

# Baptist Herald

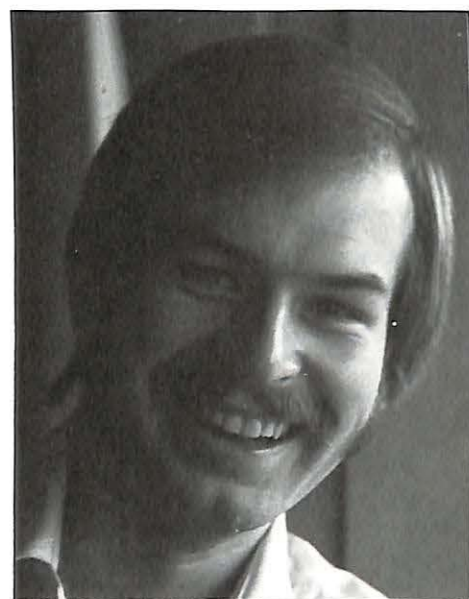
MAY 1973

Searching for  
the Will of God  
by B. H. Breitzkreuz

N.A.B. Seminary  
Class of '73  
by David J. Draewell

The New Role of  
Roger Williams Press  
by G.K. Zimmerman





## 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.

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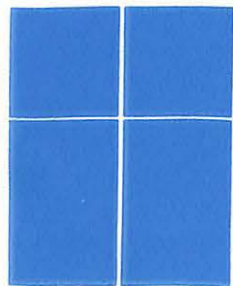
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# "IT'S O.K.. SON"

By Jack Griffin

**W**HEN Johnny was six years old, he was with his father when they were caught speeding. His father handed the officer a five-dollar bill with his driver's license. "It's O.K., Son," his father said as he drove off. "Everybody does it."

When he was eight, he was permitted at a family council, presided over by Uncle George, on the surest means to shave points off the income tax return. "It's O.K., Kid," his uncle said. "Everybody does it."

When he was nine, his mother took him to his first theater production. The box office man couldn't find any seats until his mother discovered an extra two dollars in her purse. "It's O.K., Son," she said. "Everybody does it."

When he was 12, he broke his glasses on the way to school. His Aunt Francine persuaded the insurance company that they had been stolen and they collected \$27. "It's O.K., Kid," she said. "Everybody does it."

When he was 15, he made right guard on the high school football team. His coach showed him how to block and at the same time grab the opposing end by the shirt so the official couldn't see it. "It's O.K., Kid," the coach said. "Everybody does it."

When he was 16, he took his first summer job at the market. His assignment was to put over-ripe tomatoes in the bottom of the boxes and good ones on top where they would show. "It's O.K., Kid," the manager said. "Everybody does it."

When he was 18, Johnny and a neighbor applied for a college scholarship. Johnny was a marginal student. His neighbor was in the upper three percent of his class, but he couldn't play right guard. Johnny got the assignment. "It's O.K.," they told him. "Everybody does it."

When he was 19, he was approached by an upper classman who offered the test answers for three dollars. "It's O.K., Kid," he said. "Everybody does it."

Johnny was caught and sent home in disgrace. "How could you do this to your mother and me?" his father said. "You never learned anything like this at home." His aunt and uncle also were shocked.

If there's anything the adult world can't stand, it's a kid who cheats . . .

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# Baptist Herald

Volume 51

May 1973

No. 5

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Assistant Editor: B. C. Schreiber  
Stewardship and Communications  
Secretary: John Binder

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May 1973

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# SEARCHING FOR THE WILL OF GOD

by Benjamin H. Breitreuz

Young people today are asking many and varied questions concerning the will of God for their lives, their vocational choice and perhaps more specifically, the possibilities of serving in church-related ministries. What does it mean to be called of God? Does God, in fact, still call people like he did in the past? To what does God call? How can I be sure God is calling me? How can I prepare myself to be receptive to God's call? Is there any particular pattern God uses to call his servants? Is there any particular relationship between my abilities and God's call? What does "full-time Christian service" really mean? Can a person be the minister of a congregation today and still retain his integrity? Does the Christian ministry have anything to offer that is worth investigating for one who is interested in helping redeem a world that is seemingly out of joint?

The will of God is one of the aspects of the Christian faith that seems terribly confusing and indecisive. Many people abuse the concept. They use it as a cop-out, whereby they simply label everything as the Lord's will in order to justify their activities, programs and decisions, or to avoid going through a responsible deliberation to arrive at the best course of action. Often, this is simply a convenient way of having their own way, for who is willing to criticize or argue against the will of the Lord? Almost everything that can be imagined has at some time or another been defended under the umbrella of the will of God.

Then too, the will of the Lord is confusing because the concept is not often clearly defined or not consistently understood. It is not easy to define what we mean by God's will, so we resort to "well, you know," and of course, we do not know. So the concept remains a somewhat elusive entity which we continue to use, but do not quite know how to define.

Furthermore, the will of the Lord is confusing because it is so difficult to know for certain that we are, in fact, in the centre of God's will. Life seems so complex, it seems so difficult to apply biblical principles to situations in life that confront us (in fact, many young people wonder whether the Bible is relevant to our times at all), the churches seem to be speaking with so many different, often contradictory voices, each one claiming to express the real will of God, and the life styles of many Christians that seem most intent on "being in the centre of

God's will" often belie the truth they are advocating. So searching for the will of God seems confusing, controversial and terribly elusive.

This brief article will attempt to suggest three guidelines that have proven themselves helpful to me in my quest for God's will. These guidelines are to be understood within the narrower framework of the "call" into particular vocations.

**First**, my understanding of God's purpose in the world helps me determine what is God's will for my life.

When the Psalmist says in Psalm 119:105, "Thy word is a lamp unto my feet, and a light unto my path", or when he says in 119:11, "I have laid up thy word in my heart, that I might not sin against thee", the "Word" he is referring to is not simply the Bible (What was the Bible in the Psalmist's times!), but an understanding of the purpose of God for his people and the world. God's word is his purpose, his direction, his design for the world — best revealed, of course, for us in the Bible, though we must be careful to give God's purpose the breadth of meaning that the Bible gives it.

It is significant for us to note that God expects his purpose to be accomplished on earth as it is accomplished in heaven (Matt. 6:10). Thus any honest labor that brings the order of this world into a closer approximation to the divinely intended order is honorable to God. Any honorable activity that leads to man's exercising his dominion and control over the world, and gaining mastery of the forces of the world and elements of nature for the benefit of all people has the divine approval (Gen. 1:27f.). The will of God for my life is thus largely determined by what I conceive my task to be within the larger purpose of God.

In the final analysis, the purpose of God involves nothing less than the transformation of the world, of society and of the people. That purpose is not yet realized wherever people are not yet reconciled to God through Christ, wherever people still hate, are still greedy and selfish, where they don't care, sympathize or understand, where the ultimate goal of many is still the advancement of themselves and their parochial causes irrespective of how many others may be trampled under. The purpose of God is not yet realized wherever humans live in rat-infested slums, wherever children and adults go to bed hungry, wherever some are considered inferior to others, wherever God's highest creatures are diseased without care, in agony without relief, lonely without friends, rejected without hope of love.

It is because the purpose of God is larger than our restricted, local interests that the mission of the church is intended by divine design to be a dynamic, powerful and

transforming force in society and the world. Similarly, it is because God intended for his pastors to be more than religious functionaries presiding over the dedication of infants, baptism of children, marriage of young people, burial of adults and defense of orthodoxy, that the ministerial charge can be a dynamic force in the transformation of people, society and the world. The ministry, along with many other vocations, must be viewed as an agent for positive change in the world to effect God's purpose. We must first understand what it is that God wants accomplished in the world before we can truly appreciate what it is that he would have us personally and individually do to fulfill his will for our lives.

**Second**, God's will for my life must issue out of my commitment to Christ. If there is any general approach to the question, "How can I prepare myself to be receptive to God's call?" it is simply this — God's call.

I must arrive at the place where I have completely committed to God what he would have me do and become; then I can respond to the particular area into which God calls me.

Jesus said, "If anybody would come after me, let him deny himself, take up his cross, and follow me." Jesus' call is not simply to a level of discipleship or commitment that is to characterize pastors or missionaries or seminary professors; his call to discipleship is for everyone who is interested in identifying himself with the Christian life. What God calls all of his people to be, what he asks all of his people to become, is disciples who are totally committed to him and his tasks. Then, based on our abilities, interests, inclinations, opportunities, and what we honestly understand to be the particular area in which we can best be of service to God and people, we can be receptive to God's leading us into a particular area of life — teaching, engineering, music, designing, architecture, medicine, the pastoral ministries, missionary service, Christian education and so on. First, however, must come this commitment to Christ so that we can be directed by his spirit into a particular area of work.

It must be noted that a call into some aspect of church-related ministry, the areas of so-called "full-time service" (a designation that is, in my opinion, quite unsatisfactory in its implications), is not to be considered as equivalent to a certain level of commitment or dedication. A student studying to become a pastor is not necessarily more committed to Christ than a student studying to become a medical technologist. A Christian farmer is not necessarily less committed to Christ than his pastor. It is simply not true that if Christians would only be more dedicated, they would all be engaged in aspects of church-related "full-time service." The farmer is hardly to be blamed that God did not call him to become a missionary! Christian farmers should be completely dedicated Christians — and still be farmers. Christian businessmen should be completely dedicated Christians — and still be businessmen. Dare one suggest — Christian pastors should be completely dedicated Christians, and still be pastors. The work of the church would be greatly hampered if all completely dedicated Christians would be pastors, or missionaries, or Christian education workers. What is needed is people for whom Christ counts fore-

most, no matter what the particular area of service into which God may have directed them may be.

The question of whether or not God calls into areas of service other than "full-time service" is often asked. It is true that we often use "the call" to designate the divine pull (or push) into areas of "full-time service," but that is probably a great misunderstanding. God calls into all areas of service, not just ministry, or Christian education, or missionary work, but also into agriculture, law, education, medicine etc. Carl F. H. Henry once said at the N.A.B. Seminary, "Before I can properly understand what it means to be called to be a minister, I must know what it means to be called to be a teacher, or doctor, or businessman, or any other Christian profession." It is unfortunate — and probably due to what we have taught in our pulpits — if the lawyer does not see his profession as a calling and if the butcher does not see his profession as a calling. But if the butcher and lawyer do see their professions as areas of divine calling, it will probably affect both how they approach their profession and how they approach the service of God through their profession!

From the biblical framework, it is difficult to conclude that those engaged in "secular" activities throughout the week are to be any less called or dedicated to Christ than those engaged full-time in church-related vocations. God called Moses to do a particular job for him — to bring this motley band of slaves out of Egypt, mold them into a people, lead them into a new relationship with God, give them an identity and a new sense of destiny, and lead them to their land (that is hardly the task of a pastor of a suburban church). Amos? He was called to speak his mind (and God's!) about the rampant injustices in the land, about the way the affluent and powerful were crushing the heads of the poor and other dispossessed people into the ground, and to courageously remind the people of the social demand of their covenantal relationship to God. Jeremiah? He was set by God above the parochial interests of nations and kingdoms, "to pluck up and to break down, to destroy and to overthrow, to build and to plant" — one might say to be a sort of revolutionary for God. Paul? To be a light to the Gentiles! Martin Luther? To rescue the church from its side-tracked entanglements and get it back on the proper track. Billy Graham? To lead us in calling the masses to Christ. Martin Luther King? To remind us again of our common brotherhood and ethical responsibilities to unfortunate people. What all have in common is a complete commitment to God and his purpose and to the particular area of calling in which they believed God wanted them to serve!

**Third**, God's will for my life takes into account my understanding and acceptance of myself. Whether I like it or not, I am who I am. With God's help, I can be transformed, "melted, molded and filled," but I still am who I am! And I believe that God both accepts me that way and can use me that way. I do not consider myself, nor anyone else, as a prime example of a divine mistake! I am grateful to God for making me me, and that, in fact, I am the only me. Understanding that, I understand many other aspects of both my life and my particular calling.

*Dr. Benjamin H. Breitreuz, associate professor of Old Testament, is teaching at the North American Baptist Seminary, Sioux Falls, S.D. This lecture was given during the DECISION 72 conference at the N.A.B. Seminary, November 1972.*

Young people often ask whether or not there is any real relationship between their interests and abilities, and the kind of work God wants them to perform. That question can probably be most safely answered with — usually. It seems quite likely that God does not intend for a person to be a mechanic if that person cannot tell the difference between a Volkswagen and a Harley-Davidson — and does not really care that there is a difference. Nor does it seem likely that God intends for a person to become a great church musician if that person cannot distinguish between a rest and a bar, and does not care to discover what distinguishes them. But we must not, at the same time, underestimate God. Moses thought that he could not speak, that he was tongue-tied, yet God told him that he would provide. Similarly, Jeremiah thought that he was too young, that he was incapable of speaking, and the Lord had to remind him that he would be with him. And it is perhaps true that as long as we depend only on our own abilities, we will keep asking with Moses, "Who am I that I should go . . ."

As Moses and Jeremiah, we may discover that we have both abilities and interests of which we were not aware before — latent qualities that need to be activated and cultivated. So as a whole, the tasks God calls us into are integrally related to our abilities and interests, though we may have to exercise some openness in determining just what these are. Paul clearly teaches that different people may have different gifts, or individual people have individual gifts, and that is why God calls us to perform different (and individual) tasks, all working together as a body to do the work necessary in God's Kingdom.

**Fourth,** because I am a particular person in whom God is individually interested, I must expect that God will call me in a way that is suited to me. If I am of the opinion that God calls everybody the same way, then I am surely mistaken. God calls people into many different areas of Christian vocations in many different ways. A lot of people seemingly expect God to call them through some hand-writing on the sky (wouldn't that be dramatic and wouldn't people be impressed), or through a cataclysmic earth-shaking experience, but God apparently chooses not to call that way too often.

It is true that, within the Bible, some biblical characters had rather earth-shaking experiences. Isaiah saw seraphim singing antiphonally, flying around with burning coals on tongs, all in a train-filled, smoke-filled temple. And Isaiah heard the Lord asking, "Whom shall I send, and who will go for us?" to which Isaiah responded, "Here I am. Send me." And God did send him! But had we been standing beside Isaiah, we may have neither heard nor seen anything. Paul had an earth-shaking conversion and call experience — he was thrown to the ground and blinded. But those around Paul saw nothing but heard only a voice (or heard nothing and saw the light). However, Paul had a tempestuous personality and was living a tempestuous life; a tempestuous call was quite suitable for him.

Note, however, the call of Amos. Amos was a mixed farmer: about all he tells us is that God called him from following the sheep! Apparently Amos went from town to town peddling his farm products, and through what he

saw downtown — the cheating of the merchants, the rich people bleeding the poor people dry and lifeless, the summer houses, the ivory beds — God was able to speak to Amos and give him a prophetic task. God used a basket of summer fruit, which reminded Amos of an impending end; he used a plumb-line, which reminded Amos that God found Israel as crooked and corrupt as a builder finds a wall crooked! Hardly dramatic — but Amos responded most dramatically. Timothy? His call apparently came through the positive dedicated heritage he had in his mother and grandmother. Jeremiah? His call apparently came out of a growing conviction that God wanted him to be a prophet even before he was born. God can call in many different ways — limited only by God and related to the fact that we are distinct individuals before him for whom he is personally concerned. Because you are you, he may have some ways for calling you that he has not exercised before.

Then too, because I am a unique individual before God, my experiences and contacts are quite my own, through which God can direct me into particular areas of service. In that regard, I must give attention to the various experiences of life that have shaped my abilities, interests and thinking. If God is truly sovereign, then circumstances are significant.

I must also be open to the help others can offer — parents, friends, pastors, associates. In the final analysis, the decision must be ours, and we must bear the responsibility for it, but others can help. They can encourage us, give us opportunities, make suggestions, keep us from getting side-tracked, and perhaps even help us discover qualities that we never knew we had.

Can I be really certain of God's calling? That is a difficult question. Paul was certain, but he had an earth-shaking, unmistakable call. In the Old Testament, Amos and Isaiah seem to reflect a great deal of certainty. But Jeremiah? At times Jeremiah was quite uncertain. Sometimes he accused God of deceiving him; apparently certain predictions went unfulfilled. At times he wished that he hadn't been born. Yet out of this uncertainty came certainty; in weakness he was made strong, for when he kept silent, Jeremiah tells us that there was as it were a burning in his bones, so he must speak out again.

The best that we can usually hope for is a day by day certainty that for today at least there is no alternative, and the future belongs to God. Within that certainty, however, doubts, fears and anxieties will often arise, and we may feel quite like Jeremiah.

Does God still call? Certainly! But not to some abstract, unknown thing that you cannot quite put your hands on. He calls to particular tasks, and that is why the call can be the most relevant thing in the world for you. In the great purpose that God wants accomplished, he needs people to perform various tasks for him — Moses as a slave emancipator, Samuel as a circuit judge, Bezalel as a craftsman, Elijah as a prophet, Paul as a missionary — that is how the call must be viewed. God wants me to do certain things for him; I believe that that is why I feel very strongly about these things, and why I am very uncomfortable if I am not engaged in constructive activity doing what God has for me to do. □

## North American Baptist Seminary Class of '73

by David J. Draewell

The saying, "Variety is the spice of life," certainly fits this year's graduating class at the North American Baptist Seminary. The nineteen members of the Class of '73 range in age from 23-45 years. They have been participating in five different educational programs at the seminary. Twelve have been preparing for pastoral service. Four have been focusing on Christian education. Three have been enrolled in general religious studies. They are single, engaged and married. They are citizens of Canada, India and the United States.

*Dr. David J. Draewell is president of the North American Baptist Seminary, Sioux Falls, S.D.*



Front row, left to right: Daniel E. Wegner, Vernon Schneider, Gary L. Vossler, Leon G. Bill, Ben K. Hulsing

Second row, left to right: Grayson L. Paschke, Nettie H. Paschke, Rufus K. Vedulla, Glenn M. Bredin, Margaret M. MacDonald

Third row, left to right: Robert H. Lang, Victor D. Steinfeld, Jr., Lester A. Buening, Harvey A. Motis, Kenneth E. MacDonald

## Degree Candidates

LEON BILL

It is paramount that the Church — the people of God — be instructed in the Word of God. This demands biblical preaching with the authority of, "thus saith the Lord." Such preaching takes its message from the text and allows the passage to speak its true meaning, unfolds the truth of God to its hearers in con-

temporary language, and makes the application relevant to the life and needs of modern man.

*Leon Bill, married and having four children, is pastor of the Trinity Baptist Church, Sioux Falls, S.D. He will receive the Master of Arts degree in Ministry Studies.*

GLENN BREDIN

One of the greatest needs I see in today's church is the need for total commitment to Christ. Far too many people believe that church membership or warming a pew every week makes them a Christian.

Three members of the class are women. Two of these are married and will be graduating together with their husbands this year. The third will be graduating with her fiancée. Three graduates look forward to serving Christ abroad in Africa and Asia following graduation. One member of the group is the seminary's first graduate with a Master of Arts Degree in Ministry Studies. This program is designed for continuing education students.

Despite their individuality, this year's graduates share a common commitment to the Church of Jesus Christ. They also have a common concern for applying the truths of the Bible to the many dimensions of personal need found in our world today.

The faculty and the board of trustees of the Seminary are grateful for the privilege of assisting these men and women in their preparation for Christian witness and service. In the words of the Apostle Paul, we would say: "The Holy Spirit displays God's power through each of them as a means of helping the entire church" (I Cor. 12:7, Living New Testament).

A brief statement by each of the 15 regular degree candidates, and an identification of the four additional members of the Class of '73 follows:

Christ was totally committed to his Father's will. He likewise called his disciples to be totally committed. Christ provided the example for all Christians to follow, to not only spread the good news of salvation, but also to live a life worthy and acceptable to God.

*Glenn Bredin, married, is a member of the Cypress Baptist Church, Seattle, Wash. He will receive the Master of Divinity degree.*

LESTER BUENNING

In a day of change and "future shock," I believe the greatest con-

tribution the church can make is to express the joy and security of a day by day life "in Christ." As a pastor I welcome the opportunity to demonstrate this faith in both personal and pastoral activities. When Christians share a living faith, our evangelistic efforts will be more effective. Love and joy must be the marks of the church.

*Lester Buenning, married and having one child, is a member of the Central Baptist Church, Sioux Falls, S.D. He will receive the Master of Divinity degree.*

#### BEN HULSING

In evaluating the contemporary need of the church today, I find two priorities that are basic and inter-related. The first priority is to have a continuous program of grounding the Christian in the Word of God and the fellowship of other Christians. Secondly, each Christian should be trained to use all his God-given resources and talents in aiding and fulfilling Christ's Great Commission, bringing others to Christ and into the fellowship and work of the church.

*Ben Hulsing, single, is a member of the Trinity Baptist Church, Sioux Falls, S.D. He will receive the Master of Divinity degree.*

#### ROBERT LANG

As I look toward the future I am assured of God's strength for my ministry to people. My commission is to go, teach and make disciples. In our society there are many people who believe in Christ but few who have really received him. I feel my ministry to young and old alike is to make Christ a living reality through teaching and preaching the Word, so that people will want to share Christ from their hearts.

*Robert Lang, single, is a member of the First Baptist Church, Avon, S.D. He will receive the Master of Divinity degree.*

#### KENNETH MACDONALD

One of the real needs in our churches is in the area of discipleship. I feel God's call to assist in the growth and maturation of the Christian person. The real challenge

that lies before us is that of understanding people and being sensitive to their needs. Discipleship is providing and developing a strong motivating force in the lives of Christian people so that they may respond to God's love through their commitment and service.

*Kenneth MacDonald, married, is a member of the East Olds Baptist Church, Olds, Alberta. He will receive the Master of Divinity degree.*

#### MARGARET MACDONALD

The family unit is the most important structure in our society, for it is within the family that the relationships of love and intimate understanding meet the basic personal needs of love, trust, security and personal acceptance. Through Jesus Christ we have the potential to be these persons. I desire to help individuals and families develop love and trust, and to help the church become aware of how it can strengthen families through Christian education.

*Margaret MacDonald, the wife of Kenneth, is a member of the East Olds Baptist Church, Olds, Alberta. She will receive the Master of Arts degree in Christian Education.*

#### HARVEY A. MOTIS

*Why Missions?* The Word of God constitutes the grounds on which the whole cause of missions rests. The biblical implementation of missions is through God's people, the church of Jesus Christ. The imperative of missions is to discipline the lost of mankind for Christ among every nation of the world until Jesus comes again. "Pray yet, therefore, the Lord of the harvest, that he will send forth laborers into his harvest" (Matthew 9:38).

*Harvey Motis, married and having two children, is a member of the Faith Baptist Church, Portland, Ore. He will receive the Master of Divinity degree.*

#### GRAYSON PASCHKE

According to Matthew 25:31-46 a follower of Christ is known by his concern for human physical suffering as well as spiritual suffering. So

much of our world suffers in this way and as church people we have done so little. As a pastor-teacher I feel I can help people in the church toward maturity in caring so that together we can reach out to people in need, so that our gospel of reconciliation will get a hearing.

*Grayson Paschke, married and having one child, is pastor of the Immanuel and Ebenezer Baptist Churches of Wessington Springs, S.D. He will receive the Master of Divinity degree.*

#### HELEN PASCHKE

"Teach a child to choose the right path . . ." (Proverbs 22:6, Living Bible). Children today are faced with numerous choices and are often expected to make independent, responsible decisions. Families and churches must help children make Christian choices by guiding them towards a vital relationship with Christ, offering them a working, applicable knowledge of the Bible, and by living as Christians. I feel that I can and must help the church in this task.

*Helen Paschke, is the wife of Grayson. She will receive the Master of Arts degree in Christian Education.*

#### VERNON SCHNEIDER

Indifference to the love of God and the condemnation it stands to bring to man (Rev. 3:15, 16) is a concern of mine. God has created that which we mold and remake for the sustaining of life here on earth. We tend to forget that Jesus Christ came in order to remake our lives to be fit enough to spend with God in eternity. God's love is real, but so is his wrath.

*Vernon Schneider, married and having three children, is a member of the First Baptist Church, Goodrich, N.D. He will receive the Master of Divinity degree.*

#### V. DAVID STEINFELD

As members of Christ's body, it is important to meet people where they are at in life, not where "we" feel they should be. Instead of always

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## "... all on a trip to Chicago!"

by Marva Oster

It all started back in February when we met as a senior class to pick a date to visit the denominational headquarters. After discussing the various merits and drawbacks of several times, March 11 thru 13 was selected as being the most convenient. March 11 came, cool and overcast and we gathered in the parking-lot of the Seminary. Amid much packing and shuffling of suitcases and travel bags, comments were called back and forth as to who would take the lead and how one car should signal another in case of emergency.

At 1:30 p.m. our small caravan headed towards Sioux City, Iowa. Just south of Sioux Falls another car joined us, bringing the total to four cars with eighteen passengers. However a trip just doesn't seem real unless one has at least a little bit of car trouble along the way. And quite appropriately one car decided to make its presence known. At this point we also discovered that our signaling system between cars had not been adequately planned. The lead car kept going while the rest of us stopped to check out the trouble. After a short stop our somewhat smaller caravan started again. Our car was sent ahead to try to catch the lead car. However midnight found us in Chicago, where we learned that the other three cars had gotten together and were in Davenport, Iowa, and would continue the trip on Monday morning.

Waking and realizing you're in Chicago, is kind of a funny feeling if it's the largest city you've been in. It's kind of like when you're a kid and you always hear about the big house your grandparents live in, in that far away city. And the first time you go there, it's night and your parents carry you in and put you to bed because you fell asleep in the car. Then the next morning when you wake up, you have an excited, tickly feeling somewhere in your stomach because even though you haven't seen all of grandma's house yet, you know it's big.

That morning brought the beginning of a busy day. After a delicious breakfast we went to the headquarter's building. By 9:30 the other three cars arrived and we began our session. They included introductions to the office staff and a tour of the building. The Rev. Lyle Wacker then gave a presentation on our denominational church-extension program.

Lunch brought a time of good food and fellowship with the staff at Homer's Restaurant, a short walk from headquarters. Homemade turtle soup is an interesting and delicious appetizer — that was a first too!

After lunch we returned once again to the conference room for a General Conference presentation by Dr. G. K. Zimmerman; a stewardship and communications presentations by the Rev. Everett A. Barker, Dr. R. J. Kerstan

*Miss Marva Oster is a senior student at the North American Baptist Seminary, Sioux Falls, S.D.*



The Class of '73 of the N.A.B. Seminary in a briefing session at Forest Park with the Rev. Daniel Fuchs presiding

and the Rev. B. C. Schreiber; and Roger Williams Press and Christian education presentations by the Reverends Eldon Janzen and Bruce Rich and Mrs. Dorothy Ganoung. The afternoon schedule was lightened by coffee-break and time spent browsing in the book store.

Then after another delicious meal at Homer's, it was off to see downtown Chicago for the evening. Our tour — grade A, guided and private! The Rev. E. Kirstein chauffeured us in the mini-bus of Forest Park Baptist Church, and Dan Wegner, a member of our group and former student of Wheaton College, offered his services as our guide. Our tour included such places as the Sears building (still under construction and aiming at 120 stories), the Pacific Garden Mission, McCormick Convention Hall, Adler Planetarium, Old Town and the Loop. We spent an hour enjoying the Christmas-light effect of Chicago from the 94th floor of the John Hancock Building. Eleven o'clock found a tired group of people back at headquarters dispersing to individual housing for the night.

With Tuesday morning came the final presentations in our seminars. Dr. R. Schilke and the Rev. D. Fuchs presented missions, Mr. William Kresal the pension fund and hospitalization and then a closing time of general questions to various staff member.

Noon came with fellowship with the staff at a res-

(Continued on page 31)

At their visit to the Forest Park Office the senior students received much information and boxes full of helpful literature



# ANNOUNCING:

## A Canadian Planned Giving Ministry

by Everett Barker

For many years our Canadian constituency has been limited in planned giving opportunities by the lack of a program conforming to Canadian requirements. In spite of this there have been a number of Canadians who have used the N.A.B. Gift Annuity Program designed primarily for United States citizens. We now have an enlarged deferred gift program including interest rates and gift plans which meet Canadian law. Let me tell you how this has come about and what the opportunities are for you.

The North American Baptist College trustees requested permission from the denominational finance committee to develop a Canadian deferred gift program. The Finance Committee recommended to the General Council, in May of 1971, that Dr. William Sturhahn and Mr. Edward Streuber research deferred giving opportunities for Canadians and report back to the General Council in May 1972. Mr. Erik Pohl of Winnipeg was co-opted to assist in this task. By the time of the General Council in May 1972, the committee produced a brochure entitled, "A Guide to Profitable Estate

*The Rev. Everett A. Barker is director of Planned Giving of the North American Baptist General Conference.*



Dr. William Sturhahn

Planning and Giving" developed by the North American Baptist College. The General Council approved the deferred gift plans and their implementation through the Stewardship and Communications Department as part of the Conference Planned Giving program.

To implement the program the Stewardship Committee extended a call to Dr. William Sturhahn to serve as a part-time planned giving area representative in western Canada. Dr. Sturhahn responded favorably to this call and commenced serving Feb. 1, 1973, following his retirement as Northern area secretary. He joins four part-time Planned Giving area representatives in the United States under the direction of this writer. We

are happy that the vast experience of Dr. Sturhahn as pastor, immigration secretary and area secretary can be of continuing benefit to our conference ministries. Dr. Sturhahn will also be working part-time for the North American Baptist College in the continuation of the solicitation program for the Activities Building at the College.

Here are the planned giving opportunities available to Canadians through North American Baptist, Inc. (Canada), Winnipeg, Manitoba:

1. **Deposit Gift Agreement**
  - a. You receive a guaranteed rate of interest during your lifetime.
  - b. You may withdraw any portion at any time.
  - c. You may add any amount at any time.
2. **Loan Gift Agreement**  
Similar to the Deposit Gift Agreement except that each year you transfer a portion of the original capital as a charitable donation. This amount becomes tax deductible.
3. **Non Interest Bearing Loan**  
You loan capital to N.A.B., Inc. (Canada), but you receive no interest. This is a considerable help since interest payments for loans are a sizeable expense. At death the capital can be returned to your

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## A MOTHER'S WISH

by Tracy Rice

Dear Children:

Wherever you are, whoever you are, there is a mother somewhere awaiting that traditional Mother's Day. And out there are her children who are wondering how to fulfill this *duty* and *obligation* to their mother . . . the rarest gem in all the world. I say rarest, because . . . *each of us have only one mother.* So please treasure her with all your heart and soul. She does not wish for the most elegant gift that can be bought only with money. She does not wish for a house with lots of empty rooms filled with loneliness instead of laughter, heartaches and tears. She does not wish for the silence in the home to be broken by the ring of the telephone of a neighbor or a friend to ask her how the children are. Instead, she wishes to hear the voice of her own children on the other end say hello. She wishes that every day of the year could be Mother's Day and such important

occasions as this would become desires instead of duties.

I feel assured there are many mothers who wish only for the presence of their children in God's House with them on this special day. Mom would like to cancel out all the bad times with the good ones, all the mistrust with trust, all the hate with love, all the angry and unkind words with kind ones, all the ugly scenes with ones of beauty and all the distance with nearness.

She does not wish to be young again, for youth would cancel out her wisdom. She does not wish for pity, for pity would cancel out her pride. She does not wish to erase the pain of giving birth to her first child, which was momentarily excruciating. To do so, would only cancel out a blissful moment of the most realistic pain she has ever borne. She does not wish to repeat the pains of rearing her children into fine adults . . . the pains which were far outweighed by the

joys. But as she clips each one from her apron strings and says: "Go my darling" out into this wide, wonderful world, filled with love, hate, sorrow, strangers and sin; since they are far beyond the reach of her arms; she just prays daily that God will put his arms round about them and keep them safe from harm and guide them through life.

When the day has ended and night draws nigh, she wishes for the telephone to ring and a gentle voice on the other end would say: "Hello Mom. I love you and miss you and I'm okay." Or perhaps a note in the mail would surely do the same for her. She does not wish for roses, for they soon die, nor material things, for they soon deteriorate. She just wishes for your love. Call her today and tell her you love her. Though trite it may be, it is new to her and lasts forever, and please forgive her for her mistakes—she is only human, you know. Love, Mom. □

# GOD'S VOLUNTEERS



God's Volunteers Team 1 in Chilliwack, B.C.

## TEAM 1

"Through It All," one of the songs we have been using, is part of our testimony this year. As it states "if we didn't have problems, we wouldn't know that God could solve them, we'd never know what faith in God could do." It is through problems that we learn to trust in Jesus and to depend upon his Word. We just praise God that when we have a little problem, we can take it to Jesus, and let him handle it. In this way he keeps us happy and united, so that we can keep sharing more and more of Christ's marvelous love.

The New Year started out in beautiful, rainy Sacramento, Calif., at the Willow Rancho Baptist Church. We had a great time there—in spite of the rain! Through visitation and services we saw eight people find Jesus Christ as their personal Savior, and 45 people rededicated their lives to him.

From Sacramento we traveled to Startup, Wash. We were lucky that one of the team members saw the "Entering Startup" sign, or we certainly would have missed the town. Even though it was a very small town, we had a great time of outreach as we covered practically every home! So many times we tend to think it is the large cities where the people need Christ, but this crusade showed us that all people need him—no matter where they live.

We had the opportunity of presenting Jesus Christ through a musical program at two high schools during our

stay in Salem, Oregon. It is exciting to see how open teenagers are to hear about the positive aspects of the Christian life.

One of the most exciting things on God's Volunteer's is the opportunity to talk to many different people. We see the Holy Spirit at work in the reactionary as well as in the person who is open to hear about Jesus. It is wonderful that we can rely on the Holy Spirit to speak through us; all we have to do is be available.

It was encouraging to see the enthusiasm of the people from the Sierra Heights Baptist Church in Renton, Wash. The harvest was truly ripe there, as we saw 19 people receive Jesus Christ as their personal Savior. This week was highlighted by a Valentine's Banquet for the entire church, with the love of Christ as the central theme.

The Mary Hill Baptist Church in Port Coquitlam, B.C., didn't have a pastor during our stay there. The church is very young, in fact the building itself was just being completed the week we were there. Since the church is so new, our basic ministry here was outreach. We found many people looking for a church home and Christian fellowship. They have a good future with over 100 prospects for church and salvation.

The weeks just seemed to fly by, and soon we were at our last crusade in Canada. Every crusade seems to be just as exciting as the one before, perhaps even more exciting. The Rev. Arthur Schlack had a busy week planned for us at the Victoria Avenue



The girls Trio of Team 1 singing at the Victoria Avenue Baptist Church Chilliwack, B.C.

Baptist Church in Chilliwack, B.C. We had the opportunity of sharing what Christ has done for us in five different high schools. To see students get "turned on" for Jesus gives us much hope for the future. The last evening there was especially meaningful to us, when 37 people came forward to dedicate some of their time for practical witnessing in their community.

As more and more people realize that it isn't just up to the ministers to tell others about Jesus, the churches will become alive again (Acts 8:4).

Thank you for your prayer support! Remember: 7 Days Without Prayer Makes 1 Weak!

In Christian Love,  
Janis DeBoer, Reporter, Team 1

## TEAM 2

As God's Volunteers, Team 2, we praise God for the way he has worked in the churches and communities we have visited.

Our week of service at the Hillside Baptist Church in Dickenson, N.D., included Bible studies, witness training workshops, a coffee house, as well as deeper life services and community visitation. It was a real encouragement to see the love of Christ at work in the youth group and in the lives of older people.

In Fessenden, N.D., we visited with several shut-in members and friends of the First Baptist Church. A witness training workshop was held, as well as youth and children's rallies. Several people rededicated their lives to fuller service.

Cold weather limited our calling in Cathay, N.D., but again we had the privilege of sharing Christ in the evening church services as well as with shut-ins and before a school assembly. At the close of this crusade we had the unique opportunity of having a joint service with Team 1 and the Rev. Harsch at Carrington, N.D.

Services were also held at the Bethany Baptist Church, Hutchinson, Minn.; Bible Baptist Church, La Crosse, Wis.; and the Immanuel Baptist Church, Brookfield, Wis.

We thank the Lord for his guidance and for the way he has worked in so many lives. Our expression of thanks also goes to our guest directors, the Reverends Oliver Bender and Dieter Gohl, and to the pastors of our host churches.

In Christ's service,  
Trudy Spletzer



by Gerald L. Borchert

Dear Dr. Borchert,

Your response in the Baptist Herald, February, 1973, certainly clarified to the corresponding pastor that you do take a dim view of prophecy. But why? I am trained to ask why, so I will give you some of the potential reasons that crossed my mind.

It occurred to me that prophecy largely concerns itself with the state and future of the Jews. Could it be that officials of this denomination avoid the topic because of latent anti-Semitism? Am I getting too rough? Perhaps, but let's press on inasmuch these ideas are only in the question form. The denomination is largely made up of Germans and spends the lion's share of its missionary money in a former German colony and a country which was a former German ally. Any significance? This publication belittled the Billy Graham Association's "His Land" film and suggested that evenhanded treatment be given to Jews and Arabs. Does this denomination spend a nickel in either area? What was the real reason for the negative review of the film irrespective of its merits?

Material from the denomination proclaims that the denomination must be truly evangelical. Really? Or is this just a good evangelical front it puts on? Do you know the meaning of the Scripture which says "there is no difference between Jews and Gentiles, between slaves and free men, between Germans and Irish, between Scots and Negroes; you are all one in union with Christ Jesus." You say you know what it is to be taught the secrets of prophecy, yet fail to hear the real gospel. Let me close with a question: Does this denomination know what the real gospel is and is it prepared to really proclaim it? C.M.

Dear C. M., Thank you Mr. M. for writing. Although your letter contains a number of question marks, I have the distinct feeling that you are not really asking any questions. I think you may have made up your mind on the basis of ideas that have little or no relevance to the matters at hand and you have made charges about this writer and this denomination which are really proposterous.

To consider that this denomination (because many of its members have come to the United States and Canada from middle and eastern European countries and some of whom still speak with an accent) is more anti-semitic than a person from the eastern United States like yourself with a "Mc" prefix before his name may indicate, dear brother, a difficulty on your part in sensing the oneness that is supposed to accompany a new life in Christ Jesus. Moreover, to judge this writer without knowing that he is a director of an educational institution incorporated and operating in the state of Israel, that he has and does visit Israel periodically, and that next year — God willing — he will be living and teaching in Jerusalem on Mount Zion, ought to make you ask whether it really was the spirit of God or another spirit that led you write this letter.

With respect to the article on *His Land*, I am not in full agreement with everything written therein. And in a publication not everyone needs to agree about everything. Nevertheless, I have come to know enough about Israel that the film without the sermon, as circulated in most places, has become an extremely profitable public relations tool for Israel. Moreover, while the photography is magnificent, it is not the greatest film produced on behalf of Christ. Why should we not be willing to say so, if we consider it to be biblically weak?

Concerning your harsh words about this denomination being evangelical, let me say clearly that we are committed to the winning of men, women and young people to the crucified, risen and returning Savior. We humbly confess before God that we have not done more with the resources at our disposal. But I can say without hesitation, it has been wonderful to see our students at the Seminary win many people to Christ. And personally, I try to use every opportunity to talk to somebody about Jesus. I trust, brother, that you too can face God and say that you are using your opportunities to talk to people about Christ. I hope this letter is not an indication that

you are spending your time criticizing other people and not giving yourself to the Lord as an evangelist.

If by this letter you were seeking clarification about me and our denomination, I trust you have received it. If you were seeking to be clever in criticism, I trust you will sense that I am not ready to play that little game. The world is on the brink of disaster without Christ, and we as Christians can not afford to play idle word games of criticism. G. L. B. □

### Introducing Evangelist Ron Susek

(Continued from page 18)

into the gospel ministry. The following Sunday afternoon, June 18, Ron was ordained at the Holiday Park Baptist Church with the Reverends George Engle, Daniel Fuchs, Victor Gunst, Howard Johnson and James Leckie participating in the ordination service.

Whether Ron conducts a crusade in a church building or in a civic auditorium, pastors testify that the power and the presence of the Lord is upon him. His knowledge of and use of the Scriptures in his preaching, and the sound quality of his relationship with those involved in his evangelistic enterprise, are most striking. He has a special ability to communicate with young people; however, his dynamic gospel preaching is just as effective with adults. In answer to his appeal, the Holy Spirit leads many to accept salvation.

On Feb. 19, 1973 our denominational Evangelism Committee voted to endorse Ron Susek to serve as evangelist in our North American Baptist General Conference churches. Pastors may contact him by writing to: Ron Susek Continental Christian Crusades, Inc., P.O. Box 945, York, PA 17405. Invitations and details for campaigns must be arranged with the evangelist directly. □

### CHUCKLE WITH BRUNO

Swallow your pride occasionally. It's non-fatting.

There are three basic rules for having good teeth: Brush them twice a day; see your dentist twice a year; keep your nose out of other people's business.

The mental cases most difficult to cure are the persons who are crazy about themselves.



## GOD IS VERY MUCH ALIVE!

by Bruce A. Rich

The cars began to arrive from various points in Minnesota. Converging on the small, rural town of Randolph, they pulled up in front of the Baptist church and out scrambled 120 excited young people. They soon packed the church as they registered and gathered in the sanctuary.

Some were at a Christian youth retreat for the first time. Inside they were feeling fluttery and full of anticipation.

"What will this kind of weekend be like?"

"Will it matter that I am a Lutheran? Maybe these Baptists won't accept me."

"Will they wonder what a fine Jewish boy like me is doing here?"

"Can they tell I'm just a new Christian?"

"Can I conceal the fact that I haven't really given my life to Jesus Christ?"

Others were concerned about which home they would be staying in, whose floor they would be sleeping on, who their room or floormate would be. Some were wildly excited about coming to the retreat; others were quite indifferent.

Scenes like this one happen often across our Conference as youth gather for important times of fellowship and spiritual renewal: times when they can leave the concerns of daily life and focus their thinking on the things of

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

God; times when they can discover answers to some of their questions about Christ and life.

Following registration, the retreat got under way with singing and skits. The retreat theme, "Are You For Real?" hit with an impact as the group lived each moment of a play enacted by the young people from Faith Baptist Church. They saw a young Roman, imprisoned with the Christians, reject freedom and make his witness for Jesus Christ. He could not deny Christ and live at peace. He suffered death in the arena of lions.

"Do I like me?" and "I wasn't really myself" were two themes that were developed during the morning sessions. What do I think of myself? Why? How do other people see me? What do they think of me? What does God think of me? What does he say about me? Why do I act the way I do? Why am I one kind of person at school, another kind at church and still another at home? Why am I so concerned about pleasing certain people and being accepted by them? These and other questions caused self-searching and produced thoughtful discussions throughout the weekend.

Minds and spirits were further challenged by the messages given at the banquet, the morning service and through the Bible study during Sunday school hour.

For many, the real highlight of the weekend came during the Sunday afternoon rap-up time. With some sitting on the floor of the school gym and others on chairs, the sharing time got under way. As guitars strummed out

the tunes, expression of inner feeling was made in song. The theme song of the Billy Graham film, *Time to Run*, "I Love You, I Love You," brought a deep awareness of relationship to each other as well as to God. This naturally led into a time of prayer in small groups as the youth told Jesus of their love for him. During this time of worship and prayer, several made a new commitment of their lives to Jesus Christ. Testimonies were shared as the small groups once more became one.

Many shared what Christ had been doing in their lives in recent weeks, as well as during the weekend. One radiant, joyful girl had been saved for a little over four months. She is from a Catholic home. Another rejoicing girl from a Catholic background had been saved for just over a month. These two young Christians at the center of the circle displayed the love and joy of their new-found life in Christ. One girl stood and testified that she had found Jesus as her Savior during the weekend. Sharing and singing continued as the group enjoyed this time of fellowship and worship.

As the young people left from this weekend together, they were deeply aware that God is very much alive on planet earth. □

### SUMMERTIME IDEA

Try a weekly junior high program lasting from 4:00 to 10:00 p.m. If you have the resources, you could offer body building and charm classes or craft or hobby sessions and serve dinners using food from a different country each week. A variety of activities can be held after supper and the evening concluded with Bible study. To help with finances, ask each young person to pay one dollar each evening. □



"We're only a demonstrating minority group but we're going to make a noise."



## STAY IN YOUR RUT

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

Have you ever gotten into a rut and gone for miles and miles, and gotten in deeper and deeper, until you wondered if you would ever get out? Life is a medley of ruts. We cannot go very far in life until we must make a choice. The higher the calling, the more confined the rut will be.

Because motherhood is one of the highest callings and for that reason one of the most limiting. A mother who begins in this rut, but because of its limitations does not remain in it, raises delinquent children. By getting out of her rut she has lost her real purpose in life. Maybe she has filled her hands, but she has emptied her heart.

Mothers who willingly remain in their ruts need to discover how to live there and love it. There can be adventures; great heights and depths can be explored. As the activities become less extended they can become more profound. We need not settle for the mediocre just because of limitations. The less we are spread out horizontally, the more we can discover vertically.

In our confined rut our contacts are limited to a few people but these contacts can become very meaningful. First of all we can get better acquainted with ourselves, discover who we really are, what talents God has given us and what we can do with them. In this confined area our children become real people to us and we become good friends, a relationship that will bring rich rewards in the years to come. And certainly not the least, we get to know our husband. His likes and dislikes become a way of life for us. After many miles in our rut we suddenly discover that we have

developed a happy marriage and a loving family.

God too is in a rut. His rut is much deeper and longer than ours. He will never get out. He remains the same, yesterday, today, forever. □

## SHARING MY BLESSINGS

by Mrs. Ernest A. Hoffman, North Tonawanda, N.Y.

As a minister's wife I have special blessings. Often I have heard it said that more is demanded of a minister's wife, but these demands have, to me, always brought with them special blessings. In preparing and searching for program materials, in teaching Sunday school classes, in working with women or young people, I must do more reading, more praying, more planning and thinking. Thus I receive the first blessing. Then as I see others respond and become enthused I am again blessed. All the effort put into the work is rewarded a hundredfold.

Very special blessings have been mine throughout the years, as we have entertained pastors, God's Volunteers, missionaries, evangelists and people from many lands in our home. Of course, it was a lot of work. It took time, planning, cleaning, cooking and baking. Sometimes it meant changing other plans, or even changing sleeping arrangements. But the blessings we received each time made it all worthwhile. We have made friendships with lovely Christians from around the world. We have shared with them God's goodness and have seen how God worked in their lives. What times of blessings these have been!

A third blessing I would share with you is the love of people in the churches we have served throughout the years. It always amazes me, in coming to a new church, how ready

everyone is to love the new pastor and his family. We are never strangers when we are welcomed by fellow Christians in God's house.

These are only a few of my special blessings. But they can be those of every Christian who will give his time and talent to the Lord. Let us not count the effort, but the joy we receive in consecrated service to him. Let us greet with love the stranger and the foreigner who comes in, and together rejoice: "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." □

## A MOTHER'S PRAYER

Thank you, God, for your infinite wisdom in choosing me to be the mother of those particular five children. Thank you for your love in choosing me in spite of my weaknesses.

I am older, Father, my task is nearly finished, and in looking back now, I see my mistake was the lack of a full commitment to you. I am so sorry, Father, that belligerence and resentment were so often harbored in my heart. I know now that my rebellion was against you and your plans for my life. Please forgive.

Expectant mothers, new mommies, and grandmothers too, "I beseech you therefore . . . by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).  
Anonymous

## IF I HAD A SECOND CHANCE

If I had the rearing of my children to do over again, I would begin praying for them daily before they were born and would determine to continue the practice the rest of my life. I would also acquire some books on child training based on biblical principles and really attempt to apply what I read. I would follow through in matters of discipline.

I hope and pray that our children will give themselves completely to the Lord and do only his will in their lives. □

## THE ROLE OF A MOTHER IN JAPAN

by Jeanine Weick, missionary to Japan

The Japanese mother is duty bound to

her home and family at least until the children are grown. The husband faithfully brings home the monthly check which he turns over to his wife. She must then be a good manager.

Most of the time Japanese mothers lead a rather lonely life. Their husbands leave for work, to which they are very dedicated, as early as 6:30 in the morning, and often do not return until 10:00 p.m. The wives take consolation in the fact that they can boast about how late their hard working husbands come home, therefore they are good husbands. In fact, the wives would be very dissatisfied if they came home early or if they spent too many days at home since this could well be interpreted that they are weak husbands.

Is there a Mother's Day in Japan? Yes, there is, but they do not put much emphasis upon it. From outward appearances, the mothers are not really honored. It is the father who is the honored one.

What implications do their traditions have as far as winning women for



Mrs. Jeanine Weick with daughters Joyel, Dawn and Jana De Lynn

Christ? The Japanese woman is subservient to her husband which makes it very difficult for her to become a Christian, or to carry out the Christian life in the pattern we of the west are accustomed. If a husband is not a Christian, he will not be sympathetic to his wife's attending church on Sunday, for it is her duty to serve the husband when he is at home and to look after the home when he leaves. Women hardly ever attend an evening service because it is her place to be at home, helping the children with homework, and being there when the hus-



Inokoshi Church group the Rev. Wilfred Weick, extreme left, and Mrs. J. Weick, center in back row

band arrives home from work. Thus the church has to find other ways and times in which to reach the women for Christ. Often week day morning Bible studies or luncheons are means in reaching the women. The church must also be creative in finding ways to reach the Japanese husband. Husband and wife seldom do things together, but this does not mean that the church cannot reach them for Christ, rather the church must "become all things to all men" (including mothers) in order to win some to Christ. □

# THE ROLE OF A CAMEROONIAN MOTHER

by Mrs. Elmer Breikreuz, missionary to Cameroon

In the Grassland area of Cameroon it is still the mother's responsibility to work the family farm, do the cooking and rear the children. Besides these basics many women will sew the children's clothing, knit, crochet, embroider and do basket weaving. A Cameroonian mother has a very difficult lot in life. Nearly all still carry on these duties without the aid of modern conveniences! Yet countless times I have heard their merry chatter as they walked briskly along the footpath in front of our home early in the morning enroute to their farms, and the chatter still had a note of gaiety as they came home just before sunset, after hoeing all day in the sun, or being soaked by a sudden shower. Once home they immediately prepare the evening meal for the family which is cooked over an open fire with three stones to support the pot.

Many of the foods require long hours of work, such as the grinding, pounding and sifting. Perhaps a Cameroonian mother's only "convenience food" is the crusty loaves of bread available at the local bakery, if she has money to buy it.

Cameroonian family life styles are different from ours in that they usually live in compounds with the grandparents and several relatives sharing the same yard. Unfortunately, this life style which offers a sense of belonging and security to the children is changing as young couples become educated and find the need to leave the family unit and seek employment in the urban areas. It is common for parents to send one of their children to the home of a relative living far away. This child will

be responsible for helping with household chores in turn for having his school fees paid. Our North American problem of "babysitters" is unknown to them as at about three or four years of age children will begin to carry their baby brothers or sisters on their backs. At about the same age children begin to carry small headloads of water, firewood or produce. They also become responsible for washing their own clothing at an early age.

A suitable time to contact a woman for Christ may be at the birth of a new baby, or when the children become ill and medical help is given in the name of Christ, or an invitation to a women's meeting is given. Often women's groups will go to non-Christian homes to witness in time of sickness or bereavement, or to help with the farm work when someone is ill. Many of our churches have more women than men on their membership lists; they have been more responsive to the gospel than the men.

Formal honoring of mothers on Mother's Day is not customary in our area of Cameroon. This does not mean that mothers are not honored, for generally they are held in high regard by their children. In the pagan traditions of the past, women were considered of less importance than men. Even today most families rejoice more at the birth of a boy than a girl. The concept that it is futile to educate a girl, since she will only become a mother anyway, still prevails today in some places. This was evident in our church visitation when we found several

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# More Battles Than We Generally Realize



by Elmer C. Strauss

There is a battle raging for the minds of men, which from my rampart we as Americans and as Christians are losing. As Americans we seem to be losing politically, and as Christians we seem to be losing spiritually. The political struggle is that of Communism on the offensive and the democracies of the free world on a weak defensive. Because of the nature of Communism it is hard to draw a line between the political and the spiritual. Nevertheless, there is a battle.

According to recent statistics gathered while listening to my short wave radio, the Voice of Moscow and the Voice of Peking are in first and second places with combined daily broadcasts totaling 500 hours per day in 77 languages spewing out their propaganda. Those broadcasts which I hear in English come in very clearly in a fluent English without a recognizable accent. Some of these transmitters we are told are located on African soil and transmitting to neighboring countries in local languages. When not hurling accusations against the "capitalistic imperialists" they have cultural and educational programs featuring classical music and recent

The Rev. Elmer C. Strauss is missionary at Kumba, United Republic of Cameroon, West Africa.

scientific conquests. When one hears the same line over and over, day after day, one is inclined to believe that what one is hearing must be true. In third place is our Voice of America with about 170 hours per day. We feature "country" or "popular" music and news broadcasts and various other assorted programs.

With Israel established as a nation, men walking on the moon, floods in Rapid City and an earthquake of all places in the Chicago area, wars on some sides of us and rumors on the other side, we should be reading the signs which seem to shout: "... your redemption draweth nigh."

In the midst of inflation, increased taxation and affluency, where shall we put the little which we have left? May I suggest: Where the battle is raging for the minds of men on our North American Baptist mission fields!

Now it is still the day of salvation. Are we waiting for a bigger challenge to move us? Some of our tax money went 245,000 miles to the moon where no souls for whom Christ died were found. With a booster contribution we could challenge the minds of men with the Gospel of Christ "next door" in Brazil, Africa and Japan.

If you have a short wave radio, tune in the world and it may add a new dimension to your world outlook and increase your desire to help in these last days. Then look up and say as did Paul, "Lord, what will you have me to do?"

**Note:** In recent years the sale of transistor radios has increased in Africa by over 1,600 percent. Minimum cost is about \$25 and they can be found in nearly every village. ■

## THE NEW ROLE OF ROGER WILLIAMS PRESS

by Gideon K. Zimmerman



The store front and entrance to the Roger Williams Bookstore



Rev. Eldon Janzen



Customers crowded the bookstore to take advantage of the big savings at the Close Out Sale of the Roger Williams Bookstore

The Roger Williams Press operation, which in 1961 was transferred to Forest Park, Ill., formerly operated a bookstore in Cleveland, Ohio, with the hope that it would provide income to offset the annual denominational subsidies. When the operation was relocated to Forest Park, there was some question as to whether or not Roger Williams Press could make a profit and would not require continued financial assistance. For the past eleven years the managers and their personnel have tried to increase the bookstore sales, hoping to make it a profitable venture. The two managers, the Rev. Lawrence Bienert (1961-65) and the Rev. Eldon Janzen (1965-73), gave sacrificially of their time and effort to do their utmost to make the bookstore a successful operation. Our Conference has not sufficiently used the services of the bookstore to eliminate the annual subsidy.

The Board of Trustees of the Roger Williams Press and the Finance Committee of the General Council have periodically analyzed the operations of the Roger Williams Press during the past ten years. This led to the appointment of a Roger Williams Press Study Committee, approximately two years ago. Their studies of the bookstore operation resulted in the following findings:

1. Subsidies from the denominational budget, which amounted to \$20,200 in 1972 would need to be continued unless sales would be increased substantially. Based on the present ratio of gross profit, it would require a four-fold increase of bookstore sales to reach a break-even position. This goal did not seem possible.

2. Bookstores are located in many larger cities and towns. Many of our churches find the local bookstore more convenient and often feel obligated to support them.

3. Discount bookstores continue to have popular appeal. Our limited market makes it impossible to compete with their discount prices.

4. The location of our bookstore does not provide the opportunity to increase sales. Relocating the bookstore to a shopping center is not a valid venture for our operation as a denomination.

Based on these findings, the Roger

Dr. G. K. Zimmerman is executive secretary of the North American Baptist General Conference.

Williams Press Board and the General Council approved the following recommendations:

1. That the publications ministry of the periodicals, *Baptist Herald/Sendbote*, be continued and subsidized in recognition of the fact that this is a primary promotional effort and contact with the denominational constituency.

2. That the Sunday school materials sales continue to serve our constituency. These materials include: the Sunday school curriculum materials from all publishers; curriculum-related items such as visual aids; take-home papers; teacher-leadership training manuals; youth materials; Sunday school record systems and teaching aids; dynamic junior camping materials; vacation Bible school materials; Scripture memory supplies; imprinted offering envelopes; North American Hymnals and the German hymnal "Glaubensharfe."

3. That the retail bookstore operation be closed.

The recommended steps to sell the merchandize and furnishings have been taken. It should, however, be noted that all of our churches are urged to continue purchasing the Christian education literature and publications cited in point 2. The denominational periodicals will be handled through the Stewardship and Communications Department, while the publications, mentioned in point 2, are the responsibility of the Christian Education Department.

We are pleased to report that the clerical personnel, which served in the Roger Williams Press bookstore, have been employed in other departments of the Forest Park office where vacancies had occurred in recent months. We are also happy to report that the Rev. Eldon Janzen, who has served sacrificially as manager of the Roger Williams Press, has accepted the pastorate of the Valley Stream Baptist Church, Long Island, N.Y. Rev. Janzen has been very helpful in the ministry of the Roger Williams Press, including deputization work to churches in the larger ministries of the denomination. We recognize that the loss to the larger ministry of the Conference will be a gain to the Valley Stream Baptist Church. However, we will miss Brother Janzen as a member of the Executive Staff of our Conference Office.

The entire Janzen family has been very active in the Forest Park Baptist Church, where Brother Janzen served as deacon, teacher and choir director. We shall continue to pray for God's leading and guidance upon this family as they continue their service for Christ in the years to come. □

## INTRODUCING EVANGELIST

### Ron Susek

by Daniel Fuchs

Ronald Ray Susek is one of America's finest young evangelists called of God whose voice like that of John the Baptist is urging people to repentance and to faith in Jesus Christ as personal Savior and Lord.

Ron was born Aug. 21, 1942 in New Kensington, Pa., the second of three children. He and his parents are members of the N.A.B. Holiday Park Baptist Church, Pittsburgh, Pa. Ron was converted in the summer of 1958. His grandparents also are Baptists who came from Germany.

After graduating from New Kensington High School, he studied at Northwestern Collegiate Bible Institute in Essex Falls, N.J. Later he attended Washington Bible College, Washington, D.C., from which he graduated with a B.A. degree in general Bible.

He was married on April 13, 1968 to Diane King of York, Pa., who is a graduate of the Peabody Conservatory of Music and who is now the regular soloist for his crusade organization known as *Ron Susek Continental Christian Crusades, Inc.*



Evangelist Ron Susek

On June 16, 1972 our Holiday Park Baptist Church with the Rev. George Engle called an ordination council of N.A.B. churches to examine Ronald Susek as to his fitness for ordination  
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The Rev. Daniel Fuchs is assistant general secretary of the North American Baptist General Missionary Society.

### North American Baptist Seminary . . . (Continued from page 8)

trying to tell people what their needs are, we should be sensitive to what people are trying to tell us, to accept and love them as persons and not as potential converts; to earn the right to share Christ, instead of pushing our convictions and alienating a friend.

V. David Steinfeld, single, is a member of the Trinity Baptist Church, Portland, Ore. He will receive the Master of Divinity degree.

#### RUFUS VEDULLA

In John 21:1-18 Jesus commanded Peter to feed His sheep. Teaching the word of God is one of the gifts God bestowed on the church. I believe that God has called me to teach his word to both believers and non-believers. I feel that the teaching ministry of the church must be strengthened so that all men might come to know God and to grow in the image of Christ.

Rufus Vedulla, single, is a member of the Mennonite Brethren Church in India. He will receive the Master of Arts degree in Christian Education.

#### GARY VOSSLER

I feel that one of the greatest needs in the church is intimate fellowship. Intimate fellowship is only possible through the power of the Holy Spirit and through people who are willing to take the risk of being honest with themselves and with their fellow man. Acts 2:46 depicts intimate fellowship.

Once we have experienced healing fellowship, we will be able to reach out with the Gospel in a much more effective manner.

Gary Vossler, married, is a member of the Ashley Baptist Church, Ashley, N.D. He will receive the Master of Divinity degree.

#### DANIEL E. WEGNER

So many people today are crying out to be heard. I believe God has called me to help the church really listen and hear what is being said today, so that it can more effectively do Christ's work of reconciliation in

the world. First we must listen for God's voice, through his word, and then we will be able to really hear what others are saying, and meet them in their time of need.

Daniel Wegner, single, is a member of the Parma Heights Baptist Church, Cleveland, Ohio. He will receive the Master of Arts degree in Christian Education.

## Certificate and Transmutation Candidates

#### LYDIA RAVNAAS

Lydia Ravnaas is a member of the St. Olaf Lutheran Church, Turtle Lake, North Dakota. She will receive a Certificate in Religious Studies.

#### GARY BREITKREUZ

Gary Breitreuz is a member of the Springside Baptist Church, Springside, Sask. He will receive a Certificate in Religious Studies.

#### MYRNA GOODMAN

Myrna Goodman, missionary to Cameroon, Africa, is a member of the Grace Baptist Church, Grand Forks, N.D. She will receive a Certificate in Religious Studies.

#### MARION MCCOY

Marion McCoy, married and having one daughter, is pastor of Judson Memorial Baptist Church, Sioux Falls, S.D. He will receive the Master of Divinity degree by transmutation. □



Gary Breitreuz, Lydia Ravnaas, Myrna Goodman, Marion McCoy

# Insight into Christian Education

## TALK, TALK, TALK

by Dorothy Ganoung

Each of us has probably at one time or another led or taken part in a discussion which we felt was a waste of time. We may have characterized it as a "pooling of ignorance." Participants may have seemed uninterested or ill at ease. It may have resulted in hurt feelings as one person disparaged another's contribution. Before discarding the method, however, we should try to understand it better. Good discussion does not just happen, it must be worked at.

In his book, *Ways to Help Them Learn — Adult*, H. Norman Wright defines discussion as "a cooperative venture in which a group of people searches for truth. In a discussion setting adults explore, share and discover meaning or answers."

The goal of discussion, as suggested by James D. Williams in *Guiding Adults*, is "to develop awareness of other persons' feelings, to learn about problems, to enable a participant to express his views, to find solutions to a problem and to determine a course of action."

The above statements imply a number of things for both the leader and the participant. Several pertaining to the leader are discussed in the following paragraphs.

#### Know When to Use Discussion

Discussion is not the best method to use in all situations. It can be used to:

—help a class or group develop a feeling of unity and mutual concern;

Mrs. Ganoung is Editor in the Department of Christian Education of the North American Baptist General Conference.

—help people to develop their ability to express their ideas and opinions;

—share ideas and information and thus help each participant to sharpen and clarify his thinking;

—help people communicate with one another;

—stimulate people to learn more about problems concerning them, the church or the community; to identify, explore and solve these problems.

#### Preparation

The leader will want to become generally familiar with the topic and specifically familiar with the aspects to be discussed. He should jot down the main ideas and prepare a short outline which will help him to guide the discussion. He should have the objective and purpose of the discussion well in mind and state it in his introductory remarks. The group should be told why the subject to be discussed is important to them. The leader should also take care of such physical arrangements as seating, ventilation and lighting.

#### Guiding the Discussion

This includes keeping the discussion purposeful and on the topic and developing an atmosphere of openness and freedom so that participants will be able to speak without fear. The leader's enthusiasm and friendliness will do much toward getting the discussion off to a good start. He should know the names of persons in the group, jotting down the names of newcomers.

Expect participation. The leader need not panic in the silence which may follow a question he has posed. Participants may be collecting their thoughts. Some leaders wait as long

as three or four minutes for a reply. He should encourage shy, quiet members to share. "Mary, what do you think about this? I'd like to hear your ideas." "Joe, I can see that you have been mulling this over in your mind. What is your opinion?" The leader will want to make sure that each person has the opportunity to make a contribution to the discussion.

Keep the participants on the topic. Some digressions may be relevant, but many are not. Occasionally summarizing the discussion will help the group to keep at the topic. This will also help to clarify what has been said. "Is this the conclusion we have reached?" "The group seems to be of the opinion that."

The leader should not talk too much. He is to be the guide, not the answer man. His contributions should include making introductory remarks, posing questions, summarizing, clarifying, making brief comments as needed and concluding. He is to guide participants in their thinking, not do it for them. When asked a question, he may wish to redirect it to other group members.

#### Asking Good Questions

Knowing how to do this not only helps to produce a profitable discussion, but also promotes an atmosphere of acceptance and freedom for the participants.

Questions should require more than a "yes," "no" or fact-recall answer. They should elicit feelings and opinions. Mr. Wright also stated that the leader should "ask questions that encourage students to analyze, challenge, express approval or disagreement or draw together opinions with biblical principles. The questions should involve the participants emotionally as well as intellectually."

Questions might begin with the words, "Why . . . ?" "What about . . . ?" "How about . . . ?" Use information questions when more background, facts or details are needed.

Questions might encourage comparison. "What similar situations do we face today?"

Use clarifying questions. "Carl, do you mean . . . ?" "Jan, is it your feeling that . . . ?"

Questions may summarize. "Is this the opinion we have reached?"

Use value questions. "What good is . . . ?" "How will this help to . . . ?"

Purpose questions. "Why did this happen?"

Consequence questions. "What will happen . . . ?"

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Many of you know that Alexander Duff, answering a missionary call to India, was shipwrecked only a few miles from his destination and lost not only his personal belongings as did other passengers but also his choice library of 800 books. While sitting dazedly by the seashore, Duff suddenly spotted a floating object; plunging into the water he retrieved what turned out to be the only article to survive the shipwreck: it was his treasured Bible. From this Bible he read the very next day to five boys; the following week to 300; a year later to a thousand students who had gathered to learn the Word of God.

Key 73 is a cooperative effort by American Christians—twice born men and women and young people—to share with neighbors and townspeople the spiritual rewards of knowing Jesus Christ as Savior and Lord, and the personal satisfaction of searching the Holy Scriptures. It is transdenominational, transracial, trans-cultural—even transatlantic, or I should say, transpacific, for soon I shall be in Australia discussing with church and lay leaders the possibilities of Key 73 in that land.

Someone has called Key 73 the broadest cooperative program since the Protestant Reformation. Perhaps

## HOLY SCRIPTURE IN KEY 73



by Carl F. Henry

it is, for it has won public commitment from almost 140 Protestant denominations and agencies in the United States; Canadians are underway with a somewhat similar program of their own.

From football to filibustering, the nation's capitol sometimes comes out second best and, although the basic idea of Key 73 originated in Washington, the District of Columbia is somewhat tardy in seizing Key 73 possibilities. After the World Congress on Evangelism (Berlin, 1966), of which Billy Graham was honorary chairman and I was chairman, I returned to the offices of *Christianity Today* and initiated an editorial titled "Somehow, Let's Get Together." I am hesitant to speak of human paternity in regard to Key 73. For one thing several of my colleagues at *Christianity Today* had a hand in that editorial, and the enthusiasm of many evangelical spirits across the land gave it needed push. Especially, however, I must acknowledge that the Spirit of God spectacularly lighted the message into a national bonfire. Wherever men and women are finding new spiritual life through the avenue of Key 73 the Spirit and the Word of God continue to be the essential channel and power.

The point of the editorial in *Christianity Today* was so simple that even a lukewarm Christian could get it.

Address given by Dr. Carl F. H. Henry, theologian and author, in Marvin Center, George Washington University, during the program "A Day With The Bible", March 1973. Dr. Henry is editor-at-large of *Christianity Today*.

It is simply this: Those who know Jesus Christ as the propitiation for their sins and as the Risen Lord of the Church, and who expect to spend eternity in his presence, have a duty to share the glad news of God's redeeming grace with their neighbors. Too long the unchurched have been confused by notions that one has to be a Presbyterian or an Episcopalian or something else in order to be a Christian. The truth is, of course, that one ought to be a Christian first before worrying about being a Baptist or Methodist or whatever else. Let's stand together—that was the plea—shoulder to shoulder and heart to heart, to share with others the rewards of personal faith in Jesus Christ as Saviour and Lord. Let's do what we can cooperatively; what we can't do cooperatively, let's do simultaneously; and what we are left to do alone, let's do alone. So central in the Bible in this burning interest in bringing men and women to the Christ that it is logical and appropriate that we think today of "Holy Scripture in Key 73". Modern Christianity has had a propensity for projecting programs and practices and then tacking on some reference to the Bible to rationalize them. Even a philosophical naturalist like Hobbes could quote the Bible approvingly in *The Leviathan* whenever it suited his own purposes. That's not what Key 73 is about.

Nor are we talking about "the Bible and Key 73," as if only some vague and uncertain relationship prevails between the two. Our concern, rather, is to present Holy Scripture as the only truly central and indispensable body of truth. We speak therefore, of "Holy Scripture in Key 73."

My reference to Alexander Duff's shipwreck in 1829 just short of Calcutta was not intended simply as an attention-getting device; it carries sobering lessons for us right here and now in the Washington area.

Key 73 has already reached missionary momentum in some cities of the nation. In fact, Dr. Ted Raedecke, the national executive director, says "we have a tiger by the tail!" But the question for us is, will the national effort shipwreck here at the boundaries of the District of Columbia?

If we seem to sit somewhat dazed by the circumstances surrounding our mission, let us like Duff see the Bible within our reach and put it to effective use. For the Phase II emphasis of Key 73 now underway by the American Bible Society has printed over one million copies of Scripture. Nation-wide Bible study is the point of focus with Luke and Acts the areas of emphasis. Almost everywhere neighborhood cell groups are springing up; one involving my own neighbors in North Arlington has so far met in the home of an attorney, an army officer, and a widow, each time adding new persons to the gathering.

As a lad I did not have a Bible of my own. The first Bible I ever had I "took without official leave" (that sounds softer than "stole") from the small Episcopal Church where I attended Sunday School. The mission of Key 73—while not to encourage the pilfering of Bibles—is at least to encourage people to break open the Book and mine its treasures.

That brings me once more to the point of the ship-

wreck of a mission, in order to emphasize the vital difference between simply having and reading the Bible, and personally appropriating it. The faithful translation, publication and distribution of Scripture is a high and holy task, its main goal being that men may know not only the truth of God but also the forgiveness of sins and new life in Christ. John reminds us that the Gospel was "written that you may believe that Jesus is the Messiah, the Son of God, and that through this faith you may have life in his name" (20:31, *Good News For Modern Man*). God seems to write his law and word not only on stone, as in the case of the Decalogue; nor only on scrolls or in inspired books, as in the case of the prophetic-apostolic revelation; but on the very hearts of human beings. For one who would glimpse the Kingdom of God the new birth is absolutely indispensable. This is what Jesus told Nicodemus, who should have known from the ancient prophets that it is upon men's very lives that God wishes to etch his image.

The other night our neighborhood cell group was dialoguing about John the Baptist's witness to Jesus. We were caught up short by the question "Who are you?" a question pointed first at the Baptist, then at Jesus, and throughout the Gospel at the rest of us. "What seekest thou?"—"What are you looking for?"—Jesus asked his first would-be followers. He is still asking that question. The man or woman who wants God above all else is a very different self from the person who makes a god of money or sensual pleasure or whatever else. The first time Jesus saw Peter he said: "You are Simon (a pebble) . . . You will be called Cephas (a rock)" (1:42). Think of the hundreds of thousands of pebbles in North America—black pebbles, white pebbles, yellow pebbles, red pebbles—Jesus Christ can turn them into a magnificent mosaic of spiritual testimony: I do not know how many in this area are believers; what I do know is that hidden among the 750,000 population are lost multitudes. According to the 1970 census, 537,712 negroes, 209,272 whites, 2,582 Chinese, 1,662 Philipinos, 956 Indians, 651 Japanese and 3,675 others of many lands live in the District of Columbia. Can we bring the believers out of hiding and cooperatively light the way to spiritual renewal and moral earnestness? God is saying to our neighbors and townspeople: "You can be a Gibraltar!" Instead of sharing the good news, are we merely complaining that we live among pebbles blown by the wind or sunk in the grime of the inner city? Remember what pebbles we ourselves once were. That memory is very vivid to me as I recall my early years as a newspaperman without Christ.

Today thousands of neighborhood cell groups are springing up across America for Bible study and prayer. People are not asking whether those who come are Jews or Catholics or Protestants—they are asking, rather, what if anything Jesus Christ has done for them. In Greater Philadelphia almost a thousand Jewish believers today know the Messiah of whom the ancient prophets spoke; many large cities have a secret "matzah" where Jews, alongside believers in Messiah, gather to search the Scriptures. Tens of thousands of Roman Catholics are coming alive spiritually by searching the Scriptures in

company with evangelical believers. In one Washington cell group half the participants are twice-born Catholics; in one Pennsylvania community three cell groups are comprised entirely of Roman Catholics who are leading friends and relatives to Christ. Outside Rochester, Minnesota, there's a Catholic Church where crowds of people gather for midweek prayer service while near by Protestant doors are closed. I am convinced that Roman Catholics can come alive for Christ; ask Martin Luther, and forgive me for mentioning in the same breath that my mother was once Roman Catholic. She and I both came to know the Bible as the Word of God and Jesus of Nazareth as Saviour and Lord. Some Protestants criticize converted Catholics who do not leave their church. But what gain would it be for them to go from one church where the Bible is not preached into another where the Bible is not preached? Many Catholics today scold their priests for not teaching the Bible—Protestant worshipers please take note. Let us not ignore the fact, however, that not a few priests and nuns have themselves found a dynamic spiritual experience through searching the Scriptures and appropriating the Good News.

The new interest in the Bible does not rise today out of timid recommendations of the Book as a literary masterpiece or as a history of the remote past or even as a matchless moral stimulus. In the Twentieth Century all the hesitant and intermediate options are emptying into scepticism. The scientific method can provide no fixed and final norms, and secular philosophy has cancelled itself out into confusion and chaos. If we are to speak of God in any significant way, it can only be in view of his self-disclosure. That God reveals himself intelligibly in his Word was first affirmed among the great world religions by Judaism and Christianity; if this truth is bandied about elsewhere to serve other causes, it was misappropriated from the Judea-Christian revelation.

To talk about Jesus Christ apart from the Holy Scriptures is both impossible and fruitless. Jesus did not venture to write in his own hand one single letter for posterity, although he repeatedly affirmed the centrality of his life and work for the salvation and destiny of all mankind. What Christ wrote, he wrote by the Holy Spirit's inspiration of the chosen apostles: "The Holy Spirit, whom the Father will send in my name, will teach you everything, and make you remember all that I have told you" (John 14:25).

Today the United States is the wealthiest nation on earth in material goods, and our consciences have at long last been deeply seared by the pangs of poverty amid this plenty. But an even worse poverty blights our land. Multitudes are impoverished by relativism and cynicism, scourages which siphon off the meaning and worth of human life for countless numbers of people. Let us once again call our countrymen to God's Gospel, to that overflowing storehouse of truth which alone can illumine the inner spirits of those whom God sets truly free with life and liberty, peace and happiness. He came, said Jesus, "to bring life, and to bring it more abundantly." Why should our nation, why should our neighbors, why should we, settle for anything less? □



# CHURCH EXTENSION BUILDERS REPORT

## FORT RICHMOND, MAN., CHURCH EXTENSION PROJECT MAY 1973

by C. I. Wiebe

"God . . . is the one who makes things grow" 1 Cor. 3:7 (Living Bible). The Master Teacher, through parabolic inference, intended the Church to understand its endowment with native ability to grow and multiply. He illustrated growth in the parables of the Sower, Mustard Seed and Leaven. While it is evident that we do not "make growth," it is also clear that growth can be influenced. It may be accelerated, slowed or shaped. Many illustrations indicate this in nature. The tiny gold fish in a small bowl will not grow until placed into a larger bowl. Plants stop growing when they rootbind. So, nature illustrates how external factors influence growth. Thus with the church, although it is constituted intentionally for rapid growth and reproduction, it can be shaped and retarded in this growth process.

We believe the Church Extension Ministry of our Conference to be one of those God-given elements designed for the church's growth. The fact that the members of our North American Baptist Conference family have aligned themselves in prayer and financial support of some 95 extension projects since the inception of this outreach substantiates this belief.

Fourteen months ago our denomination family sent a pastor to the Fort Richmond area. Since that time, growth has been evidenced. Oct. 15, 1972, seventeen adults declared themselves willing to band together as the nucleus of the Fort Richmond Baptist Church. Four others requested baptism and membership at this organizational service. Two weeks later our sister N.A.B. churches joined us in our first baptismal service. Our present membership stands at 27. Baptismal and membership classes are being offered, and another baptism is planned for spring.

On Jan. 27, 1973, a recognition council convened and recognized the Fort Richmond congregation as a duly organized Baptist church.

As a church, we have experienced growth in every department. Visitation evangelism under the direction of the God's Volunteers Team in December 1972 resulted in five home conversions. Continued visitation and publicity has served to double our Sunday service attendance during the winter months. New contacts have been made through the Boys Brigade and Pioneer Girls program. The ladies of our congregation have begun a Women's Missionary Society for the purpose of fellowship and Bible study. The Association Youth Executive has assisted us in planning and implementing periodic canvasses.

Fort Richmond Baptist Church is "growth-conscious." Developers are furnishing the area with a new home for occupancy at the rate of one per day and will do so for the

The Rev. C. I. Wiebe is the pastor of the Fort Richmond Baptist Church, Winnipeg, Manitoba.



Top: Baptismal Candidates; left center: Fort Richmond Collegiate Present Meeting Place; right center: Pastor C. I. Wiebe; bottom: Parsonage for Fort Richmond Baptist Church

next two years. Our local Extension Council is very much concerned about providing adequate facilities so as to enable us to render an acceptable spiritual ministry for this new community. Our Association has assisted in the acquisition of a church site as well as underwritten the purchase of the parsonage. A building program is envisioned for the immediate future, and we look to our North American Baptist family to assist us in this venture. Together, we are God's co-laborers in planting and watering; it is God who gives the growth. □

## LOOKING AT THE TIMES

by Edwin Kraemer

The emptiness of the soul without the knowledge of Christ is seen in the fantastic changes taking place in our society today. Our young people are rebelling against the status quo, members of minority groups are clamoring for their rights, and people of every cult and creed are rising up against our way of life.

There was a time when our people were united in spirit and purpose. As neighbors and church communities, we stood together, worked together and helped each other in time of need. We were like-minded and of one accord, a sort of "Gemeinschaft". People shared a close relationship. When a farmer's barn burned, the neighbors helped him rebuild and supplied him with grain and hay. A person knew where he belonged and fit into a niche. If he did not conform he was stoned or considered an outcast. Today we have an urbanized society in which people often don't know their next door neighbors, and they don't communicate. Consequently, we have a cold and indifferent society, a "Gesellschaft", in which people feel strange and unconcerned, like in New York, there was a girl calling for help as she was beaten to death by an assailant. It is said that some forty people heard her cry but refused to come to her aid, because they did not want to get involved. This indifference reflects the calloused spirit of our society today.

The lack of communication and understanding is why we are having so many racial problems. In Uvalde, Texas, the schools were boycotted by the Chicanos, a word commonly used for Mexican Americans. Then, the Germans in this area organized to counteract the behavior of the Chicanos, claiming they too were a minority group whose rights were being impinged and that they also should be given special considerations in the school system. So, here in Texas, as elsewhere, we are on a merry-go-

The Rev. Edwin Kraemer is counselor at South San Antonio High School, San Antonio, Texas.

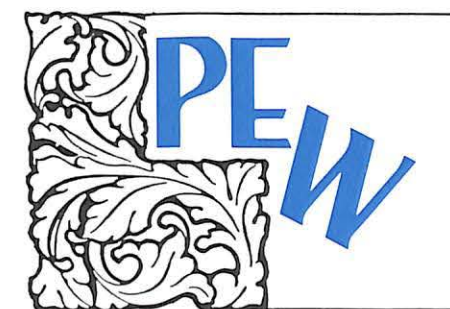
round of social upheavals, crises and disagreements.

This impersonal trend in our society is precisely what is turning off so many of our young people and causing them to leave home, church and the sanctity of their home environment. They are seeking fulfillment of their desires and inner needs by joining such groups as the hippies, revolutionists, or drug pushers. They claim they are finding love, understanding and freedom of expression. This is essentially what the church is all about, but they don't know it, simply because they have never felt the warmth of true Christian fellowship, the love of God shed abroad in the heart and love for our fellowman. Jesus said, "The truth shall make you free." Now, that these disillusioned young people have seen the unreality of this godless way of life and have experienced the emptiness of sin, some are turning back to Christ, who is "the way, the truth and the life."

Perhaps these people are saying something to our churches. "Take off the mask of self-righteousness, indifference and the lack of concern behind which you are hiding. Let the love of God shine through you, your attitude and esteem for me. I am a human being and want to be accepted as an entity of your group. I want to eat at your table, cry when you cry and smile when you smile."

Our affluent society with all its changes, progress and material provisions has left a vacuum in the human soul. From this void in the inner being and the lack of a true experience with Christ have arisen the numerous sensuous practices and insidious forms of group behavior. Quacks have made sensitivity training an evil thing, but there is an element of truth in these human relationships which we must recognize as Christians; i.e. we need to experience an intimacy of fellowship with Christ and his people that will fulfill the desires and need of life. Nothing but the peace of God that passes all understanding will supply this need. This is the last frontier of our society which we must conquer if our nation is to survive. □

## THE UNCOMFORTABLE



by Pye Rho

Like two ships in the dark, they met, exchanged messages and passed on. How sad it was to see them meet and go, for their exchange was limited, trite and full of calculated, unconscious deceit. In unerring, flawless communication they exchanged the messages of superficial interest and then resumed their journey upon the sea of life.

The one large ship had just had a crushing jolt which ruined its sides and bow, yet to the observer in the dark it appeared to be as in good shape. However, those on board were well aware of the existing damage and the need for repair. Yet, the repairs were not made for the captain was a proud man and did not wish to acknowledge the sustained damage for fear that his reputation would be ruined and his sailing days over. It was true that help was only as far away as the captains wish, but. . .

The second ship, too, had damages, but they were internal and could not be recognized by anyone from the outside, even in broad daylight. It also should have sent a distress signal but it never could, for the system was malfunctioning and would not send the proper signal.

They acknowledged each other and passed. Their message was simply: "How are you?"

"Fine"

"That's good." □

## OUR CONFERENCE IN ACTION

**STAFFORD, KAN.** A Faith at Work Conference was held at Calvary Baptist church Feb. 2-4 with Jerry Weaver of Heston, Kan., as coordinator. The evening session on Friday consisted of singing, sharing testimonies and Bible study. Saturday morning a men's breakfast was held followed by several home coffee hours. The afternoon was taken up with workshops on subjects such as, "How can Christ Help me on my Job?" "What is the Christian Woman's Place in Today's World?" "Learning to Get More Out of Prayer," "The Adventure of Following the Holy Spirit," "The Thrills and Trials of Christian Teens," and other topics. A basket dinner Saturday night was followed by another evening session, and the Sunday morning service was with the visiting teams and church members sharing experiences. (Mrs. Arthur Brinkman, reporter.)

**PORTLAND, ORE.** The Baptist Manor, an Oregon corporation, celebrated its 50th year in caring for the aged. The original home was organized to serve N.A.B. members only. In later years, the board felt the need to provide Christian care for other elderly people. The first building was a large house that held eight guests. With several expansion programs, sufficient rooms were erected to house 145. In 1969, a large, new nursing home, consisting of three floors, was added. It takes care of 95 patients. The combination houses a total of 240. Within three months of completion the nursing home was filled and has a long waiting list. However, members of N.A.B. churches are given preference for entry. The Rev. Jack Ingamells, administrator, has a staff of 100 to provide the necessary care for the guests. Mr. Douglas Graf of our Bethany Baptist Church is the chairman of the board. (Victor D. Steinfeld, reporter.)

**ERIE, PA.** South Hills Baptist Church ended the year 1972 and began 1973 with a ceremony of burning the NAB Mortgage during the Watchnight service. The original loan from NAB was granted on our new church building which we occupied for the first worship service in Nov. 1960. Mrs. Mashner sang "How Great Thou Art" as flames consumed the papers under the hands of three of the original signers: Robert Eichler, Glenn Owens, deacons and Eugene Heiple, treasurer, with Pastor Fred Mashner on the right. (Church Clerk, reporter.)



**LEHR, N.D.** The Lehr Baptist Woman's Missionary Society held its White Cross dedication program on Feb. 4. Mrs. John Stolz led in devotions and prayer. A playlet, "Hands Across the Waters", was led by our White Cross chairman. Mrs. James Kranzler, directed, "Ladies wake up", by a group of women. Happy Birthday was sung to Rev. Len Strelau at the close. Everybody gathered in the lower auditorium where Rev. Strelau's birthday was celebrated, and he was presented with a gift. (Mrs. Ben Koeplin, reporter.)

**MILWAUKEE, WIS.** On Feb. 4, 1973, a concert was presented in the German Zion Baptist Church by the Youth For Christ Teen Life Singers of Milwaukee under the direction of Vic Eliason, the YFC director. After the concert more youths and adults arrived for the Sing-spiration which followed.

Our church won the tall, gold trophy that night for having the most in attendance. It will be held by our church until the next Sing-spiration determines the next winner. (Donna Lebrecht, reporter.)

**EMERY, S.D.** The ordination service of Adine Harsch was held at the Plum Creek Baptist Church. The minutes of the ordination council which was held at the Trinity Baptist Church in Sioux Falls, were read by the Rev. M. D. Wolff, concerning the candidate's conversion experience, call and preparation to the ministry and doctrinal views. The Rev. Raymond Harsch, brother to the candidate, preached the ordination sermon entitled, "The Minister of the Gospel." Music was by Adine, Alvin, Ray, and mother, Mrs. Rosie Harsch, and the Ladies Sextet. Professors from N.A.B. Seminary, Dr. George Dunger and Dr. Roy Seibel, gave the charge to the candidate and the church. Rev. Alvin Harsch, brother to the candidate, led in the ordination prayer. The Rev. Leon Bill, gave him the hand of fellowship while the Rev. Fred Penner presented the ordination certificate.



The Rev. Adine Harsch, his wife Agnes, and three sons, (pictured) began their ministry June 4, 1972.

Deeper Life meetings were held at the Plum Creek Baptist Church. The Rev. Adine Harsch preached from the book of Philippians. His brother Rev. Alvin Harsch of Grant Park Baptist Church, Winnipeg preached messages pertaining to the responsibilities of the Christian. Rev. Ray Harsch, Director of God's Volunteers, concluded the meet-



ings with the sermon, "A Life of Action." The Harsch brothers (pictured) provided music for the meetings. A fellowship dinner was held at the church with the Harsch families as guests. The Rev. Walter Hoffman and the Rev. Elmo Tahan who were in Mitchell, S.D. for special meetings also joined in the fellowship hour. (Mrs. Vernon Janssen, reporter.)

**ASHLEY, N.D.** A series of meetings were held in Ashley in preparation for the South Central Crusade for Christ with the Alf Rees Team of Canada which was held April 1-8 at the high school auditorium. The first meeting was held Feb. 4, at the elementary school. Music was furnished by a volunteer mass choir comprised of members of local and neighboring churches. Feb. 5-8 the meetings were held at the Ashley Baptist church with Bernard Camper as speaker, coordinator for the crusade. These were special Bible study and training sessions with an emphasis on those who wished to

be counselors for the crusade. (Mrs. Carl Fischer, reporter.)

**RIDGEWOOD, N.Y.** The Ridgewood Baptist Church held its annual meeting with election of officers, recommendations for mission disbursements and the budget.

The Sunday school presented its Christmas program around the theme of the German celebration: the Advent Wreath, the Tree and many of the customs followed in various parts of Germany. Appropriate Christmas slides were shown and Mrs. Walter Marklein sang "O Holy Night."

Dec. 17 brought the annual Candlelight Service by the choir with songs of thanksgiving, praise, vocal trios and the music of Mrs. A. Lamprecht's violin. The Watchnight service had the history of salvation as the theme and closed with the Lord's Supper.

The 118th anniversary was celebrated on Jan. 21. Our guest speaker was Dr. Frank H. Woyke. Dr. Woyke is now researching and writing a history of the North American Baptists. He related some of the beliefs and actions of our own earlier churches with those of the churches mentioned in Revelation and entitled his sermon: "What the Spirit Saith to Our Church." Following dinner we heard reports from our various church groups on the accomplishments of the year and plans for continued work. (Marion von Ahnen, reporter.)

**SWAN RIVER, MAN.** On Dec. 31, we bid farewell to the Rev. Kurt Redschlag, who faithfully served us for four and half years. His farewell message was entitled "Go on with God."

At the evening service, the church groups participated in a special "thank you" in form of poem, reading and singing. Rev. Redschlag was presented with a gift of money. He has accepted a call from the Greenfield Baptist Church in Edmonton, Alta. (Gisela Rosentreter, reporter.)

**EDMONTON, ALTA.** The Women's Missionary Society of the McKernan Baptist Church held a Sweetheart Banquet on Feb. 6. A humorous skit depicted newlyweds at their first breakfast, then the same couple after ten years of marital bliss! The highlight of the evening was a message brought by Dr. Karl Korella. This was a new venture for our W.M.S., which proved

to be a time of refreshment and blessing.

On New Year's Eve, the film, "Sound of a Trumpet," was presented. We were delighted to have the Rev. Donald Richter and family with us. They began their ministry Jan. 1, 1973. On Sunday Jan. 7, an informal welcome reception for the Richters was held. After a supper a short musical program was presented. Our new pastor and family were introduced by our moderator. Rev. Richter responded with a short message. The evening closed as families and individuals greeted the Richters. (Mrs. Ron Yeske, reporter.)

**WARREN, MICH.** The Redeemer Baptist Church celebrated their 30th anniversary. Charter members were recognized and former members came back for a visit. Mr. Toepler, from the former Burns Avenue Baptist Church, spoke of the prayer meeting held seeking God's will as to whether or not Burns should accept the support of the small mission meeting in Center Line, Mich. That was in 1942. The First Baptist Church of Center Line was formed with a charter membership of 15. Today, and three building programs later, in our new 1200 seat sanctuary God has increased our membership to more than 800. All present received a commemorative bookmark.

On Christmas Eve the choir sang John Peterson's "The Story of Love." Our Watchnight service was well attended. There was music, fellowship, praise and testimony. At midnight, we ushered in the new year by celebrating the Lord's Supper.

On Jan. 12, 1973, the Men's Glee Club from Moody Bible Institute gave a concert. They were directed by Mr. Vann Trapp. (Mrs. Doris Kintzer, reporter.)

**ELK GROVE, CALIF.** The First Baptist Church celebrated its 25th anniversary, Feb. 15-18. The church was originally begun almost 50 years ago as the Zion Baptist Church of Franklin, Calif., but moved to Elk Grove in Feb. 1948. Since that time the church has enjoyed a rich ministry to the Elk Grove community. The Rev. G. G. Rauser was the speaker at a dinner meeting. He was pastor of the church during 1937-46.

Feb. 16-18 a Bible conference was led by Dr. Ralph Powell, professor of Theology and Philosophy of Religion

## OUR CONFERENCE IN ACTION

at the N.A.B. Seminary, Sioux Falls, S.D. The Bible conference helped us to understand better the Word of God. The Rev. Merle E. Brenner is the pastor of the church. (Mrs. Leonard Fandrich, reporter.)

**STEVENSVILLE, MICH.** On Sunday, Jan. 14, the pastor, the Rev. Richard Paetzl, cut the ribbon and the members and friends of Lakeshore Baptist Church entered into the new sanctuary for the first worship service. A new sanctuary, classrooms, kitchen and pastor's study was begun in March, 1972.

We had a baby dedication on Jan. 21, at which time one child was brought before the Lord.

On Jan. 28 we held our first baptismal service in our new sanctuary. There



were six candidates (pictured with the pastor) making this profession of faith. In connection with the communion service in the evening, the hand of fellowship was extended to these young people.

Our pastor and his wife, Dottie, left on Jan. 20 for a ten day missionary tour to Transworld Radio on the island of Bonaire in the Carribean. (Mrs. Donald Troop, reporter.)

**WAUSAU, WIS.** The Women's Missionary Society of Immanuel Baptist Church celebrated their 75th anniversary March 11. We featured the Cameroon mission field throughout the day with displays of White Cross work and items concerning missionaries there. Mrs. Wm. Sibley was our speaker in the morning service and the filmstrip, "How Great Thou Art," narrated by Alma Henderson was shown in the evening. Our choir and special music helped create the missionary atmosphere. We honored Mrs. Ella Buss, a member for 56 years and still active at age 85. An offering was taken for the Cameroon, the society having given to that field since 1908. (Ruth Kletzin, reporter.)

## OUR CONFERENCE IN ACTION

**KELOWNA, B.C.** The Ladies' Missionary Guild of Trinity Baptist Church, has completed a busy year of White Cross work. Mrs. Wollenberg, the pastor's wife, dedicated the finished articles to the service of the Lord at the February meeting. The shipment included 1719 bandages, 1675 bundles of cotton squares, 487 tins and pill containers etc., totaling 297 pounds. The amount of \$253 was sent for medical supplies and shipping.

Carol Spletzer, recently returned from a visit to Nigeria and Cameroon, showed slides of the mission areas. She also stressed the need for White Cross materials, and how much they are appreciated. (Eileen Griffin, reporter.)

**WEST ST. PAUL, MINN.** A Family Life Seminar, with Dr. Bob Smith of Bethel College, was held at the River-view Baptist Church, Feb. 2-4. Dr. Bob shared his God-given wisdom and years of experience in family relationships. On Feb. 3, a "Hearts and Flowers" banquet was held with Dr. Bob also as speaker.

On Feb. 12, members and friends of six area Baptist churches met at River-view Baptist Church for a banquet. Guest speaker for the Lincoln Day banquet was the Rev. Bruce Hanks, a Baptist minister and Lincoln scholar. Rev. Hanks, a descendant of Lincoln's mother, and noted for his likeness to our sixteenth president, presented a slide presentation of the land and life of Lincoln and concluded with a description and recitation of Lincoln's Gettysburg Address. The Rev. Raymond Yahn is the pastor of the church. (Mrs. Barbara Glewwe, reporter.)

**CARRINGTON, N.D.** Jan. 7, 1973, we witnessed the baptism of nine can-



didates. (pictured) The following Sunday the right hand of fellowship was

extended to them and also to Mr. and Mrs. Albert Leppke. Rev. Peter Weins is the pastor of the church. (Mrs. Percy Pepple, reporter.)

**GOODRICH, N.D.** The First Baptist Church took part in an area-wide Crusade for Christ, at Drake, N.D. About 22 churches cooperated. Mr. Barry Moore of Canada was the evangelist.

Jan. 14 marked the end of Pastor Harry Johnson's ministry in our church. He served us for over five years. After a dinner, a farewell program was given. Mr. Walter Zoller spoke in behalf of the deacons, and others spoke in behalf of various departments. Several musical numbers were given. The church presented Pastor Johnson and family with a gift of money. He is now serving our church extension church at Enid, Okla.

Mr. Vernon Schneider, a member of our church, is serving as interim pastor until June 1. We extended a call to the Rev. Daniel Heringer of Sumner, Iowa. He will begin his ministry in Goodrich on June 3, 1973. (Mrs. Paul Stober, reporter.)

**WINNIPEG, MAN.** The Baptist Brethren Church gave special thanks to the Lord on Sunday, Feb. 25. A special program was presented in recognition of the complete payment of the church which was built and paid for within four and one half years. The cost is figured at about \$46,000 and additional contributions of material and labor amounting to about another \$15,000 covered the rest. The entire afternoon was spent in giving glory to God for his leading and blessings. The mixed choir rendered several selections. The musical group brought special selections. To an overflowing congregation the ladies served delicious refreshments. We give the praise to the Lord and dedicate ourselves to him for further service. The Rev. Henry Pfeifer is the pastor of the church.

**RANDOLPH, MINN.** Randolph Baptist Church was host for the 1973 Mid-Winter Institute, Feb. 23-25. The Rev. Clarence Walth, the Rev. Bruce Rich, and the Rev. Delvin Bertsch led in a weekend of self-examination, challenge, fun, and powerful pertinent preaching for the 118 young people from the churches of the Minnesota-LaCrosse Association. The theme was,

"Are You For Real?" (Rev. George Brite, reporter.)

**EMERY, S.D.** The Plum Creek Baptist Church held a combined baptismal



service (pictured) with the First Baptist Church at Emery, S.D. on Jan. 14, 1973. Music was presented by both churches during the service.

The Rev. Kenneth Ontjes, missionary home on furlough from Jamaica, presented an inspirational message. The Rev. Adine Harsch is pastor of the Plum Creek Church; the Rev. M. D. Wolff is pastor of the First Baptist Church in Emery. (Mrs. Vernon Jansen, reporter.)

**ANAHEIM, CALIF.** The W.M.S. of the Magnolia Baptist Church hosted their annual Sweetheart Banquet at Knott's Berry Farm. Mrs. Pat Gilbert, president, introduced the "sweethearts of the evening", Dr. and Mrs. Russell G. Jones. Dr. Jones, who had served as interim pastor from June 1, 1972, to Feb. 1, 1973, was the Master of Ceremonies. The featured entertainers were a singing group, "His People," from the Church of the Open Door in Los Angeles. Joke items were awarded to the new senior pastor, Rev. Ralph E. Cooke, and his wife, Celesta. Special awards were given to those celebrating special dates. Pastor Cooke closed the program with the benediction. (Mrs. Maxine Dagen, reporter.)

**CHICAGO, ILL.** The Foster Avenue Baptist Church held its Annual Missionary Conference Feb. 10-15. On Feb. 10, the youth hosted a "Youth Mission Night" for all area youth groups. Five visiting missionaries presented their particular field of service. On Feb. 11, the Rev. Edwin Kern of Japan spoke at the morning service followed by a church fellowship dinner. The Rev. and Mrs. Arthur Freitag, missionaries to Cameroon, were the speakers at the evening service. Monday

evening the local church leaders met with the missionaries at the Forest Park Baptist Church for informal discussion and refreshments. On Tuesday the Elder Fellowship had a luncheon followed by a program in which several of the missionaries were interviewed. Tuesday evening, Miss Eunice Kern described the educational ministry in Cameroon at the Baptist Mission Church. Our Conference concluded with a Wednesday evening service at which time Miss Gertrude Schatz presented the medical work at Bango Hospital, Cameroon. The Rev. Eldon Schroeder is the pastor of the church. (Mrs. Gloria Wiegman, reporter.)

**WEST FARGO, N.D.** A workshop was held at the Grace Baptist Church Feb. 11-12, with the Rev. Clarence Walth, North Central Area Secretary, as the director. Rev. Walth's topics for discussion were, "Steps in Transforming Irritations into Means of Spiritual Motivation," and "The Importance of Gaining a Clear Conscience."

The Women's Missionary Society held its annual program on Feb. 18. "Good Excuses and Poor Reasons" was a play which was presented. The Rev. Raymond Dickau is the pastor of the church. (Mrs. Harold Fried, reporter.)

**AVON, S.D.** The youth group of the First Baptist church were hosts to a missionary rally on Feb. 17. Students of the N.A.B. Seminary of Sioux Falls, S.D., and guest speakers presented a program of songs and testimonies. Special guests were foreign students: Vedulla Ruffus from India, Eunice Dias Cerqueria of Brazil and David Gougema of the Cameroons. Other guests were from Sioux Falls. Emery and the local churches. A fellowship hour was directed by the youth counselors, Mr. and Mrs. John Voigt and Mr. and Mrs. Andrew Eben.

At the Sunday school hour on Feb. 18, Mrs. George Lang of Sioux Falls presented a message to the Men's Bible class. Vedulla Ruffus and Miss Myrna Goodman spoke to the Philathea and Christian Workers classes. The guest speaker at the morning worship hour was the Rev. George Lang of Sioux Falls. At the afternoon service the Rev. George Lang and Vedulla Ruffus were the speakers at the men's meeting and Mrs. George Lang and Miss Myrna Goodman spoke to the ladies. The Rev. Henry Lang is the pastor of the church. (Miss Estie Betz, reporter.)

## In Memoriam

**WILLIAM ADAM**, 69, of Millet, Alta., died Jan. 21, 1973. He was born in Rumania and emigrated to the U.S.A. in 1907 and moved to Canada shortly thereafter. At an early age he accepted Christ as his Savior and was baptized. He married Ottilie Lehman in 1932. In 1944 he became a member of the Wiesenhal Baptist Church, served as deacon for a number of years and remained a church board member until his death. He is survived by his widow; two sons: Elmer and Arwin; one daughter, Jean, wife of the Rev. Terrence Jarosch, and four grandchildren. The Rev. E. C. Love officiated at the funeral service.

**OTTO A. BERTSCH**, 56, of Moorehead, Minn., died on Feb. 27, 1973. He was born on June 15, 1916, in Ashley, N.D. In his youth he accepted Christ, was baptized and became a member of the Ashley Baptist Church. He was united in marriage to Alma Fischer in 1939. At the time of his death he was a charter member of the Grace Baptist Church in Fargo, N.D., where he held various offices. Surviving him are his widow; one son, James; one daughter, Mrs. Diana Fehr; two brothers and four sisters. The pastors Raymond Dickau and Leon Bill were the officiating ministers at the funeral service.

**MRS. MARY DOCKTER**, 72, of Venturia, N.D., died on Feb. 11, 1973. She was born on June 12, 1900, near Venturia. In 1931 she was united in marriage to Philip Dockter. At the age of 37 she accepted Christ as her Savior, was baptized and became a member of the Venturia Baptist Church. She was a member of the Ladies Aid Society, choir and orchestra. Surviving her are three daughters, one son, seven grandchildren, five great-grandchildren, three sisters and four brothers. The Rev. Eton Pelzer of the Ashley Baptist Church was the officiating minister at the funeral service.

**OTTO W. FRATZKE**, 72, of Hutchinson, Minn., died Feb. 27, 1973. He was born Feb. 28, 1900, in Lakeside, Minn. He was married to Verna Froemming in 1925. Mr. Fratzke accepted Christ, was baptized and joined the Bethany Baptist Church in 1914. He served as trustee, treasurer, and was for many years a deacon. Surviving him are his widow; two sons: Marlow and Robert; three daughters: Mrs. Eunice Peters, Mrs. Dorothy Schwarz and Mrs. Meryl Peter; two brothers, two sisters, 18 grandchildren and four great-grandchildren. The Rev. Wesley Gerber was the officiating minister at the funeral service.

**MRS. MAGDALENA GOEHRING** nee Schauer, 83, of Ashley, N.D., died on Feb. 26, 1973. She was born on Sept. 15, 1889, in McPherson County, S.D. In 1911 she was united in marriage to Christian J. Goehring. She accepted Christ as her Savior in her youth, was baptized and became a member of the Ashley Baptist Church. Surviving her are three daughters, two sons, 12 grandchildren, eight great-grandchildren, one sister and two brothers. The Rev. Eton Pelzer was the officiating minister at the funeral service.

**WALTER HEITZMAN**, 65, of Emery, S.D., died Feb. 3, 1973. He was born on July 6, 1907, in Hanson County, S.D. On June 12, 1921, he gave testimony of his new life in Christ by baptism. As a member of the First Baptist Church of Emery, he was active in many areas. In 1932 he was united in marriage to Lorena Terveen. Surviving him are his widow; two daughters: La Veta and Joan; one brother, four sisters, and six grandchildren. The Rev. M. D. Wolff was the officiating minister at the funeral service.

**MRS. ELIZABETH KIRST**, 86, of Lodi, Calif., died on Feb. 25, 1973. She was born in Russia on March 2, 1887. In 1922 she was united in marriage to Johanna De Ross. Surviving him are three sons: Harlan, Roland and Edward; one daughter, Mrs. Lucille Waterman; four brothers, 15 grandchildren. The Rev. Henry Lang was the officiating minister at the funeral service.

came a member of the First Baptist Church, Goodrich, N.D., before transferring to the First Baptist of Lodi. Surviving her are six daughters: Mrs. Tillie Felchle, Mrs. Kathryn Wegner, Mrs. Clara Engel, Helen Kiest, Mrs. Marie Wonnemberg, Mrs. Hilda Mantz; one brother, seven grandchildren and 16 great-grandchildren and three great-great-grandchildren. The Rev. Willis Potratz was the officiating minister at the funeral service.

**RICHARD C. KRUEGER**, 72, of Madison, S.D., died Jan. 28, 1973. He was born Dec. 7, 1900, at West Union, Iowa. He married Lydia Zielke on Feb. 25, 1925. Richard had a personal faith in Jesus Christ as his Savior and Lord and was baptized in the First German Church of Madison. Surviving him are his widow, Lydia; three daughters: Mrs. Doris Brown, Mrs. Marcella Richter, Mrs. Evelyn Palli; two sisters and 11 grandchildren. The Rev. David Ewing was the officiating minister at the funeral service.

**EDWARD LAUDERMILCH**, 87, of Lodi, Calif., died on Feb. 9, 1973. He was born in Russia on June 6, 1885. In 1910 he emigrated to America. In Washburn, N.D., he became a Christian and then transferred his membership to the First Baptist Church in Lodi where he was a member of the choir for a number of years. Surviving him are one daughter, Katherine, and one son Richard. The Rev. Willis Potratz was the officiating minister at the funeral service.

**MRS. NELLIE LENGEFELD**, 60, of Mowata, La., died on Jan. 27, 1973. Early in life she accepted Christ as her Savior and served the church and community. She was especially active in conference and White Cross work. Surviving her are her widower, John Lengefeld; three daughters: Mrs. Janell Klingenberg, Mrs. Elizabeth Lowe and Helen Lengefeld; one son, Arthur, nine grandchildren, one sister and three brothers. The pastors, Rev. Sandau and Rev. Cormier were the officiating ministers at the funeral service.

**LYDIA MEHLHAFF**, 89, of Parkston, S.D., died on Feb. 10, 1973. She was born on Oct. 8, 1883, near Tripp, S.D. In 1918 she found Christ as her Savior, was baptized and received into the church. In 1905 she was united in marriage to Fred Mehlhaff. She was a charter member of the Women's Missionary Union. Surviving her are three sons: Helmuth, Alton and Leonard; two daughters: Viola and Lena Schoon; eight grandchildren, 12 great-grandchildren, one sister and two brothers. The Rev. Arlyn Thielenhaus officiated at the funeral service, assisted by the Rev. Bruce Kjellberg.

**MRS. AUGUSTA PRIEBE** nee Eckert, 89, of Edmonton, died on Feb. 28, 1973. She was born in Russia on Sept. 11, 1883. At the age of 15 she accepted Christ as Savior, was baptized and became a member of the Baptist church. At the time of her death she was a member of the McKernan Baptist Church of which she was a charter member. She emigrated to Canada at the age of 18. In 1903 she was united in marriage to Ludwig Priebe. Surviving her are two sons: Reinald and Victor; four daughters: Mrs. Ruby Kilinsky, Mrs. Arpa Jespersen, Mrs. Agnes Mashner, Mrs. Cecilia Schwanke; 26 grandchildren and 40 great-grandchildren. Dr. E. P. Wahl was the officiating minister at the funeral service.

**THE REV. JOHN FRED SCHILLING**, 65, of Munising, Mich., died on Jan. 15, 1973. He was born in Harrisburg, Pa., on Sept. 17, 1907. Early in life he was converted and baptized. Convinced that he was called to be a minister he attended the N.A.B. Seminary in Rochester, N.Y., 1932-36. He was married to Amilia Wolst, in 1934. From 1937 to 1941 he served the church in Wausau, Wis., and was ordained there. During World War II he served as a chaplain and then as officer and counselor for the Veterans Administration. From 1949 to 1973 he served a number of Presbyterian churches. Surviving him are his widow and mother; one brother and three sisters. He wrote his own funeral service which was read by a pastoral friend.

**WILLIAM R. VAN GERPEN**, 77, of Avon, S.D., died in an automobile accident on Feb. 22, 1973. He was born in Avon on April 20, 1895. At age 16 he accepted Christ as his Savior, was baptized and became a member of the First Baptist Church of Avon. He served the church in numerous offices. In 1922 he was united in marriage to Johanna De Ross. Surviving him are three sons: Harlan, Roland and Edward; one daughter, Mrs. Lucille Waterman; four brothers, 15 grandchildren. The Rev. Henry Lang was the officiating minister at the funeral service.

# NEWS&VIEWS

## BAPTIST PAPER INCREASES CIRCULATION

*Slowo Prawdy*, monthly publication of the Baptist Union of Poland, has upped its printing order in 1973 because of additional demand.

Formerly appearing at 3300 copies, it now will circulate 3500 copies per issue. The Polish Baptist Union has about 2,700 members. □

## LIBERALISM HAS WANED IN CHURCHES, CHURCH LEADERS CONCLUDE IN CHICAGO

The main line Protestant denominations are turning away from social and theological liberalism in an effort to provide meaning for the lives of individual believers.

This was a conclusion of "Insearch," a conference of about 100 Protestant, Roman Catholic, Eastern Orthodox and Jewish religious leaders here at the Cenacle Retreat House. Financed by the Dayton Foundation, the purpose of the conference was to discuss "the future of religion in America."

High ranking executives of the Church "establishment" joined with leaders of Jesus People Communes and other alternate life-style communities in agreement that the liberalism of the 1960s, especially the church's emphasis on social activism, was waning.

"We have emerged from the civil rights struggle in a state of exhaustion and sterility," the Rev. Dr. Jitsuo Morikawa, associate executive secretary of American Baptist National Ministries, told the conference. "We have lost the demension of transcendence and have failed to tap the deep religious springs out of which our lives are nourished."

The Rev. Dr. Harvey Cox, a Harvard University Baptist theologian, said, "The traditional liberal approach is to look at human needs and try to figure out how to meet them. Now we must ask which are the legitimate human needs."

The New York Times pointed out that the group's conclusion that liberalism is ebbing is "substantiated by the most recent statistical data on religious institutions."

Membership and financial statistics show that such conservative groups as the Southern Baptist Convention or Latter Day Saints are prospering, while liberal churches such as the Episcopalians or the United Church of Christ are experiencing losses, the Times said. □

## book reviews by B.C. Schreiber

*The New Baker's Textual and Topical Filing System.* Prepared by Neal Punt, Grand Rapids, Mich. Baker Book House. \$29.95.

The Apostle Paul said, "Let everything be done decently and in order." We do not know whether Paul had a filing system, but we know how difficult it is for seminary students and pastors to keep everything in order, especially when there is no perfect filing system.

Baker's is close to it, but it needs work, patience and consistency to keep it up to date and practical. All material can be organized in one index. The general questions about the Baker's system are answered in the first seven pages in order to convince you of its value. If you are an orderly student and minister you are not buying a book — you are making an investment.

**Dale.** By Dale Evans Rogers, Old Tappan, N.J., Fleming H. Revell. \$2.95. (paper).

This is an interesting picture album depicting the life of Dale and her family from earliest childhood through trials and tribulations to her present witnessing ministry.

**On God's Squad, the Story of Norm Evans.** By Roy Didinger and Sonny Schwartz, Carol Stream, Ill., Creation House. \$4.95.

Young people who are interested in sports will love this story of Norm Evans who plays with the Miami Dolphins. Christian athletes seem to make an impression on youth and Evans is no exception. The story of his life is written in a simple conversational style. His realistic description of the impact of strong, tough bodies on the football field, the injuries and the hard, intense competition may not appeal to those who prefer a lighter form of exercise and less dangerous athletic games. His activity as a Christian off the football field is sincere and meaningful to many. □



by Paul Siewert

Many very fine Christian people have been deeply concerned about saturating communistic and atheistic countries with the Scriptures. Consequently there have developed several enthusiastic international organizations to smuggle Bibles behind the iron and bamboo curtains. These fires of enthusiasm have been particularly fanned by a book published several years ago entitled: "God's Smuggler."

Concurrent with this enthusiasm, however, has run a feeling of uneasiness about the method used in this mission. Some colporteurs have heroically stated that the only way they could get the Bible by customs officials was by declaring that they had no religious material in their possession; justifying this deception by interpreting that the Bible is actually not religious but Christian material.

"Eternity" magazine, after doing an in-depth study, has strongly suggested that more could be accomplished by working within the system than in defiance of even the atheistic laws. Bible smuggling has apparently brought hardships to Christians in Russia and criticism of Christian ethics in general.

Certainly all of us must admire the dedication with which this mission of Bible distribution is carried out. But is it acceptable to smuggle the Bible by means the Scriptures themselves condemn? Does God really need shady means, even if used on his enemy, to fulfill his mission? I can almost hear the echo of the Apostles saying: "Your zeal is good, but not your method." □

*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.*

■ *For the first time since 1967* the N.A.B.G. Conference has met and exceeded the cooperative mission budget. The goal was \$1,555,000.00, and the final contributions amounted to \$1,584,174.67. "Praise God from whom all blessings flow."

■ *Mr. Ben Hulsing*, a graduate of the N.A.B. Seminary, Sioux Falls, S.D., has accepted a call to become the pastor of the Bethel Baptist Church, Sheboygan, Wis. He will begin his ministry on Aug. 1, 1973.

■ *The Rev. Reuben Stading* has accepted a call to serve as pastor of a new church extension project in Shakopee, Minn. He will begin his ministry

on June 1, 1973. He was formerly pastor of the Grace Baptist Church, Gackle, N.D.

■ *Mr. Dwight Brown*, a graduate of the Dallas Theological Seminary, Dallas, Tex., has accepted a call to become the pastor to the Highland Park Baptist Church, Junction City, Kan. He will begin his ministry on June 1, 1973.

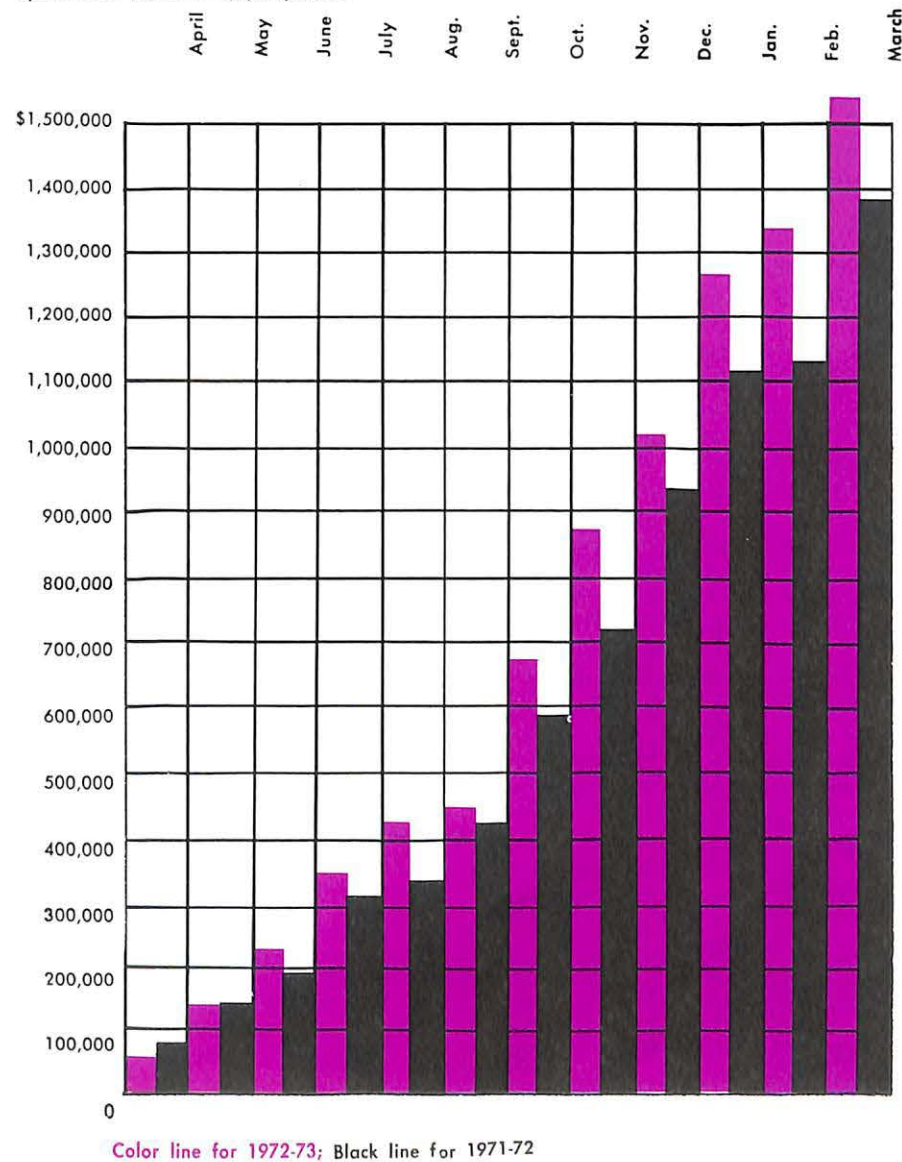
■ *The Rev. Daniel Heringer* has accepted a call to become the pastor of the First Baptist Church, Goodrich, N.D. He was formerly the pastor of First Baptist Church Sumner, Iowa. His resignation took effect the end of May.

■ *The Rev. Gerhard Kalmbach* has accepted a call to become the pastor of

## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for twelve months  
April-March 1972-73 — \$1,584,174.67  
April-March 1971-72 — \$1,396,065.23

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



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

# What's Happening

the German Baptist Church, Calgary, Alta. Rev. Kalmbach was formerly the pastor of Bethel Baptist Church, Windsor, Ont. He will begin his ministry in Calgary June 1, 1973.

■ *A recognition council* met at the Meadowdale Baptist Church, Carpentersville, Ill., for the purpose of considering their request to join the fellowship of the North American Baptist General Conference. After hearing their convictions on Baptist doctrine and belief the council decided unanimously to recommend that they be accepted. The congregation was officially recognized as a member church of the Illinois Association during their sessions, March 30-31, 1973. Mr. William Kresal, administrator of the North American Baptist General Conference office in Forest Park and lay preacher, is ministering to the church until a full time pastor is called. The church was formerly affiliated with the American Baptist Convention.

■ *Dr. Frank H. Woyke*, former executive secretary of the North American Baptist General Conference, and Mrs. Beatrice Fein were united in marriage in the First Baptist Church of Bradford, Conn., on March 31, 1973. The wedding was performed by Dr. Reuben Jeschke, brother-in-law of Dr. Woyke. Dr. and Mrs. Woyke will be residing at 598-B Heritage Village, Southbury, Conn. 06488.

■ *Mr. Allen Crossman* has accepted a call from the Raymore Baptist Church, Raymore, Sask. He has been serving the church since the beginning of the year.

■ *Dr. Douglas H. Gallagher*, pastor of the Immanuel Baptist Church, Kankakee, Ill., since 1967, has resigned, effective August 1, 1973. He has accepted a position to serve on the faculty of the Moody Bible Institute and will begin his teaching responsibilities Sept. 1.

■ *Mr. Vernon Schneider*, a graduate of the N.A.B. Seminary, Sioux Falls, S.D., has accepted a call to be the pastor of the Venturia Baptist Church, Venturia, N.D.

■ *The Rev. Paul Siewert* has accepted a call to the First Baptist Church, Minot, N.D. Rev. Siewert was the pastor of the Ebenezer Baptist Church, Vancouver, B.C., since 1964. He will begin his ministry on July 1.

■ *The Rev. Walter Bernadsky* has accepted a call to the Baptist Church in Oak Bank, Man. He will begin his ministry on June 10, 1973. Rev. Bernadsky was formerly the pastor of the Baptist Church in Esterhazy, Sask.

## EDITORIAL VIEWPOINT

### A Built-In Thinking Room

by B. C. Schreiber, assistant editor

Our modern homes are built for material convenience. One of the things that seem very important is ample, built-in closet space. A wardrobe filled with the latest garment fashions seems to be of greater importance and more practical than the garment of salvation and the robe of righteousness (Isa. 61:10). These cannot be built into the house because they must be built into the occupant. The more gadgets the builder incorporates into a house, the easier it is to sell. He knows that eye appeal is much stronger than mind appeal.

Some years ago we were bombarded with an advertisement that proclaimed "a thinking man's cigarette." So far no one has come up with the idea of "a thinking man's house." At the rate that many of our homes are breaking up it seems that not much thinking is going on in our houses. Too many have more noise than thought. "Thinking," said the little boy, "is when your mouth stays shut and your head keeps on talking."

Thinking demands listening. With Samuel our prayer should be, "Speak, Lord, for thy servant heareth." God is becoming impatient with us because we have reversed the prayer, "Listen, Lord, for thy servant speaketh."

No one ever thinks of looking for a built-in prayer closet (Matt. 6:6) when looking for or building a home. Jesus seemed to think it was very important. The average architect, however, knows that his design must include a spacious living room, family room, recreation room or hobby room if the house will appeal to the buyer.

An architect whose ideals are above average, came up with the idea that a thinking room might have a practical and creative value. A thinking room in your home, he said, will pay dividends in the depths and quality of thought it will inspire in every area of life. It should be a room in which you can be silent and alone. It should be designed to lift the mind and spirit. On the walls you should have portraits of the men of history you most admire. On book shelves should be volumes by great thinkers, that you may quietly tap their wisdom. If there is music, let it be soft and relaxing.

In such a room you can concentrate without a sense of pressure and drive. In such an environment you will stir the vast creative powers within you. Such a room can become your mental

powerhouse. The "still, small voice" can best be heard in a still, small room.

Ralph Waldo Emerson recommended that a man (or woman, since he was not aware of Women's Lib) should spend at least an hour a day in a room like this. With tensions released you can develop your biggest plans. Here you can think and meditate and discover deep intuitive insights into problems and projects.

It is difficult for a Christian to separate his thinking from his praying. Therefore, think it through, pray it out and then watch "God working in you both to will and to do of his good pleasure" (Phil. 2:13).

Look for a built-in thinking room the next time you look for a house, or remodel the one you have. This is good thinking to begin with.

BCS

### Insight Into Christian Education

(Continued from page 19)

Relevance questions. "How does this affect or apply to us?"

Example questions. "Can you think of a situation in which this might happen?" "In what ways have you encountered this?"

### Be a Good Listener

Really listening is something about which many of us have become quite careless. We listen only to words. Our purpose in listening should be to discover the other person's feelings and thoughts and to help him to express them clearly and freely. Really listening encourages participants and helps them to feel that they are a worthwhile part of the group and that their ideas, feelings and thoughts have value. One becomes less defensive when he feels that his contribution will be accepted. The leader must set the example for the other participants, encouraging them to listen with understanding and acceptance also.

The leader should be ready to learn from others. We want others to expose their ideas and attitudes to our thinking, and we should be willing to do the same. The leader's example can stimulate others in this direction also.

Discussion should help a group to become a caring group. It should be a learning experience with each person learning from the other and from the research and study they will be motivated to do. It should be enjoyable and stimulating, and the leader's sensitivity and tact can play a big part in this. □



## OPEN DIALOGUE

letters to the editor

Dear Editor:

Recently your missionaries in Japan have received another one of those "Dear John" letters, from the "World's \$\$\$\$ Dept.," which goes something like this:

"Sorry, but we find that we must devalue the dollar and float the yen (Japanese currency). This means that we can't support you as we have done in the past and find it necessary to cut the budget for your missionary outreach in Japan at about 15 percent and it may even go up to 20 percent cut in the near future. Our best wishes and our prayers go with you in the wonderful work you are doing, and may God bless you. Sincerely yours, Chairman of the \$\$\$\$ Crises."

We want to thank you, our home churches, who have been so faithful in giving to the general missionary budget. When financial crises have come as they have in the past, you have girded yourselves and by God's grace have met these crises. How we can meet the new financial crises, which all of the mission fields experience, because of the devaluation of the dollar, remains in God's great plan and revelation. But one thing your missionaries do hope is that we will never receive a "Dear John" letter from our churches saying, "Sorry, but our church has lost interest in foreign missions and finds it impossible to pray for you. Keep up the good work and may God bless you. Sincerely, Chairman of the Missions Committee." Wilfred L. Weick, missionary to Japan.

The Shell Creek Baptist Church, Columbus, Neb., is celebrating its Centennial Year. Special observances will be held on July 4, with an all-day "Old Fashioned 4th", and on the weekend of September 14-16, 1973. 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.

Announcing: . . .

(Continued from page 10)

- estate or given as a gift.
4. *Gift Annuity*
  - a. Invest your money so that it can work for the Lord.
  - b. Derive an income for yourself and/or your spouse for as long as you live.
  - c. Receive tax deductions.
5. *Life Insurance Gift*
  - a. Donate an existing policy.
  - b. Have N.A.B. Inc. (Canada) as co-beneficiary.
6. *Last Will and Testament*
  - a. Name a specific amount.
  - b. Name a percentage.
  - c. Name N.A.B. Inc., (Canada) as a residual beneficiary.

Many North American Baptists in the United States and Canada are finding joy in enlarging their stewardship through gifts in their will or by means of gift options available during life. For further information or assistance, please contact Dr. William Sturhahn, 504 Main St., Room 610, Winnipeg, Man., Canada R3B 1B8; Phone (204) 943-6279. □

### The Role of a Cameroonian Mother

(Continued from page 15)

churches with not one literate woman or girl. However the coming of Christianity has certainly raised the status of womanhood in Cameroon.

Pray for your Cameroonian sisters, many of whom struggle to bring up their children in the "Christian fashion," even though hindered by illiteracy, a pagan husband and relatives. Pray also for those of our Cameroonian women who are in important places of leadership. □

### All on a Trip to Chicago

(Continued from page 9)

By taurant and then preparations for the return trip. By 2:45 p.m. we were headed towards Sioux Falls, tired but with pleasant reminders of a profitable trip. Somehow ones knowledge, understanding and appreciation for a place and the people who work there comes sharply into focus when one is given the opportunity to explore it firsthand. One becomes increasingly aware of what we as a specific group of Baptists are trying to accomplish in helping to bring God's Kingdom into the lives of men. But even more significant than this broader awareness of our mission as a denomination came a further enriching of our personal lives as we were able to meet and fellowship with persons who had before, only been names, to renew previous acquaintances and discover that we have another classmate, so to speak, attending a Seminary in Massachusetts, but also looking forward to graduation this year.

And so we made our way home, switching drivers frequently during the last few hours as a caution against falling asleep at the wheel. Our destination — Sioux Falls, 2:00 a.m. Wednesday morning. Next spring the seniors will once again continue . . . all on a trip to Chicago! □

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(Second Summer)

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Dr. R. E. Powell  
Devotional Leader

### CONSIDER VACATIONS AT GREEN BAY BAPTIST CAMP

Westbank, B. C. on beautiful Okanagan Lake

The following rates will apply for accommodation during:

Pre-season camping — June 1-29

Post-season camping — September 3-30

For cabins accommodating 2 persons \$2.00/day or \$12.00/week

For cabins accommodating 4 persons \$3.00/day or \$18.00/week

For cabins accommodating 6 persons \$3.00/day or \$18.00/week

For staff rooms (with private bath) \$4.00/day or \$22.00/week

NOTE: During these periods, the camp's dining room, refrigerator, washrooms, laundry and other facilities (except the kitchen) will be available.

When making reservations, indicate the type of accommodation required and direct all correspondence to:

Green Bay Baptist Camp c/o Manager  
R.R. 1, Westbank, B. C., Canada

### SUMMER CAMPING SCHEDULE

June 30 — July 7 Young Peoples' Camp (age 16 and over)  
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:  
Mr. Russ Woykin, 927 Chapmond Crescent, Richmond, B.C., Canada

# PLAN TO ATTEND

## THE 1973 TRIENNIAL CONFERENCE OF NORTH AMERICAN BAPTIST CHURCHES WICHITA, KANSAS, AUGUST 14-19, 1973

# PROGRAM AND SCHEDULE AT A GLANCE

### CONFERENCE THEME:

**"Reconciling the World Through Christ" — 2 Cor. 5:18-20**

TIME	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
7:00— 8:30	X	N.A.B. Seminary Alumni Breakfast	N.A.B. College Alumni Breakfast	Missionary Breakfast Church Extension Breakfast	Pastors' Wives' Breakfast Christian Education Workers' Breakfast	Pension Fund Breakfast
8:45— 9:20		Series on Reconciliation: (7 groups—elective) 1. Through the individual — Rev. Clarence Walth 2. Through the family—Rev. Harold Weiss 3. Through social consciousness—Prof. W. Goltz 4. Through church structures—Rev. John Ziegler 5. Through political structures—Rev. Harry Hiller 6. Through or with other Christian groups—Dr. Arthur Patzia 7. James Kennedy films (discussion leader)				9:30—10:30 Sunday School
9:30—11:30		9:30—10:55 Conf. Org. & Presentation on "State of the Conf.," unified rep. of Gen. Counc. & all org. by Dr. G. K. Zimmerman  10:55—11:00 Mus. Int. 11:00—11:30 "Missions in Action" Leader: Rev. Lyle Wacker	9:30—10:40 Business  10:40—10:45 Musical Interlude  10:45—11:30 Conference Ministries (Repeats)	9:30—10:25 Business 10:25—10:30 Mus. Int. 10:30—11:00 Open Forum  11:00—11:30 "Missions in Action" Leader: Dr. Peter Fehr Speakers: Rev. Fred Fol- kerts & Rev. Oryn Mein- erts	9:30—10:00 "Missions in Action": Leader: Richard Schilke Speakers: Fred Moore Earl Ahrens  10:00—10:05 Musical Interlude 10:05—12:00 Business	10:45—11:45 Worship Ser- vice — Rev. Ed Wesner  10:45—11:45 German Wor- ship Service — Dr. Herbert Hiller
11:30— 1:30		Lunch	Luncheons	Lunch	Lunch	Lunch
1:30— 4:30	Registration 1:30—4:30	1:30—2:15—Conference Ministries Reports in elec. small groups 1—Evan. 2—Sem. 3—College 4—Stewardship 5—C.E. and RWP 6—Church Ext. 7—Missions  2:20—3:00 BWA, BJC, ABS, Chaplaincy  3:00—4:30 Business	—W.M.U. —Pastors —Baptist Men  <div style="text-align: center; font-size: 2em;">Free Time</div>	1:30—2:15 Conference Ministries (Repeats)  2:30—4:30 "Witness Action"—Rev. Ray Harsch and "Creative Activities for Older Persons"—Rev. Donald Richter	X	3:00—4:30  Japan Drama Group
7:15— 7:30	Mus. Int.	Musical Interlude	Musical Interlude	Musical Interlude	X	
7:30— 9:00	Rev. Aaron Buhler— Keynote Address	Dr. James Kennedy	7:30—8:45 WMU Program 8:45—10:00 Mission Celebration	"Personal Growth" Rev. Harvey Mehlhaff Memorial Service Rev. Howard Johnson		
					6:30 Conference Banquet James Irwin	

## Baptist Herald

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Forest Park, Illinois 60130

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