

Baptist Herald

NOVEMBER 1973

How Much Should We
Pay Our Pastor in 1974
by Lyle E. Schaller

Martin Luther
and His Contribution
by Harry Loewen

You Call That Worship
by Benjamin H. Breitzkreuz



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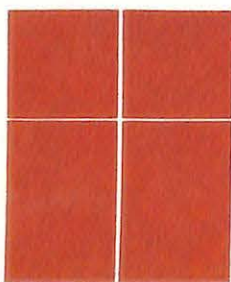
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GETTING AWAY FROM IT ALL

Make your vacation plans now!

It is soon time to think about plans for getting away from it all, even though you have just settled down now after having returned to it all once again. Another great opportunity is coming to get away from your daily toil and to head for the hills.

N.A.B. FAMILY CONFERENCE '74

- Dates — August 17-24, 1974
Place — Y.M.C.A. of the Rockies
Estes Park Center
Estes Park, Colorado
Theme — BUILDING FAMILY UNDERSTANDING
Featuring — Dr. Vernon C. Grounds, president of the Conservative Baptist Theological Seminary of Denver, Colo., will bring several Bible messages on the family.
The Rev. Donald Miller, vice president for development at the N.A.B. Seminary, Sioux Falls, S.D., will share on the subject of family nurture.
The Rev. Al Johnson, director of youth and young adult ministry for the Evangelical Covenant Church of America, will direct several multi-media presentations for the interest and involvement of the whole family.
Mrs. Anita Bickel nee Pankratz, Miss Illinois 1971, and a member of Foster Avenue Baptist Church, Chicago, Ill., will share her musical talent.
For — the entire family. The program will be geared to minister to the needs of the whole family. All families are welcomed, including pastors' families.
Goal — The Planning Committee has set up a goal of 200 families which could result in about 800 persons in attendance.
Set some family involvement goals for your church now.
Location — The Y.M.C.A. of the Rockies camp borders the Rocky Mountain National Park and is located 70 miles northwest of Denver, Colo., and 4½ miles south of the Village of Estes Park, at an altitude of 8,000 ft.
ENJOY IT! Make plans now to attend. Look for more information in the BAPTIST HERALD early next year

The Y.M.C.A. of the Rockies Camp at Estes Park Center, Colorado, surrounded by the peaks of the Rocky Mountains



Baptist Herald

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YEAR-END GIVING

DECEMBER 1973

Taking inventory at the end of the year is common practice. This is the time to review your personal finances and record of giving for 1973.

Steps taken before the end of the year may save taxes which will enable you to make a larger gift to God's work. There is no law requiring the payment of more taxes than necessary, and the Federal Government encourages charitable gifts with tax benefits.

Write today for further information on Year-End Giving.

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GRATITUDE,

To be thankful in all things was not a habit pattern with me. But I have discovered the spirit of thanksgiving and know it yields a wealth of contentment in its own style of peace and satisfaction.

THE SONG OF THE SOUL

by Clarice Pullen

At dinner last night, during our exchange of the day's happenings, I told my husband I had experienced a fruitful day.

His smile was broad but inquiring.

"Fruitful?" he asked.

"By a harvest of new light on an old subject, — thanksgiving."

"That's new?"

"New to me" I said, and told him about the striking help Analee Skarins' book had given me. I had just finished reading it at noon. She talks about gratitude, calling it the "song of the soul" that will lift any individual into joy and light no matter what their condition is.

"Gratitude gives light and energy to the *soil* of the soul" she says, "and everything that happens to us can be glorified and turned into a blessing."

"Thankfulness" is another word for gratitude and carries its own overtones.

To be thankful in all things — I pondered the reality of it and tried to evaluate some of my past experiences, searching for a thankful attitude about them.

At one time I knew hunger for two whole days. But what was that compared to starvation en masse in the world? We were without heat and light in zero weather for several days, but weighed against the suffering of refugees or flood evacuees it was far from being balanced.

I recalled the hour I stood by my child in a hospital emergency room following a serious accident. "Her life is saved but she may not walk," they said. I was so slow in

being thankful in any small way, but we were blessed and time healed to some extent that she gets her foot in pretty pumps and walks. My sorrow was small compared to parents who are given medals of honor for the life of their sons in war.

Had I a right to retaliate with complaining about my few sorrows or inconveniences when others were in so much greater distress?

Yes, that was my prerogative to be ungrateful and sullen, but all I reaped was miserable reactions. There was no victory.

All afternoon I mentally listed some of the blessings we have every day: clean water and beautiful fresh fruit, sun and rain, news media in this modern age, life itself and the opportunity to learn and give and the glorious blessing of being born free.

I bowed my head in shame and asked forgiveness for times I had not been thankful. For I can understand now how being thankful gathers momentum in beauty like a snowball going down hill in drifts. It was my hour of understanding and it yielded a fruitful harvest of soul food. I tucked the words of James Terry White in a brightened cell of my heart —

"If thou of fortune be bereft
And in thy store there be but left
Two loaves, sell one and with the dole
Buy hyacinths to feed thy soul." □

HOW MUCH SHOULD WE PAY OUR PASTOR IN 1974?

by Lyle E. Schaller

"How much should we pay our pastor next year?" This annually recurring question is a much more complex issue as one looks ahead to 1974 than it has been for at least twenty years. Setting the pastor's salary for 1974 will be a very difficult question for many, perhaps for a majority of the congregations in American Protestantism.

Why? What makes it so difficult?

First, there is the question of *fairness*. If the definition of being "fair" to the minister is to grant him a salary increase equal to the average for all persons in the labor force, this means an increase of six to eight percent. (The median family income for 1972 was 8.1% above the 1971 figure.) Wage and salary increases for the period of July 1972 to June 1973 averaged 7%. Personal income is expected to rise 6.7% during the next twelve months. The cost-of-living index for December 1973 is expected to be 6 to 7% above the December 1972 figure. If "fairness" is defined to include some form of "merit" increase or reward for superior performance an increase of perhaps eight to ten percent is in order.

Second, there is the question of the *wage and price control guidelines*. While congregations, like other small organizations with only a few employees, are exempt from the 5.5% limitation (plus 0.7% for fringe benefits) as a legal restriction, some church leaders do feel this guideline should apply to employees of the churches including clergymen. This is not a serious issue except for those congregations which have made only modest increases in the salary paid the pastor during the past few years. In

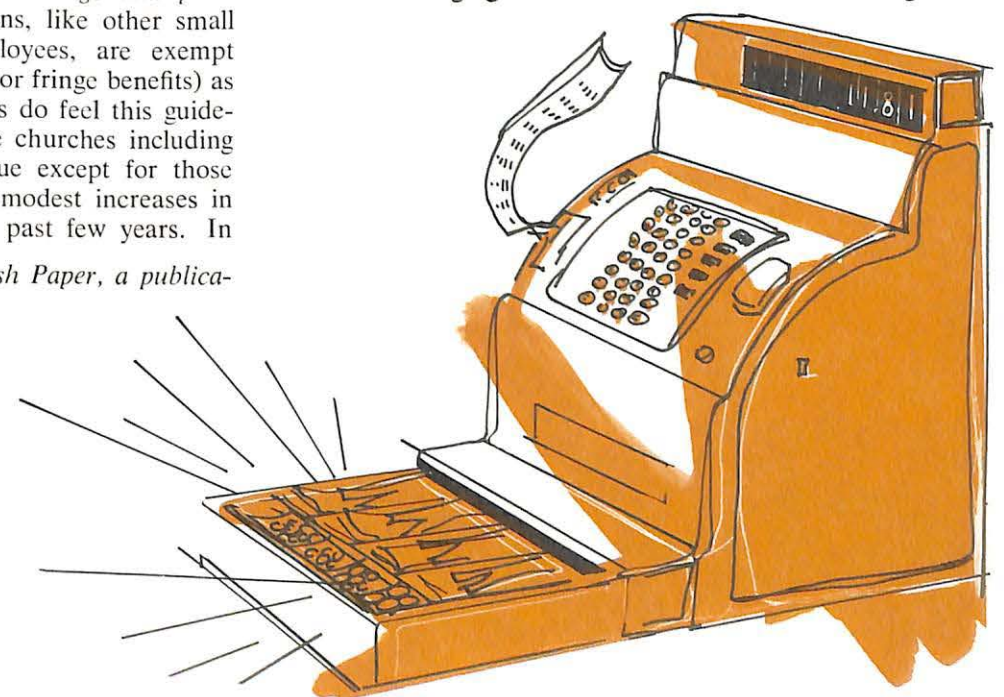
Lyle E. Schaller is editor of *The Parish Paper*, a publication of the Yokefellow Institute.

these cases a ten or fifteen or twenty percent increase may be necessary in order to "catch up". For example, the congregation which sets the 1974 salary for the pastor 65% above what that congregation paid in 1965 is "keeping up" with the general increase in wages and salaries — but not allowing any increase for special merit or experience. A 20% increase for 1974 may be necessary to catch up. (It is estimated the median family income for 1974 will be \$12,700, up 84% from the 1965 figure of \$6,957.)

Third, there is the *cumulative impact of annual increases* of five to ten percent on the financial capability of thousands of smaller congregations. If the leaders set the 1974 pastor's salary 65% to 80% above what that church paid in 1965, in many congregations this will wreck the church budget. An increase of this magnitude may mean a major cutback in benevolence giving or eliminating all budget items for program money or a shift to deficit financing. If they do not "keep up with the market", however, they will find it increasingly difficult to find and keep a competent and experienced minister. What *should* these congregations do?

Fourth, for many congregations of all sizes, there is the very real question of *proportions*. What proportion of the church budget should be allocated to compensation for the minister? If the dollar receipts of the congregation have been increasing by an average of three percent per year for the past decade, what happens when increases in the pastor's salary average seven percent per year?

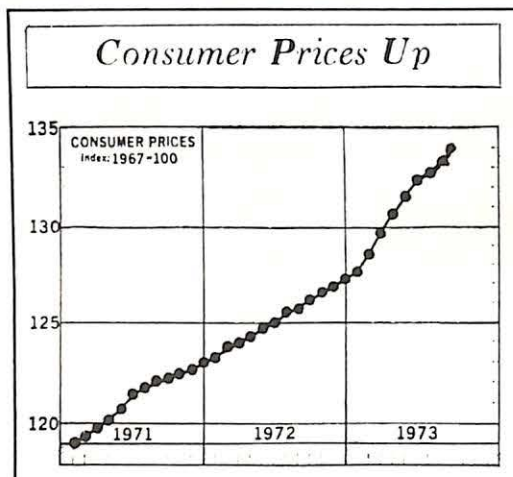
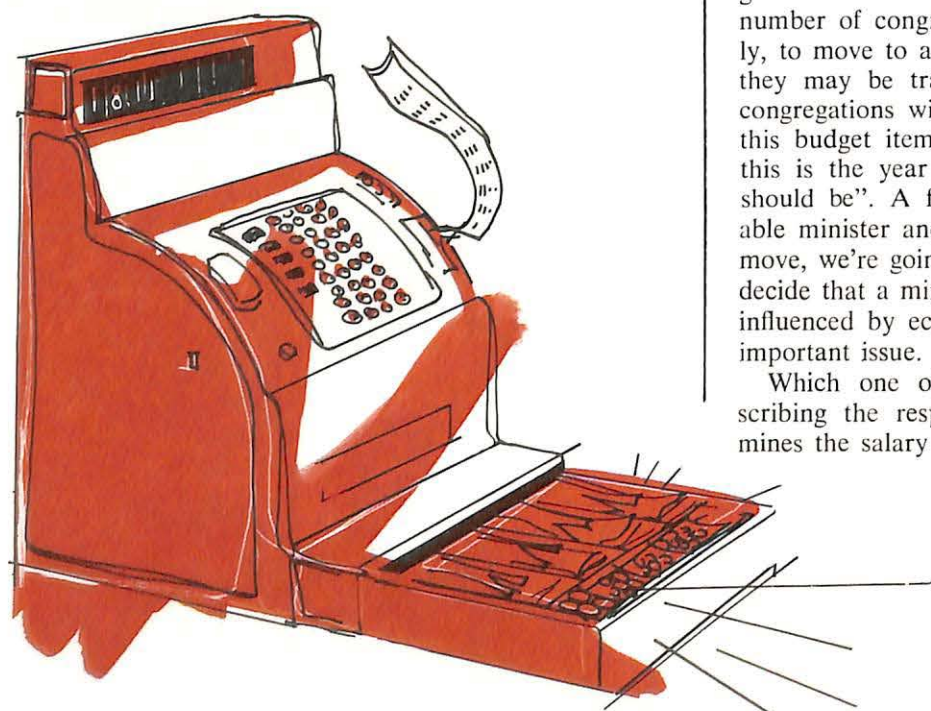
Finally, what are the choices open to the able pastor of the congregation which has not been able to grant sal-



any increases of more than two or three percent annually for the past several years? Unlike the employees of other organizations there is no chance for a "promotion" without moving. Should this pastor plan to move? Or should he encourage the leaders to grant twenty or thirty percent increase for 1974 in order to "catch up"? Or should he say nothing and continue as the pastor of that congregation at a declining salary in terms of comparative buying power? Or should he seek a part-time job? Or should he encourage his spouse to find a job?

SOME EXCEPTIONS

There are several exceptions to the generalization made in the first paragraph. One is the congregation which has consistently had an eight, ten or twelve percent annual increase in its dollar receipts. (In 1972 giving by individuals to all religious organizations increased by ten percent over 1971.) Another is the congregation which last year, or perhaps the year before, decided to "catch up" and embarked on a systematic stewardship program which raised the level of giving thirty or forty or fifty percent in one year. A third is the large congregation in which salaries constitute only a small proportion of the total church budget. A fourth is the smaller congregation which for years had "our own full-time minister", but a year or two or three ago entered into a new arrangement in which they buy only a part of a minister's time. Their pastor may serve one or two other congregations or he may be a teacher or chaplain or student or he may have a secular employment or he may be semi-retired.



WHAT WILL HAPPEN?

What will happen as the churches respond to this latest round of inflationary pressures on ministerial salaries?

Many congregations will take the necessary steps to "keep up" with the rising level of wages and salaries. Some will have to undertake a major, systematic and comprehensive effort to boost the level of giving substantially in order to do this. Others will reduce benevolence giving or the money available for program in order to raise the minister's salary.

Perhaps as many as two thousand congregations will find this latest round of increases in ministerial compensation will "price them out of the market", although most will not discover that until a successor is sought for the present pastor. Several thousand other congregations again will offer a token increase of one or two or three percent and thus assume the pastor will increase his "subsidy" to that congregation by falling further behind the general level of ministerial compensation. A substantial number of congregations will decide, directly or indirectly, to move to a lower priced pastor with the expectation they may be trading quality for economy. Some other congregations will compare their year by year record on this budget item with that of other churches and decide this is the year "to get up to the salary level where it should be". A few will say, "We have an exceptionally able minister and to increase the chances that he doesn't move, we're going to stay above the market." Others will decide that a minister's dedication and commitment is not influenced by economic considerations and this is not an important issue.

Which one of these sentences comes closest to describing the response of your congregation as it determines the salary to be paid your pastor in 1974? ☐

THE LORD CONFIRMS HIS LEADING



Rev. and Mrs. Harvey A. Motis

Introducing the Rev. and Mrs. Harvey A. Motis, missionaries to Cameroon

by Richard Schilke

God's leading in the lives of his children is never after a given fashion or formula. It is always very personal and varies from individual to individual. Frequently his leading in the lives of two young people who later become husband and wife has many similarities. This may also be a factor which draws them to each other. It is strengthening to their faith to know that the Lord has individually led them to a commitment of Christian service and that such a commitment is not merely made to please the other partner.

Mr. and Mrs. Harvey A. Motis can point to such individual leading of the Lord to Christian service over more than a decade. Harvey said: "Since I was a senior in high school, I felt the Lord leading me in this direction and he has confirmed it to me every step of the way." And Joyce said: "During my teenage years I often felt I wanted to go forward in church and dedicate my life for missionary ser-

Dr. Richard Schilke is the general secretary for missions of the North American Baptist General Conference.

vice, but one thought always held me back. It was this thought, I should never promise the Lord I would do something unless I meant it, and I just wasn't too sure I would really follow through. While at Multnomah School of the Bible, March 20, 1960, the Rev. Andrew Gee, a Chinese pastor, spoke to us using the text Romans 12:1. The phrase 'present your bodies' was used by the Lord to help me see that willingly I had to present my life to the Lord for missionary service and he would lead as he saw fit. I took the step of committing my life to the Lord for missionary service at that time."

Background of Early Life

Harvey Arnold Motis was born on Nov. 19, 1941, at Martin, S.D., to Mr. and Mrs. Rudolph F. Motis as the eighth of nine children. The family was nominally Roman Catholic. While he was still of pre-school age, the family moved to Isabel, S.D., where Harvey grew up and received his education through high school by 1959. He participated in Scout groups and in sports and attained honorable mention in football.

Joyce Noreen Motis was born on Aug. 10, 1940, at Spokane, Wash., to Mr. and Mrs. Eugene C. Eickmeyer as the fourth of seven children. Before she was two years of age, the family moved to Eugene, Ore., where Joyce grew up and received her education through high school by 1958. She participated in the school band and in junior symphony programs.

Christian Experience

"A new pastor in the area (Isabel) began to zero in on me and the rest of the family as potential saints for God's glory," Harvey says. This pastor was the Rev. Herbert Vetter. Harvey was encouraged to attend the Baptist church at Isabel and soon became involved. At the age of 11, he began to feel the "direct convicting work of the Holy Spirit" in his life. On an Easter Sunday morning he responded to the invitation and accepted Christ as his personal Savior. He was baptized on Jan. 17, 1954, by the Rev. Herbert Vetter and became a member of the Isabel Baptist Church. Eventually, most of the family members were saved and joined the church. He became active in the program of the church and was president of the Youth Fellowship during his senior year at high school.

Joyce "was born into a Christian home," as she states, since her parents had become Christian a few years prior to her birth. The family attended the First Baptist Church (Conservative) in Eugene, Ore., and was active in its program. Later her parents helped in establishing a new church in a suburb of Eugene. At the age of nine, Joyce joined a membership class for she had decided that she wanted to join the church. "Like many second generation Christians," she says, "I knew all the correct answers to the Biblical questions and had heard the plan of salvation but had never personally accepted the Lord as my Savior." Nevertheless, to the pastor's question concerning her salvation she said "Yes, one night I prayed and asked Jesus to save me." She knew that she had lied, and this began to bother her very much. The next Sunday morning she could not go with the class to be presented for church membership. After a miserable week she accepted an in-

vation for salvation and then experienced that the Lord truly became her Savior. She was baptized on June 5, 1949, by the Rev. W. M. Whitwell and became a member of the First Baptist Church in Eugene, where she entered into the various programs of the church, such as Sunday school, choir and youth activities.

God's Leading to Missions

Since his senior year at high school, Harvey slowly worked towards the goal of Christian service. Following his high school graduation in 1959, he enrolled at Biola College, La Mirada, Calif. The following year he transferred to Multnomah School of the Bible in Portland, Ore., where he entered the regular three year program. After one year, due to financial pressure, he dropped out in order to work for a year and catch up with finances. After that year the U.S. Army caught up with him, and so three years were given to Uncle Sam, (1963-1966).

Joyce had an interest in missionary service but was not sure of God's call. In 1959 she enrolled in Multnomah school of the Bible. In her second year she made her commitment to the Lord's leading, as already quoted above. During that time she had the privilege of leading a person to Christ and so came to realize that the Lord could use her to win others to him. She graduated in January, 1963 with a certificate in Bible.

Harvey and Joyce met at Multnomah School of the Bible. They soon realized that God was leading them together. Harvey encouraged Joyce to complete her training toward graduation, even though he had to drop out for a while. Following her graduation and while Harvey was in the U.S. Army, they were married on May 3, 1963. The Lord has since given them two sons: Stephen J., born on Aug. 18, 1967, and David R., born on July 13, 1971.

Upon his discharge from the U.S. Army, Harvey re-enrolled at Multnomah School of the Bible for the second semester, January, 1966. He began to realize that he should pursue a degree program, and so in the fall of 1966 he enrolled at Southwestern College, Phoenix, Ariz., where in 1968 he received his B.A. degree in Bible. In 1969 he entered the Conservative Baptist Seminary, Denver, Colo., but left after one and one-half years, again due to financial needs. In the fall of 1971 he entered the N.A.B. Seminary in Sioux Falls, S.D., and in May, 1973 he graduated with the M.Div. degree. During those two years he also served the Conservative Congregational Church at Worthing, S.D., as student pastor and so gained practical experience along with his studies.

God confirms His Leading

Mr. and Mrs. Harvey A. Motis applied for missionary service to Cameroon and were appointed by our Board of Missions in April, 1973. In his application for missionary service, Harvey states: "These two years here at the Seminary have been very busy but they have added a dimension to our lives that could not have been possible anywhere else. I feel as strongly now about the Lord's leading us toward a life-time of Christian service in the area of missions as I have in the past. As I look back on my life, I can see that God has been preparing me for his service through the time of secular jobs as well as

through the schooling I have been able to obtain. As I have done in the past, I am putting my life in the hands of God to lead us in the next step of service for him."

On July 5, 1973, Harvey A. Motis was ordained into the Christian ministry by his home church at Isabel, S.D., on recommendation of a regularly called ordination council. On Aug. 19, 1973, at the time of the General Conference in Wichita, Harvey and Joyce Motis, along with 14 others, were commissioned to missionary service. The chairman of the Board of Missions, a former missionary to Cameroon himself, Dr. Peter E. Fehr, gave the commissioning prayer. The following day, August 20, they flew from Wichita, Kan., headed for Cameroon. They were in the company of several others, all on their way to Cameroon. A number of Cameroon missionaries, now home on furlough and present at Wichita, saw them off at the airport. The following day they arrived in Douala, Cameroon. They are presently posted at Mbem in the capacity of field missionaries for the Mbem and Mayo Darle area. May they ever experience that God will continue to confirm his leading in their lives. □

TO SERVE AND SHARE JESUS CHRIST



Rev. and Mrs. Robert G. Lennick

Introducing the Rev. and Mrs. Robert G. Lennick, missionaries to Cameroon

by Richard Schilke

God's call to the ministry at home or missionary service overseas may not always be that clear at the outset.

However, that fact does not make the call less real. In due course of time the Lord reveals his will step by step, and if we are obedient to his divine leading and direction, we will be where he wants us to be. The Rev. and Mrs. Robert G. Lennick, presently serving our churches at Hettinger, N.D., and Lemon, S.D., experience such a step by step leading of the Lord. They are anxious to be where God wants them and to serve and share Jesus Christ with others whether it be here at home or on a mission field overseas.

Background and Early Life

Robert G. Lennick was born on July 28, 1945, at Beulah, N.D., to Mr. and Mrs. Alvin Lennick as the fourth in a family of six children. His parents were faithful in attending the Evangelical Congregational Church and reared their children in the Christian faith. The family lived and grew up on a farm where Robert had his early childhood experiences. His elementary education was received in a one room country schoolhouse. He did not have much of city experience until he went to high school at New Salem for three years and at Dickinson for the final year.

Their church was located at Glen Ullin, N.D., and during an evangelistic campaign Robert accepted Christ as his Savior in November, 1961 at the age of 16. During his college years at Dickinson, N.D., he became involved with our church extension project in that city.

Marie Ann Lennick nee Grosz was born on May 20, 1944, at Burt, N.D., to Mr. and Mrs. Albert W. Grosz as the last in a family of five children, the fourth being a twin brother to her. Her parents attended the Conservative Congregational Church and reared the children in the Christian faith. The family moved repeatedly between the farm and a small town, so that her early experiences were that of country life. Marie Ann feels that her early years were difficult years for her since she was very shy and did not make friends easily. In those years of restlessness she began to seek the rest and peace that can only come from God and found it in accepting Christ as her Savior.

Her high school years were spent at Elgin, N.D., where she graduated in 1962. She then enrolled at Dickinson State College in Dickinson, N.D., in the fall of 1962 and first took two years, leaving college for one year, 1964-65, and then returning again 1965-67, following her marriage, and graduated in June, 1967 with a B.S. degree in elementary education.

Call to the Ministry

Robert says: "Shortly after receiving Christ, I sensed that God was calling me into full time Christian service." For about a year he struggled and then yielded himself to God in this call. Following his high school graduation in 1963, he enrolled at the Dickinson State College in Dickinson and studied one year. In 1964-65 he attended Moody Bible Institute in Chicago, Ill., and then returned to Dickinson to complete his college work, graduating in 1967 with a B.S. degree in speech.

On Sept. 9, 1965 Robert and Marie Ann got married. During their final two years of college they became in-

involved with our church extension project in Dickinson, and in June, 1967 they were baptized by immersion by the Rev. Wilfred Dickau and became members of the Hillside Baptist Church in Dickinson. The baptism itself took place at Hebron, N.D. The Lord has blessed their marriage with three children: Brent, born Sept. 30, 1967; Elizabeth, born Aug. 25, 1972; and Paul, born April 16, 1970.

"It is this sense of calling," Robert states, "that prompted me to apply and to attend the Conservative Baptist Theological Seminary at Denver, Colorado." He graduated from seminary in 1970 with the M.Div. degree. During his seminary days he served the Bethany Baptist Church at Boulder in the capacity of director of children's church and in the Central Bible Church as pastor of youth, gaining experience in these areas.

Following his graduation from seminary, Robert received a call to become the pastor of the Grace Baptist Church at Hettinger, N.D., and of the Temple Baptist Church at Lemon, S.D. This is a yoked fellowship between the two churches. He accepted and has been serving there since then. On Nov. 5, 1972, the Grace Baptist Church at Hettinger, on recommendation of a duly called ordination council, ordained him into the Christian ministry.

Missionary Interests Developed

In the fall of 1972 a missionary conference was held in several area churches. The missionary interests of Robert and Marie Ann were aroused. Several of our missionaries spoke to them concerning the need on the field. Robert specifically states: "Eunice Kern shared about the work in Cameroon at our missionary conference this past fall. God caused both me and my wife to be interested and willing to serve." Concerning an earlier period Marie Ann says: "My parents were always willing to open their home to needy people including visiting missionaries. This began to be my introduction to the missionary as a real person. Having friends in seminary who were going to Liberia and entertaining missionaries in our home have all been contributing factors in developing my sense of mission."

Contact concerning the needs on the mission field was further made with this writer, resulting in the application for missionary service. Appointment as missionaries to Cameroon was given by our Board of Missions in April, 1973. On Aug. 19, 1973, at the time of the General Conference in Wichita, Robert and Marie Ann Lennick, along with 14 others, were commissioned to missionary service, and the chairman of the Board of Missions, Dr. Peter E. Fehr, gave the commissioning prayer.

Due to a delay in getting their passports, there was also a delay in getting the other documents in order for their leaving for Cameroon. Had this not been the case, the Rev. and Mrs. Lennick would also have left for Cameroon on August 20 along with the others. The documents are now in order and they with their children will leave for Cameroon on , 1973 where they will be posted at Victoria. They will have ample opportunity to serve and share Jesus Christ as coastal field missionaries. May this be their constant experience. □

WHY THEY ARE HIPPIES

by Carol W. Jones

I am a fifteen-year-old ninth grade student and I don't like what is happening to my generation. No, I haven't been brainwashed into believing that anything daring to veer away from the old-fashioned must necessarily be evil. But neither have I become addicted to the teenage version of "follow the leader," even when that leader obviously doesn't know where he is going.

I am old enough to remember the time when clean, intelligent, well-behaved kids were popular kids. But not any more. The fact that the straight kids worked hard in order to develop themselves into constructive human beings no longer matters much.

Of course, there is always the classic adult philosophy which says: "do the

best you can, and don't worry about what others think." But these good old philosophical quotes are a lot easier to memorize than to apply. We teenagers have a great need to be accepted—and especially we need the acceptance of each other. The only thing likely to alter this need is self-confidence—an achievement usually only obtained with many years of experience.

Obviously, we're stuck with a bad situation. But why? Why should the trend among high school students be to swing from culture and knowledge to a "do nothing," "be nothing," "care for nothing" attitude? Well, read on!

Some of the blame may be rightfully laid at the feet of our parents. Many parents are far too busy accumulating material possessions, attending to their own social needs, and watching television to be overly concerned about the mental health of their children. But the buck doesn't come to a screeching halt here. If we are old enough to find fault with our parents, then we must surely be old enough to shoulder some of the responsibility for our behavior.

We kids are cruel. Given the slightest provocation, we are ready to make fun of anything—including each other. In the old days (several years ago) kids that were physically unattractive, shabbily dressed, dull, or otherwise not up to our undefinable standards were either shunned or "picked on." It was for this reason that the "hippie-type" eventually evolved.

The hippie concept is very much the reverse of the straight concept. Un-

attractive kids are purposely made more unattractive; rags are intentionally substituted for more conventional clothes; knowledge and culture degenerate into rap sessions and commune living; inferiority is compensated for with drugs. Through hippieism one may become a drop-out from the whole real world—at least for a while.

For the first few years the "hippie concept" and its kinsman "youthful apathy" were considered by many of those who should have known better to be nothing more than a passing fad. But fads soon die. Apathy lived. And it still lives. The reason: Many, many kids are affected by the feeling of social inferiority. In fact, so great is the feeling of inferiority that the hippie way of life is the "in thing."

Alas, the straight kids have been shoved from the front of the popularity lines and have been forced to find places at the rear. Of course, the straight kids may conform to more hippish ways—as indeed many have.

But the joke is on the hippie. Eventually he will grow old, and I really can't imagine old hippies trying to live off the land (a polite way of saying: living off of more productive people). What then? With very little formal education and no occupational skills the chances for a respectable life in a competitive world are less than slim. Until that time it appears that many of us intend to just wander about with our favorite complaint: "Nobody is listening." I can only hope that someday we may have the courage to look squarely at ourselves and ask: What are we trying to say? □

THE FINE ART OF APOLOGY

by Richard L. James

The beginning of one of my closest friendships was at the moment I spoke unkindly in a moment of frustration. The man simply turned and walked away. Later on I sought him out and apologized.

"You must forget it," he said, "because I have forgiven with understanding and we can both forget it." I could have missed all the wonderful experiences we shared after that incident if I had not known something of the art of apology. I know a number of persons who are severed from their friends and families because they are unfamiliar with some of the simple rules of apologizing.

"Why should I apologize? I'm not at fault!" you are saying. Here's the secret and let me put it in the form of a question: "Do you want to be right or do you want right relationships?" If you insist on being right, forget it. You can be absolutely right all by yourself: no friends, no family, the most lonely person in the world. But if you want a relationship based upon understanding of your own faults and those of your friends, then take a look at these suggestions which will point a way to such a development.

Jesus said, "Agree with thine adversary quickly while thou art in the way with him; lest at any time the adversary deliver thee to the judge . . ." (Matt. 5:25). It is better to establish an agreement out of court than to go through all the expense and forced to agree. Some persons erroneously consider that an apology is intended to debase and make inferior the one apologizing. Not so. The purpose is to reopen the doors of communication which have been shut.

First, then, seek the difference between the negative apology and the positive approach. Approaching the problem from its positive aspect makes it possible to attain conciliation without losing face. Here are a few examples: Instead of saying, "I'm sorry for my actions," (negative), say, "You must be disappointed in my actions." Rather than say, "I was mistaken in my statement," say, "You were correct in challenging my statement." The negative would be, "I behaved foolishly recently in our disagreement," while the positive would simply admit, "I owe you an apology for our recent disagreement."

An apology establishes communication between persons whose behaviour has broken those lines and it further leads to a better understanding of the persons involved. We never fully understand a friend until we have done him an injury and received his forgiveness. When we are able to say or have said to us, "Forget it, I've already forgiven you," we grow a bit taller in friendship.

Isn't growth what it's all about? This is what the Apostle Paul in his letter to the Ephesians meant when he warned them not to be tossed about by every wind of doctrine, but to speak the truth in love and grow up in all things. (Ephesians 4:5) Here is the place where we often err without realizing it. We are obligated to speak the truth at all times. How we speak it makes a difference and the motive for speaking a far greater. Truth can be spoken in envy and used to destroy a friend. Malice and the desire to get even can motivate one to tell the truth. Hatred, passion and other

unworthy motives may cause a person to speak the truth. However, there is a vast difference when one tells the truth with greater love for the person involved than just for the truth. When our speech is prompted by love for the individual to whom we are speaking, it is not so difficult to beg pardon, seek redemption and be reconciled. You see, "love seeketh not its own" (I Corinthians 13). □

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*After accompanying our tour group Dr. Borchert will remain in Jerusalem as Visiting Professor, American Institute of Holy Land Studies in Jerusalem

BOY IN THE NIGHT

CLIFFORD L. NELSON

He was a thin figure in the darkness
Staring upward at the clear November sky.
He may have been any one of the boys
Who frequented our neighborhood in packs,
Their bicycles whipping past in flashing formation,
Their cries and quarrels rousing the rest of us
To laughter or anger,
To life.
But this night as I sauntered briskly down the block
I came upon him standing silent and alone,
His back to the side walk
And I questioned
What drives a boy into a cold November night
When within sight of both of us was the yellow glow
Streaming from the windows of his home,
Near enough so that we both could sense its warmth.

Yet there he remained, and I wondered why,
As if I didn't know.
No man should be so far from his boyhood
The agonies of youth,
That his mind can no longer touch
The destruction of a hope or the burning shame of guilt.
These have driven many a boy into the night
Seeking something in solitude he cannot name
Which we call wisdom.
Thus I passed him by in silence.
I shared his seeking in a bond common to us both
Yet unknown to him.
I did not covet him his youth.
I did not mediate his exile.
Every boy should spend an hour or two of a November night
Gazing at the stars
Tasting eternity.

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Dear Dr. Borchert:

... I am concerned about the men's work in our denomination. The ladies now have a full-time worker. What about the men? G.D.

Dear G.D.

Your letter is warmly welcomed. And it creates in me a two-fold reaction. On the one hand I cannot help but have a feeling similar to that which Paul expected from the Jewish Christians in Judea when he was collecting money among the Gentile Christians for their brethren during the drought period in Israel. He felt that the active work of the Gentile Christians evidenced by the collection would provoke the Jewish Christians to greater good works.

Brother, the ladies have been very effective supporters of the mission enterprise of our denomination for decades. Without a staff-member, they have mounted a pretty enviable record not only in terms of money, but also in terms of program and participation. Moreover, their challenge for the next triennium is genuinely venturesome. But I am absolutely convinced that with the power of prayer and the dedication present in that women's organization, their goals will be more than met.

But what of the men? Well, my first reaction is that if a lady staff-member can in anyway excite you and other men to a concern for the building of a vibrant Baptist Men's organization, than about all I can say is "Praise God!"

My second reaction is sociologically and psychologically much less superficial. I am aware of a number of the different factors which converge to make possible the development of a dynamic men's group. Men's time schedules are essential to understand. Moreover, their lack of desire for ad-

ditional meetings, especially if their occupational pattern is one that involves a heavy load of conferences and consultations, is a crucial factor to recognize. Nevertheless, they will respond if there is a clear guarantee that their time will not be wasted, that they can expect genuine fellowship through the development of their spiritual life, and that there is a realistic use of their capabilities for the advancement of the kingdom of God. If any one of these three factors is neglected in the organization of a men's group, it will probably fail. To develop such groups takes training on the part of laymen and the presence of leadership ability in the group. For a group to plan to be busy is hardly a guarantee of success. For a group to meet infrequently is no guarantee of failure.

There are laymen in our denomination fully capable of developing an effective Baptist laymen's program. Most of them are extremely busy men. Many of them would be willing to be used. They need help in developing sophisticated programs. They do not need more meetings for the sake of meeting. With the exception of some very successful annual local men's traditions in various churches and some very significant annual camp experiences on associational levels, the men's program in our Conference is not well developed.

The answer may, of course, be partly found in obtaining staff guidance for developing men's work. But it could begin immediately with more force in local areas where there are groups of churches and greater potential for leadership present. To discover the potential of the man power in our churches is imperative. To set it loose is even more essential. Here ministerial guidance can be extremely helpful as long as it is primarily advisory in nature. Giving laymen the freedom to experiment can lead to great possibilities in prayer and in mission support that are almost unbelievable in their dimensions. I have witnessed laymen collect a thousand dollars in a meeting, support a specialized mission project that awakened an entire city to the health needs of a country, travel innumerable miles to challenge other churches to develop laymen's groups, and pray in such a way that God's answers were undeniable in the lives of their brethren.

Such is not impossible in your church, and in other churches of the North American Baptist General Conference.

G.L.B.



Will You Be His Witness?

by Daniel Fuchs

One Million Contacts for Christ! What a challenge!

This was the resolution adopted at the General Conference in Wichita, Kansas:

"WHEREAS the North American Baptist General Conference has adopted as its 1973-76 triennial theme, 'Reconciling the World through Christ,'

"and WHEREAS the Conference has been challenged to adopt a goal of 'One Million Contacts for Christ' in this triennial period, "BE IT RESOLVED that this goal be formally adopted by the Conference delegates that the North American Baptists adopt a goal of one million contacts for Christ in the 1973-76 triennium. "and BE IT FURTHER RESOLVED that each local church of the Conference set as a definite goal by action of the congregation of making six contacts per member "and BE IT FURTHER RESOLVED that each church report quarterly to the Church Ministries Department their progress in reaching these goals, and that a summary report be published in the Baptist Herald."

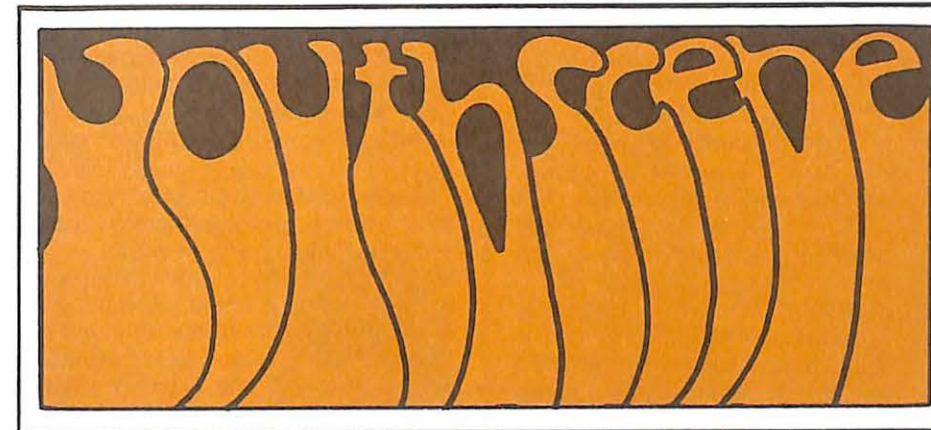
This means approximately 333,000 contacts for Christ by the churches of our N.A.B. Conference each year (August 1973-July 1976). It means six contacts for Christ in one year for each member of your congregation.

What is the membership of your church? Multiply that by six and you will have the number of contacts for Christ your church is to make in one year. What a challenge!

These contacts must be different from the ordinary contacts made by persons at their daily work or at leisure. They must be prayerfully planned contacts for the purpose of sharing Jesus Christ and the power of his gospel with the person you are visiting. You must witness to your friend in such a way that the Holy Spirit can bring an

(continued on page 18)

The Rev. Daniel Fuchs is evangelism director of the North American Baptist General Conference.



PROGRAMMING IDEAS FOR CHRISTMAS AND NEW YEAR

by Robert J. Radcliffe

Youth programming often suffers from an anemia that results from mixing a hodgepodge of what is working elsewhere with little or no regard for overall plan or purpose. Successful programs can seldom be transplanted into another church because every church is so different. So be selective and adapt!

It is best to evaluate the needs of the group and design a program to meet these needs. Having said all this, some ideas are offered below for consideration for two important times of the year: Christmas and New Year. The following ideas are not all original and some of the sources have been lost. My apologies to the authors. I will try to acknowledge the sources which are known.

Christmas

Drama is often used at Yuletide to tell the story of Jesus in a way young people will like to do and others will like to hear and see. There are many such play booklets available at your Christian bookstore.

Christmas is a natural time for Christian love to express itself and one way is the collection and distribution of food to needy families. It is especially meaningful if the youth themselves decide upon this project and carry it out.

The Rev. Wayne Bibelheimer of Anaheim, California, tells of an all-night caroling party to every member's home on Christmas Eve. A chartered bus provided the transportation.

The Rev. Robert J. Radcliffe is director of Christian education at the Sun-kist Baptist Church, Anaheim, California.

Bill French of Costa Mesa used the distribution of New Testament and Bible portions as a "protest" against the way Christmas has been perverted. They found it a helpful way to present the gospel to the neighborhood. The American Bible Society publishes a portion entitled, *Unto You . . . a Savior*, from Luke. Contact them for more information.

The Advent wreath is best adapted to family use but can be a youth group project. The use of the Advent wreath can be explained in the youth group and they, in turn, can introduce it to their families. The materials can be purchased from most Christian book stores or your group might make their own. Another variation would be the youth preparing a worship service for their family to use on Christmas Eve. The backgrounds of favorite carols are an interesting study for such a worship service or family sharing. There are many poems, articles, etc., compiled into Christmas collections that would help build a special Christmas worship service for your youth group. The youth could use their creativity and write their own material, e.g., a play, poem, reflective article, etc.

Luke's five Christmas carols (Gabriel, Mary, Zacharias, Angels, Simeon) make a good basis for a youth group or individual study.

Research into how Christmas is celebrated in other countries could be interesting. Youth might write our missionaries for help or use materials from church or local public library.

Youth can take as a project presenting "Birthday Parties for Jesus" in homes which invite their neighborhood

children. Child Evangelism Fellowship spearheads this program and would have information on this in your local area.

Youth choirs often present a musical at Christmas and sometimes in conjunction with the senior choir.

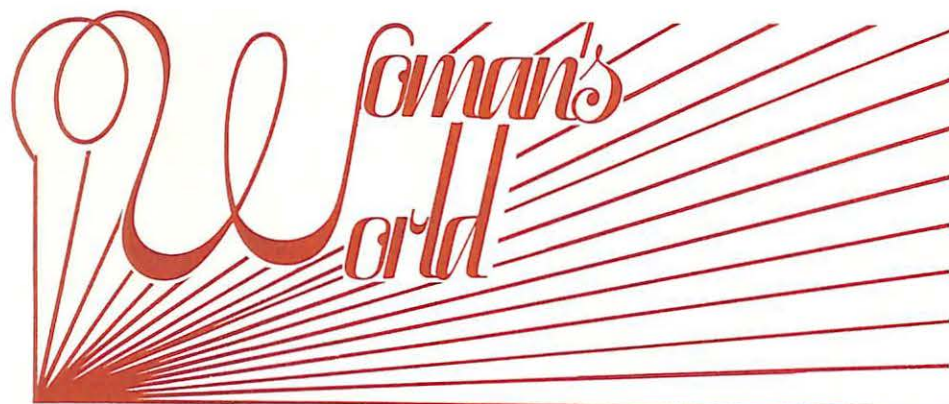
New Year

If the youth are in charge of the service on New Year's Eve, why not consider presenting a communion fellowship for the whole congregation? One that was used successfully was a communion service that the Rev. Donald Miller from the North American Baptist Seminary first presented at a youth camp. As the congregation enters the room, a single lighted candle is the only source of illumination. The seats are arranged in semi-circles around the two tables and the lighted candle is in the center of the two tables. There should be soft music playing while the people enter. A special vocal solo on the theme of Jesus' death precedes the narration. Passages for the narration should be selected which tell the story of Jesus. The reading should be selected from those passages which portray the calling of the twelve, the revealing of Jesus' impending death, the preparation for the pass-over, the Last Supper, Gethsemane, the betrayal, the crucifixion, the burial, the resurrection, the post-resurrection appearances, the Great Commission and others. During this narrative, twelve young men act out the movement. For example, when the names are read when Jesus called the twelve, each one comes from the audience and takes his place around the tables. One person will play the part of Jesus

(continued on page 31)



"You better believe it."



INTRODUCING THE OFFICERS OF THE W.M.U.



Mrs. Jeanette Stein
Presenting the Officers
of the W.M.U.

W.M.U. PRESIDENT

by Mrs. Adam Huber, Portland, Oregon

Mrs. Jeanette Stein of the McDermot Avenue Baptist Church, Winnipeg, Man., has been elected to serve in this important position for a second term. Mrs. Stein deserves our thanks for so faithfully fulfilling the obligations of this office. As members of the WMU, we must undergird her, as well as the other officers, in daily prayer. It requires great dedication and personal discipline to fulfill the duties that are required of them.

The Rev. and Mrs. Stein have been a blessing in seven pastorates. They have two children. Murray is married and has a little boy two and a half years old. He is a psychoanalyst and a lecturer at the university in Houston, Texas. Lois is attending the university and plans to become a teacher.

Mrs. Stein is teaching grade six which she enjoys very much. Her hobby is sewing. She has been vice president of the WMU for two terms and president of the WMU of the Dakota and the Central Conferences. At present

she is serving as president of the WMU of the Winnipeg area churches.

Mrs. Stein is happy in every work that she has the privilege to do. A promise that has become real to her this past triennium is Phil. 4:19, "My God will supply all your needs according to his riches in glory by Christ Jesus." She said, "My greatest need has been time to get all the things done that needed doing. God has truly supplied all my needs and stretched my time so that I was able to accomplish that which was required of me."



Mrs. Herbert Pankratz
W.M.U. Vice President

W.M.U. VICE PRESIDENT

Mrs. Herbert Pankratz of the Foster Avenue Baptist Church, Chicago, Ill., shares the following character sketch of herself:

Many years have passed since the late Dr. Martin Leuscher advised a student in the library of the C.T.I. in Edmonton, Alberta, that "Life can be a university if one is willing to learn."

The fulfillment of these words took gradual shape from graduation from business college, marriage to a college professor, and later four wonderful children. The passage of some thirty-

five years have seen the development of the "university." Among these developments were the following:

1. The building of a good-sized learning center during the child rearing years.

2. A lecture hall fashioned over many years of community service which included being president of the local PTA, cultural arts chairman on the Illinois state board, director of a 400 voice chorus of the Illinois State PTA, director of the talented ministers' wives chorus at our General Conferences, Sunday school superintendent, president of the Chicago area WMU and the WMU of the Central Conference and now vice president of the General Conference WMU for a second term.

3. Beautiful corridors have been built through travel in America, Canada, Hawaii, Great Britain and Europe.

4. A lovely library devoted to reading and meditation on the precious words of the Master Teacher.

The university is not complete. I pray that it will improve and come nearer to the vision and advice of that great man of God who saw in all of us that potential to build a university of life.



Mr. Ernest Hoffman
Secretary — Treasurer

SECRETARY-TREASURER

Secretary-Treasurer Mrs. Ernest Hoffman has been elected to the new office which was formed in the reorganization of our Conference. The Rev. and Mrs. Hoffman serve the Temple Baptist Church in Buffalo, N.Y. They have great joy in sharing in the work of the Lord and feel that any work they do for the Lord is his will for them. Mrs. Hoffman's favorite job is teaching an adult Sunday school class because of the opportunity it affords to study the Bible.

Mrs. Hoffman is the author of the very fine pamphlet "Who — Me?" She has held the offices of White Cross chairman in the Northern Conference and president of the WMU of the Atlantic Conference.

The Hoffmans have two children, Ardice, who is in college, and Paul who is in the sixth grade. Mrs. Hoff-

man says of herself, "I am basically an optimist knowing that God makes all things come out right. Difficult experiences have taught me through pain that God leads and cares. A verse that has been a great comfort to me is found in Psalm 138: 'The Lord will perfect that which concerneth me.'"



Miss LaVerna Mehlhaff
Director of Women's Work

DIRECTOR OF WOMEN'S WORK

by Jeanette Stein

LaVerna Mehlhaff is our first appointed Director of Women's Work. After much searching she appeared to be the best qualified.

LaVerna was born in Tripp, S.D., and became a school teacher. Later she accepted a position as full time church worker. She was also a short term missionary to Cameroon and to Japan. One summer she assisted the missionaries in their work on the Spanish-American field. With this wide range of experience, we feel that LaVerna will be able to direct our W.M.U. work well.

In a short talk to the Executive Committee, LaVerna related to us the leading of the Holy Spirit in her life and how she felt his leading in accepting this new work. We assured her of our support and prayer and urged her to continue in following the leading of the Holy Spirit.

As women we realize that now that we have a director we will not be working less, but we will be encouraged and urged on to do more. Let us encourage others to join with us in this great work of missions.



Mrs. Dorene Walth
W.M.U. English Editor

W.M.U. ENGLISH EDITOR

by Mrs. Adam Huber

Mrs. Dorene Walth of Bismarck, N.D.,

has been appointed editor of the WOMAN'S WORLD. She is the wife of the Rev. C. H. Walth, North Central area secretary. She was graduated from the Oregon College of Education in Monmouth, Ore., with a B.S. degree and is presently teaching sixth grade English. She is well qualified to fill this editorial position.

The Rev. and Mrs. Walth traveled to the Holy Lands (Rome, Athens and Israel) in 1970. They were on the tour bus which was ambushed by Arab terrorists. Mrs. Walth was grazed on the back of the head by a bullet.

Mrs. Walth has had considerable experience in Christian work having taught children, teens and adults in Sunday school, participated in camp activities. She has been active in Women's missionary meetings, has served as president of missionary groups and has been the speaker for women's retreats.

The Walths have three teenage sons: Carlo 19, Michael 17 and Jesse 14. Let us as members of the WMU give Dorene our prayer support for the needed inspiration and the time to meet the responsibilities and the challenges she will encounter.



Mrs. Lucy Kokot
W.M.U. German Editor

W.M.U. GERMAN EDITOR

by Mrs. Dorene Walth

We are glad Mrs. Lucy Kokot has accepted this appointment for another triennium. She has done a wonderful work and only desires to glorify God. She is fun loving, hospitable and active in her local church. Her prayer is that women might become more involved in living for Christ and benefit through the contribution of her talent as editor.

The John Kokots have three children: Norman 21, at Oral Roberts University; Karen 18, in college; and 10-year-old Glen. Lucy's father, the Rev. A. Hart, served several Canadian N.A.B. churches. She enjoys teaching little children in Sunday school and is vice president of the Woman's Missionary Society of the Lakeshore Baptist Church in St. Catharines, Ontario.



Mrs. Elfriede Hildebrandt
Editor of the German
Program Packet

EDITOR OF THE GERMAN PROGRAM PACKET

by Barbara Sukut

Mrs. Elfriede Hildebrandt has consented to continue as editor of the German program packet. She has done a great work and we know the Lord will bless her and others through her efforts. She is a very busy person. She is the mother of six boys and two girls. Her husband passed away six years ago so she has to be mother and provider.

Elfriede is active in her church. She is a Sunday school teacher, choir member and plays the guitar. She has served as secretary and president of the Women's Missionary Society and was the White Cross Chairman for the Eastern Conference.

Elfriede has committed her life to serving Christ and finds strength to do so from one of her favorite verses "... and, lo, I am with you alway, even unto the end of the world."



Mrs. Barbara Sukut
Editor of English Program
Packet

EDITOR OF THE ENGLISH PROGRAM PACKET

by Ann Hoffman

Mrs. Barbara Sukut, our new English Program packet editor, is a vivacious lady whose name is familiar to everyone in our denomination. She is a mother of four children, a teacher, a pastor's wife and was for fourteen years, with her husband, a missionary to Japan.

Barbara is deeply interested in teaching conversational prayer and organizing Bible study groups. She is capable, with a spirit of humility. As we use the packets in the next triennium, may we learn to attempt greater things for Christ. □

Martin Luther and His Contribution

by Harry Loewen

In the town of Wittenberg, Germany, shortly before twelve o'clock noon on October 31, 1517, a haggard-looking monk of the Black Cloister walked to the castle church, about fifteen minutes away, and there on the door of the north entrance he nailed a placard containing ninety-five points. Although a Roman Catholic historian recently questioned the historicity of the nailing of the theses to the door of the cathedral, the impact of its contents and the Protestant Reformation initiated by Luther are still reverberating around the world.

Martin Luther was born in Eisleben, a small mining town in Saxony. The atmosphere in his home was that of the German peasantry: rugged, rough, often coarse, yet devout. His father used to pray at his bedside, and his mother was a pious woman. The discipline at home and in school was strict. "My mother caned me for stealing a nut, until the blood came," he later wrote, "and my father once whipped me so that I ran away and felt ugly toward him." At school he was once "caned fifteen times for nothing at all. I was required to decline and conjugate and hadn't learned my lesson."

On a sultry day in July 1505, Luther, now a young university student, was approaching a village when a crashing lightning bolt knocked him to the ground. In terror he cried out: "St. Anne, help me! I will become a monk." Against the wishes of his father, Luther entered the Augustinian order of monks. It was in the seclusion of the monastery that the spiritual scales eventually fell from his eyes and he beheld the light.

Countless men and women before Luther had entered the monastery to make satisfaction for sin, to fulfill a vow, or to dedicate their lives to the love of God. Many monks and nuns before Luther had gone through the agonies of soul, but through prayer, the sacraments, or even mysticism they had resolved their spiritual problems. Luther, for certain reasons, failed to find the peace he so desperately longed for. His spiritual exercises merely increased his inner distress and anxiety.



490 YEARS AGO, ON NOV. 10, 1483, MARTIN LUTHER WAS BORN.

"I devoted myself entirely to fasting, vigils, prayers, the reading of masses," he wrote. "Meanwhile, however, I constantly fostered mistrust, doubt, fear, hatred." Christ was, for Luther, a fear-inspiring judge sitting on a rainbow ready to execute judgment. He feared him more than the devil. "I could not call upon him, nay could not even bear to hear his name mentioned."

Luther's inner break-through occurred in 1514 when he began lecturing at Wittenberg University on the biblical books. One day in his preparation for the lecture he came to the verse in Habakkuk 2:4: "The just shall live by faith." These words sank deep into his heart, and with the help of his vicar, Staupitz, his whole life was soon transformed. Luther commented later, "From this pas-

sage I concluded that life must be derived from faith. Then the entire Holy Scripture became clear to me." "The righteousness of God," which as young man and monk he feared before, became now a quality which God imputes to sinful man, solely on account of Christ's substitutionary suffering and death.

All of Luther's subsequent actions and theology find their roots in this revolutionary conversion experience: his dramatic nailing of the theses; his heroic words before emperor, princes and prelates: "Here I stand, I cannot do otherwise"; his translation of the Bible and the insertion of the word "alone" in Romans 3:28; and his fight to the end against Catholicism and various individuals who threatened to upset his movement.

Much has been said and written about Luther's merits and failures. However weak, human and inconsistent the German reformer all too often was, he has made definite contributions to the Christian church and society that cannot and should not be overlooked.

First, although the idea of God's forgiveness was known to the people of his day, Luther impressed upon his time, as well as ours, the fact that man is individually responsible to God and his demands. No church can assume this responsibility for the individual. The church may be of great help in introducing men to Christ and in furthering them spiritually, but when God confronts man face to face all "collective bargaining" is excluded. Man settles with God.

Secondly, Luther placed the Scriptures (true, as he understood and interpreted them) in opposition to tradition, medieval philosophy and theology. This weapon, the Bible, gave him the victory. The theologian who quibbles over such niceties as "how many angels could dance on the point of a needle," or "what happens to the fish in Lake Constance when the whole area is excommunicated," or even present theologians who elevate dogma above Christian living, had and have little chance against the man who insists: "Thus says the Lord." The Bible thus becomes the highest court of appeal.

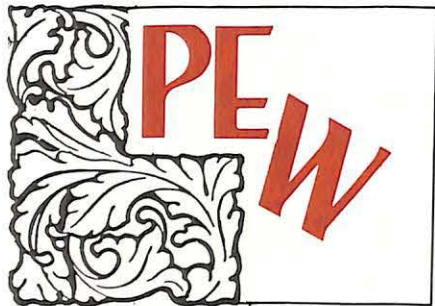
Thirdly, Luther in his zeal burned away much of the prevailing rubbish within the walls of Roman Catholicism. The Catholic church, as a result of Luther, speeded up its own reformation of dogma and morals. The clergy that had become lax and corrupt, and the papacy which was more concerned about art and culture than saving souls, realized that something had to be done to prevent their own destruction. Luther's cry for reform still rings true; it has been taken up by prominent Roman Catholics.

Fourthly, he has given the German people and the world, through others who followed his example, the Bible. There are many more accurate versions of the German Bible, but Luther's Bible still excels them all in simplicity and clarity of style, beauty of language and popularity. And in connection with the Bible one cannot forget the evangelistic songs which Luther has given the Protestant churches. Hymns like "A Mighty Fortress Is Our God" express our faith and confidence today as they did during the upheavals and struggles of the Reformation era.

Fifthly, the Reformer has restored for us the dignity of labour and brought Christ into every facet of our lives. The Middle Ages had divided society into three classes: those who prayed (clergy), those who fought (nobles and knights), and those who toiled (peasants.) Luther by his example and teaching has impressed upon us the fact that all must work, pray and fight, and that to God rough and worn praying hands are infinitely beautiful.

Lastly, granted that the Baptists, Mennonites and similar groups have many just grievances against the Reformer, they should never forget that they are the spiritual children of Martin Luther. It was to a large extent due to Luther's example and early writings that the Anabaptist and Mennonite faith was kindled and kept alive in a hostile and persecuting world. For this the Reformer deserves our respect and gratitude. □

THE UNCOMFORTABLE



DUELING CHRISTIANS

by Pye Rho

You were there with your large Bible and your small pamphlet trying to tell Everyman you loved him. We were there with our bread and water. You scorned us as we tried to feed him, you told us that we were not ministering to the man's spiritual needs. But what is a starving man's spiritual need?

You were there in your majestic cathedrals and your magnificent superstructures talking about the need to love one's enemies. It was men from your church who went to war. You scorned us as we traveled to Canada, Switzerland and Sweden or served as medics, orderlies, or teachers in Tennessee. But how does one show love to an enemy when he is dead?

You were there in your small groups discussing the problem of pollution, ecology and other terrestrial problems. You scorned us as we walked past your church on Sunday to clean the ditches, rivers and air. But how do we solve these problems unless we roll up our sleeves?

You were there at the community meeting to take an anti-abortion stand. You scorned us as we established clinics to serve those women who wanted an abortion. But how do we help them by forcing Christian morals upon them when they were not necessarily Christians?

You were talking, we were working. You were conservative, we were liberal. You were literal, we were critical. You were right, we were left. You were democratic, we were socialists. You were fundamental, we were neo-orthodox. You were one thing, we were another. But were we, either one, really Christian? □



A Speaker's Treasury. By Herbert V. Prochnow, Baker Book House, Grand Rapids, Michigan, \$5.95.

The author, a former president of a large bank in Chicago, has written a number of books which provide for the public speaker a wealth of idea resources. On 286 pages "A Speaker's Treasury" provides over one thousand items gleaned from many sources. For easier reference the book has six parts.

Part I is made up of short quips and witticisms. Part II contains excerpts from baccalaureate and commencement addresses. Part III offers humorous stories. Part IV deals with "interesting stories from interesting lives." Part V has quotations from literature. Part VI rounds up the book with "inspiring and thoughtful observations."

This book should be valuable especially for students and teachers. Even those readers who perhaps never will have to give a public speech but appreciate a humorous quip or story will enjoy the contents of the book. (Reviewed by R. J. Kerstan).

Saints and Swingers. By William P. Barker, Old Tappan, N.J. Fleming H. Revell Company. \$1.95. paper.

Young people will go for these expositional and character studies of the under-thirties in the Bible. The contents lists such contemporary personalities as Simon the Zealot, or revolutionary; James and John, the militants; Daniel, the nonconformist; Absalom, the rebel; Samson, the playboy, and many others.

In an easy-to-read, historical novel approach the author reveals the virtues and vices of characters that seem to intermingle in every generation.

Follow Me. By John M. Drescher, Scottdale, Pa. Herald Press. \$3.95.

Many Christians prefer to read meditations that give them spiritual rest, comfort and sympathy in sorrow, peace for their troubled mind and an escape from the pressure of responsibility.

Mr. Drescher, however, has written 42 meditations that lead to honest self-examination, and they should disturb the Christian enough to either

goad or inspire him to action.

The "Cult of Comfort" he says, does not like self-denial. It loves self-indulgence and modern convenience. "Everybody's doing it" takes precedence over God's will or even the search for what God's will is.

In "What Concerns Us" he continues, "Two sins seem to shadow much of church history: one is the Christian's struggle for respectability and the other is the Christian's gradual loss of an evangelical spirit." And much more does he say!

The Untapped Generation. By David and Don Wilkerson, Grand Rapids, Mich. Zondervan Press. \$1.95. paper.

The name Wilkerson is familiar to many as the author of *The Cross and the Switchblade*, and now the film by the same title.

In this volume the brothers collaborated, with some help from their mother, to reveal what goes on in the tragic lives of drug addicts, alcoholics, prostitutes, rebels, homosexuals, revolutionaries and ghetto dwellers. All the sin that the flesh is heir to is frankly discussed in stark reality.

The problem is so immense and so wide-spread that it is miraculous that some are actually brought out from such depths of degradation. The tragedy is that so many never make it.

Ghetto existence and loveless homes are the greatest contributors to deviates of all kinds. The emotional and psychological makeup of about twenty prostitutes revealed that not one of these girls reported growing up in a happy home where the parents got along well together. The attitude of the parents towards the children seemed to be one of complete rejection, causing them to feel unwanted and unloved and unworthy of being wanted and loved.

Through Teen Challenge these dedicated brothers are trying to meet these enormous needs through the Gospel of Jesus Christ and by the power of the Holy Spirit. □

WILL YOU BE HIS WITNESS?

(continued from page 12)

awareness of the fact that through the cross and resurrection of Jesus Christ he too was reconciled to God. This may require more than one call on any one person.

In the rush of modern living, will you be his witness? Make this your top priority now and earnestly pray for Holy Spirit power to make meaningful contacts for Jesus Christ! □

Insight into Christian Education

SUNDAY SCHOOL LEADERSHIP

by Lawrence F. Swanson

"Every business concern requires efficient management of its daily work, intelligent administration of its financial affairs, and competence in dealing with men and women. More businesses fail, say authorities, because of management oversight or shortcomings than from any other single cause.

"But other groups of people also need someone with managerial proficiency if they are to operate efficiently and smoothly—schools, churches, civic associations and families.

"The principles are fundamentally the same whether you are managing an army, a nation, a branch of a great business enterprise, or a suburban home. Managers are people who make things happen in the best way to arrive at desired objectives. They originate, plan, and push things through." So says *The Royal Bank of Canada Monthly Letter*.

Sunday schools need people who make things happen in the best way—they need good managers. Sunday schools rise and fall upon their leadership. Behind every great Sunday school is a succession of great superintendents and pastors—leaders who set out to attain certain objectives and who reached them. They may have

The Rev. Lawrence F. Swanson is secretary of the Department of Christian Education of the Baptist General Conference. This article was reprinted by permission from his book, Quality Sunday Schools, published by Harvest Publications, copyright 1969.

been without experience, but they prayed and worked and learned and tried this and that under the Lord's guidance until great things were accomplished for God and his church.

General Superintendent

The superintendent belongs to one of the world's scarcest species: the leader. Everyone on his staff has a stake in the quality of his leadership. He leads his staff into an understanding of the school's objectives and his method of reaching those objectives, and he secures their cooperation in working them out. He is a person of influence as well as action.

The superintendent is a spiritual pace-setter. Devotion to Christ by the leader of the staff and membership of the Sunday school is the first requirement for success. The superintendent's relationship to his Lord will overflow into the lives of others. He leads for Christ. He needs to consider himself divinely called to his task. Each plan, session or appointment of a worker is brought before the Lord in prayer.

The superintendent is a church leader. Devotion to the church of which the Sunday school is a part is expected. The church's objectives for the school must be uppermost in the superintendent's mind and leadership. Loyalty to the doctrines, standards, missionary program and overall program of the church must be without reservation. He needs the cooperation of the pastor, Christian education director and Christian education board to succeed.

Teamwork is important to the school's effectiveness and growth. The Sunday school is building the church.

The superintendent is administrator of a school. Organization is important to an effective school. Departmentalized groupings, graded classes, usable records, regular absentee follow-up, workers conferences, growth in enrollment and attendance and even prayer support all depend upon organization.

The superintendent is constantly evaluating the effectiveness of the organization and seeking to make improvements. The school is composed of individuals with definite needs at various ages of growth. The needs of people and rooms available determine the organization.

Policies determined by the Christian education board or the Sunday school staff are carried out by the superintendent. These concern records, organization, curriculum, standards for workers, appointment of workers to classes or offices, missionary projects, promotion and offerings.

The superintendent is a director of people. Someone has said, "Coming together is a beginning. Keeping together is progress. Working together is success." Teachers and officers need encouragement and commendation for their faithfulness. An appreciative superintendent can build enthusiasm and loyalty in his co-workers. He must know how to lead and to show leadership that inspires teamwork. This requires personal discipline and dedication.

Teamwork is a result of understanding programs and policies, being inspired to share in the program, confidence that goals set can be attained and that the leader has the ability to carry through. The regular workers conferences, training classes, Sunday school conferences and prayer sessions, plus sharing in planning committees bring the staff into involvement in the school program.

The superintendent looks for people he can enlist in training classes or recommend to become officers and teachers.

The superintendent works with departmental superintendents and officers in facing their problems and improving their program. He is the central coordinator of the entire school whether small or large. A one-man operation soon comes to a halt. One of the most important qualifications for being a superintendent is the ability to share responsibility with others.

(Continued on page 31)

"Cry aloud, spare not,
lift up your voice like a trumpet;
declare to my people their transgression,

to the house of Jacob their sins.
Yet they seek me daily
and delight to know my ways,
as if they were a nation that did righteousness

and did not forsake the ordinance
of their God;

they ask of me righteous judgments,
they delight to draw near to God.

"Why have we fasted, and thou seest
it not?

Why have we humbled ourselves, and
thou takest no knowledge of it?"

Behold, in the day of your fast you
seek your own pleasure,

and oppress all your workers.
Behold, you fast only to quarrel and
to fight

and to hit with wicked fist.
Fasting like yours this day

will not make your voice to be heard
on high.

Is such the fast that I choose,
a day for a man to humble himself?

Is it to bow down his head like a rush,
and to spread sackcloth and ashes
under him?

Will you call this a fast,
and a day acceptable to the Lord?

"Is not this the fast that I chose:
to loose the bonds of wickedness,
to undo the thongs of the yoke,
to let the oppressed go free,
and to break every yoke?

Is it not to share your bread with the
hungry,
and bring the homeless poor into
your house;

When you see the naked, to cover him,
and not to hide yourself from your
own flesh?

"Then shall your light break forth like
the dawn,
and your healing shall spring up
speedily;

Your righteousness shall go before you,
the glory of the Lord shall be your
rear guard.

Then you shall call, and the Lord will
answer;

you shall cry, and he will say,
"Here I am."

Isaiah 58:1-9a

The prophets were a strange and unique sort. Contrary to what we may think, they were not essentially crystal-ball gazers. Rather, most frequently they spoke about the appalling social conditions of their day; they addressed the people concerning God's requirement for them; they bore witness to the flagrant violations of God's will; they made scathing attacks against the formal religious rites that the people had substituted for the worship that God actually required.

Because their message was what it was, the prophets apparently had few followers — they were lonely men. Little chance that many would listen to their message. The people were asleep in their busy religious practices. They were convinced that they were in fact doing what God required of them — to suggest otherwise, as the prophets did, could only lead to charges of negativism, blasphemy and treason. Yet the prophets ran the risk of being fools for God's sake — and few things run the certainty of making a fool of a religious critic as criticizing time-honored precious religious practices and traditions. To paraphrase William Sloane Coffin, "Most modern preachers are so afraid of being damn fools that they won't run the risk of being fools for Christ's sake. . . . The prophets may have been tasteless, because taste and truth are so often in serious conflict."

Isaiah 58:1-12 is a prophetic passage that announces basic prophetic themes. The passage contrasts the religious practices of the people with the worship that God actually requires. It deals with the question of what true worship involves, and repudiates the shallowness of a religious observance which is regarded as fulfilling the desire of God while leaving the daily life of the community quite unaffected. And though the prophets are often accused of knocking the system and exposing the social ills of their times without offering an alternative or solution, Isaiah 58 offers a most adequate

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solution. The question is — will his solution be accepted, or will it be regarded as rather irrelevant to the issue?

The prophet addresses himself to sins that are not at all obvious. These people are very religious people; they are very faithful in what they consider to be the correct worship of God. The text says that they seek God daily; they delight to know God's ways and draw near to him. So these people are going to be hard to convince concerning their sins — because what the prophet proposes seems to be so irrelevant to the worship of God, and so contrary to what they believe God actually requires of them. They can rightly challenge the prophet with, "Have you not seen how we have fasted? Don't you see how we humble ourselves? Have you not noticed what excellent worshippers we are?"

The prophet has noticed! But his startling statement is that these acts of formal worship, of which fasting is the most sincere and personal example, really are not that important to God. He says that the worship that God chooses is summed up by elements that on the surface seem to have nothing to do with worshipping God. God is worshipped when we give help to those who are in trouble — the disenfranchised, the down and outs, the slaves, the neglected prisoners, the rejected hungry, the cold, poor and homeless. God is worshipped when these people are helped! It's as simple — or as difficult and ridiculous — as that. The people thought that God was worshipped when they had bowed their heads like rushes; when they had sacrificed their sacrifices, sung their songs, prayed their prayers and homilied their homilies. But no — all God requires is righteousness — and the prophets define righteousness in terms of helping some bungling unfortunate nobody along the road of life. That is how and when God is worshipped.

It seems to me that Isaiah 58 has the greatest possible relevance today. We live in a time when God's will is interpreted almost entirely in terms of personal religion, what takes place at our church services in our central sanctuaries, and abstention from certain personal sins. Spirituality is measured almost exclusively in church and personal religion terms — how often we go to church, how much we contribute to the activities that take place at church, how well we can recite certain select verses of the Bible, and perhaps, most of all, our facility in using current spiritual slogans. In the evaluation of

spiritual maturity, daily Bible reading and prayer receive primary consideration. Service is measured in terms of our willingness to take church offices, sing in the choir, and other contributions to the activities and physical plant of the church. We set up programs to keep people coming to our church, and the pastoral successes are those who have the largest number of people coming to the finest physical facilities. Because we have defined the church as a building, and we know Christ loves the church, we spend any amount of money we please on the building, and even say it's to the glory of God — forgetting that many of these things are to our own glory and for our own comfort, and to satisfy our selfish cultural aesthetic tastes. Our money for missions and the sort of thing Isaiah 58 talks about is thereby depleted, and we have even formulated a theology to perpetuate our worship that has turned almost completely inward. In fact, it is the pastor's role to oversee the whole operation, to defend the current religious orthodoxy, make the people feel good with his "inspiring" messages, and, if at all possible, when he departs, leave behind a new sanctuary, or at least a new C.E. unit, or parsonage, or organ (in \$40,000 range preferred) as a monument to his having "ministered" there. It is rather incredible how our sanctuaries have become places to worship rather than places to worship at!

I know that all these things are necessary for our "church" lives; to knock them one would have to be either a fool or a prophet. Yet one cannot help but wonder what a lot of what we expend our time, money and energy on really has to do with the Kingdom of God, or our purpose for being the Church. Is it possible that we may be committing a massive sin by our physical plant excesses and church busyness? One of our Area Secretaries recently commented that as he went about our churches he noticed that they were very busy, there were many programs and meetings, but there also seemed to be a lack of purpose in so much of what was being done.

J. Elliot Corbett, in his book, *The Prophets on Main Street*, has written a series of his own prophetic oracles, styled after biblical oracles. One of these, called "the Body of Christ — A Basket Case" reads:

Thus saith the Lord,
"O you Christians, strength of my
arm, voice of my mouth, compassion of my heart,

Step off your merry-go-round!

Break through your monotonous cycle!

You who raise money to erect buildings,

so you can expand your program
and when you expand your program,
you need more money to erect more
buildings.

O when will you start being the church;

stop making the church a place to go to,

and make it something to be.

Stop building churches,
and start being the Kingdom of God
in the midst.

Stop making a basket case out of the body of Christ!

Instead, make his Body active, virile
and whole

with hands outstretched in service,
feet swift to do my bidding.

eyes quick to see the world's need,
ears open to hear your brother's cry
for help."

On the basis of Isaiah 58 and many other biblical texts, it is perhaps not too much to suggest that we are in as serious a rut as the people of the post-Exilic period. To get out of the rut, it seems to me, is going to require our taking a new perspective on what the church is, and what the task of the church is. That will require our recognition that the church must be a caring community. We must be a caring community because we worship a God who cares; that is why the poor, hungry, homeless and fatherless are important. When a poor traveller is pummeled by thieves and left for dead in the ditch to Jericho, the priest and the Levite may not care, but in the good Samaritan God cares. When a woman is caught in adultery, and the religious leaders are most anxious to exercise their legalistic venom, God exercises their legalistic venom, God cares. When the multitudes have followed Jesus all day, and at evening the disciples would just as soon send them home, Jesus interferes and cares; he says, "You give them something to eat." In Matt. 25, Jesus tells us that as we serve the poor, the hungry, the naked, the imprisoned, the homeless, we serve him.

The question that we North American Baptists will have to honestly ask ourselves is, "Do we care?" President John F. Kennedy once said, "If a society cannot help the many who are poor, it cannot save the few who are rich." We can be sure that with what is happening to food shortages and prices, there will be many hungry people

around — if we aren't convinced that there are enough already. Around the world, many million people starve daily — mostly children. And our perpetuation of racial, welfare and social myths will not help. William Sloane Coffin asks, "We say we hate to see suffering, but is it the suffering or sufferers we hate?" By the racial and welfare slurs that persist, and by our unwillingness to correct these slurs, it can probably only be concluded that we hate the sufferers, and that we really don't care!

Beloved pastors, denominational leaders, alumni of our Seminary, we must bear a large part of the responsibility for the attitudes that our people have, and for the way they view their worship of God and spiritual responsibility. Isaiah 58 tells us that men, women, young people and children are of greater importance than religious rites; that people, regardless of how outcast, rejected, poor and despised they may be, are of greater significance to God than the sort of things that we are currently spending most of our energy and money on. We may label an interest in people's physical and social needs as liberal or social gospel, or we may insist that physical and social needs are less important than spiritual needs, but we can find little in the Bible to support these claims.

Walter Rauschenbusch, perhaps the greatest alumnus our Seminary will ever be able to claim, once said, "If anybody holds that religion is essentially ritual and sacramental; or that it is purely personal; or that God is on the side of the rich; or that social interest is likely to lead preachers astray; he must prove his case with his eye on the Hebrew prophets, and the burden of proof is with him . . ."

Christopher Ecker, a German student in Texas, wrote a startling, but most significant poem in a recent issue of *Power*. It reads in part:

I see war and death
and I ask, Where is God?
I see poverty, ghettos, and hunger, and
I ask, Where is God?
I see hypocrisy, anger, and starvation,
and I ask, Where is God?
I see hate and discrimination,
and I ask, Where is God?
Then I think about God's giving us
freedom to follow him.
It is our decision to work through him,
in love and understanding.
I see war and death, poverty and ghettos,
hunger, and hate.
And then I ask, Where are the
people? (Continued on page 31)



CHURCH EXTENSION BUILDERS REPORT

SHAKOPEE, MINN., CHURCH EXTENSION PROJECT

by R. C. Stading

NOVEMBER 1973

The Shakopee project is a little different from most other such projects, in that the three Dakota Associations have undertaken to support this project. The Minnesota-LaCrosse Association Church Extension committee gives supervision and direction locally.

Our parent church is the Faith Baptist of Minneapolis and we have appreciated so much their help and concern.

This area was chosen as a possible project because there has never been a Baptist work in this city, and also for its rapid growth rate. Shakopee is a city of about 8000 and new homes are springing up all around. The work initially started in the summer of 1972 when a student, Don LaGrone, was employed to survey the field. He also started some Bible studies, and in January of 1973 Sunday morning services were started with Dr. Vernon Olson from the St. Paul Bible Institute, serving as interim pastor. In June the R. C. Stadings came on the field to assume the pastoral duties.

The services were held in the Pearson Elementary School until July 15, when the congregation moved to the community room of the First National Bank building which was offered free of charge with its very excellent facilities. We praise the Lord for opening this door for us. In making this move we had to find a piano. We made our need known and before too long our sister church at Brook Park offered us one.

A new home was built on 1177 Tyler Street for a parsonage with a room for our mid-week Bible studies and other activities. On June 17 the area churches joined us for the dedication of the parsonage, open house and the welcome service for the pastor and his family. Much interest and joy was manifested by the people in attendance.

Six families are making this their home church thus far. This does not include the pastor's family nor the Henry Fluths who faithfully come from Minneapolis (members of the Faith Church) and join us for the morning services. We are grateful to the Lord for the very fine people we have, and we are trusting God to give us many more.

To date we have three classes in our Sunday school and are thinking of opening another one. We have a class of six junior boys, a class of six primary students and the adult class. Our highest attendance has been 42 in the worship service and 20 at our mid-week service. Once a week we set aside for our visitation evangelism when we team up and go calling, letting people know about the new Baptist work.

In April the God's Volunteers are scheduled to be with us. We need all the help we can get.

Now we are waiting for the Lord's continued guidance in this project, including the securing of some land and financial help to build. We have very fine facilities at our disposal but it is not like having our own building.

Above all, pray for us, for we know unless the Lord builds this work they labor in vain that seek to build it.

The Rev. Reuben C. Stading is the pastor of the Shakopee Church Extension project.



(TOP) The Rev. R. C. Stading preaching in a Sunday morning worship service in one of the rooms of the First National Bank

(CENTER) The Shakopee parsonage where the midweek Bible studies are being held

(BOTTOM) Mrs. Stading and daughter Dorothy are taking care of the nursery department

WORLD BAPTIST GROWTH OVER THREE MILLION IN FIVE YEARS

by C. E. Bryant

The world population of Baptist church members has grown by 3,176,954 between 1968 and 1973, according to a statistical review made at Baptist world headquarters in Washington. Five years ago, the number of baptized, communicant members was listed as 29,627,444. At the start of this year, the corresponding figure was 32,804,398.

North America, and particularly the United States, has led the growth. Europe is the only continent where there has been a decline in Baptist membership. A comparison by continental areas is as follows:

| | 1968 | 1973 | Difference |
|----------------|------------|------------|------------|
| Africa | 471,856 | 652,198 | +180,342 |
| Asia | 960,938 | 1,134,476 | +173,538 |
| Europe | 1,157,432 | 1,141,214 | -16,218 |
| Middle America | 214,153 | 234,579 | +20,426 |
| Middle East | 1,068 | 1,369 | +301 |
| North America | 26,413,076 | 29,013,168 | +2,600,092 |
| Oceania | 111,873 | 165,225 | +53,352 |
| South America | 297,048 | 462,169 | +165,121 |
| | 29,627,444 | 32,804,398 | 3,176,954 |

The seven nations where Baptists number more than 200,000 are the same now as five years ago, but ranking within the group has changed. India has forged upwards from third place to second, displacing the Soviet Union. Brazil and Burma have replaced the United Kingdom in the top five. Zaire has dropped from sixth to seventh. The "big seven" five years ago and now:

| | 1968 | |
|-----------------------------|------------|--|
| 1. United States of America | 26,195,999 | |
| 2. U.S.S.R. | 545,000 | |
| 3. India | 510,800 | |
| 4. United Kingdom | 283,860 | |
| 5. Brazil | 255,000 | |
| 6. Zaire (then Congo) | 228,059 | |
| 7. Burma | 222,984 | |

| | 1973 | |
|-----------------------------|------------|--|
| 1. United States of America | 28,674,903 | |
| 2. India | 731,661 | |
| 3. U.S.S.R. | 535,000 | |
| 4. Brazil | 400,800 | |
| 5. Burma | 275,008 | |
| 6. United Kingdom | 261,108 | |
| 7. Zaire | 225,100 | |

More than 20 nations and dependencies are on the 1973 list which were not on the 1968 list. These may not all represent the "infinite" growth, which the mathematics indicate, said Carl W. Tiller, staff member who compiled the recent statistics; they may only indicate an omission, in error, from the earlier data. The country in this group having the largest numbers is Chad, with 15,-

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000, an area served by a mission without BWA affiliation.

The most spectacular growth of Baptists in places which are on both the 1968 and 1973 lists occurred in:

Uganda, from 120 to 8,337;
Rwanda, from 2,389 to 17,515;
Costa Rica, from 947 to 4,698;
Indonesia, from 4,886 to 24,041;
Malawi, from 3,263 to 14,818;
Ethiopia, from 140 to 942.

Highlights of the survey by continent are:

—North America: the largest increase was in the United States, 2,568,904.

—Europe: major increases were in Sweden, 15,272, and Romania, 10,000; there were also increases in Southern Europe. Large decreases are shown for the United Kingdom, the Soviet Union and Hungary; decreases also took place in many countries in the northern part of the continent.

—Africa: thirty-four of 39 places showed increases during the five-year period. The largest increase was in Nigeria, 37,485. In 14 of the nations and one dependency, the number of Baptists more than doubled.

—Asia: large increases in India and Burma offset a decrease caused by dropping mainland China, earlier estimated at 123,000. It has been omitted in 1973 on the premise that the churches there, if still existing, are underground, and no reliable data are therefore available. South Korea, Singapore, and South Vietnam more than doubled their Baptist population.

—Middle America: the largest increase was in the Bahamas, 22,345, a nation where the Baptists now outnumber the adherents of all other Christian persuasions. Costa Rica's new figure is more than five times the old. Honduras more than doubled its Baptists. Cuba and Trinidad slipped downwards.

—Middle East: This geographical grouping, Baptists' smallest, showed a net gain in each of the six nations listed.

—Oceania: all seven jurisdictions having Baptists showed increases over the five-year period. Indonesia and Guam showing the greatest percentage growth. However, there are some island groups without Baptists.

—South America: Brazil's spectacular increase of 145,800 led this continent. Every country showed some increase, however. Bolivia, Guyana, and Peru all reported increases of over 100 percent. □

THE MAGIC WORD



C. S. Lovett

In a permissive society it is easier for parents to say "yes," than handle the guff they get when they say, "no!" Yet handling those squawks is vital for Christian guidance. What you say FIVE SECONDS after your teen asks, "Why not?"... measures you as a Christian parent!

Three years ago I mailed 100,000 bulletins to Christian parents around the land sharing my ideas on godly discipline. The responses showed me the kind of help parents want today. The Holy Spirit then led me to bring forth a 272 page handbook offering the help they wanted.

A flood of letters indicates the Lord is using this book to establish GOD'S authority in home after home. It's a complete program showing HOW to discipline teens as HE wants it done (Eph. 6:4).

HALF PRICE INTRODUCTORY OFFER



My book, **WHAT'S A PARENT TO DO**, shows HOW to handle situations ranging from refusing to clean their rooms to getting into trouble with the law. It covers

the pregnant daughter and the boy on drugs. This 1/2 price offer is our way of introducing you to an arsenal of 35 proven tools for those who mean business for Christ!

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OUR CONFERENCE IN ACTION

EDMONTON, ALTA. Central Baptist Church had a "Welcome Home" service for Dr. David Lake and his fiancé, Miss Dorothy Reich, of Mott, N.D. Dave has been teaching in Cameroon for the past year and Dorothy for four years. Dave taught at a university during the summer and the wedding took place at the end of August. They will return to Cameroon in the fall to continue their work. The Rev. R. Hohensee is the pastor of the church. (Kurt Remus, reporter.)

APPLE VALLEY, MINN. On Saturday, June 9, 1973, delegates from the Minnesota-LaCrosse Association assembled at Southview Elementary School to consider the recognition of Apple Valley Baptist Church. After the Rev. Jake Leverette and his people welcomed the guests, the Rev. Wesley Gerber was elected council moderator and the Rev. Allan Strohschein clerk. Apple Valley Baptist Church had been organized on March 7, 1973, with 49 charter members. The council declared itself satisfied that the church was based on baptistic, Biblical doctrines and that it be recommended for membership in the local Association. (Allan Strohschein, reporter.)

VANCOUVER, B.C. The Bethany Baptist Church observed a week of prayer fellowship followed by a visit from God's Volunteers Team 2. As a result a number of people in the community prayed to receive Christ. Because of the Team's visit there has also been a renewed interest in reaching out to the people of our church neighborhood.

Our assistant pastor, Harvey Wilkie was ordained. The ordination message was given by the Rev. Paul Siewert.

On Mother's Day, the morning worship service included a baby dedication while the evening service was highlighted by the baptism of fourteen young people. The baptismal service was held in cooperation with the Mary Hill Baptist Church with Dr. A. S. Felberg as the guest speaker. (Wendy La Strange, reporter.)

CRESTON, B.C. The Alberta Association was held April 5-8 at the Creston Baptist Church. Rev. Norman Dreger is the pastor of the host church. Messages and programs centered around the theme, "The Local Church: Its Ministry and Organization." The Rev. Isadore Faszler, Northern Area secretary and the Rev. Lowell L. Young, pastor of the First Alliance Church,

Calgary, were the main speakers.

Miss Ida Forsch gave us a thought-provoking look at our mission work in Cameroon, in which she stressed that our pattern of work must be similar to that of the apostle Paul. This included local witnessing, establishing churches, reinforcing the established churches through return visitation, training in evangelism, educational and medical areas for the purpose of forming indigenous churches.

Reports were given pertaining to our College, Seminary, General Council, denominational work, and from our three newest church extension projects: Steele Heights, Edmonton; South Calgary, Calgary; Parkland, Spruce Grove. The Steele Heights Baptist Church, Rev. Ron Berg, pastor, was officially received into the Association.

A budget of \$30,000 was adopted. It was decided to designate 25% of the church's total missions giving for the Association.

The officers for 1973-74 are as follows: Moderator, Daunavan Buyer; Vice Moderator, Harry Zeitner; Recording Secretary, Joe Harrison; Statistical Secretary, Shirley Stobee; Treasurer, Dick Garrett. (Rev. Kurt Redschlag and Rev. Hans Serger, reporters.)

BILLINGS, MONT. Highlights of our Women's Missionary Societies this summer were: A Mother-Daughter Tea attended by 52 mothers and daughters and a missionary bridal shower. One of our ladies has been exchanging letters with Miss Dorothy Reich, our short term missionary to Africa. Since her marriage to David Lake was of significant interest here, on the evening of June 25, 17 of our ladies enjoyed hosting a shower for her. The Rev. L. Dale Potratz is the pastor of the church. (Mrs. Roger Aldinger, reporter.)

OAK BANK, MAN. On Sunday, June 17, the Oak Bank Baptist Church had a welcoming service for its new pastor, the Rev. Walter Bernadsky, his wife Marilyn and their two young daughters Marla and Monica. Greetings of welcome from sister and neighboring churches were interspersed with special music. A challenging message was given by Rev. I. Faszler, Northern Area secretary. The service was followed by a time of refreshment and fellowship. (Mrs. Abe Thiessen, reporter.)

KELOWNA, B.C. On June 24, 1973, ten persons professed faith in Jesus Christ by participating in baptism at

Trinity Baptist Church. The presiding pastor was the Rev. John Wollenberg. Later in July and August, twelve were extended the hand of fellowship and became members of the church through transfer of letter.

A Ladies' Retreat was held at Green Bay Baptist Camp June 8 and 9. Missionary groups taking part were from Trinity and Grace Baptist from Kelowna, and Faith Baptist of Vernon, B.C. Several women led in a challenging study of the book of James. Our guest speaker for the Retreat was Miss Ida Forsch. She left us with a real desire to enlarge our mission emphasis.

The Young Ambassadors from Japan were warmly received at Trinity Church on July 5, 1973. (Mrs. Frank Griffin, reporter.)

ARNOLD, PA. The Union Baptist Church recently installed new sanctuary memorial lights. The memorial service was in memory of Mr. Wray Heffelfinger, 41, who served on the Trustees and Deacons Boards. The lights were the gift of his parents, his wife and family, members of the church and friends. The Rev. Richard Sparling, former pastor, brought the dedicatory message and the prayer of dedication was given by Dr. Arthur Kannwischer, another former pastor. Presiding at the service was the pastor, the Rev. Allen B. Herman.

Another highlight of the summer ministry was the church camp which was held at Union Grove, where about 40 were in attendance.

DALLAS, TEX. The North Highlands Baptist Church, under the direction of Rev. Melvin L. Warkentin, has embarked upon a weekly visitation program since Feb. 1973. Our attendance on Wednesday night has doubled and we are beginning to see new faces on Sunday. A pot luck meal is served and then we visit, have Bible study, reports on visits and prayer time. Although we plan to let up for the summer, a number plan to continue visiting and reporting. The enthusiasm of our members and friends in this program has brought us closer together and closer to the Lord. (Mrs. Willie Mae Balka, reporter.)

NAPOLEON, N.D. On Sunday evening, July 22, 1973, the Napoleon Baptist church welcomed their new pastor, the Rev. and Mrs. Edwin F. Walter, formerly of the McClusky Baptist church. We had invited the Wishek Baptist Church with their Pastor, the

Rev. Gorden Huisinga, who gave a challenging message. We were also favored with musical selections by the male quartet of the Wishek church.

Words of welcome were given by the deacons from the Wishek and Napoleon churches and by the Rev. McDowell of the local United Methodist Church. Rev. and Mrs. Walter responded. Following the service there was a time of fellowship. (Mrs. John Zimmerman, reporter.)

GROSSE POINTE, MICH. The Grosse Pointe Baptist Church, welcomed Pastor and Mrs. Larry McGill and Ed and Doris Steinhart on April 1, 1973. Pastor McGill comes from Rugles Baptist Church, Boston, Mass. His past has been one of strong evangelical leadership and his experience in radio and television lead us to envision opportunities unlimited for Christ. Pastor McGill attended Wheaton College and Moody Bible Institute.

Pastor McGill's ministry is strongly musical and in this area he is assisted by Ed and Doris Steinhart. Ed is a former school teacher and professional musician and still does composing and arranging. Ed will also deal in Christian education, youth work and counseling. Doris is an accomplished organist and pianist and works closely with her husband.

During our day of welcome, Dr. Borchert gave the message in the morning service and Dr. Zimmerman was the main speaker in the afternoon service. Various community leaders took part and the Secretary of the Michigan Sunday School Association presented Mrs. McGill with a dozen long stem red roses. NAB pastors and representatives from our area churches also gave warm greetings. (Lowell B. Wolfe, reporter.)

JAMESBURG, N.J. On July 22 two adults and three juniors were baptized on confession of their faith in Jesus Christ. These, plus three others, who joined by letter of transfer were extended the right hand of fellowship the following Sunday prior to the Communion Service. The Rev. Karl E. Bieber is the pastor. (Marguerite Lee, reporter.)

PHILADELPHIA, PA. The Pilgrim Baptist Church had reason to praise the Lord when our pastor, the Rev. David Wick, raised two young men from the waters of the baptismal pool into a new life. He was also privileged to extend the hand of fellowship to three others.

We have been blessed and inspired

by the rendering of the rock concert, "Love," an evening of song and testimony by the Reflection Group. Last, but by no means least, the Drama Group from Japan stirred our hearts anew to serve our Master more. (Mrs. William Esenwein, reporter.)

MEDICINE HAT, ALTA. The Grace Baptist Church and the Golden Prairie Baptist Church had a joint baptismal service in which our pastor baptized



seven believers. (Pictured) Four of these were from Golden Prairie and three from our church. The Rev. C. T. Remple is the pastor of the church. (Mrs. W. Clark, reporter.)

EUREKA, S.D. A surprise program was given in honor of the Rev. and Mrs. Fred Fuchs (pictured) for their



10 years of faithful service in our church. Our W. M. S. vice president, Mrs. Edmund Albrecht, presented Mrs. Fuchs with a corsage and a boutonniere to Rev. Fuchs. Our choir president, Mrs. Henry Lindeman thanked the pastor and his wife for their faithful service in the choir. Walter Dohn a deacon spoke about things that have been accomplished in the last 10 years.

A gift from the church was presented to Rev. and Mrs. Fuchs by deacon Elmer Grosz after which both responded. Rev. and Mrs. Fuchs were given two beautiful 10th anniversary cakes baked by two ladies of our church. Refreshments and fellowship were enjoyed after the service. (Mrs. Harry Bertsch, reporter.)

MEDICINE HAT, ALTA. Temple Baptist Church has grown in member-

OUR CONFERENCE IN ACTION

ship in recent months, twelve by baptism and sixteen by transfer of mem-



bership. (pictured) Missionary Eunice Kern was with us in April and the ladies held an afternoon tea in her honor. Ida Forsch was the guest speaker at our annual Mission Circle program. Missionary Ed Schroeder from India was also with us.

We helped sponsor the Terry Winter Crusade which was held in our city. Many souls were saved at that time.

We have been taking our turn in broadcasting our Sunday morning worship service over CHAT radio. For our first broadcast we had Terry Winter as guest speaker and our former pastor, the Rev. H. Schumacher, who was in our midst brought greetings. The Rev. Irvin Schmuland is the pastor of the church. (G. Grose, reporter.)

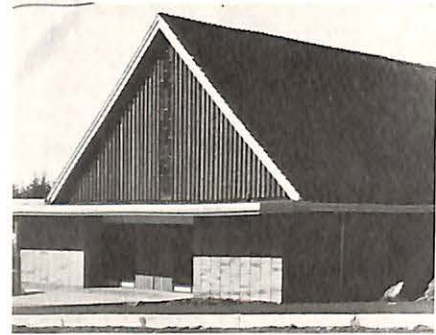
MILWAUKEE, WIS. Sunday evening, July 15, an appreciation service was held at the Bethany Baptist Church in honor of the Rev. Walter Schmidt and his family. He has served as pastor of



Bethany for the past 8½ years and has now accepted the call of the King's Highway Baptist Church in Bridgeport, Conn. Members and friends from neighboring churches were present to express their thanks and appreciation to Rev. Schmidt and his family. Mrs. Schmidt was very active in the women's work and the three Schmidt boys were active in their youth groups, the choir and various other church activities. (Rita Lick, reporter.)

OUR CONFERENCE IN ACTION

PRINCE RUPERT, B.C. The dedication of the new Bethel First Baptist Church (pictured) was held on May



27, 1973, with more than 250 present. Leading the service was the pastor, Rev. Wilfred Highfield, assisted by many city and church dignitaries. Special guests were former pastors, Rev. John Roskam and Rev. George Rempel. Other guest speakers were from the area, including the Rev. Phil Collins area minister for the Baptist Union of Western Canada, and the Rev. Hans Wilcke, western area secretary.

Present in the congregation were two members who had attended the original dedication of First Baptist Church in Prince Rupert in 1913: Mrs. George Johnstone and Mrs. P. H. Linzey. They have been active workers for the past 60 years.

A token key to the new edifice was presented by Henry Vanderheide on behalf of Victor Radwansky, superintendent of construction, and Eiko Ohori, chairman of the building committee from 1970 to 1972, to George Hartwig, chairman of the building and grounds committee.

Bethel First Baptist Church is the successor to the Pioneer First Baptist Church which was organized in Prince Rupert in 1910, and the Bethel Baptist Church which was formed in 1953 to meet a need for German language services during a period of immigration. The two churches merged in 1972, continuing to be affiliated with both the Baptist Union of Western Canada and the N.A.B. General Conference. (Mrs. Phyllis Bowman, reporter.)

WACO, TEX. A Mortgage Note burning event took place Sunday, July 29 at Central Baptist Church. The Rev. Jesse G. Hood, pastor, Mr. R. G. Kittlitz, chairman of the Board of Trustees and Mr. Raymond E. Engelbrecht, chairman of the Deacon Board, were involved in the service. (pictured) The Rev. Milton Zeeb, South Central area secretary, brought the message.



Dr. Roy W. Seibel became pastor of our church in 1944. During his ministry our church re-located in 1949. A new parsonage and church were built. This mortgage loan was increased twice in order to add an Educational building and central heating and air conditioning. Final payment on the mortgage note was made on May 1, 1973. (Raymond E. Engelbrecht, reporter.)

LASALLE, COLO. On Aug. 19, Pastor Milton Falkenberg of the First Baptist Church held a dedication service for our new altar set: a cross, a Bible holder, and four offering plates. This set was made possible through a memorial gift. We also dedicated the new church hymnals which the church had purchased earlier.

Nineteen young people from our church attended a weekend Youth Retreat held in the mountains close to Cameron Pass, Aug. 24-26. (Tylen Schmidt, reporter.)

COLUMBUS, NEB. Normal activities and events continue at the Shell Creek Baptist Church, even though an air of excitement prevails as the church observes its Centennial year. The WMS held a Mother-Daughter tea in the Centennial mode on May 10. The annual WMS program was presented on May 6, with Ralph Merritt, a plumber from Aurora, Neb., with a unique testimony, as the special speaker. A baptismal service was the highlight of the evening



service June 3, when Miss Marilyn Reick, a '73 high school graduate, entered the waters of baptism and was received into the fellowship of the church.

July 4 was the day set for a traditional "Old Fashioned Fourth," with the Creston and Redeemer, Columbus, churches invited, along with many friends and former members. Two hundred and forty-three were served a barbecue beef dinner. The afternoon was spent in visiting, reminiscing, entertainment by the church band and Sunday school class events. TV coverage for the station in Lincoln appeared in the news on July 5. We had three great days of celebration from Sept. 14-16, 1973.

In 1873 twelve Platte County settlers organized a new church under the name of the German Baptist Church of Elk Creek. The name was changed four years later to Shell Creek Baptist Church. In 1882 the church was accepted into the Southwestern Conference. Members continued to meet in school houses and homes. The first minister was H. P. Benthack, father of Mrs. Fred Behlen who is a member of the church. His annual salary was \$125.00.

The first church was built in 1883 on land donated by Dietrich Behlen. In 1894 the membership totaled 274, and at one time it increased to 436. After two daughter churches were organized, the Creston Baptist Church and Platte Center Baptist Church, the membership declined. The present church was built in 1900 and since then additions and changes have been made as recently as 1961. The Rev. William Effa is the pastor of the church. (Mrs. William Effa, reporter.)

KANKAKEE, ILL. Members and friends of the Immanuel Baptist Church held a farewell service for Dr. and Mrs. Douglas Gallagher on Sept. 9. This was also the occasion of their 25th wedding anniversary and Dr. Gallagher's 25th year in the ministry. He will join the faculty of Moody Bible Institute in the Department of Bible Exposition and Practical Theology.

Mr. Gilbert Luhrs, moderator, presided at the evening service. After a baptismal service by the pastor, Dr. Alfred Martin brought the message. Mrs. Robert Beasley, accompanied by Mrs. Dietrik Hustedt, sang at both services. A silver tray and a monetary gift were presented to the Gallaghers from the members and friends of the church. Mr. Arthur Salzman and Mr. Luhrs brought greetings in the form of

letters from former friends and churches. A reception and fellowship followed. (Mrs. Alice Luhrs, reporter.)

SPOKANE, WASH. On Aug 12, 1973, Pastor Myrl Thiesies of Terrace Heights Baptist Church extended the hand of fellowship following baptism to Mrs. Kathy Stewart and Rod Ashley. Also uniting with the church on profession of his faith was Mr. Ron Stewart.

On Aug. 26 the church had a farewell in honor of Pastor Thiesies and family. The evening service consisted of special readings and recognitions by Deacon Ben Schmidt for the Thiesies family during their eight years with us. We were also favored with several musical numbers by the Thiesies family.

The Rev. Emmanuel Wolff will be serving as interim pastor. (Mrs. Dee Rueb, reporter.)

RAYMORE, SASK. The Women's Missionary Society of the Raymore Baptist Church presented its annual program. This was comprised of music, poems, and a play, "Widening Circles."

The young people presented their annual exchange program to area churches. Their program was centered around the play, "What Would You Do With Jesus?"

A house-to-house visitation program was carried out. The entire town of Raymore was canvassed, a survey was taken and Gospels of John were placed in the homes.

On June 8-10 the Raymore Church hosted the Saskatchewan Association. Representatives and delegates from the 14 churches were in attendance. The theme was "Call to Commitment." Prof. Willy R. Muller, from NABC, Edmonton, was the main speaker; and the Rev. Edwin Kern, missionary from Japan, was the missionary speaker.

The fall program includes widening the outreach of the youth program, and a weekly Bible Club for the children of Raymore. Mr. Allen Crossman is the pastor of the church. (Mrs. Allen Crossman, reporter.)

PORTLAND, ORE. On Aug. 26 reports were presented at Trinity Baptist Church on the Triennial Conference. Impressions of personalities, meetings, displays of various missionary fields and demonstrations by missionaries were given by delegates, Martha Becker and Alice Schreiber. Melvin Becker spoke of the fellowship and the outstanding Christian music. Bonnie Phil-

lips mentioned impressions and meetings with missionaries. Diane Miller of the youth meetings, activities and the mass communion service. Dr. Schreiber spoke on the spirit of friendliness, the commissioning service for 16 new missionaries, and of the decision to make one million contacts for Christ in the next three years.

The remainder of the service honored our own Bonnie Phillips, leaving Aug. 29, to serve as a short term missionary to Japan, teaching conversational English at a girls college. Dr. Schreiber presented Bonnie with a check from the church. A time of fellowship followed. (Miriam P. Krueger, reporter.)

PORTLAND, ORE. Trinity Baptist Church had the privilege of setting apart V. David Steinfeld for the gospel ministry on Aug. 12. The Executive Council previously examined the candidate and recommended his ordination. The Rev. Ervin Gerlitz, Sierra Heights Baptist Church of Renton, Wash., delivered the sermon entitled, "Men Sent From God." The charge to the candidate was presented by Dr. Robert Schreiber, the Ordination Certificate by Rev. Richard Grabke of Immanuel Baptist Church. Rev. David Steinfeld is a 1973 Master of Divinity graduate of N.A.B. Seminary. He was united in marriage to Jerilyn Schneider of Texarkansas, Tex., on June 14. He began his service as Minister of Education at Riverview Baptist Church, St. Paul, Minn. (Miriam P. Krueger, reporter.)

In Memoriam

CLAUDE DAVID AIPPERSPACH, 21, died accidentally on July 14, 1973, on his way home from work at Fargo, N.D. He was born on Feb. 21, 1952, at Bismarck, N.D. He accepted Christ as his Savior at an early age and was baptized on his confession of faith in Christ and became a member of the First Baptist Church at Wishek, N.D. Surviving him are his parents, Mr. and Mrs. David Aipperspach, and one sister, Louise. The Rev. Gordon Huisinga was the officiating minister at the funeral service.

JACOB BAUMILLER, 74, of Linton, N.D., died on Aug. 19, 1973. He was born on Jan. 31, 1899, in Russia. He emigrated with his parents to the United States as a young boy. He accepted Christ as Savior and followed him in baptism. He was a member of the First Baptist Church, Linton, N.D. In 1920 he was united in marriage to Philippine Grossman. Surviving him are his widow; five daughters: Alice, Florence, Bernita, Deana

and Linda; two sons: Arnold and Leroy; 14 grandchildren and four great-grandchildren and one sister. The Rev. A. J. Fischer was the officiating minister at the funeral service.

RUDOLPH M. BERNDT, 91, of Avon, S.D., died on Aug. 20, 1973. He was born near Avon, S.D., on Oct. 9, 1882. In 1905 he was united in marriage to Emma Pritzkau. This union was blessed with seven sons and four daughters. He was baptized in 1903, and became a member of the Danzig Baptist Church. At the time of his death he was a member of the First Baptist Church of Avon. He served the Avon church as custodian and in other capacities. Surviving him are his widow; six sons and three daughters: Mrs. Esther Hebler, Harold, Henry, Louis, Mrs. Alice Verzani, Marvin, Clarence, Maurice, Mrs. Iris Fitch; 38 grandchildren, 24 great-grandchildren, and five great-great-grandchildren. The Rev. Henry Lang was the officiating minister at the funeral service.

MR. DANIEL JABS, 28, of Leduc, Alta, was fatally injured on Aug. 4, 1973. He was born on Aug. 6, 1945, in Leduc. He accepted Christ as Savior and was baptized at the age of 11. Danny was an active member of the First Baptist Church and served in various offices. He was president of the Junior and Senior C. B. Y., usher for many years, church clerk and Sunday school teacher. He is survived by his parents, Mr. and Mrs. Oscar Jabs; a sister, Mrs. Roger Herron; his grandfather, Mr. John Braitenback and his fiancée, Miss Lou Grueneich. Dr. Bernard Schalm and the Rev. Allen Wilcke were the officiating ministers at the funeral service.

ELLEN JANKE KROLL, 82, of Colfax, Wash., died. She was born at Waseca, Minn., on Jan. 21, 1891. She accepted Christ as Savior in 1907 and also was baptized and joined the church that year. In 1912 she was married to E. W. Kroll. They were members of the Wilcox Baptist Church until they joined with the First Baptist Church of Colfax. Surviving her are her widow; six children: Merton, Everett, Mrs. Richard Templeton, Mrs. Edwin Kramlich, Victor and Buford; one sister, and five brothers. The Rev. Bernard Edinger was the officiating minister at the funeral service.

WILLIAM PASCHKE, 67, of Morris, Man., died on Aug. 18, 1973. He accepted Christ as personal Savior and became a member of the Emmanuel Baptist Church, Morris, Man., in 1934. He served as deacon for 11 years, and for many years he served as director of the male choir. He was also active as Sunday school superintendent. Surviving him are his widow, Lilly; one son, Robert; one daughter, Shelley; three brothers and nine sisters. The Rev. Bruno Voss was the officiating minister at the funeral service.

CLAUS RUST, 88, of Emery, S.D., died July 29, 1973. He was born May 11, 1885, in Ackley, Iowa. Following his conversion, he gave testimony of his faith in Jesus by baptism at Chancellor, S.D., in 1902. In 1910 he transferred his membership to the First Baptist Church of Emery. At that time he became part of a male quartet that sang until 1967. He was married to Miss Lena Olthoff in 1913. He is survived by his widow, Lena; two daughters: Mrs. Gertrude Woyke, Mrs. Rosena Kurzweg; one brother, one sister, five grandchildren, and four great-grandchildren. The Rev. M. D. Wolff officiated at the funeral service.

HARRY SAILER, 51, of Hebron, N.D., died on Aug. 27, 1973. He was born May 4, 1922, at Glen Ullin, N.D. At age twenty Harry confessed Christ as Savior, was baptized and joined the First Baptist Church, Hebron, N.D. Harry served in the choir of the church and had other responsibilities. He was married to Alma Kitzan, in 1947. Surviving him are his widow; two sons: Wayne and Kennan; three brothers, two sisters and his mother, Mary Sailer. The Rev. R. R. Hoffman was the officiating minister at the funeral service.

JACOB H. VOTH, 81, of Dallas, Ore., died on Aug. 29, 1973. He was born March 21, 1892, in the Salt Creek area near Dallas. In 1906 he accepted Jesus as his Savior and was baptized. He has been a faithful member of the Salt Creek Baptist Church for 67 years, serving as Sunday school superintendent for many years and as a deacon for 17 years. In 1916, he was married to Mabel Aebi. Surviving him are his widow; one son Lester Voth; two daughters: Arlene Janzen and Mildred Schneider; one sister, four brothers and seven grandchildren. The Rev. Ray Hoffman was the officiating pastor at the funeral service.

NEWS&VIEWS

TWENTY PERCENT TO BE UNDER 30 AT LAUSANNE CONGRESS

LAUSANNE (Switzerland) It is expected that some 600 participants at the 1974 International Congress on World Evangelization will be under thirty years of age, said Director Donald E. Hoke. Dr. Hoke underlined the care taken by the Planning Committee to ensure that representatives would reflect the whole Church in the whole world. Quotas had been laid down for this purpose, and involvement would cover a fair proportion of women, layfolk, evangelists, missionaries and theological educators, among others.

Asked how participants are being selected, the director said that national advisory committees had been established to make confidential recommendations to the Planning Committee for final decision. Those to be invited must be convinced evangelicals, influential in some sphere of Christian work in the country where they are serving. Their total number is expected to be 3,000, ranging from 946 from Europe to one from the Pacific island kingdom of Tonga.

Also in attendance at Lausanne would be 500 others—300 from the mass media, and 200 observers in categories such as leadership in large organizations and denominations who would not otherwise qualify as participants. In addition, a small number of visitors is expected. □

BAPTIST ALLIANCE CHOOSES LOUISVILLE FOR 1974 MEET

EINSIEDELN, Switzerland (BP) — The Baptist World Alliance's executive committee will hold its next annual meeting at Louisville, Ky., Aug. 6-10, 1974.

The meeting, which will also include the BWA study commissions, will meet on the campus of Southern Baptist Theological Seminary.

It will be the committee's first meeting in the United States since it met at Nashville, Tenn., in 1967. It has since met in Monrovia, Liberia; Baden bei Wien, Austria; Tokyo, Japan; Wolfville, N.S., Canada; Kingston, Jamaica.

A record 282 persons from 32 countries attended this year's meetings here. □

BAPTISTS' VISIT TO EAST BERLIN YOUTH DRAWS MIXED RESPONSE

SPRINGFIELD, ILL. (BP) — A Southern Baptist evangelist said here that his street preaching and personal witnessing efforts at the recent Communist World Youth Festival in East Berlin evoked both hostility and positive spiritual response.

Sammy Tippit of San Antonio, Tex., visited the festival, attended by about 100,000 persons, along with two other Baptists from the States.

Tippit and his associates spent most of each day, as well as much of each evening, at the eight-day gathering on the Alexanderplatz in East Berlin.

Their witnessing, which Tippit estimates produced about 200 converts to Christ, began on an informal basis and ended with an informal "Jesus march" and street preaching.

"My first contact was with a German youth, who was wearing a one-way Jesus button," said Tippit.

"He told me he was not a Christian, but just wearing the button. I witnessed to him about 40 minutes. This attracted others and soon 200 to 300 Communist youth were standing around us, wanting autographs."

On the second day of the festival, which had been organized, Tippit said, to teach the youth how to propagate Communism, the trio of Americans knelt in the streets to pray publicly.

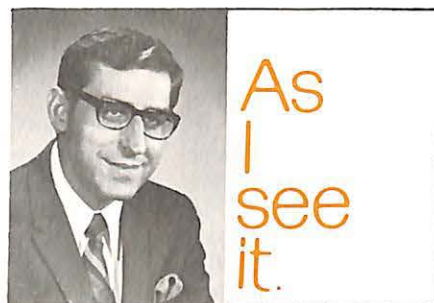
"When I got up, 100 people were standing around me," said Tippit, a former Chicago street preacher. "I started preaching and soon the number grew to 1,000."

At other times, Tippit's group faced hostility, as hecklers chanted slogans and circled them trying to keep interested persons away from their preaching.

Tippit said the greatest opposition occurred the final night, when a group of hostile Communist youth cornered them, then started pushing and shoving.

"They linked arms and formed a tight circle around us," Tippit said. "and when we tried to break out they slugged us a few times."

Tippit said they spent a lot of time counseling with the 200 who made professions. "As a result, they have invited me to several areas behind the Iron Curtain," Tippit said. "I hope to go back soon and establish contact with the converts made at the festival." □



by Paul Siewert

I was recently privileged to be invited to a special banquet on the "Return of Christ." I must confess I would rather be invited to the "Marriage Supper of the Lamb." However, I realize that too many eschatological schemes would frown on that. Nevertheless, I was made to realize again how close prophecies on the Return of Christ, in some circles, have come to bordering on obsessions. There now exists a Second Coming Incorporation, a film on Armageddon, hundreds of graphic outlines on the "times and seasons" of his coming, a whole raft of new books on the immanent return of Christ, etc.

Billy Graham has said that the current revival of emphasis on the Second Coming reflects a widespread feeling of despair. The problems of modern civilization have simply become too insoluble. What worries many Christian leaders is that this very emphasis of the immanent end could become an excuse for not even trying to prevent wars or combat injustices in our society. It could also squash the biblical affirmation that evil will be overcome by both personal and world salvation in the power of God.

If only we could see silhouetted in our age of swift moving events to the immanent end, the glorious salvation plan for all people, and the sure dawning of a new day in Christ; all our prophecy could be exciting and vibrantly positive. But, unfortunately, to my estimation, this is not the case. Dare I say that the Return of Christ is being commercialized? Well, I've actually just said it! □

The Rev. Paul Siewert is the pastor of the First Baptist Church, Minot, N.D. In this column Mr. Siewert analyzes current religious news of his choice.

As reported in last month's issue, you can order SCENES OF WICHITA TRIENNIAL CONFERENCE, a set of 30 color slides for the price of \$10.00.

Send your orders to Stewardship and Communications Department, 7308 Madison Street, Forest Park, IL 60130.

■ *Mr. Dwight Haller*, director of Christian Education at the McKernan Baptist Church, Edmonton, Alta., has become the Program Director for the Alberta Association Camp, Camp Caroline, Alberta, effective Oct. 15, 1973.

■ *The Rev. Henry S. Stinner*, since

1967 pastor of the Salem Baptist Church, Edmonton, Alta., terminated his service on October 31. He will live in retirement in Kelowna, B.C.

■ *Mr. Walter Domning*, student in the theological department of the North American Baptist College, will serve this church on a full-time basis.

■ *Dr. Abraham J. Harms*, long-time Baptist leader, pastor and teacher, died on July 31, 1973 in Pomona, Calif. Born June 29, 1894, in Hillsboro, Kan., Dr. Harms was the author of several religious books, taught at many second-

What's Happening

dary schools, colleges and at the North American Baptist Seminary, and was pastor of several churches belonging to the American Baptist Convention and the North American Baptist General Conference respectively. His widow, Mrs. Luella M. Harms, will continue to reside in Pomona. Her address is: 1075 W. Orange Grove Ave., Pomona, CA 91768

■ *Miss Ida Forsch*, former Cameroon missionary, is now serving as librarian at the North American Baptist College, Edmonton, Alta.

■ *The Rev. David J. Follack* has joined the staff of the North American Baptist College in Edmonton, teaching the courses of Prof. Willy R. Muller, who is on a teaching sabbatical in Cameroon. He previously served the Rabbit Hill Baptist Church, Alta.

■ *The Rev. Leonard Strelau* has accepted the call to the Evergreen Baptist Church, Renton, Wash., effective mid-November. He previously served the Ebenezer Baptist Church, Lehr, N.D.

■ *Mr. Kenneth G. Walker*, a '73 N.A.B. College graduate, has accepted the position of Youth Pastor with responsibilities in Christian education at the Central Baptist Church, Edmonton, Alta. He began his ministry on Sept. 1, 1973.

■ *Mr. Robert Lang*, a '73 N.A.B. Seminary graduate, has accepted the call to the Salt Creek Baptist Church, Dallas, Ore., effective Sept. 1, 1973. The Rev. Ray Hoffman is the pastor of this church.

■ *Mr. Val Cudnowski* has accepted the call to the First Baptist Church, Sumner, Iowa. He began his ministry there on Sept. 16, 1973. Mr. Cudnoski comes from St. Paul, Minn.

■ *Mr. Kenneth E. Fresh* is the new associate pastor at the Bethel Baptist Church, St. Clair Shores, Mich. The Rev. Kenneth C. Fenner is pastor of this church.

CHUCKLE WITH BRUNO

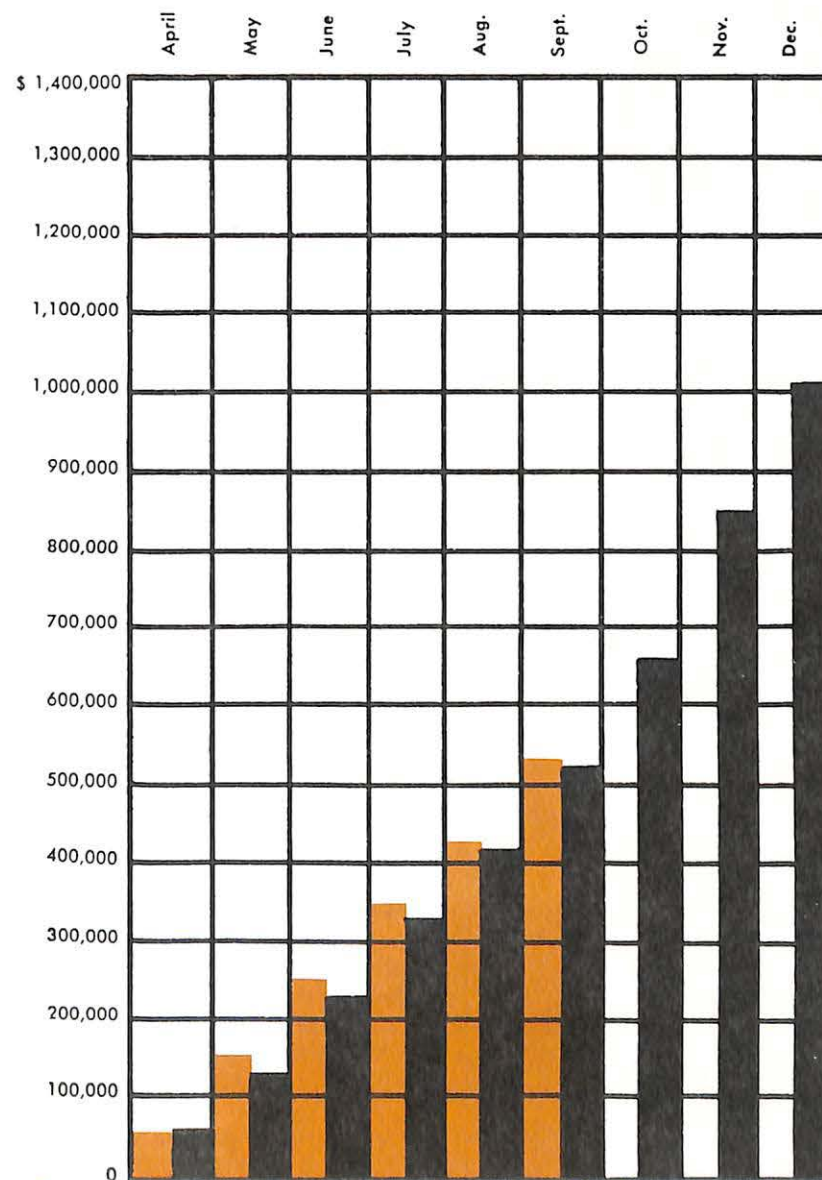
Getting a husband is like buying a house. You don't see it the way it is, but the way you think it's going to be when you get it remodeled.

Woman to neighbor: "I have a wonderful recipe for goulash. All I have to do is mention it to my husband and he says, 'Let's go out to eat.'"

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for six months
April-September 1973 — \$524,819.54
April-September 1972 — \$521,137.64

Goal for 1973 \$1,350,000



Color line for 1973; Black line for 1972

EDITORIAL VIEWPOINT



THE DAY ON WHICH AMERICANS GIVE THANKS

The cover photo of this issue is a reminder of the day when the early settlers came to the shores of the North American continent. The Canadian readers of the BAPTIST HERALD, who will not have the same sentimental attachment, will have to bear with the American readers to whom this day is important. For Thanksgiving is one of the distinctively American holidays, although the custom of a thanksgiving celebration in autumn is probably as old as man's first harvest.

In America the custom was started more than three centuries ago by the Pilgrims. Among the earliest settlers in America, the Pilgrims had fled from England, where they were persecuted for separating from the established church and forming a congregation of their own, composed of believers. In 1620 a small band of them sailed to America on the Mayflower to find a place where they would be free to worship God as they chose. They dropped anchor off Cape Cod, landed at Plymouth Rock and established their colony. During the first hard winter, forty-four of the 102 settlers died.

However, the spring of 1621 brought sun and warm rains together with some Indian friends who taught the settlers how to plant Indian corn and to fertilize it with fish. After some months the Pilgrims were having such a plentiful crop of grains and vegetables that the Governor of the colony, William Bradford, ordered a three-day period of thanksgiving.

The Indians were invited to share this celebration with the settlers, and more than nineteen of them arrived, led by their chief Massasoit. Again

they proved to be helpful friends, for they showed the Pilgrims where to find wild turkeys and red cranberries. Together with corn and pumpkins these became the traditional foods of the Thanksgiving feast. The historic three-day celebration included church services, feasting and sporting events, such as races and wrestling matches between the settlers and the Indians.

As Americans throughout the country give thanks on the Thursday of November, they follow the example of the early Pilgrims. Today, Thanksgiving is a family day, an occasion for families to gather together. It is also a time to share with those less fortunate than ourselves. It is also a holiday when those who would otherwise be alone are often welcomed into the home of friends to join in the celebration. Above all, Thanksgiving is for many Christians the one day in the year they distinctly remember to give thanks for their material blessings.

God wants us "always and for everything to give thanks in the name of our Lord Jesus Christ to God the Father" (Eph. 5:20). And the Christians in Thessalonica Paul admonished to "give thanks in all circumstances; for this is the will of God in Christ Jesus for you" (1 Thess. 5:18).

Thus Thanksgiving should be observed on 365 days of the year rather than confine it to one day only. The fact is that indeed daily we give thanks to God for many spiritual and material things. But since we are very busy we should make Thanksgiving Day the one day when we ponder upon major causes of gratitude:

- For an economy that provides jobs for about 80,000,000 Americans;
- for a form of government in which every citizen is free to cast his vote to shape the future of his country;
- for better health and longer lives. In 1910, the average American could expect to live to age 50. Now life expectancy is 70;
- for the people of all races and nationalities in America who are learning to live together harmoniously and in mutual respect.

This list could be continued ad infinitum. How about making up your own list, or perhaps two lists: one registering all spiritual blessings and the other containing all material blessings. Meditating upon these blessings will make us truly grateful and honor God, for "every good gift and every perfect gift is from above, coming down from the father of lights . . ." (James 1:17). RJK



letters to the editor

Dear editor,

I must take issue with the writer of the letter that appeared in the August issue of the BAPTIST HERALD, condemning the "rock type style" of some of the songs sung by the God's Volunteers. What is wrong with a song that has as its message the wish to "see Thee more clearly, love Thee more dearly, follow Thee more nearly, day by day"? Or a song that states, "I've got a reason to sing 'cause Jesus took my sins away"? We are told in the Bible to be happy. What is wrong with a song that says "Jesus is the universal language and love is the key, people who believe in Jesus are the happiest ones I've seen"? Does the author see anything radical or "rock type" in a song's message such as "through it all, I've learned to trust in Jesus. I've learned to trust in God"? Can the author take issue with a song that says "I'm gonna keep on singin', I'm gonna keep on shoutin', I'm gonna, keep on lifting my voice and let the world know Jesus saves or the whole world's got to know, Jesus saves." P.S. All quotes from songs are from the record "The Happy Sounds of God's Volunteers 1972-73." Bruce Hoffman. Kelowna, B.C.

Extra copies of the BAPTIST HERALD TRIENNIAL CONFERENCE SPECIAL issue are still available and may be ordered by individuals or churches on a "first-come, first-served" basis.

A single copy costs \$1.00; five or more copies to one address, 80¢ each.

Write or call the Editor, BAPTIST HERALD 7308 Madison Street Forest Park, IL 60130 (312) 771-8700

PROGRAMMING IDEAS . . . (continued from page 13)

and administer the Lord's Supper to the "disciples." After the narration, the song, "Let Us Break Bread Together," may be sung as a solo and then by everyone. "One Solitary Life" or something similar may be read and the "disciples" then take the elements in front of them and turn and face the congregation. The people in the congregation come to the serving stations and serve themselves. At the close of the service, sing "We Are One in the Spirit" and close in prayer. Every service will be different since the passages to be read, the actions of the disciples, etc., will vary.

Some New Year's Eve services include time for a film for some other special activity. One variation employed at Sunkist Baptist Church in Anaheim was a Bible quiz on the book of James with the youth competing against the adults. If handled correctly, Bible quizzes can create much interest and excitement. They can also be very instructive for participant and observer. An all-church activity such as a "Roller Skate" is always a welcome addition to New Year's activities.

It is hoped that these few suggestions will be helpful, but remember to "select and adapt" to meet the needs of your group. The Lord bless you!

SUNDAY SCHOOL . . . (continued from page 19)

The superintendent is supervisor of a program. The superintendent knows where he is going. He has a program to share with his staff.

Every Sunday school can grow! The superintendent's vision of growth in enrollment and attendance will result in his instituting a program for growth. Although he may posit leadership of this program in an assistant, it still needs supervision.

Teacher's and pupil's materials determine to a great extent the doctrinal, spiritual and evangelistic emphasis of the school. The superintendent needs to be concerned about ordering, distributing and using materials.

The Sunday school is a Bible teaching school. Good educational methods need to be encouraged and shared with the teaching staff. The superintendent is concerned with what happens before the session opens, during the open-

ing session, in the class and after the class dismisses. The program needs to be checked and evaluated at least once a year.

The superintendent is an example. He is well-prepared for any session of the school or staff he leads. His program is outlined and all participants know in advance of their responsibility and time allotment. His example in being present at least 30 minutes before opening session is expected. He sets an example of faithfulness to all services of the church. He opens and closes all meetings on time. □

(This is the first in a series of two articles relating to leadership in the Sunday school.)

YOU CALL THAT WORSHIP (continued from page 21)

The message of Isaiah 58 is that the worship of God requires our rescuing people from their agonizing circumstances in life. Will we direct our people with that kind of worship? Will we make that a part of our reconciling the world through Christ? I see war and death, poverty and ghettos, hunger and hate, and I ask, "Where are the North American Baptists?" □

| TOP 25 LEADERSHIP CHURCHES IN TOTAL CONFERENCE MISSION GIVING | | TOP 25 LEADERSHIP CHURCHES IN TOTAL PER MEMBER GIVING | |
|---|---|---|--|
| (Basic Program plus Capital Funds Campaigns) | | (Basic Program plus Capital Funds Campaigns) | |
| For the fiscal year 1972-73 | | For the fiscal year 1972-73 | |
| 1. \$47,908.74 | McDermot Avenue, Winnipeg, Manitoba | 1. \$175.95 | First Baptist, Lorraine, Kansas |
| 2. 47,505.73 | First Baptist, Lorraine, Kansas | 2. 118.65 | Cathay Baptist Church, Cathay, North Dakota |
| 3. 38,735.28 | Ridgemont, East Detroit, Michigan | 3. 109.73 | Ridgemont, East Detroit, Michigan |
| 4. 35,935.59 | Grosse Pointe, Grosse Pointe Woods, Michigan | 4. 105.83 | Mowata, Branch, Louisiana |
| 5. 35,492.38 | Fist Baptist, Lodi, California | 5. 104.05 | Forest Park Baptist, Forest Park Illinois |
| 6. 31,267.51 | Trinity Baptist, Portland, Oregon | 6. 103.56 | Bethany Baptist, Lethbridge, Alberta |
| 7. 31,068.63 | Napier Parkview, Benton Harbor, Michigan | 7. 103.42 | Anamoose, Anamoose, North Dakota |
| 8. 30,695.51 | Forest Park Baptist, Forest Park, Illinois | 8. 99.57 | Faith Baptist, Minneapolis, Minnesota |
| 9. 29,369.79 | Bethany, Vancouver, British Columbia | 9. 92.07 | Bethany, Vancouver, British Columbia |
| 10. 26,673.66 | Faith Baptist, Minneapolis, Minnesota | 10. 84.79 | McDermot Avenue, Winnipeg, Manitoba |
| 11. 25,855.45 | Grace Baptist, Kelowna, British Columbia | 11. 82.22 | First Baptist, Plevna, Montana |
| 12. 24,097.25 | German Baptist Mission, Winnipeg, Manitoba | 12. 80.47 | First Baptist, Auburn, Michigan |
| 13. 22,922.65 | Ebenezer Baptist, Detroit, Michigan | 13. 78.03 | Emmanuel Baptist, Morris, Manitoba |
| 14. 20,890.02 | Temple Baptist, Lodi, California | 14. 74.27 | Ebenezer, Wessington Springs, South Dakota |
| 15. 20,636.77 | Inglewood Knolls, Inglewood, California | 15. 72.41 | Carbon Baptist, Carbon, Alberta |
| 16. 19,700.11 | Parma Heights, Cleveland, Ohio | 16. 71.64 | First Baptist, Corona, South Dakota |
| 17. 19,290.81 | Immanuel Baptist, Kankakee, Illinois | 17. 69.88 | Grace Baptist, Kelowna, British Columbia |
| 18. 19,055.79 | Colonial Village, Lansing, Michigan | 18. 66.72 | Fort George, Prince George, British Columbia |
| 19. 18,786.27 | Magnolia, Anaheim, California | 19. 65.57 | Zion Baptist, Drumheller, Alberta |
| 20. 18,605.56 | Salt Creek, Dallas, Oregon | 20. 60.49 | Immanuel Baptist, Beulah, North Dakota |
| 21. 17,301.43 | First Baptist, Auburn, Michigan | 21. 60.42 | Temple Baptist, Jansen, Saskatchewan |
| 22. 17,087.55 | First Baptist, Emery, South Dakota | 22. 59.93 | Hilda Baptist, Hilda, Alberta |
| 23. 16,350.82 | Ebenezer Baptist, Vancouver, British Columbia | 23. 57.51 | Parkdale, Drumheller, Alberta |
| 24. 15,809.06 | Oak Street Baptist, Burlington, Iowa | 24. 56.18 | Turtle Lake Baptist, Turtle Lake, North Dakota |
| 25. 13,940.90 | Pilgrim Baptist, Philadelphia, Pa. | 25. 56.15 | Immanuel Baptist, Loyal, Oklahoma |

YOU CAN HELP

THE WORLD THROUGH CHRIST RECONCILING

By making a commitment to become personally involved in the ministry of reconciliation.

By becoming familiar with specific opportunities of Christian service in your church community and Conference.

By being an active participant in the decision making process of your church, association and Conference.

By giving generously, deliberately and cheerfully to the Lord's work through your church and Conference. If we ever needed to join together in responsible Christian Stewardship, it is now! The Conference goal of \$1,350,000 for nine months, April to December 1973, requires an increase of 15.8 percent in our giving over the same period last year.

Encouraging other individuals and churches to do the same.

By adopting some sp

By praying for God's



Baptist Herald

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