dignity as persons. This is particularly true of our attitude toward parents. We are so much a part of our parents — their fingerprints are all over us — that what they are cannot be separated from what we have become. Any person who detracts from his parents' dignity — whatever their station in life or however they have treated him — diminishes his own sense of worth. To put it simply, hurting others always hurts us more. And the closer the other person the deeper the hurt.

CHILDREN ARE TO BE PREPARED FOR RESPONSIBILITY

Can we treat children like people? Sure we can, by treating them with dignity and preparing them for responsibility. Again the checks and balances that Paul uses come into play. The wife is to respect her husband as the church does Christ. The husband is to love the wife as Christ loves the church. Each has privileges, and each responsibilities. Similarly, while children are called to obey their parents, the parents are commanded: "Do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord" (Ephesians 6:4). Always a realist, Paul knows that we parents are as much flawed by sin as our children are. We can easily pervert the commandment that calls for their obedience into a personal power play. Paul's warning is wholesome: our task is not to lord it over our youngsters but to prepare them for their own Christian service.

"The discipline and instruction of the Lord" — this is not just factual information about the Bible. It is thorough, consistent training in what it means to be a Christian. There is no way to delegate this training to Sunday school classes or young people's meetings, though they may have a share. The basic responsibility rests with us as parents.

"The discipline and instruction of the Lord" — our equipment to be responsible Christians and wholesome human beings. To bank on the love of Christ is the first thing we ought to teach our young people about the Christian faith. Our first thoughts ought not to be of our duty but of Christ's love. A good thing it is for us to teach our children to sing "Jesus loves me, this I know, for the Bible tells me so." God's love for us is the prime truth of the universe, the best news to be found in heaven or on earth. Let's make it so clear in our teaching and living that our children will feel it in their bones even before they understand it with their minds.

To follow Christ's ways is the second great lesson we must both learn and teach if we are to treat our children like people — preparing them to assume responsibility. To follow Christ is to say "yes" to God's love by loving him and sharing his love with others. Again, our emphasis should not be primarily on the law with its demands but on God's grace which sets us free to follow Christ, as we learn his values and draw our strength from him.

Dignity and responsibility have been at the center of our thinking because they are the mix of our manhood. No one can truly be a person, who is robbed of his dignity or who shirks his responsibility. The relationship between parent and child with its mutual delights and obligations is God's way of affirming our dignity and preparing us for responsibility.

And more than that our relationships with each other teach us lessons about our relationships with God. In our total concern for our children's welfare, we parents get a glimpse into the depths of God's grace. And in our wholesome balance of authority and compassion our children sense something of the Fatherhood of God. How good of God to put us in families! Let's make the most of this special act of his goodness. □

Key 73 in Retrospect and Prospect

Key 73 is receiving widespread publicity throughout our continent. Some are praising Key 73 as the greatest thing that has happened to the church for a long time. That Key 73 has tremendous kingdom possibilities is also recognized by Satan himself. Consequently, there are forces at work to pervert and subvert this simultaneous evangelism thrust to build the kingdom of God.

It becomes a little disconcerting and disturbing when well-meaning, Bible believing and Christ exalting men malign Key 73. It reminds one of the time when Mary anointed Jesus with precious spikenard. Judas, for selfish reasons, objected to Mary's activity and he got some of the other disciples to agree with him. But Jesus said, "Let her alone . . . she hath done what she could . . ." Mark 14:6, 8.

Key 73 participants in love to their Lord and in compassion for their fellowmen are doing what they can to bring people to Christ by more fully and more forcefully confronting them with the saving Gospel. From the beginning we said that there would be many things for which we would praise God and over which even the angels in heaven would rejoice. We also admitted that possibly there would be some things that should not have happened. Sometimes these things happen in the local congregation or even in the family circle. However, at no time should it keep us from doing nothing.

Lest the Key 73 participants "be unequally yoked together" and start pulling in different directions to accomplish the objectives of Key 73 this platform of participation was established:

- . . . The Bible is the Word of God through which Christ is made known.
- . . . God through Christ offers man the way of salvation, wholeness and meaningful life.

Billy Graham on Key 73

The reports about a growing misunderstanding in Christian-Jewish relationships over Key '73 have become a source of concern to me. In order to help ease some of these tensions, I want to explain my own position. While I have not been directly involved in the developing organization of Key '73, I have from the beginning publicly supported its concept.

First, as an evangelist, I am interested in establishing contact with all men concerning personal faith in Jesus Christ. Implicit in any belief is the right of sharing it with others. The message that God is love prompts any recipient of that love to declare it to others.

Secondly, just as Judaism frowns on proselyting that is coercive, or that seeks to commit men against their will, so do I. Gimmicks, coercion and intimidation have had no place in my evangelistic efforts, certainly not in historic Biblical evangelism. The American genius is that without denying anyone an expression of their convictions, all are nevertheless partners in our society. The Gospel's method is persuasive invitation, not coercion.

Where any group has used an overbearing witness to seek conversions, the Bible calls it "zeal without knowledge." I understand that it is the purpose of Key '73 to call all men to Christ with-

- . . . Men are to be confronted with Christ's call and through the Holy Spirit come to repentance and faith.
- . . . Genuine saving faith affects every area of a person's life and engages him in Christ's serving ministry.

To avoid all forms of syncretism with non-Christian cults all Key 73 participants were asked to sign a statement of participation citing the above "ground rules" in order to carry out the following objectives:

1. To confront every person in North America more fully and more forcefully with the Gospel of Jesus Christ.
2. To employ every means and method of communication of the Gospel in order to create the conditions in which men may respond to God.
3. To apply the message and the meaning of Jesus Christ to the issues shaping man and his society in order that they may be resolved.
4. To develop new resources for effective evangelism for consideration, adoption, adaption, or rejection by the participating churches.
5. To supplement the efforts of Christian congregations and organizations in becoming more effective redemptive centers and more aggressive witnesses to God's redeeming power in the world.

As a final safeguard to keep the true meaning of evangelism clearly in focus, the Key 73 Central Committee also adopted the Berlin Statement on evangelism.

May the Lord of the church continue to give us oneness in the Lord Jesus Christ and preserve for us the unity of the Spirit in the bond of peace as together we labor to build his kingdom. □

out singling out any specific religious or ethnic group.

Thirdly, along with most evangelical Christians, I believe God has always had a special relationship with the Jewish people as St. Paul suggests in the book of Romans. In my evangelistic efforts, I have never felt called to single out the Jews as Jews nor to single out any other particular groups, cultural, ethnic or religious.

Lastly, it would be my hope that Key '73, and any other spiritual outreach program, could initiate nationwide conversations, which would raise the spiritual level of our people, and promote mutual understanding. □

How Home Missions Relate To the Baptist World Mission Of Reconciliation

by Daniel Fuchs

No claims of originality are made for this article. I am simply seeking to share some thoughts which I have gleaned from current materials, and am trying to give an outline to these thoughts so as to express some of my personal convictions on the subject of how home missions can relate to the Baptist World Mission of Reconciliation.

In his letter to the Christians at Ephesus, the great Apostle Paul, inspired by the Holy Spirit, uses the meaningful picture of a body in describing the Christian church. By means of the image of a body, the apostle emphasizes and accentuates the unity, cohesion and interrelatedness dramatized not only in the fundamental nature of the church but also in its global mission. He says that Christ is "head over all things to the church, which is his body" (Eph 1:22-23), and "for the edifying of the body of Christ till we all come into the unity of the faith" (Eph. 4:12-13). In this vivid metaphor the apostle reminds the believers that the nature and mission of the church must be understood in a concept of interrelatedness and oneness. As an individual human body cannot be identified by listing its chemical elements, no more can the true nature and mission of the church of Jesus Christ be identified or described in terms of unrelated segments. Home missions must be defined as an integral part of the mission of the church and therefore an inseparable part of the Baptist World Mission of Reconciliation.

The allegorical reference of Paul to the church as a body stands in startling contrast to our alienated and fractured world, where the greatest prob-

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lems of our civilization can be summed up in the cleavages and fragmentations that plague us. Arnold Toynbee sums all of it up when he writes, "Our greatest challenge today is the morality gap between our cumulative accelerating advance in science and technology and our appalling failure in our relations with each other: industrial, political, family, racial." With the cleavages and fragmentations of the world as pronounced and profound as they are, Paul's call to the church to fulfill its mission as the body of Christ by demonstrating oneness and being an agent of reconciliation becomes extremely relevant and apropos.

RELATED IN PURPOSE

Brokenness is the plague of our time. People who belong together are separated and cannot get together again. This is a symptom of an epidemic inside of life. Call the disease segregation, and you get the division between races. Call it class war, and you get the clash between economic levels. Call it a generation gap, and you get the estrangement between ages. Call it sin, and you get the separation of man from his rightful relationship to God.

Reconciliation means bringing together what has been fractured, reuniting what has been alienated and divided. This has been the central concern and purpose of Baptist home missions from earliest days, and this must continue to be the basic purpose of Baptist missions everywhere.

There are many estrangements in life, but the one with the most tragic consequences is separation from God. When the vertical dimension of life is broken, every horizontal relationship is in jeopardy! Society's fragmentation will never be mended until the vertical connection is recognized and unity of the vertical dimension is achieved in



the first place. The answer is found in what God has done in Christ, and the purpose of the church is to demonstrate this message: "God was in Christ reconciling the world to himself" (2 Cor. 5:10). God's purpose is precisely to break down the dividing wall between God and man, to make all men one in Christ. This is what Paul was talking about. "There is no such thing as Jew and Greek, slave and free man, male and female; for you are all one person in Jesus Christ" (Gal. 3:28).

In Christ, we can stop being afraid of each other, stop making a path to success through the ruins of other people's lives, stop dividing the human race up according to color, race or status. In Christ, we are free to love and trust each other because we belong to each other, and together we belong to God. No wonder, then, that Paul says that Christians together form one new body.

To articulate and demonstrate oneness through Christ to our fractured society is the pupose of home missions, as it is the corporate purpose to which the church has been commissioned in its witness and service at home and abroad.

RELATED IN PROGRAM

There are those who feel that programming the mission of the church takes away the freedom of the spirit. Others feel that some programming is permissible, but that the programs we have are obsolete and no longer useful in our time. Are these critics

correct? To be sure, "where the Spirit of the Lord is there is liberty" (2 Cor. 3:17). The Holy Spirit does not build fences to close us in, rather he breaks down walls to set us free. We are admonished in the Scriptures not to be tied down by human structures and programs. Things seem to be quite different at times in our local churches and even in our mission boards. Try to get things changed and you will find how tight and firm the walls of structure are.

The Holy Spirit, however, is not against order; in fact he creates order. We cannot possibly read the Book of Acts and come away thinking that the Spirit tears down organization and program. The church did not grow and meet the challenges of its mission in the world just by chance. "Let all be done decently and in order," said Paul, and he was certain that this was the way to respond to the Spirit.

One thing that needs to be emphasized is that organization and program was never given to the church by the Holy Spirit merely to get things organized. The reason behind the Spirit-directed program has always been the filling of a need. To follow the New Testament pattern requires that the church today re-evaluate its program in terms of whether it answers the changing needs of the people in the church as well as the people the church is summoned to reach in our local communities and in the world.

We are experiencing changes today so momentous that we can hardly find a parallel in all of human history. Not only are people moving to the city; the city is moving to the country. Since 1910 92% of all our population growth has been in large cities. Or consider technology. Nobody can grasp or even imagine what technology is doing to us; it is turning life inside out. There is the information explosion. The informed man of yesterday is the obsolete man of today. There is the mobility of society. More people are on the move today than in all history. There is trouble in the family. Families are being fractured by technology and today's secularized urban culture. Or consider morals. There was a time when the church taught people how to live by teaching them the word of God for life. Today,

change is the norm and liberty the rule. Not what is right, but what feeling desire is the code of the future.

This is the mixed-up world of tomorrow that has come to us today; the world that provides the setting for 20th century home missions and for the Baptist World Mission of Reconciliation. Is the church prepared to structure its program as the Spirit directs for communicating hope and victory through Christ in our own land and in the nations of the world?

Someone has said: "Christ must conquer in the homeland if we expect to win victories for him in lands afar. We must make the religion of Jesus triumphant at home if we would make it triumphant abroad. We must show that the gospel of Jesus Christ can solve the problems of the modern world by solving those problems here at home. We must make our own land a demonstration station, revealing the triumph of Christianity by enthroning



Christ in his life or our land."

Many local churches are seeking, praying, struggling to find the right adjustments and fruitful shift in program. "Where the Spirit of the Lord is, there is liberty." And that includes liberty to change the structures to meet the needs of the day.

RELATED IN PRACTICE

It is generally agreed that the New Testament period was one of greatest expansion for the gospel. In spite of the overwhelming barriers of distance, by the end of the first century the gospel had been taken as far as Rome, and the Mediterranean had virtually become a "Christian lake." What is often overlooked is the important role played by the local church in helping to increase the number of believers during this period of tremendous growth.

The missionary journeys of Paul

clearly illustrate the importance of the local church. Paul's consistent practice in bringing the gospel to new areas was to preach Christ until there were those who believed his message, and then to organize them into new churches which were often destined to exert strong influence throughout the entire region (II Thess. 1:8).

It would be well at this point especially to remember Paul's practice, since today we sometimes see the opposite being emphasized. Various kinds of programs of social concern are instituted by religiously minded people in order to serve a community. Many of these efforts are not designed to build up congregations of Christians. In fact, getting people to become church members is sometimes looked upon as a perversion of the gospel.

Were there no poor people in the seaport of Corinth? Were there no race problems in Ephesus? Were there no children in Asia Minor who had not enough to eat and to wear? Paul's letters to congregations in various cities demonstrate his deep concern for the poor and socially disenfranchised. He exhorted the Christians in Corinth to follow the example of other congregations in taking up a generous offering for the poverty-stricken brethren in Jerusalem. Yet his uniform practice in spreading the gospel of love and reconciliation was to establish local churches. The spiritual as well as the physical needs of people were to be met in this way.

God's methodology in redeeming and reconciling a lost and broken society is still tied up in the role of the local congregation. That role must include bringing men to God through "the obedience of faith" in Jesus Christ. As the Holy Spirit called upon the church in Antioch to send out Paul and Barnabas to proclaim the Word of God in various cities and establish congregations of Christians, so the local church today becomes directly responsible for the planting of many additional churches by sending out its members for witness and service among changing people in a changing world.

A well-known expert in church growth has said recently that we need 50,000 new churches in the United States and Canada — tomorrow! The

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Insight into Christian Education

THE CHURCH BUSINESS ADMINISTRATOR

by Murray McCulley

On several occasions I have been with groups of ministers and other "church" people when conversations have led to the question: "... and what church do you pastor?" I usually clear my throat and apologetically explain that I'm not Aaronically commissioned and that my official title is Business Administrator of the Magnolia Baptist Church of Anaheim, California. There are two standard reactions: one type of pastor or layman wistfully confides that he would gladly trade a minimum of two church boards for a reliable staff member to look after finances and facilities; the other type gets a suspicious look in his eye and says something like, "Yes... the Lord *does* expect us to do his work in an orderly way." And then after the idea has soaked in a little, he may ask rather obliquely, "Uh, what kind of responsibilities do you have?" Or, "I suppose that larger churches *do* need someone full time to look after their business."

There are interesting examples of administrative duties and officers in the history of Jewish temples and Christian churches. Today there is a national organization of Church Business Administrators with regional chapters in several metropolitan areas. The profession is growing as a recognized administrative ministry. There are no for-

Mr. Murray McCulley is business administrator of the Magnolia Baptist Church, Anaheim, California.

mal vocational training programs in our colleges or seminaries. The typical procedure involves the selection, by a church, of an experienced and tested member whose qualifications are deemed suited to the needs of a church at a point in time when complexities of church operation and development warrant part-time or full-time "resident" services. The need is usually signaled when the volume of financial transactions, management of buildings and supervision of office and maintenance functions exceeds the time limitations and possibly the talents of the ministers and governing boards.

The scope of work assigned to a church business administrator varies with individual abilities and with church size and organizational structure. Job descriptions may be written around individual talents and be subject to the needs of a particular church during a phase in its development. A young, growing congregation will be involved in considerable planning, organization and construction of buildings. An older, established church may emphasize administration of on-going programs, personnel, facilities and office work. But if a church is spiritually alive and organizationally active, then there is enormous potential for improvement in the way things are done; in re-vitalizing and structuring organization, in financing, in the management of properties, in public relations, in office services, and on, and on and on! Here at Magnolia, the business administrator meets with three of the church boards: the trustees who control the properties; the finance board which coordinates and monitors the unified budget; and the administrative board which coordinates the several ministries and functions of the church. He also serves as administrative assistant

to the senior pastor, providing technical support across the full spectrum of church functions.

In coming to this position in 1968, we set as goals two major projects. *First*, the drafting of a series of documented policy and procedure guides pertaining to basic administrative controls: and accounting system; regulations of buildings usage and security; budgeting procedures; staff personnel job descriptions, employment, vacations, holidays, pay days, et cetera; cash handling, deposits and disbursements; purchasing of supplies, equipment and services, et cetera. These formalized statements were processed via church boards to become controls to systematize routine administration. *Secondly*, considerable research went into a planning and development guide for Magnolia Baptist Church. Analysis of community and church environment has enabled orderly planning for a long-range development of church facilities and ministries. In addition to special projects, we are much involved in daily details of getting broken windows replaced, paint for classrooms, bids for roof repair, chalkboards for classrooms, personnel interviews, arrangements for weddings, processing routine bills payable, attending to legal matters, taxes, government reports, insurance policies and claims; and last year the construction of a new education and administration building.

I draw on a rather checkered background of experience in the electronics industry, cost estimating, budgeting and controls, some unglamorous experience with air conditioners, plumbing, electrical wiring, painting and mechanics in general. It helps to know something about bookkeeping, real estate transactions, deeds, notes, mortgages, bonds, contracts, insurance, advertising and how mimeographs work! Our staff includes a business secretary who does the bookkeeping and posts the contribution records.

Our "boss" is the senior pastor, but we also do considerable work for the boards mentioned and the church at large. Tasks and opportunities to accomplish worthwhile objectives are limitless; we never do as much as we would like to do, nor as well as we would like. Priorities must be rearranged daily. But there is much reward when we know that the main ministries of the church are served by sound financing, good housing, quality office production and useful administrative assistance to the staff, the boards and all the members. That's what church "business" administration is all about! □



CHURCH EXTENSION BUILDERS REPORT

CARPENTERSVILLE, ILL., CHURCH EXTENSION PROJECT

JUNE 1973

by William Kresal

New life has come to the Meadowdale Baptist Church of Carpentersville, Illinois. The community of Carpentersville is located approximately forty miles northwest of the city of Chicago. It has a population of 25,000 and continues to grow.

In Acts 1:11 we are told that after the ascension of our Lord, two white robed men asked the disciples this question, "Why are you standing here gazing at the sky?" This question, "Why are you standing around?" was asked of the members of the Meadowdale Baptist Church.

The Meadowdale Church was a struggling church, a church that for several years did not have a full time pastor, a church that became a "standing around" church that was not fulfilling its task of witnessing to the area. The few remaining members of the church, thirty-eight members, had thoughts of disbanding and all had thoughts of going their separate ways. It was also at this time that the remaining members realized they had a mission in Carpentersville and that this could not be accomplished by just "standing around." The Meadowdale Church quickly discarded any thoughts of disbanding and began to seek the help that was needed for its ministry in Carpentersville.

The new lift that has come to the Meadowdale Baptist Church has been the result of the dedication and optimism of the members. They found the help and encouragement that was needed from the North American Baptist General Conference. It was indeed a great day in the new life of the church when on Friday evening, March 30, 1973, the hand of fellowship was extended to the Meadowdale Baptist Church by Dr. Richard Schilke on behalf of our denomination. Also, as of that date, the Meadowdale church became a member and a Church Extension Project of the Illinois Association.

The Meadowdale Baptist Church is no longer "standing around." The Sunday morning attendance, for this year, has ranged from a low of sixty-one to a high of one hundred and ten. The Sunday school is also increasing from a low of fifty-four to a high of eighty. The church has an organized calling program and people are being reached for Jesus Christ.

The Meadowdale church covets your prayers as the church continues to make an impact on the area by proclaiming the Gospel message.

A permanent pastor is being sought at the present time. □

Mr. William Kresal is the Business Administrator of our N.A.B.G. Conference office in Forest Park, Ill., and is serving as interim pastor.



Mr. and Mrs. Bill Kresal greeting members after morning service



The church building



The children's Sermonette



6th grade class

book reviews by B.C. Schreiber

Toward a Theology for the Future. Edited by Clark H. Pinnock and David F. Wells, Carol Stream, Ill., Creation House. \$4.95.

Evangelicalism has been struggling for years to come out of a Bible school complex to a more scholarly approach to the Scriptures. Their graduate schools and highly qualified faculties give strong support that they have come of age. They have made great strides in capturing the leadership in theological thought.

This volume is an indication that they are in the forefront of scholarly research. In a time when culture and theology are dying they expect to hold out a healing word to a sick world.

The editors, both on the faculty of Trinity Evangelical Divinity School, Deerfield, Ill., have contributed chapters in their own field. Nine others, including Bernard Ramm and Harold Ockenga, are excellent choices and are on the faculties of some of the best evangelical schools. □

Prayerfully. By Helen Steiner Rice, Old Tappan, N.J., Fleming H. Revell. \$2.95.

Those who appreciate her many poems found on racks in countless card shops will enjoy this little gem of a book in which her poetry emphasizes prayer. □

So Long Joey. The Dave Boyer Story with Sonny Schwartz and Fred J. Hamilton, Old Tappan, N.J., Fleming H. Revell. \$3.95.

Young people in particular will enjoy this fascinating story of a minister's son who became a rising star of the "Today Show" at the 500 Club in Atlantic City, N.J. However, alcohol, drugs and the wild night life made his home a living hell. His conversion led him to renounce his night club name of Joey Stevens to his original name, Dave Boyer. His voice is now heard on many recordings in homes, and broadcast over many Christian radio stations. □

GOD'S VOLUNTEERS

TEAM 1

Beautiful Colorado was a welcoming site after two very long days of travel from British Columbia. Starting our crusade in Greeley meant we only had about one-fourth of our year on Volunteer's left. Even though the crusade in Greeley was only five days, the Lord really opened doors for us. Nearly 500 calls were made in the community which we found to be very open. The Rev. James DeBoer and his members had a lot of follow-up work to do when we left. We found 117 prospects for church and salvation. There was a new type of ministry opened to us here called Evangelistic Coffee's. This is a practical way of reaching neighbors with the gospel and perhaps starting new Bible study groups.

Since four members of our team are from the Dakotas, our crusade in Parkston, S.D., made us feel very much at home. The week was filled with services, including four Good Samaritan Nursing Homes. One of the most exciting things was the coffee house which was held in Emery with Team 2. It helped many realize how important it is to know the Bible and what it has to say. The 230 young people discussed the positive aspects of the Christian life, or whether Christianity to them was just a lot of "do's and don'ts."

We were able to share the love of Christ in several communities in the Minneapolis area. The first part of the week was spent at Faith Baptist Church, while the last four days of the crusade were held in the Apple Valley Church Extension project with the Rev. Jake Leverette. The last night at Faith Baptist, 60 people decided to give more of their lives to Christ in a dedication prayer. In Apple Valley, we found many prospects for their new church.

Even though our year is nearly finished, Christ has only begun to work in the lives of many people. Pray for them as they start their new life in Christ. Thank you for your prayer support!

Janis DeBoer, reporter, Team 1 □

TEAM 2

We thank God for the many opportunities we have had to share our faith.

It was exciting to participate in the Key 73 program at the Swain Oaks Church, Stockton, California. Over 500 homes were reached with a portion of Scripture. It was also an encouragement to accompany Sunday school teachers as they visited their students. A highlight of our California stay was a Youth Rally held in Sacramento with Team 1. God's Spirit was working in hearts and many rededicated their lives to Christ.

We are thankful to God for the safe trip to Washington and for the good crusades in Auburn and Tacoma. Over 40 prospects were found for the Hazelwood Church Extension Project in Auburn. The community was open through visitation and services, 18 first-time decisions were made. Praise the Lord! Witness training classes were an important part of the week at the Portland Avenue Baptist Church, Tacoma.

Both visitation and evangelistic services were stressed at the Immanuel Baptist Church, Portland, Oregon. It was also a privilege to share with the older folk at the Baptist Manor what God is doing in our lives!

We had several unique opportunities of service while at Bethany Baptist, Vancouver, B.C. Among them were services at the White Rock Senior Citizens' Home and at a Rescue Mission. We also met with the N.A.B. pastors of the Vancouver area, and enjoyed a Youth and Homebuilders' fellowship.

As in Vancouver, several first time decisions were made by young people in the Vernon crusade at the Faith Baptist Church. There was spiritual renewal among church members and many helped in reaching their community for Christ. We sang at a hospital, senior citizen's home, college, coffee house, and also taped radio devotionals.

Again we are thankful for the safe journey to Colorado. Although the crusade at the Sierra Baptist Church in Arvada was short it was really exciting to work in this church extension project, finding new prospects for the church and acquainting the community with it.

We can only praise the Lord for everything — for each crusade, each person reached, each decision made. We are grateful for our guest evangelists and directors and for their guidance. Your prayer support is vital to our ministry. Thank you for remembering us!

Trudy Spletzer, reporter, Team 2 □

OUR CONFERENCE IN ACTION

WEDDING ANNIVERSARIES

Mr. and Mrs. Alexander Nordheimer, observed their 60th wedding anniversary on Dec. 12, 1972. They are members of the Salem Baptist Church, Edmonton, Alta.

UNDERWOOD, N.D. On Sunday evening, Jan. 7, five candidates (pictured) were baptized in the First Baptist Church upon the confession of their faith in Christ as their Savior and Lord.



The following Sunday these candidates and three others through testimony and letters of transfer joined our church. The Rev. Oliver Bender is the pastor of the church.

CARRINGTON, N.D. On March 25, we witnessed the baptismal service of the candidates pictured. The right hand of fellowship was extended the



same evening followed by Communion service. Rev. Peter Wiens officiated. (Mrs. Percy Pepple, reporter.)

PORTLAND, ORE. The Bethany Baptist Church met on New Year's Eve with thanksgiving to our Lord for his blessings. The service was concluded with communion service by candlelight.

Eight new members have been added to our church this year. Eight home

Bible study groups are being conducted with considerable success. Our three Women's Circles have grown in interest and numbers, making it possible to reach out in a greater ministry in financial and material support to our missionaries, church extension, youth camping program and Baptist Manor. The Rev. Bernard Fritzke is the pastor of the church. Anthony Salazar is the new youth director. (Mrs. Sam Rich, reporter.)

CAMROSE, ALTA. The Fellowship Baptist Church welcomed their new pastor, the Rev. Henry Schumacher and his wife, Anne, and children Tim, David and Debbie on Sunday, March 11. Words of welcome were expressed by Mrs. Helen Hickman on behalf of the Sunday school, Mrs. Helen Link for the Mission Circle and Mr. George Soderstrom for the deacons. The Rev. Erickson, pastor of the First Baptist Church, also offered words of welcome and encouragement. (Mrs. G. Waterston, reporter.)

CALGARY, ALTA. Following the baptism of 18 new Christians, we accepted 28 new members into the fellowship of the Brentview Baptist Church.

The five Calgary NAB churches held a joint welcome service on Feb. 18 for our new Northern Area secretary, the Rev. Isador Faszer and his family, who are now residing in this city.

The congregation of Brentview bid farewell to the Rev. Ron Mayforth and family on March 11, after more than five years. During this period many souls were won to the Lord, much spiritual growth was observed and a marked numerical growth took place. (Mrs. Linda Ohlhauser, reporter.)

PARMA, OHIO. Deeper spiritual life meetings were held at the Missionary Baptist Church Feb. 7-11 by the Rev. Walter Kerber from Burlington, Ont. He and his wife also ministered to us in song. Many rededications and some reconciliations took place.

On Feb. 25 a farewell service was held for the Rev. and Mrs. Henry Schumacher and family. Rev. Schumacher, who served our church for three years, accepted a call to the Fellowship Baptist Church in Camrose, Alta. Chairmen of the various church organizations gave testimonies to the fine ministry of the Schumachers. They were also presented with a gift from the congregation. After the service opportunity was given to fellowship and

to bid the Pastor and his family goodbye. During the ministry of the Schumachers we had many opportunities to meet their visiting friends and missionaries. Mrs. Schumacher was a missionary in Africa prior to her marriage. (Lydia Maliszewski, reporter.)

BROOKFIELD, WIS. The Immanuel Baptist Church observed the 10th anniversary of the dedication of their building on March 18, 1973. The service included special music from the church choir, two trumpets and the new Saville organ, installed just in time for the celebration. Words of greeting were brought by the Rev. Clarence Walth, N.A.B. area secretary; Dr. Chris E. Lawson, executive minister of the Wisconsin Baptist State Convention; the Rev. Fred Erion, former interim pastor; Mr. Herbert Kielisch, moderator; and Mr. Jay Pierce, chairman of the Diaconate. The service involved the rededication of the congregation to the service and glory of God. The mortgage for the present building was burned, and we are now free for new ministries and service. (Rev. C. W. Slaviero, pastor.)

BILLINGS, MONT. On Sunday, Jan. 7, the Calvary Baptist Church welcomed their new pastor, Rev. L. Dale Potratz and family. Members from auxiliary organizations gave welcoming remarks after which the Rev. and Mrs. Potratz responded. The Rev. Dave Peterson from the Montana Institute of the Bible gave a meditation and challenge. A pantry shower concluded the day.

During Youth Week the young people presented a skit for prayer meeting; took part in worship services; held services in two rest homes; sponsored the film "Without Onion" and had a social and singspiration.

A "Sweethearts Banquet" was hosted by the Men's Fellowship on Feb. 13. The evening was highlighted by guest speaker, Dr. Michael Basham, a Christian psychologist for the local school district.

He Leads

I cannot always know and understand
The Master's rule;
I cannot always do the tasks He gives
in life's school,
But I am learning with His help to
solve them one by one,
And when I cannot understand, to say
"Thy will be done."

Our city had a one day workshop on Feb. 20 with Dr. Jack Hyles, pastor of the First Baptist Church of Hammond, Ind. (Mrs. Roger Aldinger, reporter.)

MOOSEHORN, MAN. Feb. 18 was the first Sunday that the bus ministry of Moosehorn Baptist Church was in operation. To date we reach 25 children.

On March 11, the Rev. H. Flumbaum, director of the American Association for Jewish Evangelism, was the guest speaker. He showed the film, "Israel; 20th Century Miracle." His message was followed by a question and answer period. The offering was designated for the mission.

The Ladies Chorus from Winnipeg Bible College presented a program in the morning service of March 18. The Rev. Klaus Tonn is the pastor of the church. (Mrs. Irene Cook, reporter.)

MARION, KAN. The Strassburg Baptist Ladies' Missionary Society presented its annual mission program Sunday, March 11. A group from Tabor College, Hillsboro, presented the program. The offering will go for missions.

Sunday March 4, the mixed chorus from Marion High School with Kenneth Forsyth, director, presented a program at the Strassburg Baptist Church. Members from our church singing in the chorus are Barry Seifert and Ron Weber. Janet Ehrlich is the pianist.

The Women's Missionary Society observed World Day of Prayer on March 2 with the Emmanuel Baptist women from Marion as guests. Mrs. Harvey Kruse and Mrs. Jacob Stenzel were in charge of the program. Mrs. Viola Wiebe, long time missionary to India, was the guest speaker. (Mrs. Jacob Stenzel, reporter.)

GEORGE, IOWA. March 6-7 Christian education workshops were held in the First Baptist Church with the Sibley Baptist, Tabernacle Baptist and Central Baptist of George. The Rev. Marvin Kannengeiter of Colorado was guest speaker.

The Rev. Adolph Braun of Warren, Mich., conducted a week of special meetings, March 18-23. Special music was provided by our own and neighboring churches. In the morning classes his theme was "The Modern Man and the Bible."

The Musical Messengers are conducting concerts frequently in area churches. This group has now made their second record entitled, "The King is

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Coming," and will have their third spring concert on May 12 and 13. The Rev. Bert A. Itterman is the pastor of the church. (Mrs. John Arends, Jr., reporter.)

RAPID CITY, S.D. Officers were elected to serve during 1973-74 at the South Canyon Baptist Church recently. Mr. Ken Thyren was elected as moderator; Karen Christiansen, clerk; Darrel Gunderson, treasurer; Mr. Perry Lewis, Sunday school superintendent. All other offices were also filled. The Rev. George Robinson is the pastor of the church. (Jack Simpson, reporter.)

PRINCE RUPERT, B.C. Bethel First Baptist Church moved into their new building (pictured) on April 15. The church was formed in 1972 by the merger of First and Bethel Churches,



and members have since contributed greatly by work and prayer and substance to the building of our new church home in a new area. Dedication services took place on Sunday May 27, when the Rev. Hans Wilcke and the Rev. Phil Collins, area secretaries of N.A.B. and Baptist Union respectively, participated. Visitors from any of our sister churches were welcomed. Prince Rupert is on a main tourist route to Alaska, and it is always good to fellowship with Baptists who are en route.

Sunday evening, April 8, we viewed some pictures and shared some memories of God's blessing in the work of Bethel Baptist Church through the years since its initiation in 1953. This was our last service in the old building. (Rev. Wilfred Highfield, reporter.)

SHEBOYGAN, WIS. The Bethel Baptist Church honored the Rev. Kenneth Schmuland and his family with a fellowship supper and program on March 4. Rev. Schmuland announced his decision to move to Washington where he will be the pastor of the Alderwood Manor Baptist Church near Seattle.

Gifts were presented to Rev. and Mrs. Schmuland and to the children, Laura, David and Arlene. Rev. Schmuland and his family came to Sheboygan in June of 1967 from Hunter, Kan.

The church has extended a call to Mr. Ben Hulsing, a seminary student at Sioux Falls, S.D., who will be graduating in May. He has accepted the call and will begin his ministry on Aug. 1, 1973. (Joanne Joslyn, secretary.)

STEVENSVILLE, MICH. Exactly nine years after the charter was signed for Lakeshore Baptist Church, at which time the Rev. Bert Itterman was serving as pastor, we dedicated the second unit of our facilities, which consists of a new sanctuary, pastor's study, church office, kitchen and classrooms.

Our dedication week began on Wednesday, Feb. 28. The Rev. Reginald Shepley, an interim pastor, brought the message, "The Dynamic of a Dream."

On March 3, a banquet was held with the Rev. Larry Whiteford, of the Fulkerson Park Baptist Church, Niles, Mich., as guest vocalist and our pastor, the Rev. Richard W. Paetzel, bringing the message. On March 4, Dr. Jack Scott of the Ebenezer Baptist Church, Detroit, Mich., brought the message. In the afternoon the dedication service was held. Scripture and prayer were given by the Rev. Charles Littman, pastor of the First Baptist Church, St. Joseph, Mich., our mother church. Greetings were offered by the Rev. Bruce Rich on behalf of our Conference, and from various neighboring churches. Dr. Scott brought the message. (Mrs. Donald Troop, reporter.)

MORRIS, MAN. The W.M.S. of the Emmanuel Baptist Church presented their annual program, on Sunday evening April 1. Guest speaker was Miss Gertrude Schatz, missionary to Cameroon. Miss Schatz spoke and showed slides of the work at Bansa Baptist Hospital. A time of refreshments and fellowship was enjoyed after the service.

On April 2, the members took part in the local Key 73 drive. Scripture portions were distributed to homes assigned to our church. Follow-up took place at the end of April when the Four Spiritual Laws were presented, and a religious survey taken. The Rev. Bruno Voss is pastor of the church. (Mrs. C. Bergstresser, reporter.)

NOKOMIS, SASK. On April 8, 1973, the Nokomis Baptist Women's Mission Society celebrated their 50th anniversary. The ladies presented a program

OUR CONFERENCE IN ACTION

of musical selections and a brief history of the W.M.S. A letter from the first president, Mrs. John Schmidt, was read. She recalled the actual founding day, Feb. 16, 1923. We also honored two of our members; Mrs. Lydia Miller, the only charter member, and Mrs. Oscar Litwin, who joined one month later. She has been the group's pianist for the past 50 years.

A number of former members were with us for the program. Those who were unable to attend sent letters of greeting and best wishes. Our sister churches of Jansen and Raymore were also in attendance. Guest speaker was Miss Jean Berkan, a former short term missionary in the Bango, Mbongo and Warwar hospitals in Africa. She showed slides of the ladies' work in Cameroon. The offering was divided equally between White Cross work and Women's Work in Cameroon. After the service a number of pictures were taken and lunch was served. (Marianne Patzer, W.M.S. president.)

LOYAL, OKLA. The Immanuel Baptist church observed their 80th anniversary on Sunday, March 25. In the forenoon, the Rev. Martin DeBoer, pastor delivered an appropriate message for the occasion. The Zion Baptist Church of Okeene and the West Broadway Baptist Church of Enid were invited for the evening service. A dinner was served after which a testimonial service was led by a deacon, Mr. Emart Schuber. Members, former members and friends responded.

Later in the evening a former member of the church and her husband, Mr. and Mrs. Roger Valentine, presented the spiritual needs of the Bahama Islands where they expect to labor with the Baptist International Mission. We are a small group but active and alive. (Mrs. Martin DeBoer, reporter.)

CORN, OKLA. The Calvary Baptist Church, as a part of the Community Ministerial Alliance, took part in a community-wide revival-evangelism crusade with Rudy Baschman and the Messenger Quartet from Canada. The crusade was held at the Washita Heights High School gym, March 11-16.

The annual W.M.S. Prayer Friend Revealing Banquet was held at a restaurant on March 10, 1973. Special speaker was Mrs. Marion Diel of Clinton. A special installation service was held for the new officers of the W.M.S. The Rev. H. Michelson is the pastor of the church. (Mary Anne Couch, reporter.)

DALLAS, ORE. Members of the Salt Creek Church enjoyed a fellowship supper Sunday evening, March 4, to observe a unique anniversary. We honored our retiring custodians, Mr. and Mrs. Otto May, for 41 years of service, and Misses Lena and Phoenicia May for ten years. Good food, corsages, gifts and reminiscing created a happy evening.

Sunday, March 11, the WMS presented a missionary play, "Widening Circles." This play pointed out the many opportunities for Christian missionary service at home and abroad. The Rev. Ray Hoffman is the pastor of the church. (Mary Burns, reporter.)

SIoux FALLS, S.D. On Feb. 4, 1973, Mrs. Ernest Janssen and Mickey Buchholz were baptized. They, and Mrs. Janssen's husband, were given the right hand of fellowship at the Communion Service at the Northside Baptist Church.

On Sunday evenings the Rev. Don Miller shared his trip to Palestine with us and showed slides. Reimer Klauson spoke about the trip some of the students and Dr. George Dunger made to the mission field in Texas. He also showed slides of the work there.

On March 4 the Chi Rho Youth Group showed the film, "So Long Joey," in which singer Dave Boyer, his wife June, and Dave's mother share the miraculous way in which God transformed a confused, mixed up entertainer. Eric Coulon is director of this group. Reimer Klauson and Carolyn Okert are leading a newly organized Junior High Youth Group. The Rev. Larrimore Neufeld is the pastor of the church. (Louise Westerman, reporter.)

OCHRE RIVER, MAN. On April 8 the Grace Baptist Church hosted the "Songfest" of the Northern Tri-Union churches. Approximately 300 people gathered from the Swan River, Minnionas and Ochre River churches. The program included a mass choir, led by Mr. Ed Hart of Minnionas, ladies trio from the Temple Baptist Church of Swan River and a male chorus from Ochre River. Rev. Edgar Klatt spoke of the "New Song" which those of the redeemed shall sing around the throne of God.

Highlights of the coming summer camps were presented. Our camp at Wellman Lake has proved to be a spiritual blessing to many and the offering from this service went towards defraying some of the expenses of our camp program. (Mrs. Ruth Geertsema, reporter.)

TURTLE LAKE, N.D. Delegates from six Association churches and our Area Secretary, the Rev. Clarence Walth, met at the Turtle Lake Baptist Church, to consider the recognition of the ordination of their pastor, the Rev. Richard P. Voth. The council was



satisfied with the testimony of both Pastor Voth and his wife, Pat, as they related their experience of faith in Christ as Savior and Lord, their call and preparation for Christian service, including training at the Dallas Theological Seminary where Richard majored in Semitic Languages and Old Testament Exegesis and received his Th.M. degree in 1971. Being raised in Dallas, Ore., where both Mr. and Mrs. Voth were active in the Salt Creek Baptist Church, there was a homecoming joy expressed in the renewed fellowship in our N.A.B. churches. Pastor Oscar Fritzke, chairman, and Mrs. Merle Lindteigen, clerk, unanimously recommended the recognition of the ordination of Pastor Voth. The recognition service was held with the Rev. Clarence Walth bringing the message. It was while Rev. Walth was pastoring the Salt Creek Baptist Church that Richard responded to the call of the Lord into the Christian ministry. Pictured are Pastor and Mrs. Voth to the right of Rev. Walth. (G. Wesley Blackburn, reporter.)

Individual church VBS reports can no longer be published in the Baptist Herald because of the shortage of space. If you have an unusual, unique success story to report about your summer ministries feel free to submit it to Mrs. Dorothy Ganoung,

Christian Education editor.

RECONCILIATION. . .

Continued from page 20

great majority of these churches should be located in urban areas, since America is now predominantly an urban nation. Although there is need for the Christian witness in rural communities, greatest potential for multiplying churches is in the urban areas. At the present time, urban populations in the world are expected to double every 11 years and keep on redoubling. The great metropolitan areas of the world are virtually unevangelized and may be viewed as a great harvest field for the gospel.

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

The apostolic practice for global evangelism was to establish local congregations with a two-way street. There were two aspects of the church's mission—bringing in, and going out. People were invited in to hear, to believe, to obey, and to find spiritual communion with God and one another. Christ had "broken down the enmity, and the wall of partition."

The "come to church" emphasis, however, was balanced by the outward direction, "Go and witness." The church was to move outward in its mission not by sending out a few missionaries only, but by a whole church that was sent. The church was committed to move out from the center to the fringes, from the sanctuary to the market place, from the hearing of God's word to the doing of God's word. It was summoned to follow its living Lord outside the place of refuge into the secular structure of a broken society, communicating the gospel of reconciliation through Jesus Christ to people who were hurting and halting, lonely and lost.

This is, as I see it, home missions; it is foreign missions; it is the Baptist Word Mission of Reconciliation beginning with the next door neighbor and extending to the ends of the earth. □

In Memoriam

MRS. EDNA ANWYL nee Traver, 70, of Cedar Bluff, Va., died on March 10, 1973. She was born Nov. 1, 1902, in Brooklyn, N.Y. In 1916 she was baptized and was a member of the Evergreen Baptist Church, Brooklyn, N.Y., up to the time of her death. It was there she was united in marriage to Walter Anwyl in 1936. Surviving her are her widow; one daughter, Mrs. Dorothy Wright and four grandchildren. The Rev. A. Lamprecht was the officiating minister at the funeral service.

JACOB A. BERTSCH, 72, of Bismarck, N.D., died on March 12, 1973. He was born in 1901. At the age of 14 he confessed his faith in Jesus, was baptized and became a member of the Johannestad Station of the Ashley Baptist Church. He served as Sunday school teacher and deacon for many years. He also served on the General Council and Dakota Mission Committee. He was married to Sophia Feiock. At the time of his death he was a member of the Bismarck Baptist Church. Surviving him are his widow; five children, 11 grandchildren, one sister and one brother. The Rev. Walter Dingfield was the officiating minister at the funeral service assisted by the Rev. Ron Norman.

MRS. CHRISTINA GRENZ nee Schnaidt, 92, of Napoleon, N.D. died March 31, 1973. She was born in Russia, Dec. 3, 1880. She was converted in 1905, and became a member of the Napoleon Baptist Church. She served as a Sunday school teacher and president of the WMS. She was united in marriage to Fred Grenz in 1903. She is survived by six sons: Edwin, John, Roland, Jacob, Adam and Ernest; one daughter, Mrs. Lydia Schauer; one brother, two sisters, 22 grandchildren, 37 great-grandchildren and four great-great-grandchildren. Pastor Otto Fiesel officiated at the funeral service.

TIM JURRENS, 83, of Avon, S.D., died on March 30, 1973. He was born in Germany on Aug. 16, 1889. In 1898 he emigrated to America with his parents. He was united in marriage to Lena Rolt in 1911. Soon after his marriage he accepted Christ as his Savior, was baptized and became a member of the First Baptist Church of Avon. Surviving him are five sons: Chester, Raymond, Leroy, Eldon, Virgil; three daughters: Mrs. Viola Voigt, Mrs. Leatta Schortzmann, Mrs. Erma Dykstra; five brothers, one sister, 26 grandchildren and 24 great-grandchildren. The Rev. Henry Lang was the officiating minister at the funeral service.

MRS. GOODWIN JOHNSON nee Lehman, 70, of Houston, Minn., died on Feb. 26, 1973. She was born on Dec. 29, 1903. She accepted Christ and was baptized in her youth. She was active in the work of the Lord and served as Sunday school teacher, treasurer and organist until her death. She is survived by her widow, three brothers and three sisters. Dr. M. Vanderbeck was the officiating minister at the funeral service.

JACOB KIST, 89, of Lodi, Calif., died on April 4, 1973. He was born on July 24, 1883, in Russia. In 1902 he emigrated to the United States. He was united in marriage to Elizabeth Mauch in 1906. After her death in 1952 he married Katherine Schrenk four years later. After her death in 1958 he married Caroline Reiner in 1959. Mr. Kist was converted in 1918 and was a member of a number of churches where he served as deacon for 32 years and Sunday school superintendent for many years. Surviving him are his widow; two sons: Adolph and Edward; three daughters: Mrs. Ruth Pfeifer, Mrs. Irene Capello, Mrs. Edna Compagn; two sisters, 13 grandchildren and 16 great-grandchildren. Funeral services were held by the Rev. Willis Potratz in Lodi, and the Rev. Reuben Grueneich in Linton, N.D.

JOHN OLTROP, 87, of Makinak, Man., died March 11, 1973. He was born in Germany, Aug. 2, 1885. He was married to Antje Van Lengen in 1905. They moved to the Makinak district in 1928 where they helped to establish the Grace Baptist Church of Ochre River. For many years he served on the church board and was a dedicated man in the service of the Lord. Surviving him are one son, Gerd; four daughters: Mrs. Lientje Boechers, Mrs. Geske DeVries, Mrs. Janet Dunbar, Mrs. Leona Meinders; 30 grandchildren; 67 great-grandchildren; two great-great-grandchildren.

PHILIP ORTHNER, 82, of Philadelphia, Pa., died on Feb. 10, 1973. He was born on May 14, 1890, in Austria. In 1919 he was united in marriage to Bertha Schurdel. Surviving him are two sons:

Wilbur and Donald; two grandchildren; two brothers, and one sister. Funeral services were held at the N.A.B. Baptist Home by the Rev. Herbert J. Freeman, pastor, Fleischmann Memorial Baptist Church.

MRS. MABEL QUADE nee Mueller, 76, of Milwaukee, Wis., died on Jan. 26, 1973. She was born on Feb. 3, 1896. At the age of twelve she was baptized and received into the fellowship of the Immanuel Baptist Church, now located in Brookfield. In 1916 she and Emil C. Quade were united in marriage. She was president of the Women's Missionary Society for 17 years, and served as soloist, organist, pianist and choir director. Surviving her are her widow; one daughter, Mildred Pezoldt; one brother, Fred. The Rev. C. W. Slaviero and Dr. Ezra G. Roth officiated at the funeral service.

CHARLES SCHINDLER, 95, of Lodi, Calif. died on April 3, 1973. He was born on April 11, 1878, in Menno, S.D. In 1907 he received Christ as his Savior. He was united in marriage to Caroline Koenig in 1900. Surviving him are 12 children: Henry, Charlie, Julius, John, Fred, Mrs. Lydia Liebelt, Mrs. Minnie Bruskud, Mrs. Pauline Selleseth, Mrs. Tillie Gilstrap, Mrs. Alice Maxwell, Mrs. Irene Bright, Mrs. Caroline Kiser; 35 grandchildren, 69 great-grandchildren and two great-great-grandchildren. The Rev. Willis Potratz was the officiating minister at the funeral service.

LESLIE JEANETTE SCHOENHALS, five days old, of Shattuck, Okla., died on March 17, 1973. She was born on March 12. Surviving her are her parents, Mr. and Mrs. Earl Schoenhals; maternal and paternal grandparents, one great-grandmother and one great-grandfather. The Rev. E. C. Ollenburger was the officiating minister at the funeral service.

MRS. EMMA E. WELLS nee Renz, 69, of Moberg, S.D., died Feb. 4, 1973. She was born near Artas, S.D., Dec. 29, 1904. She was married to Charles Wells in 1949. She accepted Christ as her Savior in 1916 and was baptized and became a member of the Herreid Baptist Church, Herreid, S.D. Later she moved to Stockton, Calif. where she became a member of the Swain Oaks Baptist Church. Surviving her are four brothers. The Rev. David S. Jones of the First Baptist Church of Moberg, S.D., was the officiating clergyman at the funeral service.

MRS. ROSA WOLFF nee Katona, 89, of Bismarck, N.D., died on March 26, 1973. She was born on Jan. 1, 1884, in Rumania. In 1909 she was united in marriage to Michael Wolff, a student at the Rochester Baptist Seminary in New York. After his graduation Mrs. Wolff and her husband served several N.A.B. churches before coming to Grand Forks, N.D., where Rev. Wolff died in 1924. Mrs. Wolff served for many years as president of the WMS and organized the Dorcas Club for young ladies. Surviving her are three sons: Joseph, John, and Manuel; three daughters: Mrs. Hannah Timmler, Mrs. Lydia Bane and Tabea Wolff; two sisters, two brothers and nine grandchildren. The Rev. Clemence Auch was the officiating minister at the funeral service.

EBENEZER BAPTIST CHURCH of Detroit, Michigan is celebrating its 75TH ANNIVERSARY

this year. We are anxious to obtain the names and addresses of former members to send them an Anniversary Booklet, and to invite them to our Homecoming Service on Sunday, June 17, 1973 at 4:30 P.M., with former pastor Dr. George Lang. We would be grateful for any such information you can provide. Please write: Dr. Jack Scott, 21001 Moross Rd., Detroit, Mich. (48236)

NEWS & VIEWS

SBC TOPS 12 MILLION MEMBERS: SETS BAPTISM, GIVING RECORD

NASHVILLE (BP) — Southern Baptists in 1972 passed the 12 million mark in membership, set a record number of baptisms, and reached the billion dollar mark in total receipts.

The record year of growth was reflected in annual statistical tabulations compiled by the research services department of the Baptist Sunday School Board, and reported to the Southern Baptist Convention's Executive Committee meeting here.

Church membership for the nation's largest evangelical body increased nearly a quarter of a million persons (240,821) over 1971 membership. The 1972 total membership was reported at 12,067,284.

The record number of baptisms (conversions) was 445,725, an increase of 36,066. It was the second year in a row the number of baptisms had increased. The new record exceeded by more than 16,000 the previous record for baptisms in one year, 429,063 in 1959.

In church organizations, Sunday

School, church music and Brotherhood enrollments increased during 1972; while decreases were reported in Training Union and Women's Missionary Union enrollments.

Statistics were based on a total of 34,534, churches cooperating with the Southern Baptist Convention. The number of churches increased by 93 from the 1971 report.

Sunday School enrollment totaled 7,177,651, an increase of 36,198 for the year. This signaled a turnaround for the organization, the first increase in seven years.

Church Music enrollment continued to increase with 84,024 added during 1972 to bring the total to 1,173,004.

The Brotherhood (men's and boys' organizations) had an enrollment of 454,272, an increase of 2,734, instead of a decrease as projected in December.

Training Union enrollment totaled 2,044,445, dropping by 62,410 from the 1971 figure.

Enrollment reported for Women's Missionary Union (women and girls) decreased 11,945 to total of 1,125,641.

Giving by Southern Baptists continued to increase. Total receipts reached \$1,071,512,302, passing the billion dollar mark for the first time, an increase of \$96,239,363.

Contributions to missions increased \$14,226,635 for a total of \$174,772,885.

Summary of 1972 Southern Baptist Convention Statistics

	1972	1971	Numerical Change	Per Cent Change
Churches	34,534	34,441	+93	+0.3
Baptisms	445,725	409,659	+36,066	+8.8
Church membership	12,067,284	11,826,463	+240,821	+2.0
Ongoing Sunday School Enrollment	7,177,651	7,141,453	+36,198	+0.5
Ongoing Brotherhood Enrollment	454,272	451,538	+2,734	+0.6
Ongoing WMU Enrollment	1,125,641	1,137,586	-11,945	-1.0
Ongoing Church Music Enrollment	1,173,004	1,088,980	+84,024	+7.7
Ongoing Training Union Enrollment	2,044,445	2,106,855	-62,410	-3.0
Total Receipts	\$1,071,512,302	\$975,272,939	+ 96,239,363	+9.9
Total mission gifts	\$ 174,772,885	\$160,546,250	+\$14,226,635	+8.9



by Paul Siewert

Among the names of prisoners of war, released from North Vietnam, was Lloyd Oppel, a Christian missionary, member of the Christian Mission in Many Lands. Why was he a prisoner of war? Because he was allegedly accused by his captors to be a collaborator of American imperialism. Though a missionary to Laos, he was held by the North Vietnamese for five months until released in early April of this year.

Mr. Oppel was fortunate, even though he was bitter about his treatment. He got back to his home in western Canada alive, which is more than we can say about many other missionaries. He arrived home to a waiting family. He was serving for a worthy spiritual cause; one that he really believed in.

But what about some of the other prisoners? What about those who had no family to come home to? What about those who came home to find their wives had already divorced them and remarried? What about those who came home to family members who had been compelled to develop a pattern of living without them? What about those who didn't believe either in God or the mission of their service in Vietnam? Who can ever measure the far reaching personal consequences of war?

It's hard to imagine the emotional and spiritual trauma involved. One thing is sure, these people are facing a battle of life that may be far more intense than any military battles they encountered. They deserve our prayers!

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

■ The Rev. Manfred Taubensee has accepted the call to become the pastor of the Mary Hill Baptist Church, Port Coquitlam, B.C., effective July 1, 1973. He previously served the Bethany Baptist Church, Lethbridge, Alta.

■ The Rev. Daniel O. Heringer has accepted the call to become the pastor of the First Baptist Church, Goodrich, N.D., effective June 3, 1973. He previously served the First Baptist Church, Sumner, Iowa.

■ The Rev. Walter Bernadsky has accepted the call to become the pastor of the Oak Bank Baptist Church, Oak

Bank, Man. He previously served the Esterhazy Baptist Church, Esterhazy, Sask.

■ The Rev. Wilfried H. Bruns resigned as the pastor of the First Baptist Church, Corona, N.D. He will continue to serve the church for a few months.

■ The Rev. Gerhard Kalmbach has accepted a call to the German Baptist Church, Calgary, Alta., effective June 1. He previously served the Bethel Baptist Church Windsor, Ont.

■ The Rev. Frank Friesen, chaplain at the Baptist Manor, Portland, Ore., retired on May 31, 1973.

■ The Glenbard Baptist Church, Glen Ellyn, Ill., has changed its name and location. The church is now known as Village Green Baptist Church, 1 S 440 Lambert Road, Glen Ellyn.

■ Mr. Manfred Brauch, N.A.B. Seminary graduate, received a Ph.D. degree from Mc Master University, Hamilton, Ont., in spring of 1973. He is now assistant professor of New Testament Interpretation at the Northern Baptist Theological Seminary, Oak Brook, Illinois.

■ The Rev. Klaus H. Tonn has accepted the call to become the pastor of the Ebenezer Baptist Church, Ebenezer, Sask., effective Aug. 1, 1973. He previously served the Moosehorn Baptist Church, Moosehorn, Man.,

■ The Board of Missions appointed the following missionaries to Cameroon (all on the basis of replacements): Mr. and Mrs. Edward K. Hoepner of Bowdle, S.D.; the Rev. and Mrs. Robert G. Lennick of Hettinger, N. D.; Mr. and Mrs. Harvey A. Motis of Worthing, S. D.; Miss Pennie L. Jucht of Monte Vista, Colo. (to go out in 1974); Dr. and Mrs. George A. Dunger on social security basis following Dr. Dunger's retirement from the Seminary; Prof. and Mrs. Willy R. Muller during their sabbatical leave from N.A.B.C., Edmonton. Mr. Curtis E. Radke, who for the past four years has been a short-term missionary in Cameroon and lately in Nigeria has now been appointed as full-time missionary to Nigeria.

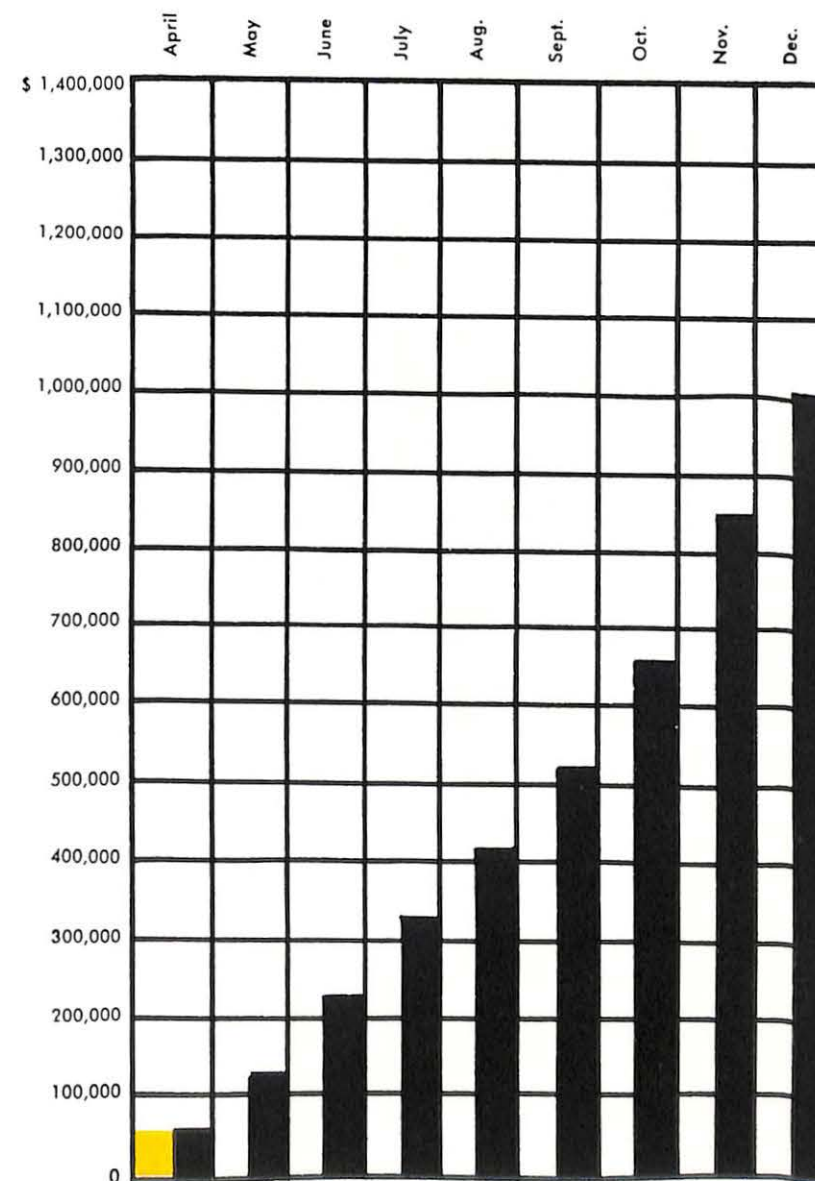
■ The Board of Missions appointed the following short-term missionaries for Cameroon: Mr. and Mrs. Dan R. Payne of Iowa City, Iowa, and Miss Irene Hanik of Edmonton, Alberta. For Japan: Mr. Ronald A. Stoller of Portland, Ore.; Miss Bonnie B. Phillips of Portland, Ore.; and Miss Carol J. Potratz of Parkersburg, Iowa.

The Shell Creek Baptist Church, Columbus, Neb., is celebrating its Centennial Year. Special observances will be held on July 4, with an Old Fashioned 4th, all day, and during the weekend of Sept. 14-16. All former members and friends of the church are invited to join us in either or both events, or at any other time during the year.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for one month
April 1973 — \$38,649.38
April 1972 — \$59,350.54

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



Color line for 1972-73. Black line for 1971-72

EDITORIAL VIEWPOINT

SINNERS IN HIGH PLACES

by B. C. Schreiber, assistant editor

"Politics is a dirty business", said Mrs. Martha Mitchel. Some of the additional descriptive words she used were probably added in order to emphasize the "dirt." Her husband was then given the choice of either continuing in the "dirty business" or living in a "clean home."

Since then the political dirt pile has been growing higher and the stench more unbearable. The Watergate scandal has been given front page coverage for months and the end is not yet in sight. An intense effort is being made to keep the White House "white", but the dirt spots are beginning to look bigger and blacker. Some hope it will not touch the President; others believe that it already has.

For the first time in the history of the United States of America a federal court judge and former governor has been indicted, found guilty, sentenced and fined. It was reported that he was very critical of the trial and news media because they ruined his reputation after a long life of honorable service. What did he expect? That sin would enhance his reputation? Are the scales of justice fixed in such a way that a long life of honorable service will out-weigh a few years of dishonesty?

Taking a few steps down from the high places are other public servants who misused their positions for get-rich-quick schemes, mail frauds, tax evasions and chicanery of every description.

Then there is the prosecutor who must make a "moral" decision as to who should be the next object of justice. In order to get the sinners in high places he must forgive sinners in low places. Therefore he must grant immunity to witnesses who have committed the same crime in order to get at a "higher" criminal.

If it were not so serious and tragic we would often be tempted to laugh at the victims who attempt to protect and defend themselves. They look as if they had not grown much since their Kindergarten days, when as children they pointed their fingers at each other saying, "He did it." Their squirming and worming, their absolute denials of having done anything wrong, their innocence and ignorance of what is

going on are repeatedly affirmed, and they are absolutely sure that they will come out "whiter than white" and "cleaner than clean," as one Chicago alderman said.

It is not enough to be conscious of what is going on in the present among sinners in high places, but the son of a former President has written a book in which he reveals his father's marital infidelity because, as he put it, "the whole truth should be told." Will he be looked upon as a more righteous man because he told the truth about his father? Will he, as a sinner on a lower level, be forgiven because he exposed the sin of some on a higher level?

All of this makes good copy for the news media. A bland news program on television and no headline for a story on the front page is not good for the reporting business. But that is not their only business. Many reporters have exposed sinners in high places, and if it were not for these watch dogs and ferrets our country would be in a far more serious condition.

It is the apathy of the general public that permits the sinners in high places to continue. This is also one of the major sins of omission of the church. When was the last time that one of our prophets had the courage to face a governor, a president or king and say, "Thou art the man?" This is dangerous. John the Baptist meddled with sinners in high places and lost his head. It is much easier for the church to go after the sinner in an evangelistic service, on Skid Row or in some foreign country. Does our loyal patriotic, Christian responsibility have nothing to do with sinners at the top? We deplore murder, drugs, rape, robbery, crime syndicates, and often ignore the "white collar" respectable sinner. The morality of the men running our government is of major importance, and their ability to govern is seriously questioned. Taking oath of office on a Bible and establishing state and federal prayer breakfasts are poor substitutes for honest government. Very seldom do we hear sermons on the text, "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34). No nation deserves "peace with honor" unless it first has "government with honor."

Jesus said, "the poor you will always have with you." We rationalize and say, "the sinners you will always have with you." Nowhere does Jesus say that nothing should be done about either category.

Reading through 1st and 2nd Kings and Chronicles we become painfully aware that there were always sinners in high places. How often it was said of the kings of Israel and Judah that "they did evil in the sight of the Lord." Immorality and murder even entered the supposedly "scandal free" palace of King David, a man after God's own heart. His sin was not discovered and exposed by the news media, but by a prophet of God who went directly to the source. To David's credit it must be said that he admitted his sin, and we have a record of one of the most genuine expressions of repentance recorded in the Old Testament.

The penetration of sinners into high places does not take into consideration any boundary or office. Such a small, inner circle of twelve disciples with Jesus at its head should have been free of any unworthy and unqualified member. Yet in that small, intimate group Jesus had a fink. But notice the difference in the reaction of the disciples when Jesus partially exposed him. When he said, "One of you will betray me," everyone pointed their fingers at themselves and said, "Is it I?"

Honest self-examination without morbid introspection is always in order. Many Christians are like icebergs. The one tenth that is seen above water is white and beautiful. But the other nine tenths which are under water can be dangerous and destructive. To them it is no comfort to know that "all things are naked and opened unto the eyes of him (God) with whom we have to do" (Heb. 4:13b).

Do not think that immunity will be granted to you by pointing your fingers at sinners in high places. Many are fearful because fingers will be pointed back. Morally you may not feel fully qualified. If so, it is time to reflect on what was said about the early disciples: "First they gave their own selves to the Lord," then they turned the world up-side-down and toppled a corrupt Roman Empire. □

CHUCKLE WITH BRUNO

A hypochondriac told his doctor in great alarm that he was sure he had a fatal liver disease. "Nonsense!" protested the doctor. "You would never know if you had the disease or not. With that ailment there's no discomfort of any kind." "I know," gasped the patient, those are my symptoms exactly."



letters to the editor

Dear Editor:

With inflation continuing to pick the pockets of the buying public and prices continuing to escalate, it is no wonder that Betty Furness, the former Consumer Affairs Advisor to President Johnson, is joining hosts of housewives saying, "It's high time to boycott!" And Virginia Knauer, President Nixon's Consumer Affairs Advisor, though she considers boycotts unproductive, still she calls for selective buying.

The so-called slashed prices are still exorbitant, especially to a person who loses about 30% of his income on taxes, insurance, pensions funds and charities to say nothing of the other expenses of life such as clothing, housing, medical expenses, transportation, etc.

There may be some very difficult factors in the rising price problem that are hard to solve. But there is a very obvious, easy and effective solution that can reduce prices and at the same time lead us to some solutions to related problems.

The food markets have been engaging in an economic conflict to attract customers. It is reported that seventeen stores have already capitulated in the Delaware Valley. Inducements to buy include special discounts, free lottery tickets, (you guess who pays for the tickets?), seven days a week operation and even twenty-four hour a day service.

But business seven days a week and even twenty-four hours a day does not mean more sales. It does mean that all stores merely redistribute their normal weekly sales over a seven day . . . twenty-four hour a day period. Premium pay is required for Sunday work (sometimes up to triple time). Operation costs skyrocket. More advertising dollars must be spent to bring in the trade. And all of this is added to the consumer's price tag at the check-out counter.

Doesn't it make good economic sense to restrict your buying to six days a week just as you limit your banking business to five days a week . . . especially when it can push the prices down and save you money? Interestingly enough, Wendell Young, the head of the Retail Clerks Local 1357 in the Philadelphia area says, "People are totally against Sunday hours. They are no good for family men. Even though the stores are paying double time and half for Sunday work, they resent it."

And maybe we can solve the problem of widespread pilfering and shoplifting by getting more people back into the churches and Sunday schools whose programs have often been undercut by those businesses that require their employees to work on their day of worship. After all who else in America is teaching honesty and integrity?

Other problems such as the American consumer paying twice . . . first because food products can be priced higher and higher domestically because food producers do not have to rely on domestic markets (this past year our export of farm products totalled \$10 billion dollars) and second because our government since 1933 has paid farmers not to grow food so that now our farm economy is less than full efficient . . . will take longer to solve. But the housewives of New Jersey and the nation can effect a quick reduction in prices by seeing that **NO SUNDAY PURCHASES ARE MADE!** The stores can all leave the economic jungle and return to business six days a week. Try it. Watch the prices go back proportionately while a blow is being struck to our crippling inflation! Dr. Samuel A. Jeans, general secretary, *The Lord's Day Alliance of New Jersey*. □

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Green Bay Baptist Camp c/o Manager

R.R. 1, Westbank, B. C., Canada

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July 7 — 14 Teeners' Camp (age 13 to 15)

July 14 — 21 Girls' Camp (age 9 to 12)

July 21 — 28 Boys' Camp (age 9 to 12)

July 28 to Aug. 4 First Family Camp

August 4 — 11 First German Family Camp

August 11 — 18 Second German Family Camp

August 18 — 25 Second Family Camp

August 25 — 31 Third Family Camp

August 31 — Sept. 3 Married Couples' Weekend (no children)

For more information and registration, please contact:

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