

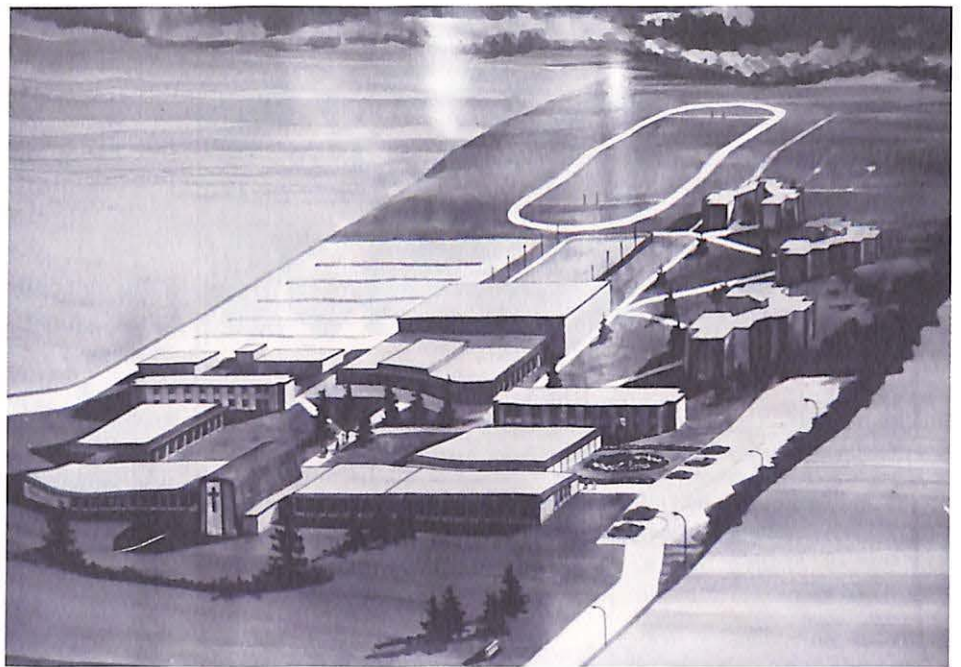
Baptist Herald

JANUARY 1974

The Whole
Truth
by Roger Verhulst

A Theology
of Reconciliation
by Jesse Northcutt

N.A.B.
College, Edmonton



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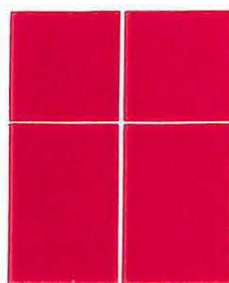
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North
American
Baptist
Seminary
1605 South Euclid Ave.
Sioux Falls, South Dakota 57105

A STATEMENT OF CONCERN

by the Baptist Joint Committee on Public Affairs

Believing that separation of church and state does not mean separation of religion from government or politics, nor should it imply the divorce of religion's basic moral and ethical principles from the conduct of public affairs, we voice our concern over some recent developments in public life and reaffirm our commitment to the fundamental principles of democracy.

At a time where there is widespread distrust of government resulting from the abuse of political power, we need to be reminded of the premises upon which our government was constituted. We are gratified that there is today a widespread reaction against this abuse. Indeed, we view this reaction as evidence of the intrinsic strength of our American tradition.

The times call for an affirmation of trust in the basic principles of the American system of democracy. These include: (1) government's powers are derived from the consent of the governed; (2) the harmful potential in any concentration of governmental power makes necessary the distribution of powers among those who make, execute, and interpret law; (3) government is to protect the rights and liberties, and to promote the well-being of all people; and (4) all public officials must be subject to law in both public and private conduct.

In affirming these principles, we express our faith in the ultimate triumph of the right and of the truth in a nation whose citizens are dedicated to justice and righteousness in every aspect of life. In this confidence, we urge our people to exemplify and to require character and integrity in both public and private life, and to discharge responsibly their duties as citizens. Moreover, we encourage our Christian young people to seek for themselves a vocation through which they may make their contribution to government and to society in general. (Adopted Oct. 3, 1973)

Baptist Herald

Volume 52 January 1974 No. 1

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Unless your executor can't serve

Unless tax laws change

Unless the needs of your heirs change

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A

My Visit at Our "PUMPING STATION"

by the Editor



The Administration Building, containing also the chapel (center) and classrooms



Singing students at the N.A.B.C. Chapel Service

Who would dare to enter here? Students like to "decorate" their doors and walls.



Chapel Service



Kevin G. Genich from Racine, Wis., attempts to retain his American identity in a Canadian environment.



In November the new dormitory building was close to completion . . . until then some of the students had to "live" in the basement of the Activities Building.



The "Light House," a stylish canteen, is a popular meeting place for students.

A brief look at student life on Edmonton's N.A.B. College Campus

"The Christian college is meant to be a peculiar kind of pumping station on the life-line of civilization." Was Elton Trueblood right with his statement? I was about to find out.

I had come to Edmonton to see for myself what life at the North American Baptist College is all about and how students feel about their school. My mind had been alerted by a lecture of the noted author, Dr. Elton Trueblood, who had his audience convinced that most, if not all, of the Christian colleges show four evidences of decline: Lowering of academic and personal standards, decline of the influence of chapel services, moral permissiveness on the campus, and the paradox of intolerance. Would I find the mark of decline even on the campus of the N.A.B.C.?

Having parked my car, I walk over to the administration building. The students I meet on my way, greet me with a friendly "Hello." Once in the building, I have to wait for my contact person. I reach for some of the literature lying before me, picking up a little blue leaflet. It contains in a nutshell information on the school.

"N.A.B.C. is a theological college preparing men and women for church related vocation," I read. My eyes skip over references concerning affiliations and school status. The short paragraph, entitled "What Does N.A.B.C. Offer?", catches my interest again, for it relates that the College offers four degrees: The Bachelor of Theology, the Bachelor of Religious Education, the Diploma in Christian Education and the Diploma in Music.

"Well, look whom we have here!" Spinning around I look into the smiling face of Professor Werner Waitkus, director of Christian Science and associate professor of Theology, Philosophy and German. He takes me into his office and

instructs me as to the procedure for the chapel service which is about to begin. It seems that all the students and faculty have come to share in the chapel service. The congregational singing — although a bit slow — is heart warming. Trueblood must be wrong, at least in one of his four evidences of decline: Chapel services have not lost their influence here; on the contrary, they seem to be the heart of the academic community at N.A.B.C. I am beginning to see that a Christian College is not necessarily the same as a Bible College. The adjective Christian in the case of a so-called Christian College may be worn by age or liberal winds, but the designation "Bible College" still seems to point to an institution which seeks to correlate high quality scholarship with unreserved devotion to Jesus Christ.

On my trip up here, my neighbor on the plane had looked up in surprise when I told him about my plans in Edmonton. "Bible School? You will be visiting a Bible School? Tell me, isn't a Bible School somewhat like a "glorified Vacation Bible School" or a "magnified Sunday school?"

Well, I wish, he were here! Meeting these students who are centering their lives on the Savior and using their education to help further Christ's purpose on earth, is a real thrill.

A total of 166 students have registered for the first semester of the 1973-74 school year. Fifty-four students, or 33 percent, come from the United States. For many this is the first personal contact with a "foreign" country; and some are amazed that the word "grand" for example can be pronounced in two different ways in the English language. Sixty-six percent of the student body is made up of Canadians. Two students come from overseas countries.

"Our student enrollment is up by eight percent compared to last year," Dr. Bernard Schalm, the academic dean, proudly states. "And we are go-



Mr. Jake Lang is the new Campus Administrator.



Class sessions can be fun, as for example here, where the music students are practicing a nasal sound.

ing up, up . . ." ". . . and away," I interrupt him. "Oh no, brother, we are not going 'away.' We are here to stay, but we project a tremendous growth over the next few years." The dean teaches also New Testament and Psychology.

One of the professors grabs me by the shoulder strap of my camera and literally pulls me over to the new dormitory which is about to be completed, that is, at least one floor will be ready for use soon. The other two floors will be completed during the winter.

Surrounded by noisy power tools and dust he explains to me that eventually the new dormitory will provide housing for more than 100 single as well as married students. Once all three floors are completed, more than 200 students will occupy the new building. "Now we have 166 students," he says with a chuckle. "hopefully, the dorm will be full next fall."

When he takes me back-stage of the Activities Building, we have to climb down a narrow staircase to get to the temporary living quarters of a few male students. Bunkbeds are competing with heating ducts, boxes, storage crates, etc. It doesn't take much to be convinced that these students really need better living quarters. So do the seven (!) girls who are living in a room in the girls dormitory which was intended to be a small student lounge. Right now it looks more like a collapsed missile launching pad than a student lounge.

Wherever I go, to whomever I talk, — there is a mood of expectancy, openness, eagerness and discipline, which defies Trueblood's other evidences of decline: This Bible College is not lowering the academic and personal standards; it is not tolerating moral permissiveness, although in all other areas



Miss Ardice Ziolkowski, dean of women, and the Rev. David Follack, dean of men and instructor in Bible and History, are two of the three new faculty members. Miss Ida Forsch (pictured on cover page) is the library assistant.

it is promoting the Christian concept of tolerance and love. I guess, I will have to write to Elton Trueblood and invite him to N.A.B.C., to prove to him that there are still some schools around with and for the "right kind of kids." A great bunch of kids and a greatly appreciated faculty. All of them are indebted to opportunities for interaction with their peers and faculty.

Many of the students take advantage of Christian service opportunities in churches of the Edmonton area. The boys work as Sunday school staff members and with Boys Brigades; the girls busy themselves as Pioneer Girls leaders and in other church activity groups.

The two new deans, Miss Ardice Ziolkowski and David Follack, see to it that individual needs of the students are met, and that the horseplay and bull sessions in the dorms between 10:30 p.m. and midnight are kept at a minimum noise level and harmless nuisance. Houseparents in both dormitory buildings assist them very ably in this task.

Well — little has been written so far, and yet, so much would have to be reported! I suppose I have to plan for another all N.A.B.C. issue of the BAPTIST HERALD, as the January issue originally was intended to be. However, in spite of nine student volunteers and a commitment from the faculty to supply me with articles featuring life at the North American Baptist College, only two girls kept their promise. I wonder why the others didn't write. Do they have to go to bed so early? Then the jingle would describe them well:

"Early to rise . . . early to bed . . . Makes you healthy . . . and editorially dead."

So — let's hope for another time. In the meantime, enjoy the photos and let them speak to you. And let me assure you once more: The kids and profs at N.A.B.C. are just plain great. □



The food service counter becomes a busy place three times a day, when meals are being served.

The College's Influence on Edmonton's Churches

by Noreen Siemens

In many ways, the North American Baptist College has influenced all of the churches in the North American Baptist General Conference since its beginnings thirty-four years ago as Christian Training Institute. But the very fact that it is situated in Edmonton means that the N.A.B. churches of this city have been affected far more than any others.

In speaking with some of the pastors, I received only good comments. Several of the churches have as many as four or five college students helping out in the Sunday school department. A few of the churches have N.A.B.C. graduates serving in the capacity of Youth Pastor. Most of the churches have a Pioneer Girls program where N.A.B.C. girls help out on various evenings of the week.

One pastor I spoke to was especially grateful for the positive influence our College has had on the Young People's group of that particular church. He stated, "The Christ-like attitude of the N.A.B.C. students who are involved in our church has been a real source of young life enthusiasm and encouragement."

Musically, the college contributes quite a bit to the churches' worship services. This year, besides the Choristers and Chapel Choir, we have a ladies' sextet, a men's octet, and a group consisting of three girls and five guys which will be bringing special music to the various churches.

Because N.A.B.C. is in Edmonton, the surrounding churches are actually part of it in a way. Most of the churches have an N.A.B.C. Day when one or both of the services are centered around the college. A faculty member speaks and special music is provided by one or all of the singing groups.

One church that has been very much affected by the

Noreen Siemens is a second year student at the N.A.B. College. Her home church is in Leduc, Alberta.

presence of N.A.B.C. in Edmonton is Steele Heights Baptist Church. In fact, it was started by the college students, and over the years, students and faculty have worked together to encourage the members of the growing congregation.

Of course, no matter how many students are available, the college would not be possible without the faculty members. The college professors have also been a great contribution and asset to the churches of Edmonton, serving in the capacities of Sunday school teachers, choir directors and other positions.

As far as facilities are concerned, the college has provided a denominational center for the N.A.B. churches to meet for pastors' conferences and other fellowship gatherings. The churches have also been welcome to make use of the fine library our school has. Our new all-purpose building is used for both joint church services or as gymnasium for the church basketball teams to practice in.

On the whole, I feel that the Edmonton Baptist churches can really praise the Lord that they have such a rich source of willing Christian young people to draw upon. We as students are extremely grateful for the opportunity to serve the Lord by serving you. □



"It takes lots of hours of hard study to meet the challenges at the college and in the churches," says Lorna Barkers from Edmonton.

I'LL HELP AGAIN



Leona Miller

This is my second year here at the North American Baptist College and I have had a chance to participate in one of the local churches as an Assistant Pioneer Girl Guide. During the past year I helped with the fourth grade girls at Meadowlark Baptist Church and found it a great help and an immensely joyful experience.

The responsibility of helping lead these girls in their Christian lives has taught me the importance of keeping my own life in tune with Christ. I feel that if Christ is not seen through my life I can not adequately lead and guide those young in Christ or even try to

Leona Miller is a student at the N.A.B. College. Her home church is the First Baptist Church, Hebron, N.D.

portray Christ to those who do not know him.

The training I have been able to get by working with these girls has helped me in dealing with those in our Sunday school department in my home church. It has also given me a desire to work in camps, crusades and other areas which may involve child evangelism.

I have decided to help again this year in the Pioneer Girl program at Meadowlark Baptist because the Lord has commanded us to preach all nations, and in my case to teach others.

I know that the Lord will continue to use the students at this College in the local churches here in Edmonton because of the quality God is giving the young people of today. □

N.A.B. COLLEGE STUDENTS

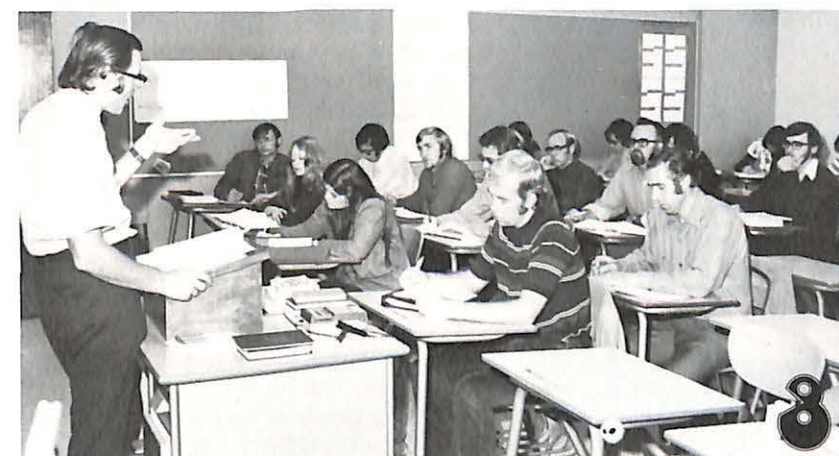
MAKE THE DIFFERENCE



The students of the North American Baptist College have had a tremendous influence on the community churches as they have aided the workers within the churches. The willingness of these students to assume positions of responsibility has been a challenge to the people of the local church and has inspired and encouraged the people to likewise assume new and challenging duties for the Lord. These young people have been and are an inspiration to all the youth workers to concentrate their efforts of sharing the love of the Lord Jesus Christ to the youngsters of the Sunday school and youth groups.

As a youth worker I have worked with girls from the College for the last several years and greatly appreciate the contribution they have made to our Pioneer Girls Club. Each one has been very willing to do anything the guides have asked them to do. Their happy smiles have gladdened our hearts and many times have put a smile where there wasn't one. They also help give individual attention to the girls.

The students of N.A.B.C. represent to each youth worker the importance of the youth work. Were it not for the youth work in the local church, in the form of Sunday school and clubs, how many students would there be in the college today? It is rewarding to see so many young people preparing themselves to be better workers in the Lord's vineyard. **A Pioneer Girls worker from Edmonton.**



In order to equip students for service in churches they are trained

1. by Professor Arnold Rapske in Christian Education
2. by Instructor Karl Rose in Music
3. by Professor Werner Waitkus in Theology and Philosophy
4. as also in independent study

NO REPORTORIAL GIMMICK: FLESH AND BLOOD MISSIONARY ORIENTATION

by Missionary George A. Dunger,
M.A., Ph.D., R.P.M.
(not Revolutions Per Minute, but
Recycling Professor)



The Diesel generator is pounding out electricity. Almost like home. Heavy rains pound on the roof. This is still rainy season. Lightnings flash, dipping the dark land into bluish light and the thunder crashes hollow in the thin atmosphere of the Nsungli highlands. This is Cameroon.

The setting points up both the drastic differences between the homeland of America and Africa and those of the new dimensions of a rapidly modernizing Cameroon. Rather obviously, newcomers need to be oriented in order to make adjustments more enjoyably and more effectively.

Orientation for the new arrivals—Miss Irene Hanik, the Hoepner family, the Motis family and the Muller and Dunger couples—was provided late in September by members of the field staff, both American and African. Ample and tasty meals were prepared by the missionaries stationed at Bamenda and served in the common dining room. The sessions lasted from morning to night with a few hours of official business and shopping sandwiched in between.

The time table called for devotionals at the beginning of the day, numerous presentations by the field staff as the day progressed and ended with a social time, characterized by sharing and prayer. Looking over the fourteen pages of notes gathered during fifteen lectures and discussion periods, the following areas of orientation are conspicuous:

- Cameroon Baptist Mission Structure and Function, by Field Secretary Elmer Strauss;
- Cameroon Baptist Convention Structure and Function, by Executive Secretary Samuel N. Ngum;
- Evangelism Work, by Evangelism Secretary Fred Holzhammer;
- The Cameroon Baptist Convention Education Program, by Principal M. T. Kemei;
- Theological Training, by B.B.T.C. Principal George Black;
- The Medical Program, by Dr. R. Hiller;
- Cameroon Customs and Culture, by Executive Secretary S. N. Ngum;
- Missionary Finance, by Field Secretary Elmer Strauss;
- The Missionary Wife, by Mrs. Fred Holzhammer;

Dr. George A. Dunger was missionary in Cameroon, 1938-49. From 1951-73 he was professor of Missions and Librarian at the North American Baptist Seminary, Sioux Falls, S.D. In 1973 Dr. and Mrs. Dunger were commissioned again to serve in Cameroon. He is teaching at the Baptist Bible Training College at Ndu, Cameroon.

Adjustments: Language and Way of Life, Criticism by Baptist Bible Training College Principal George Black;
The Missionary and his Health, by Dr. R. Hiller;
Missionary Relationships on the Station, by Evangelism Secretary Fred Holzhammer;
Traveling, Touring and Trekking, by Principal George Black.

The devotionals by the Rev. Peter Schroeder set the spiritual pace for the day, and the evening hours united the group in sharing and prayer—needfully so. Discussions and concerns centered on a number of vital spiritual and institutional matters. They necessarily affect the missionary's life and work and the growth of the Cameroon Baptist churches. They are a challenge to our churches at home to pray in faith and support more realistically the work in the Cameroon. These are some of the concerns:

The Cameroon Baptist churches do not have a history and sufficient experience in institutional and association work and, therefore, need and call for help from the mission primarily in the areas of personnel and financial support.

American and Cameroonian staff members hold multiple offices by sheer necessity. Time and effort has to be given constantly and in much detail, creating situations that lead to "watering down", even in evangelism which is the key to all missionary activity. One of the results is a serious lack of urban evangelism.

Both the church work and education ministry of the Cameroonian continue under increasingly difficult handicaps. As one of the missionary staff put it: "They have so little, and they get so very little."

In theological education the need for more rural pastors, adequately trained, supported and supervised, is staggering and, though the need for advanced theological training for pastors in fast developing cultural centers is obvious, no concrete and substantial steps are visible.

Medical work presents achievements that stagger the mind: Close the several hundred thousand consultations; thousands of deliveries; thousands of operations; untold clinics; progressive Cameroonization of maternity work; in Mambilla Muslims accept Christ as Savior. BUT: Pray that both missionaries and national staff do not forget over their medical business the winning of souls.

Combine this flesh and blood missionary orientation with matters of individual well-being: How to make a personal check unnegotiable, Cameroon Income Tax, dampness of the rainy season, dryness of the dry season when "BANG!" contracts your cupboard in the middle of the night, self-treatment of Malaria, digging out the at first almost invisible chigger from underneath your toe nail and cremating the potentially infectious beast over a match, and the art of balancing mental health with physical demands and great spiritual burdens—and you have the picture of two days of intensive work with far-reaching consequences. This is the beginning of a new life! Why? Because of the missionary's commitment to Christ and his Church in the Cameroon and at home. □



Gaylia Boerchers, Team 1 reporter

GOD'S VOLUNTEERS TEAM 1 REPORTS

The goal that our Conference has set for the next three years is "One Million Contacts for Christ." This means that each one of us laymen must get involved in telling others about Christ.

In Victor, Iowa, and Xenia, Ohio, it was exciting for us as a team to see the response of the congregation in coming forward—willing to give some of their time for the next three months to share Christ with others.

But this willingness is not only found in our more established churches, but also in our new extension churches. An example of this eagerness was shown to us in Eldridge, Iowa, when twenty-one different church members joined us in visitation. One of the laymen in the church worked especially hard in planning and coordinating the visitation program—which was much appreciated.



Out on visitation in Xenia, Ohio.



Preparing to go out on visitation by getting our assignments.



The Rev. R. Harsch leads youth witnessing seminar, where 19 young people attended and afterwards went out to call on homes.



The girls quartet singing "To be God's Children You've Gotta be born again."

BE IMITATORS OF ME?

by Manfred T. Brauch

The following lines are meant to carry a challenge to all of us who are in places of responsibility and leadership in Christ's Church:

In a time of declining church growth, declining numbers of pastoral candidates, declining seminary enrollments and an increasing pool of ex-ministers, we must honestly and forthrightly ask ourselves: what am I doing in terms of the church's task of "reproducing" its leadership?

As we look back upon our pilgrimage in the faith, what was it that propelled us forward into the life of ministry? Surely, many of us are convinced that the Church's Lord had his hand in it all, that it was his voice which penetrated the dungeons of our enslavements and called us out to assume his posture in the midst of his world. But we also remember that this urging from eternity did not come in a vacuum, that it came rather in the context of people who were part of his Church.

So let us listen for a moment to the memories of the Church's great ones whom we respected in our youth. Let us listen to the echoes of those near us who lifted up before our hearts the cross of Christ, who inspired us by lives loyally dedicated to the resurrected Lord. Let us see once again in the mirror of our minds the faces of those who made our decisions for ministry persuasive over

our own doubts and fears. Let us recall the first beginnings as new Christians, as slowly maturing voices for God: we flinched and quailed before almost impossible ministerial and leadership duties. Yet for the Lord — and because of the vision given us by those who stood tall in his service — we kept on.

Are we being fair to the vision which we received from them? Is the flaming torch which they placed in our hands still burning brightly? Are we being — to the next generation — what they were to us: men and women who inspire rather than "turn off" those whom our Lord wants to call into the lion's den of his ministry? Do they see in us the incarnation of the relevance of the gospel for 20th century man?

Moses found Joshua, Elijah called to Elisha, the Lord called his apostles, and throughout the centuries the church — on behalf of its Lord and *through what it is* — calls out of the ranks of its youth those who will be its pastors and leaders tomorrow.

How are *we* doing? The task of seminary education for the ministry of Christ's church cannot proceed unless the youth of today see and believe us, the church's leaders now, and are given the opportunity, through our example, to hear the call of the Lord into a life of ministry!

Dr. Manfred T. Brauch is assistant professor of New Testament Interpretation at the Northern Baptist Theological Seminary, Oak Brook, Illinois. This short address was given to the students of that seminary, but carries a message applicable to all.

The Whole Truth

by Roger Verhulst

The kids (one five, the other seven) had been playing in the basement, out of sight but well within earshot. Abruptly, there was a howl of anger — followed immediately by another. More shouts. Then, two kids shoving and screaming their way into the room, each of them demanding — and at the same time threatening — vengeance. (They claimed, of course, that they had come seeking justice; but it looked and sounded very much as though they wanted vengeance. They weren't really looking for a judge, but for a cop.)

And, to our questions of cause and responsibility, each offered the same answer: "He started it."

Roger Verhulst is advertising manager of Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan.

We didn't know; we hadn't been there when it began. All we had to go on were the accusations, which implicated both equally. So we suggested that both were equally guilty — a notion they each rejected with equal outrage. Because in the mind of each kid, the truth of the matter was absolutely, unquestionably, unequivocally clear and plain: "He started it."

Then there were those Letters to the Editor, published in the September issue of *Eternity*, reacting to an earlier article. Its author, one letter asserted, offered an interpretation of the Bible that was "not true." And the letter continued: "Therefore, please cancel my subscription."

But in the same issue appeared another letter, describing the same article as brilliant and perceptive."

We didn't know; we hadn't read the article. All we had to go on was the evidence of the letters — which suggested that the article was both very good and very bad. But surely that conclusion would be rejected with equal fervor by both letter writers. Because in the mind of each the truth of the matter is evidently clear and plain; neither is likely to allow for equivocation.

And to the reader, then, the absolute certainty of each writer may well render both equally unbelievable. Nothing, he may replay, is all that black; nor all that white: The Truth is gray. You are equally wrong. A plague on both your houses.

It occurs to us that the truth isn't always as clear and plain as it may appear to be. It isn't always a matter of black and white; it may be larger, have more sides to it, than we think. Remember the story about the blind men trying to describe an elephant? To really know the truth, the whole truth, and nothing but the truth is far from easy. Sometimes more is required than either total acceptance or absolute rejection.

We might do well to keep that notion in mind. It could just be that we'd find it easier to talk to each other, to understand each other, even — finally — to understand the truth, if we were a little less adamant about insisting that ours is the whole, or the only, answer.

In any event, it surely can't hurt to listen to the other guy. And maybe if we spent more time listening, we might find that the other guy is more willing to listen to us. Between us, then, we'd probably have a fighting chance of getting at the whole truth. □

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CHUCKLE WITH BRUNO

"For months," said the gadabout, "I couldn't discover where my husband spent his evenings. "And then what happened?" asked a friend. "Well, one evening I went home and there he was."

Little boy: "Grandpa, were you on the ark?"

Grandpa: "Of course not."

Little boy: "Then how come you weren't drowned?"

WOULD YOU LIKE TO HELP?

Besides the obvious and most necessary way (prayer) here is what your church or Woman's Missionary Society can do:

1. Save Betty Crocker Coupons.
2. After you have collected at least 500 coupon units —
3. Count them, and package them (putting groups of 50 together in the package, with rubber bands and including the total count.
4. Write to:
General Mills, Inc.
Club Group Plan
400 Second Ave. South.
Minneapolis, Minn. 55440

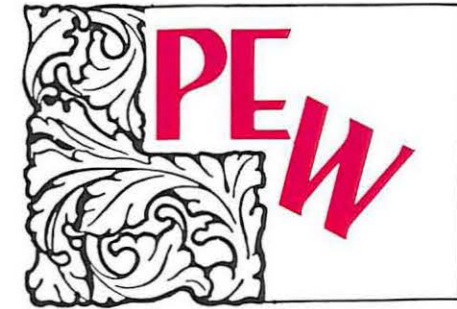
In your note tell how many coupons are in your package. Ask that the coupon value be credited to —

- Baptist Health Center
(Lois Ahrens, chairman)
(Utilities and Maintenance Project)
605 Clay Street
Monte Vista, Colo. 81144
- General Mills will send us a certificate denoting the coupon value and donor, which we can redeem for cash value periodically to help with maintenance and utilities.
- We cannot acknowledge each gift of coupons. If you will send us a card stating that you have mailed the x number of coupons to Betty Crocker, we will hold your card until we receive the certificate so that both you and we are sure of such credit.
- Please do NOT send the coupons to us directly.
- Please do NOT send cash. This is a wonderful way to help keep open this service to needy people, which is offered in Jesus' name.

In His Love,
Lois Ahrens

BAPTIST HEALTH CENTER
408 Lincoln
Monte Vista, Colo. 81144
TEL. 852-2706

THE UNCOMFORTABLE



THE TRAITOR

by Pye Rho

"Young man, you are a traitor, for you have given the enemy propaganda to use against us. Your anti-government activities have created a lot of tension among your countrymen and now we must ask you to stop — or leave."

"But, sir, is a traitor one who makes a secret deal with the enemy or is he one who openly attacks his country's evils?"

"Silence, young man, for already you have caused enough trouble. You have advocated that we surrender, that our enemies will destroy us, and that we are doing wrong within our borders. Do you not know that God is on our side and that our leaders are God's anointed? Have you not heard that he will continually protect us?"

"Please, I have not spoken to the enemy, I have only spoken as a man whose conscience cannot be at ease because of the wrong I see. Whether you think I am a traitor does not matter, I know within myself the truth. I have been commanded by God to speak out against the current practices of this country."

"Young man, be quiet or the king will throw you into the dungeon."

"I cannot remain silent for this commandment has come from God."

"Guards, remove Jeremiah from here and throw him into the dungeon" (Jer. 38:1-6). □



Dear Dr. Borchert:

Your articles in the Forum have been very informative and a great help in these troublesome days. There are some questions I would like to ask about God's anointed.

Are there people who can be classified as God's anointed as they were in the Old Testament (Ps. 105:15)? If so, what is their identification or qualification?

Are those who are called or set apart to preach the gospel, as ministers and missionaries, God's anointed? On the basis of what Scripture reference?

Are Christian lay workers, as Sunday school teachers, or all believers set apart or anointed of God to be his witnesses?

Is there a difference between being set apart and being anointed?

Thank you for all your help.

Mrs. De N.

Dear Mrs. De N:

Thank you very much for your letter and for your intriguing questions.

As you may know, the idea of being an anointed one is closely related to the concept of kingship. You remember that, as a sign of his future role, David was anointed with oil by Samuel long before he became king in Israel. This concept is preserved even today in the anointing of the kings and queens of England by the Archbishop of Canterbury at coronation time.

But anointing implies more than simply a sign of human royalty. Even in the Old Testament it was understood to be linked with the Spirit of God passing upon a person for the purpose of fulfilling a task. There is little doubt, however, that some of the ideas inherent in royal anointings were intimately related to the basic philosophy of the divine right of kings, which gave early English and North American proponents of democracy such problems be-

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

cause the idea was pressed to justify any action of the king in the light of his divine call. The divine right theory actually twisted the biblical concept, because the anointing was not primarily an anointing for privilege but for the fulfillment of a task. Thus, even a non-Jew like Cyrus, the Mesopotamian ruler, could be called an anointed one (Is. 45:1), because the biblical writer sees Cyrus as having a purpose to perform for God and for God's people.

Yet even more significant for our understanding is the fact that the word Messiah is in effect the Hebrew word for anointed one. The epitome of all anointed ones who fulfill God's purpose is the Messiah, the one of whom Isaiah wrote: "The Spirit of the Lord God is upon me because the Lord has anointed me to bring good tidings . . . to bind up the broken hearted. . . ." (Is. 61:1-3). These verses were read by Jesus in the synagogue at Nazareth and the eyes of all were transfixed upon him as he told them that the Scripture had been completed in their presence (Luke 4:17-21).

The reality of anointing, however, is not something limited to the past. When Jesus breathed on the disciples and told them to "Receive the Holy Spirit" (John 20:22), he revealed the meaning of anointing for the Christian Church. The giving of the Spirit and the giving of the evangelistic commission are inseparably tied together (John 20:23; Acts 1:8). Another way of stating this idea appears in Matthew 28:18-20, where Jesus gives his constant presence, but also his command. Let all Christians, therefore, understand that those who refuse to accept their commission may find, like King Saul of Israel, that the Holy Spirit gradually or perhaps more dramatically could be removed from their lives.

In answer to your last question, the setting apart of a person by the Christian community — such as in the case of Paul and Barnabas — is usually regarded as the selection process for a specific task. While it is not fully clear, there is some indication that setting apart and ordination in the early church were related.

Nevertheless, Mrs. DeN., I must conclude by stating that you are anointed with the Spirit as you are born of Spirit, become a Christian, and are given a purpose for your life. As you fulfill that commission you will continue to discover the increasing wonder of your anointing through the power of God. G.L.B. □



NUMBERS DON'T COUNT

by Daniel Fuchs

"One Million Contacts for Christ"—what a challenging goal for implementing our 1973-76 Conference emphasis "Reconciling the World Through Christ!"

Numbers do count — not because we want to count people, but because people count! God himself notices numbers. The report at the time of Pentecost states: "Then they that gladly received his word were baptized, and the same day were added unto them about 3000 souls," Acts 2:41.

The fact is recognized that not everyone who will be contacted for Christ will accept the gospel as God's good news to him at the time he is witnessed to. Some will never accept it. The parable of the sower in Matthew 13 should condition the expectation of every Christian worker: "And when he sowed, some seeds fell by the wayside . . . some fell among stony places . . . some fell among thorns . . . but others fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold."

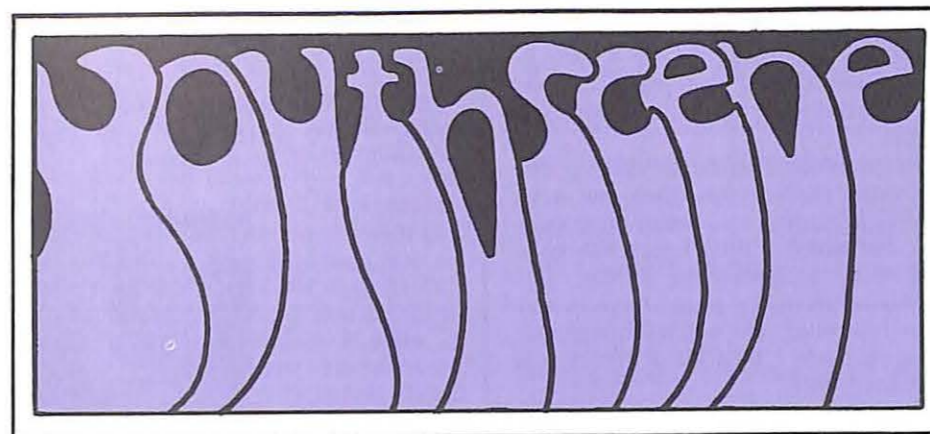
Experience shows that one million contacts for Christ will net approximately one hundred thousand prospects which will result in from ten thousand to twenty thousand decisions for Christ.

The resolution adopted by the Conference in Wichita states in part: "that each local church of the Conference set as a definite goal, by action of the congregation, of making six contacts per member each year . . . and report quarterly to the Church Ministries Department its progress in reaching these goals, and that a summary report be published in the Baptist Herald."

Reports are to be made quarterly by each church, beginning with the time of the General Conference. The report for the quarter ending December 31, 1973, is due now.

A reporting form will be provided for each church by the Church Ministries Department at the end of each quarter. Churches are to report the following information: number of personal contacts to present Christ, number of persons making contacts, number of decisions, number of additions to church membership. □

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



PRAISE GOD!

by Sharon James

Sunday morning, June 3, I was at the bus station at Cedar Falls . . . yawning and wondering what kind of things God could possibly have in mind for me out at Shell Creek Baptist Church in Nebraska. Satan had been a frequent visitor of mine, leaving the same message, "Sharon, how are you going to teach those junior high kids? You better worry! You know you're not capable!" And just because I rebuked him once, didn't mean he didn't stop trying — he was around all week. Praise God! His Holy Spirit was there, too, working overtime on me (the way he usually has to, and boy am I glad!). He kept reminding me, "for we walk by faith and not by sight" (2 Cor. 5:7). Wow! So by faith and his power I set out on the long bus ride trusting him for tomorrow and today, too, because he placed people around me in the bus who needed to hear about Jesus' love!

In a nutshell, Monday morning I struggled with my feelings. I felt like panicking! I ended up going to my first day of Bible school praising God that I was weak and he was strong. Well, there they were . . . five kids whom God loved so dearly and he had a great plan for each one. I was anxious to see how they were going to respond. By the time the day was half over, I saw that they were a lot like I used to be with the

Miss Sharon James served at the Shell Creek Baptist Church, Columbus, Neb., under the Student Service plan this past summer.

attitude of "I've-been-a-Christian-a-long-time,-I-know-enough.-Ho-hum." Well, praise God, I believe in miracles!

As the week went on, the kids opened up more and more. Each day when I got up, I committed my feelings and doubts to Jesus, and you know, little by little I started to see my prayers answered. Wednesday was the big breakthrough. The Holy Spirit had been working underground giving the kids the desire to get more of him and it started surfacing that day. They started doing more of the talking, not so much me. That day all five of them made a deal with God that they would spend about 15 minutes with him every day until Sunday and see what happened. I realized when they said they didn't have time alone with God, that that was one reason they were the spiritual babies they were for their age in Christ. (An instant replay of my own life!)

Thursday and Friday were even better. We talked a lot about loving people, Jesus' coming and witnessing. And praise God, I just can't explain the joy of hearing their prayers grow from "Don't let anyone get hurt today," to "Please help me not to be afraid to tell my friends about you." In fact, on Saturday three girls went out witnessing door-to-door in Columbus. We were trusting Jesus and I guess what we were to do that day was plant some seeds. It was a first for those three girls, and they came back even more anxious to do it again.

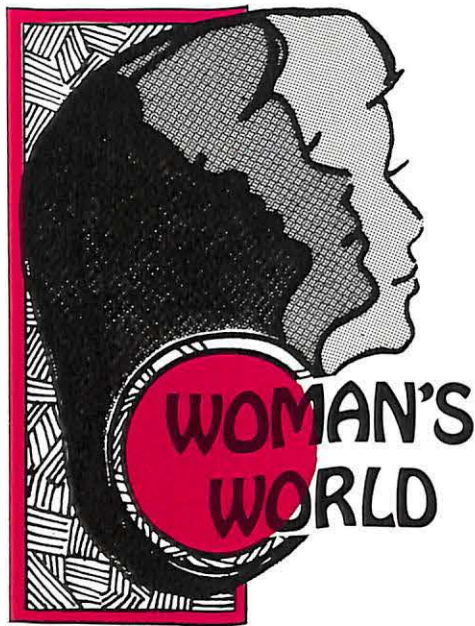
By the end of the week two of the

kids came to me and asked about really having Jesus in their lives. By the end of the week the Holy Spirit had convicted them so much about following Jesus closer, that they were wondering if they really were Christians. We had one of the most beautiful times looking into God's Word together and then praying, telling God that they wanted to go all the way with him and start their own devotions. Hallelujah!

Well, the time came to leave, but by that time I had started to get to know everyone and it was hard to say goodbye. I know that not only did God use me (so many times during the day I had to claim Jer. 1:5-10) but I think I learned twice as much as everyone else — especially about trusting God and stepping out in faith. I had been really praying about God breaking me. He sure did! And I want to praise him for it. I'm so happy he loves us, aren't you?

I just have to share one other thing with you. Coming home on the bus there was a guy from Columbus, and the Lord just wouldn't let me alone until I talked to him. I bucked God a long time, but he bugged me so much. I finally gave in and do you know what? He accepted God's gift of salvation and abundant life within ten minutes. A new brother! Isn't God wonderful? I've been finding more and more that the verse, "We love him because he first loved us," sure isn't confined to Sunday school. Praise God! □





**TAKE ALONG
A LITTLE HONEY**

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

This month we begin a 365 day journey into an unknown land. We don't know what joys await us or what problems we may have to face. The future is a closed book and we turn just one page at a time.

Many, many years ago, when the sons of Jacob undertook a journey into Egypt, they, too, did not know what joys or hardships they would encounter. Jacob gave them some very good advice: "Take along some of the best fruits of the land — and a little honey."

This is still good advice today: take along some of the best things in life such as ability, experience, training, faith, hope — and a little honey on the road of life. It will make a world of difference. Honey is sweet, gentle, kind. With these qualities a person is sure to succeed at the art of living.

We are living in a world marked by tension and we find it in every avenue of life. Perhaps in the political arena it has reached a climax. Tension also gets high in ordinary home life, in every-day school life and in church life. When tension is high, whether at home,

church or school, a little bit of honey can be a wonderful asset. A person with a sweet, kind and gentle disposition can bring peace to any tense situation.

Responsibility, especially during special times of the year, often gets very heavy. When the load seems more than you can carry, a little honey can go a long way to lighten the burden.

Misunderstanding often creeps in and your best intentions are misinterpreted. At such times a little bit of honey is a real necessity.

As women, we want to be sure to take a little bit of honey along with us into the new year. With honey in the home and honey in the church we can have a wonderful year of peace, joy and happiness. □

January brings new beginnings in many ways. Contributors this month describe new experiences in which God has had a part. —Woman's World Editor



COLLEGE

by Janice Gerber

Bethel College in St. Paul, Minn., is a new beginning for me. This beginning, which offers a new and unique life, is one of the biggest steps of a lifetime. Up to this point in life I have had a relatively secure life, dependent on my parents to take care of most things. Leaving comfortable, familiar surroundings and moving out into an unfamiliar world was not easy, but I am excited about this new beginning!

Often the first desire one has when leaving home is that of being independent. I, too, was anxious for this new responsibility. However, I discovered quickly that rather than becoming more independent, I have actually become more dependent — dependent upon God. Because there are so many new undertakings and problems, I have had to become increasingly more reliant on him. I have found it so important to take everything to him — small as well as large things. He is the

one who has helped me in this new beginning. □

Janice is the daughter of the Rev. and Mrs. Wesley Gerber, Bethany Baptist Church, Hutchinson, Minnesota.



Mrs. Richard Voth and daughter, Sara.

MOVING

by Mrs. Richard Voth

How would you like to move from a cosmopolitan city in the San Francisco Bay area to a small rural town in North Dakota with a population of 800? How would you like to leave all of the conveniences of the city, shopping centers, a wide range of educational and recreational opportunities, for a town with two grocery stores, one general store, two service stations, a post office and a few other stores on Main Street? We did just that! My family and I had somewhat mixed emotions, to say the least, when we arrived in Turtle Lake, N.D., on June 8, 1972. But we definitely knew God had led us to this area for a ministry.

We have lived in cities a good share of our lives. My husband graduated from San Jose State College in San Jose, Calif., where we had lived for four years. Then on to seminary in Dallas, Texas, where we also lived for four years. From Dallas we went to California for a ministry before moving to North Dakota.

We have four children, Jeffery 13, Christopher 11, Sara 7 and Peter 4. This move has been quite an adjustment for them, especially for the two older boys. The rural school is a big change from the city school.

I believe Hebrews 12:6 became a reality for us our first year in North Dakota. In addition to the cultural changes, the Lord put us through the fires of testing. I will just mention a few of those trials. In September my husband had an operation. We had a car accident in October, and to make matters worse we did not have the money to replace it. My family and I claimed the verse in John 15:7 and God provided us a car through our people in the Turtle Lake Baptist Church whom we have grown to love.

In December our daughter suffered third degree burns which God healed beautifully. Then in April, our four-year-old Peter had major surgery. June 8, 1973, just a year after we moved to Turtle Lake, my father passed away. But all of these trials have been a learning experience that I wouldn't want changed for any reason. It has drawn me so much closer to my Lord and Savior. We read in God's Word how he deals with his children and how it takes so much time and patience, but most of all his grace. The purpose of all of this is to mold us so we can be used in the way in which our God wants to use each of his children. James 1, Romans 8:28 and Philippians 4 have become a part of our lives.

The cultural change not only involved the environment, but the people as well. I had the new experience of learning to understand and work with the German people and lifestyle. But this has been a blessed experience for me.

The weather was another change. I had never experienced so much ice, snow and cold. But God gives warmth in so many and various ways. In March 1974 my husband and I are planning

(continued on page 31)

**IMPORTANT
WHITE CROSS NEWS**

At the W.M.U. Executive Committee meeting, Nov. 2-3, 1973, it became evident that a national White Cross chairman was needed. A request for a volunteer was given at the Baptist Women's Day of Prayer meeting in the Chicago area and Mrs. Gerhardt Koch volunteered. The W.M.U. Executive has officially appointed Mrs. Gerhardt (Irma) Koch, 540 Thomas, Forest Park, Illinois 60130, to serve as national White Cross chairman for the next three years.

DEADLINE FOR WHITE CROSS REPORTS. Previously the reports were to be in by March 31, but the new date will now be June 30 of each year. June 30 is more realistic, as the cycle of the quota would more appropriately fall into this time of the year. The report forms will be sent out by the national White Cross chairman in ample time for you to report. □

THEY HAVE NOTHING TO READ!

The young Churches of Cameroon are having trouble getting Bibles and literature for the Christians to read. So many can now read, but have so little or nothing to read.

Address: C. B. C. Evangelism Secretary
P. O. Box 1, Bamenda
United Republic of Cameroon
West Africa

What's needed? Bibles and New Testaments in many translations.

Bible portions put out by American Bible Society

Christian Magazines: Moody Monthly, Christian Reader, Guidepost, Baptist Herald, etc.

Devotional booklets — lots needed

Sunday school lesson papers, teachers and pupil copies

Camping Programs

Scrapbooks for use in hospitals

Sunday school story papers — in groups of 10

Mail by Book Postage, mark:

"Printed Literature for Churches"

Tie well in strong paper

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Thank you!

LAURA REDDIG, CAMEROON MISSIONARY □

**WOMEN'S DIRECTOR —
A NEW BEGINNING**



by LaVerna Mehlhaff, women's work director

The year of 1974 has begun and with it comes the anticipation of many new opportunities. For your director of Women's Work it will mean many new experiences, I'm sure. There will be the unknown to face, for it is the beginning of a new office. How wonderful it is to know that this is God's work and that he asks us to be willing to allow him to use us. God has promised to give us the wisdom and strength to do the tasks which he asks us to perform.

In this time of beginning, your

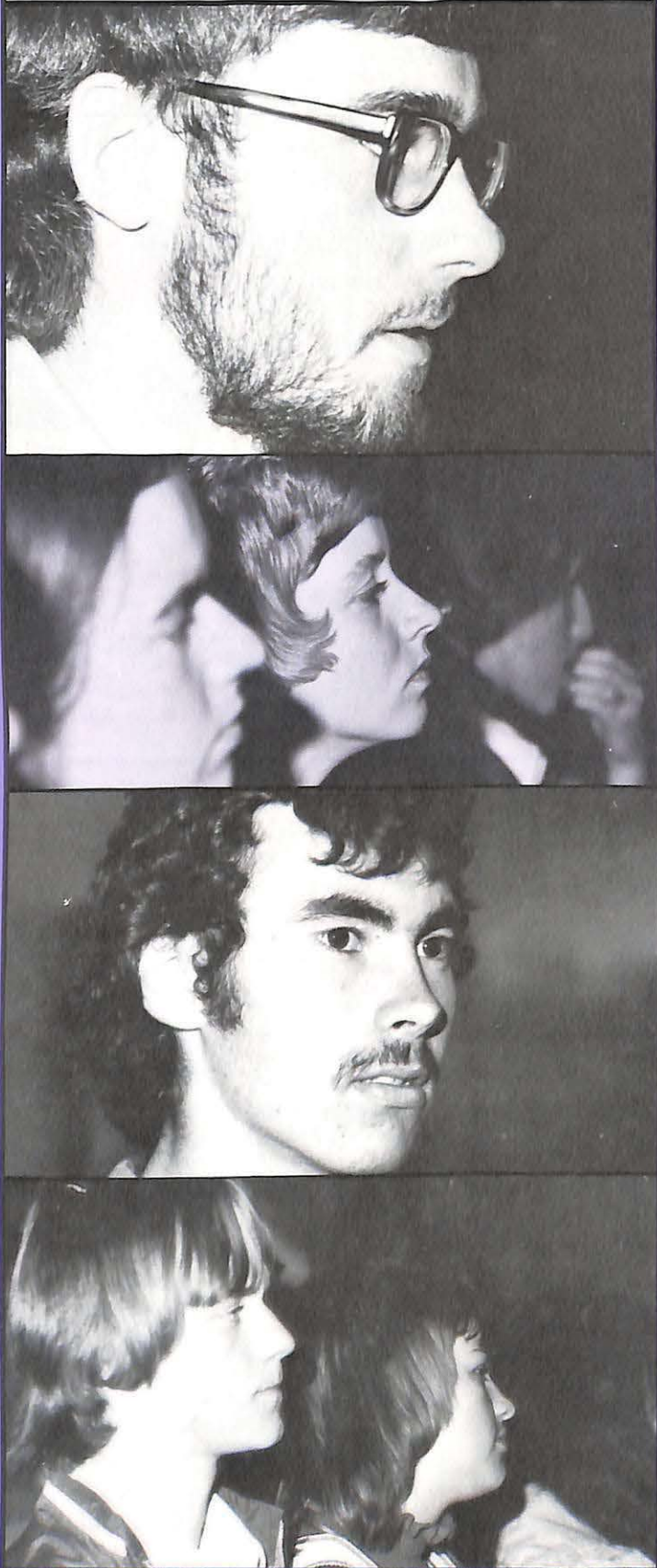
director can only rely completely upon God for guidance and wisdom.

We, who have been appointed and elected to give guidance to our Woman's Missionary Union, covet very much your prayers. As we unitedly begin this new year with a new office and a new director, working together in love, seeking God's will, I am sure that he will guide us and direct us.

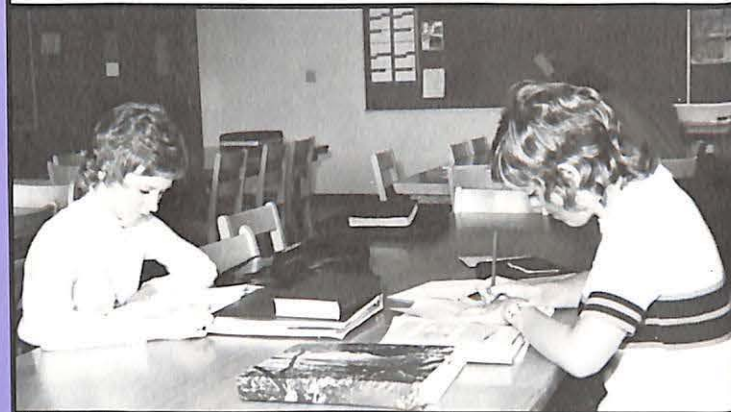
We will pray, we will love and we will serve all because we love him. □

SEEN AT N.A.B. COLLEGE

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JUNGLE DOCTOR

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4252-8, \$10.95 per set

Jungle Doctor Series Moody Press / 1973 / color-cartoon / each about 11 minutes / rental \$2.00 per film-strip from **North American Baptist General Conference, Communications Department, 7308 Madison St., Forest Park, Ill. 60130.**

1. Donkey Wisdom — Deciding for Christ. Donkey's dream comes true. A magic cave that could change his color! But his frequent changes of mind end in a colorful result.
2. Monkey in a Lion's Skin — Becoming a new creature. Monkey stole a lion's skin. He tried it on, and the masquerade swept him into a tense jungle adventure.
3. The Monkeys Who Didn't Believe in Crocodile — Learning that sin is deadly. Titu and Coco sang all the way to the river. They feared neither man nor beast — least of all, Crocodile. Swift action by Twiga Giraffe saves the monkeys to sing another day.
4. Famous Last Words — Being obedient. Twiga the Giraffe has trouble making Monkey obey the rules of the jungle. In a dangerous encounter with a bonecrushing python, Monkey learns that rules are for his own good.
5. Sweet and Sour Hippo — Curing self-pity. Crunch the Crocodile was hungry. A waterhole visit to look for lunch caused fear among the animals. A complaining Hippo makes a brave rescue and shows the importance of helping others.
6. Reflections of Hippo — Facing up to God's Word. Hippo has the happiest thoughts about his looks, until Monkey produces a mirror. How Hippo faces the truth produces a whimsical view of hippos — and humans.

All of the filmstrips include a scriptbook with program ideas for children's groups and clubs, Sunday school, vacation Bible school and other children's activities.

Communications Department
North American Baptist, Inc.
7308 Madison St.
Forest Park, IL 60130

I understand that rental fee is \$2.00 per film strip. I am enclosing \$_____.

The film material is needed for the following date_____ Alternate date_____

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City_____ State/Province_____ Zip_____

Yes, I would like to rent the following film strip(s) of the Jungle Doctor Series.

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|--|---|
| <input type="checkbox"/> Donkey Wisdom | <input type="checkbox"/> Famous Last Words |
| <input type="checkbox"/> Monkey in a Lion's Skin | <input type="checkbox"/> Sweet and Sour Hippo |
| <input type="checkbox"/> The Monkeys Who Didn't Believe in Crocodile | <input type="checkbox"/> Reflections of Hippo |

Insight into Christian Education

NEED TEACHERS IN YOUR SUNDAY SCHOOL? — TRY THIS!

by Paul E. Loth

Potentially there is within every evangelical church all the teachers that the church needs. Sometimes a church is short of teachers because its program is over-ambitious and poorly planned. Sometimes there is lack of motivation on the part of those capable of teaching. In most instances, the lack of teachers is the direct result of the absence of a training program. A continuing training program will eventually provide a church with all the teachers it needs.

TRAINING PROVIDES BENEFITS

The continuous provision of training is a key factor in prepared leadership whether the church is large or small. This includes correlating various kinds of in-service training as well as providing basic foundational courses for all new and potential teachers. In addition to the provision of needed teachers, a continual training program has many other beneficial results.

Increased Attendance

Attendance in the church educational program will grow because trained teachers attract new pupils while holding the ones already registered. A satisfied pupil who enjoys Sunday school and who encourages his friends to attend is a bigger attendance booster

Dr. Paul E. Loth is president of the Evangelical Teacher Training Association, Wheaton, Illinois. He is a member of the Village Green Baptist Church, Glen Ellyn, Illinois.

than a periodic contest. The important factor in building Sunday school attendance is not how many new pupils come in the front door but how many we keep from going out the back door. The turn over of teaching personnel is reduced with trained teachers for they are able to understand pupils and face problems instead of becoming discouraged in service.

Spiritual Growth

A continuing training program not only helps the church educational program but often leads to personal spiritual growth of the trainee. Because training includes studying the Word of God, his life is enriched. Because he is studying to teach others he is motivated to fuller learning and to experience truth the Bible presents. While the purpose of teacher preparation is not evangelism, each potential teacher must examine his own experience with Christ in the light of biblical teaching. It is not unusual for a trainee to make a salvation decision or a new dedication of his life to the Lord while studying the Word in preparation to teach others. Even the dedicated believer has his life enriched through consistent Bible study.

Joyful Service

Since teacher training prepares for successful teaching experiences, the possibility of joy in Christian service is increased through training. The believer has a right to expect deep satisfaction as he ministers in behalf of Christ. Since the church provides the

framework of service it should also provide the training for service within that framework.

A DIRECTOR IS NEEDED

A training program needs more than plans and ideas. It requires action. Someone must be in charge. At times this may be the pastor, the director of Christian education or the Sunday school superintendent. Usually these are involved in so many responsibilities related to the church educational program that they cannot give the necessary attention to training. The best results are often found in the appointment of a director of training.

He Correlates Training

The director of training is constantly alert to the church's training needs. He correlates all training opportunities.

When area training is available through Sunday school conferences or weekend training seminars, he encourages attendance by as many teachers as possible. This may include arranging for the payment of registration fees, providing transportation, suggesting specialization workshops and subsequent reporting to the entire church teaching staff. When the regularly scheduled teachers meetings are held, he arranges for specialists to address the group and thus provide inservice training and enrichment. As new books, cassettes and phonograph records are released, he purchases these (through Sunday school budgeted funds) to be circulated for individual use by teachers prior to placement in the church library. He also schedules continuing training classes in the church.

He Provides Continuous Classes

This is the factor which tips the balance in favor of success in training — a continuing program. Because of our highly mobile society resulting in short terms of teaching and to allow for even nominal enlargement, most churches should have a training program which regularly enrolls at least half as many people as now staff the entire church educational program. These training classes should go on regularly and, except for possible summer interruption, never terminate. Those completing the studies graduate into church teaching ministry; new trainees periodically enlist; and courses are rescheduled — but the actual training program never is completed.

Keys to a Successful Program

There are several factors which will help make the program worthy of

(continued on page 21)

A THEOLOGY OF RECONCILIATION

by Jesse Northcutt

This is the first of two articles dealing with the theology and ministry of the World Mission of Reconciliation Through Jesus Christ, a project of the Baptist World Alliance. The author is Dr. Jesse Northcutt, dean of the School of Theology, the Southwestern Baptist Theological Seminary, Fort Worth, Texas. The article is also a good exposition of the triennial theme, "Reconciling the World Through Christ," which North American Baptists adopted in Wichita, Kansas.

Reconciliation is that personal experience in which man, estranged from God by his sin, is accepted again into God's love and favor. Reconciliation is a personal experience—that which takes place between persons. The term "reconciliation" implies the existence of estrangement or, more deeply, enmity. Reconciliation means that the enmity is removed and God and man are brought into fellowship with one another.

The English word "reconcile" is used to translate Greek words derived from the same root. To reconcile means to change or exchange, particularly coins for others of equal value. Thus it means to reconcile those who are at variance from one another, estranged or separated by enmity. The different combinations of the word mean essentially the same thing with the possibility that the addition of some prefixes intensifies the word, to reconcile completely.

Reconciliation in the New Testament refers primarily to God's relation to man. The terminology commonly refers to man's being reconciled to God. The primary passages are Romans 5:10-11 and II Corinthians 5:18-21. But reconciliation also refers to man's relation to his fellowman. One passage is Matthew 5:24. Another is I Corinthians 7:11. Man with man reconciliation, while not expressly stated, is implied in many other passages. Obviously divine-human reconciliation and man with man reconciliation are vitally related to one another.

The Divine Reconciliation

Paul speaks to the heart of man's relationship to God when he says, "God was in Christ, reconciling the world unto himself implies that there is estrangement between God and man. This comes as no surprise to readers of Pauline thought. In the early chapters of Romans Paul describes the fact of man's sin. "For all have sinned, and come short of the glory of God" (Rom. 3:23). The apostle speaks frankly of the judgment of God on man and his sin. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). Here theologically affirmed is the age old realization that man

is sinful, since the days in Eden, and is separated from God and under the disfavor of God because of his sin.

Estrangement, enmity between God and man, is the ultimate tragedy of human experience. The tragedy is reflected throughout scripture. It is confirmed in man's deep sense of guilt before God. The tragedy unfolds in the dark history of man, separated from God and under his judgment.

Divine reconciliation is made possible through the divine initiative. It is God who moves first and who works actively to restore man to fellowship with himself. God is present as the active agent in Christ working to reconcile the world unto himself (II Cor. 5:19). Man receives reconciliation (Rom. 5:11). Man is reconciled to God or he is said to be reconciled. The agent of reconciliation is always God. If it were not for God's initiative and action there could be no reconciliation.

Reconciliation is a mutual experience—a two-sided one. It would be possible to draw a false conclusion from the above language which represents God as the agent of reconciliation. Some have said that God loves man, has always loved him and is therefore favorably disposed toward man. He does not need to be reconciled to man. Thus all the change in relationship is in man, not in God.

True, God loves man and acts in mercy and grace toward him. But the above statement overlooks the fact that his love is holy love. It overlooks the emphasis on the wrath of God and the judgment of God upon man in his sin. Reconciliation among other things means a dispelling of his wrath and the lifting of his judgment. Note two passages. In Romans 5:10 man is referred to as the enemy of God. Obviously this refers to his attitude toward God. Compare this with Romans 11:28 "As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes." Here "enemies" and "beloved" are parallel. "Beloved of God" refers to God's love for them. "Enemies of God" also refers to God's enmity for them. God is the enemy of the rebellious sinner. His enmity, his wrath, must be removed if reconciliation is to be accomplished. Man is reconciled to God; God is reconciled to man.

Reconciliation is made possible through Christ, through the death of Christ. Man was reconciled to God "by the death of his Son" (Rom. 5:10). It is through Christ that we have received our reconciliation (Rom. 5:11). It was through Christ that he reconciled us unto himself (II Cor. 5:18). In the closing verse of II Corinthians 5 Paul tells how through the death of Christ we were reconciled to God. "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." He took man's sin upon himself, bore it in

his own body on the cross, dying as the judgment of God upon man's sin. He thus enables God to forgive man's sin and to accomplish reconciliation.

Reconciliation is the forgiveness of sin. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, that is to dismiss their sins as a barrier to fellowship with himself. Sin as a problem for God is removed. He, because of Christ's redemptive sacrifice, freely in grace forgives man and in so doing reconciles his estranged creature to himself.

The Human Reconciliation

Reconciliation in the New Testament refers not only to the God and man relationship but to the relationship of man with man. The fact that the scripture speaks of reconciliation of man with man implies the existence of estrangement and enmity in human relations. The first sin was soon followed by the first murder as brother rose up against brother. Scripture is realistically filled with testimonies to man's estrangement from his fellowman and to expressions of human hatred. The history of man is a long sad history of alienation, hatred and war.

Reconciliation with one's fellowman is vitally related to and dependent upon reconciliation with God. The basic relationship of life is relationship with God. But the second relationship is that of man with his fellowman. Jesus expressed the basic truth of religious experience when he said that the first and greatest commandment is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). Then he added, "And the second commandment is

like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22:39). Two dimensions of life are involved in the experience of reconciliation. To be reconciled to God obligates one to be reconciled to his fellowman. In fact, to be reconciled to one's fellows is not only dependent on one's relationship with God, but is necessary to that relationship. Note the teaching of Jesus in the Sermon on the Mount. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). The genuine worship of God is dependent upon a right relationship to one's fellowman. The love of God and hatred of one's brother cannot dwell in the same heart (I John 4:20).

Reconciliation of man with man is made possible in Christ. Paul speaks of the alienation that once separated Jew from Gentile, calling it a middle wall of partition. Such a middle wall of partition has been set aside in Christ. "For he is our peace, who hath made both one, who hath broken down the middle wall of partition . . . for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:14-16). We are made one in Christ. By his death the dividing wall has been broken down; the hostility has been brought to an end. We are one—reconciled to God by the death of his son. We are one—made in body in Christ through the cross. Reconciliation with God and reconciliation with man is the Christian's way of life. □

NEED TEACHERS

(continued from page 19)

continuation and keep it from becoming competitive with other profitable church activities.

A Convenient Time

The first of these is to present the courses at a convenient time. Almost every church schedule is crowded and church members are often involved in community activities as well. To try to set aside another night for training often is difficult. Training classes can be presented as adult electives during the Sunday school hour. They can be scheduled immediately before or after the evening or midweek services. Teacher training Bible studies can even be used as the Bible messages at these times. A weekend teachers retreat, Vacation Bible School or home Bible study classes also can be utilized in this way.

Balanced Curriculum

Another principle is to present a balance of Bible content and how to teach it. This enriches the lives of teachers and enables them to communicate the

Word in a way which will enrich the lives of those who later are in their classes.

Capable Teacher

Another factor in a good training program is the use of the best trainer you can secure for each subject presented. A number of teachers will provide a rich balance in training. However, the quality of each teacher is of more importance than the number of teachers. A good trainer will be a living illustration of good teaching methods and exemplary Christian conduct.

Student Recognition

The issuing of award Credit Cards or other recognition of achievement upon the completion of each course will both indicate the progress a trainee has made and remind him of the subjects yet to be taken. This periodic recognition encourages students to follow through with the complete program the director of training has arranged.

ENCOURAGING TRAINING

Broadly speaking, the attitude of

prospective teachers toward training is a reflection of the attitude of church leadership. This attitude is shown by whether or not training is a prerequisite for church teaching; whether it is encouraged as a step toward dedicated service; and if recognition is given to the preparation of those completing the courses by using them in the church educational program.

REAPING RESULTS

When attitudes are right and a program of training is provided, the results will be prospective teachers willingly attending preparation classes, spiritual growth by those attending the courses, and self confidence in church teaching following training.

Eventually a training program will provide a church with all the teachers it needs, but the program must be continually offered. Our task is to communicate the Word of God. It is a sacred task which demands a continual training program in the church. □



CHURCH EXTENSION BUILDERS REPORT

SPRUCE GROVE, ALTA., CHURCH EXTENSION PROJECT

by Harold Weiss

The Parkland Baptist Church of Spruce Grove, Alta., gives testimony to the fact that Church Extension is exciting and most rewarding. We have learned that churches are not born easily or without much prayerful effort and sacrifice. When God raises up a group of dedicated Christians whom he has burdened to begin a new Gospel witness, and when he finds churches willing and ready to assist and to support the new venture, great blessings and victories usually result.

At a recent service, opportunity was given to share some blessings and challenges of Church Extension at Parkland Baptist. Almost 100 percent of the adults responded enthusiastically with testimonies such as the following:

"Our whole family has felt the Christian love and friendship that abounds in this young church from our very first contact. We deeply appreciate the fellowship and opportunity we have had to serve the Lord in this community through our church."

"When this project first began with meetings in the homes and later at the school, I had some real fears and hesitation about the big step that lay ahead. After much prayer the challenge grew larger and fears slowly disappeared as faith increased. Even the trials and troubles of a new project helped us to grow in faith. It is a maturing experience. Today I feel much closer to God having been part of this Extension church."

"Being involved in the beginnings and development of Parkland Baptist a new avenue has opened in my life. I discovered warm closeness with my Savior that I never knew before."

The work began with meetings in homes for about a year and another year of services in the school where we still meet. Student and temporary pastors led the work in its beginning. There were times of joy and trial. The work slowly developed and matured.

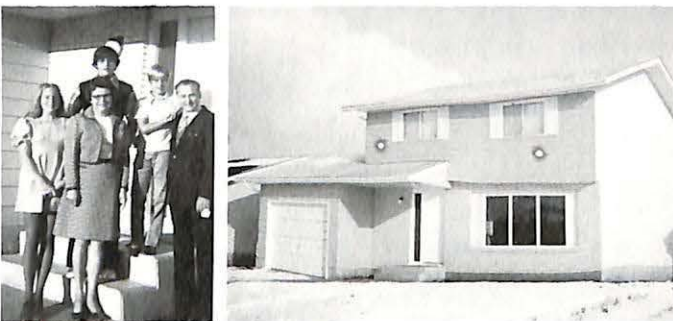
Pastor Harold E. Weiss accepted the call to become the first permanent pastor, in August 1973. A new spirit of optimism is evident with about 15 families attending at present. New committees or programs have been revived or initiated in recent months. A monthly newsletter is helping to unite the church family and inform supporting churches of blessings and needs. Great encouragement has already come from our mother church, the Meadowlark Baptist Church of Edmonton, and from the Alberta Association.

Spruce Grove is a fast growing village drawing thousands from Edmonton, only ten miles east. The challenge for our church is great indeed with our city continuing to grow (about 15,000 people by 1980) and with no Baptist church for about 100 miles west toward the Rockies.

The most urgent and immediate need is to get into our own

The Rev. Harold Weiss is the pastor of the Parkland Baptist Church, Spruce Grove, Alberta.

church building on the already purchased site in the midst of the new housing development. The continued support and prayers of our N.A.B. family is essential if this dream of our growing church is to become a reality! Thank you for your faithful Church Extension Builders gifts and for your prayers. □



Top: Dedication of Sunday school invitation fliers before distribution, with Sunday school superintendent, pastor and church moderator.
Center left: Pastor H. Weiss and his family in front of the new parsonage.
Center right: The Parkland Baptist parsonage in Spruce Grove, Alta.
Bottom: Junior Sunday school class with Mr. Ed Foreman, teacher, in session.

GRAHAM CANNOT SLOW DOWN

At the conclusion of the St. Louis Crusade in Missouri Billy Graham, scratching his head thoughtfully, said, "With spiritual hunger like this I cannot slow down in my evangelistic activities."

He had just finished preaching to the largest crowds ever to gather in St. Louis for religious services. The St. Louis Arena which is larger than Madison Square Garden was packed to overflowing at every service. Crusade officials had to turn down additional thousands of requests for tickets. Dr. Graham said, "There is a spiritual hunger here that we had not anticipated."

In reply to a question he said, "Yes, I think Watergate, the energy crisis, the tensions in the Middle East have all added to the uncertainty of people. They are searching for something to hold on to. I have never seen audiences so attentive, so hungry and so responsive."

The Roman Catholic church gave support. The Catholic archdiocesan newspaper THE ST. LOUIS REVIEW says, "Nothing but good can come from one of his famous Crusades. We express our appreciation to those who brought Dr. Graham to St. Louis and we pray that God will use him as an instrument to call many St. Louisans to an awareness of the gospel message and its relevance for their lives."

Most of the Missouri Synod Lutheran churches supported the Crusade. None opposed it.

The black participation was the largest that the Graham Crusades have had this year. Almost all black churches in the St. Louis area enthusiastically supported the Crusade. A dozen or more black clergy were visible on the platform each evening. Hundreds of black people responded to the appeal to receive Christ during the week.

Dr. I. C. Peay, Sr., pastor of the Galilee Baptist Church, said, "The Crusade is the greatest event ever to come to St. Louis. The whole metropolitan area will be helped as a result of the great fellowship with the Billy Graham Team and Dr. Graham."

Dr. George Scotchmer pastor of Memorial Presbyterian Church said, "The Crusade surpassed the greatest expectations in terms of attendance, commitments to Jesus Christ, the bringing together of Christians of many denominations and races in a beautiful, joyous fellowship of love, and the spiritual rejuvenation of many believers. The impact of this Crusade will be felt in the churches and in the greater St. Louis area for many years to come. To God be the glory, great things He has done."

St. Louis also provided the Crusade with the largest School of Evangelism that the Graham Team has ever conducted in the United States. More than 1,300 seminary students and young pastors enrolled in the week-long school. Several seminaries in the area sent most of their student body and faculty and gave credit for the courses taken. The faculty of the School of Evangelism was headed by Dr. Kenneth Chafin former professor of evangelism at the Southern Baptist Theological Seminary in Louisville, Kentucky. One seminary student said, "I've been in seminaries for two and a half years and I think I learned more in this one week than my whole two and a half years at seminary."

The planned follow up in St. Louis will be the most extensive the Graham organization has ever undertaken.

During the past few Crusades experimental studies have been made in how to intensify and increase the follow up. Fifteen hundred people have been carefully trained to help follow up. Nurture groups have been organized throughout the city to help the churches. These Nurture classes are led by carefully trained leaders. One thousand enthusiastic young people have committed themselves to starting group Bible studies. More than 4,000 home prayer meetings were started during the Crusade. It is expected that most of them will continue.

Many church leaders, political leaders and foreign visitors attended the Crusade including Missouri Governor Christopher Bond, the youngest governor in the United States, and Liberia Ambassador to the United Nations, David Thomas, who publicly thanked Dr. Graham for the financial help the Graham organization has been able to give to the starvation areas of central West Africa. Anglican Bishop Festo Kivengere of Uganda attended five of the services and declared, "It is one of the great experiences of my life." St. Louis Cardinal football players came almost en masse to the Crusade.

When counselors asked inquirers, "Why did you come forward tonight?" the replies were as varied as the backgrounds of the people who came — each one personal and special. One 52-year-old man said, "I decided it's about time." Nearby a smiling 16-year-old girl replied with assurance, "God said it, I believe it, for me that settles it." □

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WEDDING ANNIVERSARIES

Mr. and Mrs. Jacob Raiser observed their 50th wedding anniversary on Oct. 7, 1973. They are members of the Carbon Baptist Church, Carbon, Alta. *Mr. and Mrs. Wanamaker* of Ontario, observed their 50th wedding anniversary while visiting their son, the Rev. Earle Wanamaker, Carbon, Alta. *Mr. and Mrs. Sam Ohlhauser* observed their 50th wedding anniversary on November 25, 1973. They are charter members of the Brentview Baptist Church, Calgary, Alta.

WARREN, MICH. "Behold I have given him for a witness to the people, a leader and commander to the people" (Isa. 55:4). This verse was read by a member of the pulpit committee which called Pastor Adolph Braun to our church. The occasion was the 20th anniversary service held for Pastor and Mrs. Braun on Aug. 26, 1973. A check was presented to the Pastor to be used for a trip of his choice accompanied by his wife.

Testimonies were given by representatives of the Deacon Board, Trustee Board, Moderator, and charter members. At the fellowship afterwards, nearly 500 members and friends who had gathered for the occasion were able to express personal thanks to Pastor and family for blessings received. Pastor and Mrs. Braun are pictured with



representatives of boards and committees. During Pastor's twenty years at Redeemer, he has led us through three building programs, and membership has grown from 168 in 1954 to more than 850 at the present time. (Mrs. Margaret Willms, reporter.)

GLEN ELLYN, ILL. The Village Green Baptist Church, formerly Glenbard Baptist Church, dedicated its new building to God on Sunday, Sept. 30, 1973. Members, friends and guests filled the sanctuary to participate, and to hear a message by Dr. G. K. Zimmerman, executive secretary of our denomination.



The new church is located in an area called Village Green, now under development. The building consists of a sanctuary, educational unit of two floors, and fellowship hall (gym). It is air-conditioned. The Rev. Robert S. Hess is the pastor of the church.

AVON, S.D. The right hand of fellowship was extended to 13 baptismal candidates (pictured) and one by letter on



Oct. 7 at the morning worship service. The Rev. Henry Lang is the pastor of the church.

The senior Youth Fellowship made a survey of the local area in regard to people attending church services recently. (Estie Betz, reporter.)

MT. CLEMENS, MICH. Garfield Baptist Chapel held its meeting of incorporation Sunday, Oct. 14, 1973. Services have been conducted by Pastor Jack Dundas (pictured) for the past



fifteen months to establish a nucleus for membership. The Chapel was established by the Church Extension Committee of the North American Baptist Conference.

The Chapel is located in a growing area. Pastor Dundas states that the congregation enjoys an interaction of ideas, as practical Christianity is taught in a relaxed atmosphere. "We have learned to listen to one another," he said. "We hope to become an organization that is sensitive to the needs of our community as we grow with it both mentally and physically." (Carol L. Tappert, reporter.)

HILDA, ALTA. The Hilda Baptist Church witnessed a baptismal service Sept. 30, 1973. Pastor Dr. R. Sipe and the six candidates are pictured.



Since July 1972 the Hilda Evangelical Church is worshipping together with us in the Hilda Baptist Church, being served by an Evangelical pastor, the Rev. D. R. Sipe from Medicine Hat. Our Youth Group is active, as well as the W.M.S. Wednesday evening the church families gather for "Family Night." We have choir rehearsal, while the children gather for Children's Hour with singing, Bible stories and handcraft. After this we all gather for Bible study and prayer. (Mrs. M. Anderst, reporter.)

EDMONTON, ALTA. At Namao Park Baptist Church an enthusiastic fall program is underway. To increase interest and attendance in Sunday school (because we are engaged in a local contest), and also our boys and girls clubs, we held a "Kid's Week" with children enjoying singing and Bible stories under the direction of our pastor, the Rev. S. H. Schuster. The W.M.S. held its annual program on Sept. 23 with Mrs. J. Stedelbauer, wife of a prominent Christian businessman, speaking. Our church was host to the Steele Heights Baptist Church for a baptismal service because they have no baptismal facilities. At the Thanksgiving program donations of food and produce were accepted and given to the North American Baptist College. Our

young people have elected their new executive, and have had some meetings and a Hallowe'en get-together at a local farm. (Mrs. H. G. Eggert, reporter.)

SHEBOYGAN, WIS. The Rev. Ben Hulsing of Sioux Falls, S. D. began his ministry at Bethel Baptist Church on Aug. 1, 1973. He is a May '73 graduate of N.A.B. Seminary. A reception honoring Rev. Hulsing and his wife, Maxine, was held on August 5. The program consisted of short welcoming remarks by various members of the church. Greetings were read from neighboring church pastors and the County Ministerial Ass'n.

Rev. and Mrs. Hulsing responded and also sang a duet. The gift of a chair from a local furniture plant was presented to the couple. The Rev. Gale Sinfitt, interim pastor, was also presented with a token of appreciation from the church. (Miss Joanne Joslyn, reporter.)

HEBRON, N.D. The 85th anniversary of the First Baptist Church was observed on July 29 with the Rev. Clarence Walth, area secretary, as guest speaker. Representatives of the various departments and from the Baptist churches of Beulah, Dickinson and New Leipzig shared in the evening service.

Other anniversary year activities included the preparation of a pictorial church directory and a questionnaire and survey report on the Christian life and ministry of those who attend the First Baptist Church.

In 1888 four devout members organized the German Baptist Church of Antelope. From this beginning two other churches were begun which later merged to form the First Baptist Church in Hebron. Twenty-one pastors have served during these 85 years. The Rev. Robert Hoffman is the present pastor. (Mrs. R. Stanley Schneider, reporter.)

SACRAMENTO, CALIF. With joyful expectation, the congregation of Willow Rancho Baptist Church prepared a "Welcome Home" Buffet for Dr. and Mrs. Louis Johnson on July 29, 1973. The after church luncheon was followed by an informal service led by Dr. Johnson, our former pastor. He has been serving as President of the Baptist Training College in Cameroon.

August was a busy month at Willow Rancho. A musical group called "SIGHT and SOUND" shared with us

on Sunday evening, Aug. 19, and it was our privilege to host the Japan Drama Troupe from our Mission in Japan on Aug. 28. We also enjoyed pulp messages by Pastor Ed Carnell of the local Rescue Mission and Mr. Harvey Cowles from the American Sunday School Union. The Rev. Arthur Brust is the pastor of the church. (Mrs. Loretta Hermann, reporter.)

LODI, CALIF. The First Baptist Church held a farewell service for the Potratz family on Aug. 12. This was also their 25th wedding anniversary. The program was integrated into a slide presentation of the couple's life entitled, "A Tribute of Memories," written and narrated by Ruby Altnow. The Rev. G. P. Schroeder gave the prayer of blessing. Mr. Andrew Schweigerdt, Deacon Board chairman; the Rev. Fred Jantz, Swain Oaks Baptist Church, representing the Northern California Association; and the Rev. Kenneth Fischer, Temple Baptist Church, also took part in the program.

A time of fellowship, arranged by the Women's Missionary Society followed the program. The Potratz family has moved to Stevensville, Mich., where Rev. Potratz began as Great Lakes Area Secretary for the denomination on Sept. 1.

BEULAH, N.D. On Aug. 12, 1973, the Immanuel Baptist Church held a baptismal service at Lake Sakakawea. Six candidates were baptized and the hand of fellowship was extended to them. The Rev. George Neubert is pastor of the church. (Mrs. Alvin E. Moos, reporter.)

MERCER, N.D. On Aug. 26, 1973, the First Baptist Church welcomed the Rev. and Mrs. Arthur Freitag from Drumheller, Alta., as our new pastor and wife. Mr. Elmer Peterson was the moderator. Welcome addresses were given by representatives of the various branches of the church. A challenge to the church was given by the Rev. E. S. Fenske; the challenge to the pastor was given by our Area Secretary the Rev. Clarence Walth. Rev. and Mrs. Freitag expressed their appreciation. A challenging response was given by the pastor.

We were thankful to Rev. and Mrs. E. S. Fenske and Mr. and Mrs. George Kessler for helping us during the time we were without a minister. A time of fellowship followed the service. (Sam Rust Jr., reporter.)

CALGARY, ALTA. The Temple Baptist Church hosted the Sixth German

Faith Conference May 25-27. The conference was well attended. "The Responsibility and/or Challenge of Our Faith," based on Heb. 12:1-2, was the theme. Dr. R. Schilke spoke on "The Commission and/or Challenge of Our Faith in World Mission and in Our Denomination." Prof. P. Ristau, N.A.B. College, brought "The Challenge of Our Faith in the Now Generation"; our new Area Secretary, Rev. I. Faszler, dealt with the theme, "In the Life of Our Forefathers." Missionary, Gertrude Schatz, gave interesting mission field information. Musical numbers were rendered by the brass band from Zion Baptist Church in Edmonton and the local band. A mass choir sang for the closing service. After the new officers were installed, Dr. R. Schilke brought the closing message and gave us a "Challenge of Our Faith in the Local Church." (Mrs. C. Milbrandt, reporter.)

MISSOULA, MONT. Marvin and Priscilla Busenius from N.A.B. Seminary in Sioux Falls, S.D., arrived May 26 to serve as Directors of Christian Education, primarily with youth. Their Christian testimony was an inspiration and example to all.

July 4 was the beginning of Senior Camp at Ross Point, Idaho, followed by Junior Camp. August 26 was Sunday School Rally Day and evening service was followed by a youth program and gift presentation to the Buseniuses. It was with sorrow we had to say goodbye, and their ministry will be missed very much.

Church improvements this year have included new basement carpeting and new lighting.

On Sept. 8 the Meinerts, missionaries from Cameroon, were with us for the men's banquet and for our Mission Harvest Day Sunday. The Rev. Robert Penner is the pastor of the church. (Lucinda Hightower, reporter.)

STARTUP, WASH. Four people were baptized in the Wallace River on Aug. 19, 1973, in a service combined with the Sultan Methodist Church at the Kobelt Picnic Grounds. The hand of fellowship was extended to them on the next communion Sunday. The Rev. Frank Ewert is the pastor of the church. (Mildred Byrnes, reporter.)

ASHLEY, N.D. The Ashley Baptist Church had the privilege on July 19, of hosting the Young Ambassadors from Japan. Their dramatized play was given at the Ashley High School auditorium. A great number of peo-

OUR CONFERENCE IN ACTION

ple came from neighboring churches such as Aberdeen, Leola and Eureka, S.D., Venturia, Wishek, Lehr, Fredonia, N.D., and others. Supper was prepared for them at the church. The Rev. Etan Pelzer is the pastor of the church. (Mrs. Carl Fischer, reporter.)

ABERDEEN, S.D. Members, friends, and former members gathered to celebrate the 25th anniversary of the Calvary Baptist Church on Oct. 13-14, 1973. Incorporated on Oct. 13, 1948, with a membership of 13, the church has grown to 198.

Former pastors and their wives participating were the Reverends Thomas Lutz, Irvin Schmuland and John Thielenhaus. The widow of the first pastor, the late Rev. Rudolph Klein, was also in attendance.

Anniversary activities began with a banquet on Saturday evening. The speaker was the Rev. John Thielenhaus whose comments were in the form of a challenge using the anniversary theme of "Reflecting, Rejoicing, Reaching."

Four of the charter members, Mr. and Mrs. Fred Fischer, Jacob Fischer and Mrs. Milton Schrenk were recognized at the banquet. These four are also present members.

A Sunday school attendance goal of 200 was surpassed with an attendance of 257. During the morning worship service, the Rev. Clarence Walth, North Central area secretary, delivered the message with former pastors sharing in the service. The final service was held on Sunday afternoon with former pastors Irvin Schmuland and Thomas Lutz as speakers.

The Eugene Kern has been the pastor of the church for the past four and one half years. He has resigned and will become the Church Extension pastor in northeast Sacramento, Calif., effective Jan. 1, 1974. (Jim Biggerstaff, reporter.)

McCLUSKY, N.D. The McClusky Baptist Church bid farewell to the Rev. and Mrs. Edwin Walter July 15. The church welcomed its new pastor and family, the Rev. and Mrs. Myrl E. Thiesies. The Rev. Bibelheimer was the guest speaker. Our neighboring churches, Goodrich and Mercer, fellowship with us.

Miss Wilma Binder was special guest at our Harvest-Mission Sunday Sept. 23. Miss Eleanor Weisenberger gave an interesting presentation of her work as a nurse in the mission field at an afternoon tea to the women and in the evening to the church. On Oct. 7, Deacon Elmer Wahl extended the hand of

fellowship to the Rev. and Mrs. Thiesies, Diane, Debbie and Denise. (Mrs. Burton Faul, reporter.)

VENTURIA, N.D. The Rev. and Mrs. Vernon Schneider and son were welcomed by the members of the Venturia Baptist Church at the morning service on June 3, 1973.

In the evening the Wishek and Ashley churches and their pastors, the Rev. E. Pelzer and the Rev. Huisinga joined us at a reception service for the Schneider family. (NyLetta Heupel, reporter.)

WATERTOWN, WIS. The First Baptist Church has been blessed under the dedicated leadership of our pastor, the Rev. Allan Kranz. Twelve new members have been received. At one time, seven from one family were baptized; later a couple, and our pastor's daughter. Two others came on profession of faith.

Our ladies groups have reorganized to begin a year of more consecrated mission work. Our Sunday school is involved in an expansion program contest with three other Sunday schools in our Association. Several of our church members are active in association work.

We have a junior choir, and our senior choir is active with Mrs. Allan Krause as director. Pastor Kranz and the pastors from other churches in our community have been working together that we may have more combined worship services during the year. (Mrs. Milton Bender, reporter.)

CLEVELAND, OHIO. A Baptist-Roman Catholic Study Day was held at the Parma Heights Baptist Church on Sunday afternoon, Oct. 14, 1973. This was a "first" for Cleveland area Baptist churches. More than 300 people attended the session which was opened by the Rev. John F. Wessel, Director of the Diocesan Commission of Interreligious Affairs. He led the congregation in singing, "A Mighty Fortress is our God." (Catholics singing a Lutheran hymn in a Baptist Church).

The purpose of this Study Day was "to understand each other better," stated Rev. John F. Wessel.

The Rev. Aaron Buhler, pastor of the host church, spoke on "Basics of Being a Baptist," and the Rev. James Griffin, Chancellor of the Catholic Diocese of Cleveland, followed with "Basics of Being a Catholic." Questions from the floor stimulated interest for the three workshops which followed.

Parma Heights Baptist Church is located in a community that is 80% Catholic. Many Catholics receive Christ

through our church and become faithful members. Our main objective for this meeting was to witness to the saving grace of Jesus Christ which our people did most effectively. It also showed all in attendance the many differences that exist between Baptists and Catholics. (Christa Ecker, reporter.)

STRASSBURG, KAN. Lester Buening, 1973 graduate of NAB Seminary, began his ministry at the Strassburg Baptist Church July 15. On Aug. 26 the church hosted a welcome reception for Mr. Buening, his wife, Beverlee, and son, Brice.

Sunday, Oct. 21, we observed our Harvest Mission Festival. Guest speaker was Dr. Clarence Hiebert of the Tabor College. Two Tabor students, one from Japan, the other from Nigeria, Africa, gave testimonies at the evening service.

A unique feature of Sunday afternoon was a music workshop for young people conducted by Ken Forsyth, vocal music instructor at Marion High School. During the evening service the choir, which was a product of the afternoon's training, presented several numbers.

The Rev. and Mrs. Buening hosted an open house at the parsonage during the afternoon. The house had been completely renovated prior to the Buening's coming. (Mrs. Harvey Kruse, reporter.)

ROCHESTER, N.Y. On Sept. 30, 1973, the Zion Baptist Church held an installation and welcoming service for its new pastor and his wife, the Rev. and Mrs. Fred W. Mashner. Greetings were brought by the Rev. Quiring of the Latta Road Baptist Church, and by the Rev. Crawford of the Brighton Community Church.

The service, under the moderation of Br. Adolf Zuch, was enriched by words of welcome from Br. Willy Hellmann and by various contributions from other members.

The charge to the church and the pastor was given by the Rev. Herbert Berndt, the interim pastor.

Mrs. Mashner's solo "I'd Rather Have Jesus," was one of the highlights of the service.

The service was followed with a reception. (Willi Sohn, reporter.)

BEULAH, N.D. The Immanuel Baptist Church held its Round Robin Missionary Conference Oct. 4-7 with Miss Wilma Binder and Dr. Jerome Fluth. On Sunday, Oct. 7 we observed our Harvest Mission Festival. Our guest speaker was Miss Eleanor Weisenburg-

er. Our total mission offering was \$3,401.08. We also had a week of special meetings with Pastor LeRoy Moser of New Leipzig, N.D. The Rev. George Neubert is the pastor of the church. (Mrs. Alvin E. Moos, reporter.)

SEGUIN, TEX. The Elm Creek Baptist church celebrated its 90th anniversary Oct. 28 with about 150 people present. The guests were met at the door by deacon, Albert Schievelbein, and chairman Allen Schievelbein. The worship service began with Dr. W. H. Barsh welcoming and introducing the guest speaker, Mr. Sidney Morrison of Dallas. Special music selections were given by the Immanuel Kyle Baptist Ladies Choir; a duet (in German) by Mrs. Julia Schievelbein and Willie Schraub; and a solo by Mrs. Virgil Schievelbein.

After a barbecued dinner and fellowship, greetings, testimonies, church history, and special music selections were given. Greetings were received from neighboring churches and from states in the far north, northwest and west.

Elm Creek Baptist, located 13 miles southwest of Seguin, was organized Jan. 20, 1883, by Ernst and Mary Vorpahl, Franz Fechner and Karl Achterberg meeting in their homes until Dec. 28, 1885, when they purchased an acre of land from Ernst and Mary Vorpahl for \$10.00 and built Elm Creek German Baptist Church which in 1942 was changed to Elm Creek Baptist. The original church was torn down and rebuilt in 1950. Five generations have gone to the church; 5th generation, Danny Schievelbein; 4th his father, James and uncle Allen; 3rd was James' and Allens' mother, Mrs. Albert (nee Louise Vorpahl) Schievelbein; 2nd was her father William Vorpahl; and the first his father, Ernst Vorpahl, one of the original founders of the church. Two generations still remain.

Our oldest member, though inactive, is Paul Vorpahl of LaVernia. And still coming to church services every Sunday he possibly can, is Joe Young, 86, Seguin. Mrs. Julia Schievelbein is another of our older active members, and when needed still plays the piano as she has been doing since 1921. James Schievelbein is the longest standing member, never leaving Elm Creek since birth.

The Immanuel Baptist Church of Kyle, Tex., shares its minister, Dr. W. H. Barsh with us. About 22 pastors have served Elm Creek Baptist during its 90 years. Rev. Barsh of Lockhart is with us for the last 10 years. (Mrs. James Schievelbein, reporter.)

MORRIS, MAN. The W.M.S. of the Emmanuel Baptist Church celebrated its 50th anniversary on Oct. 21. Many former members of the W.M.S. were present. Miss Ida Hoffman gave an interesting resumé of the early days of the Morris W.M.S. A corsage was presented to Mrs. Dave Walters of Winnipeg, who is the sole remaining charter member. All other past presidents who attended were presented with lapel carnations. An offering of more than \$500.00 was received which will be used to help furnish our new parsonage. Rev. Bruno Voss, pastor of the church, challenged us to greater efforts as he spoke on "God Is With You." A Time of refreshment and fellowship was enjoyed following the service. (Mrs. C. Bergstresser, reporter.)

MINOT, N.D. A Foreign Foods Festival was held at First Baptist Church on Sunday Oct. 14, 1973. The potluck supper featured foods from many nations. Approximately 140 people were served.

Display booths on Germany, Africa, South America, Japan, and the United States had been arranged by the various youth groups.

At the evening service following the supper the program gave insight and information concerning each of the areas included in the church missionary budget. The evening was planned to include the entire church family. The Rev. Paul Siewert is the pastor of the church. (Marjorie Wood, reporter.)

In Memoriam

FRED L. ADAM, 88, of Goodrich, N.D., died Sept. 6, 1973. He was born in Russia Dec. 7, 1884. He was an active member in the Fairview Baptist Church, rural Goodrich. Surviving him are four daughters: Mrs. John Bloom, Mrs. Alfred Keblar, Mrs. Ernest Hintz, Mrs. Les Lanning; three sons: Alfred, Emanuel and Daniel; 11 grandchildren, six great-grandchildren. Pastor Daniel Heringer was officiating minister at the funeral service.

MRS. LYDIA DEMKE, 69, of Goodrich, N.D., died Sept. 21, 1973. She was born Feb. 19, 1904, in Goodrich. She married Robert Demke in 1922. She was a member of the Goodrich Baptist Church. Survivors include one daughter, Mrs. Lloyd Axet; two sons: Cecil and Larry; 11 grandchildren; two sisters. Pastor Daniel Heringer was the officiating minister at the funeral service.

ED HAMM, 87, of Hillsboro, Kan., died Aug. 2, 1973, in an automobile accident. He was born April 5, 1886, in Russia. He accepted Christ as his Savior in 1915, was baptized and became a member of the Ebenezer Baptist Church of Hope, Kansas. He was a member of the First Baptist Church of Durham, Kan., at the time of his death. Surviving him are five sons, four daughters, two brothers and three sisters. The Rev. Curtis J. Wiens was the officiating minister at the funeral service.

MISS META KASLER, 83, died on Oct. 18, 1973. She was born in Berlin, Germany, May 26, 1890. She came to Rochester, Pa., when the World War broke out she had to remain. She may be remembered as a sister of the wife of the Rev. Charles Wagner. She served many in homes as governess and as practical nurse until quite recently. She dearly loved her Lord and was a devout and cheerful witness. The Rev. O. K. Ringering was the officiating minister at the funeral service.

MRS. KATIE LEICHT, 71, of Lodi, Calif., died on Oct. 23, 1973. She was born Feb. 4, 1902, in Jewel, N.D. She married Edward Leicht in 1921. In her younger years she made her commitment to Jesus Christ and remained faithful to him unto the end. She came to Lodi, Calif., in 1945 and united with the First Baptist Church. She is survived by a daughter, Mrs. Ila Weideman; one sister, two brothers and two grandchildren. Pastor G. G. Rauser was the officiating minister at the funeral service.

JOHN GUSTAV SONNENBERG, 54, of Troy, Mich., died in an automobile accident on Aug. 21, 1973. He was born in Gladwin, Mich., on Oct. 19, 1919. He was born again at the age of 12 and was baptized Dec. 31, 1931 at the Burns Avenue Baptist Church. He is survived by his widow, Ruth; a son, Michael; two daughters: Mrs. Nancy Schnepf, and Kathleen; four brothers and one sister. He was a member of Bible Baptist Church of Troy, Mich., at the time of his death and served as deacon, usher and Sunday school teacher. The Rev. Ronald E. Mayforth was the officiating minister at the funeral service.


WILLIAM VETTER, 90, of Onida, S.D., died on Oct. 7, 1973. He was born in Clear Lake, Iowa, April 18, 1883. He was saved at an early age, baptized and was a member of the Emery Baptist Church, Emery, S.D. Surviving him are his widow, Lida; a daughter, Helen; two sons: Herbert and Myron; one brother and eight grandchildren. The Rev. Wilbur Goertz of the Menonite Brethren Church of Onida officiated at the funeral service.

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NEWS & VIEWS

KAMPALA, Uganda—President Idi Amin, whose government recently banned the Jehovah's Witnesses and 10 other religious sects "dangerous to peace and order," has now "highly commended" the "standard of work" being done in his country by missionary teachers. The Muslim president has exempted the remaining Protestant, Roman Catholic and Muslim religious bodies from paying rent for land on which they have built churches and mosques. He says, "It is unbecoming to pay rent for places where we go to worship God." □

SEOUL, Korea—Delegates from 12 Asian countries to the First All-Asia Mission Consultation here appealed to Christian churches in Asia to get involved in the preaching of the gospel, especially through sending and receiving Asian missionaries. They noted that 98 percent of the population of Asia has yet to respond to Christ, and they declared that they would work toward the placement of at least 200 new Asian missionaries during 1974. The group established a standing committee to encourage and assist the formation of national mission associations throughout Asia, and to examine the relationship between East and West missionary enterprises. □

LONDON, England—During a recent visit here, Chief Rabbi Sholmo Goren of Israel appealed to British Church leaders to help stop Christian missionary activities among Israel's Jews. His appeal referred especially to the "use of unreasonable means to persuade poor families to convert." It is Rabbi Goren's belief that the "State of Israel is essentially a sublime, spiritual creation. The basis of its survival is rooted in the dynamic of the Torah. . . . There can be no survival for the Jewish nation without the meticulous and conscientious observance and fulfillment of the commandments of the Torah." According to the *London Times*, "the controversy over missionary work has stirred ill-feeling among Jewish religious militants. Missionaries' homes have been attacked, and an attempt was made to set fire to a bookstore and destroy copies of the New Testament." □

WASHINGTON, D.C.—In his minority vote against the recent \$20.9 billion military procurement authorization bill, Senator Mark O. Hatfield quoted Zechariah 4:6: "Not by might, nor by power,

but by my Spirit, says the Lord of Hosts." During part of his floor statement, the Senator said that "restoring the strength of our people can only begin with a spirit of repentance. . . . That is the beginning of true security. In the end, it will not be the power of our military might that will usher in greater reconciliation between people of the world. Rather, that will only come from the power of spiritual love." □

LAUSANNE (Switzerland)—"Let the earth hear his voice" will be the theme of the International Congress on World Evangelization which meets here, July 16-25, 1974.

Selection of the theme and adoption of a design which will be used in congress materials and displays were announced by Bishop A. Jack Dain of Sydney, Australia, executive chairman of the convening committee.

"Let the earth hear his voice" is a phrase familiar to many Christians in many languages, the chairman pointed out. It is from the chorus of the hymn, "To God be the Glory," by Fanny Crosby.

"We believe it expresses clearly the essence of the Congress," Bishop Dain said. The theme also focuses on the voice—the word of God—as the heart of biblical evangelism.

The congress, which is expected to attract 3,000 evangelical churchmen from some 150 nations, will focus on the possibility of evangelizing the population of the entire world in the remaining years of this century.

In addition to the main theme, some congress materials will feature sub-themes from Luke 4:18: "to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." □

TWELVE CHRISTIANS IN JAPANESE LEGISLATURE

Since the elections of last year the lower house of Japan's Parliament counts twelve Christians among its total membership of 491 legislators.

This figure reflects a Christian membership percentage of 2.4 in the law-making body, as compared with the national Christian population of approximately one per cent. (1.069 million Christians in a total census of 105 million.)

Among Christian groups Roman Catholics, with 362,000, form the largest group. Two of the twelve Christian parliamentarians are from the Roman Catholic Church. □



by Paul H. Siewert

The Bill Gothard Institute in Basic Youth Conflicts brought history to the St. Paul, Minnesota, Civic Auditorium, Oct. 31—Nov. 3, 1973. It was the largest assembly, approximately 16,000, ever to gather in the arena since its opening. The mass gathering was also a milestone in the eight year history of the Gothard seminars.

Though assessments of the past have expressed some disdain, it was obvious that these participants, coming from nearly every walk of life, almost to the last registrant, felt unrestrained appreciation for the precise biblical principles taught by Mr. Gothard in a straight forward and graphic manner. It seems almost certain that as long as this Institute retains its biblical commitment and loyalty to the local church, it will rise to greater spiritual fruitfulness in the future. And all signs seem to point in that direction.

There is obviously a certain amount of physical endurance needed for the all day sessions toward the end of the week, but the benefits are equal to the task. Here is another vivid demonstration of the rising tide for practical spiritual validity. May the trend never wane! □

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.

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■ *The Rev. John Grygo*, chaplain at the Central Baptist Home, Norridge, Ill., for the past five years, has resigned. Rev. and Mrs. Grygo will move to a retirement village in Waverly, Ohio.

■ *The Rev. Ted Fraszter* has accepted the call to the First Baptist Church, Chancellor, S.D., effective Jan. 1, 1974. Previously he served as Minister of Christian Education and Music at the Parma Heights Baptist Church, Cleveland, Ohio.

■ *The Rev. Phyllip Putz* has accepted

the call to the Calvary Baptist Church, Parkersburg, Iowa, effective March 15, 1974. He has been serving the First Baptist Church, Elk Grove, Calif., as Minister of Christian Education.

■ *The Rev. Walter Dingfield* has accepted the call to the Immanuel Baptist Church, Kankakee, Ill., effective Feb. 1, 1974. He had been serving the Bismarck Baptist Church, Bismarck, N.D.

■ *The Rev. Brian Hayes* has accepted the call to the Memorial Baptist Church,

What's Happening

Parkston, S.D., effective Jan. 6, 1974. He has served as Assistant Pastor at the Foster Avenue Baptist Church, Chicago, Ill.

■ *Mr. Rick Fox*, who has worked with youth in the Sunkist Baptist Church, Anaheim, Calif., has accepted the call to serve as Director of Youth effective Jan. 1, 1974.

■ *The Rev. Floyd McLaughling* has accepted the call to serve as Minister of Christian Education at the Bethel Baptist Church, Anaheim, Calif., effective Nov. 1, 1973. He is a son of the Magnolia Baptist Church and has served in another Baptist church before coming to Bethel.

■ *Mr. Bill French* is serving as pastoral interim at the Harbor Trinity Baptist Church, Costa Mesa, Calif.

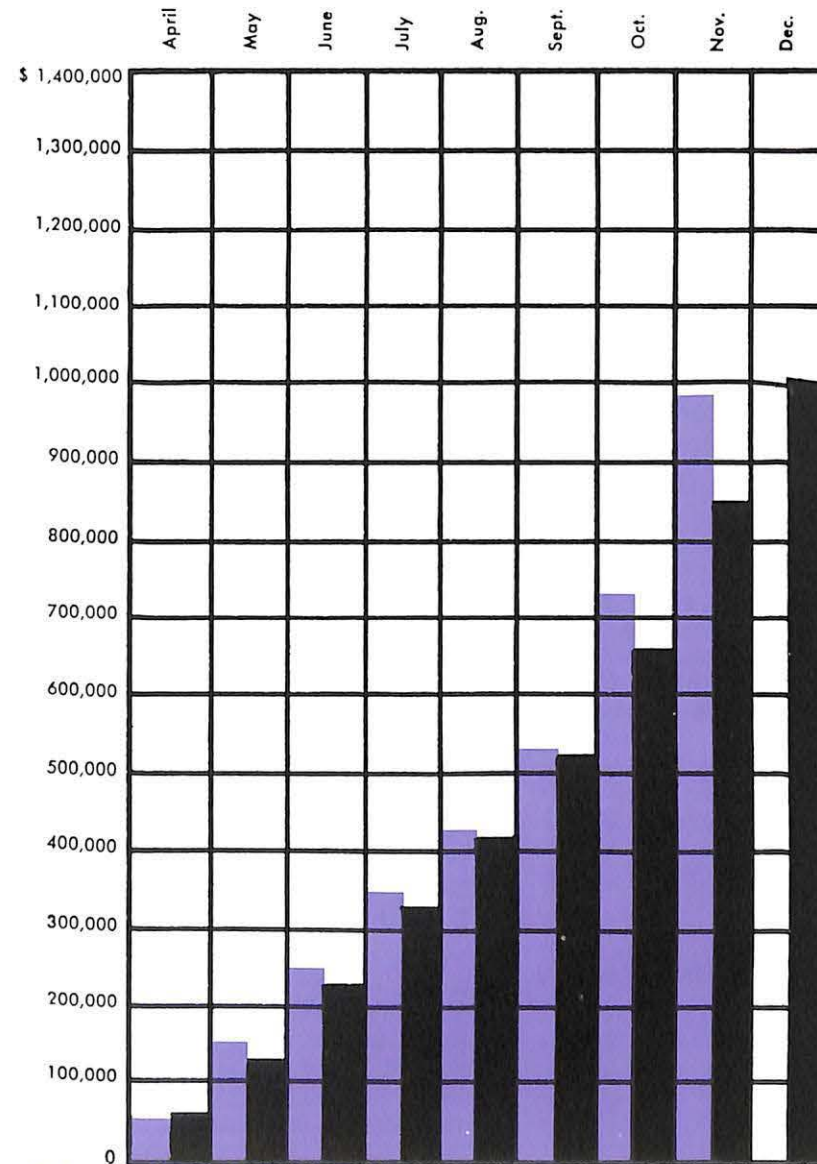
■ *Mr. Mike Hagen* has accepted the call to serve as Junior High Director at the Harbor Trinity Baptist Church, Costa Mesa, Calif.

■ *Mr. Earl Janes*, director of Christian Education and Youth at Trinity Baptist Church, Portland, Ore., has resigned. He will seek secular employment for the time being.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for eight months
April-November 1973 — \$983,720.50
April-November 1972 — \$855,642.16

Goal for 1973 \$1,350,000



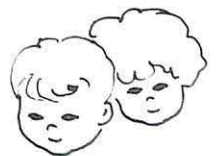
Color line for 1973; Black line for 1972

May I never be so busy
That I cannot hear the cry
Of the heart-sick, weary children
As I daily pass them by.

May I never be so hurried
That I cannot stop to hear
The pleadings of the wretched,
Or to dry the scalding tear.

May I never be so haughty
That I cannot bend to give
A cup of water in His name
And help some one to live.

May I always be found ready
To do His work and will:
Each day be like the Master,
Every task He bids, fulfill.



WHAT WILL 1974 BRING?

by Lyle E. Schaller

One of the well-worn cliches of our era is that change is the only constant in our world. We can anticipate with certainty that 1974 will be different from 1973 or 1972 or 1967. But how will it be different? At the risk that some people will look at this list next December, here are ten trends in the churches that will make 1974 stand out as different from 1973 and very different from 1967.

1. PREACHING

From the "long term" view of a comparison with the mid-1960s one of the most important trends that will be even more visible in 1974 will be a new appreciation of the importance, the centrality in the life of the worshipping congregation and the meaning of excellent preaching. The 1960s saw the downgrading of preaching. In the 1970s the importance of the proclamation of the Word will be restored to its former eminence.

For an increasing number of lay persons the basic yardstick in evaluating preaching is, "Was the preacher speaking to me and my needs?"

2. HOPE

One of the common characteristics of the good preaching of 1974 will be an emphasis on hope, on affirmation and on the power of the Holy Spirit. This again contrasts with the 1960s which was a decade of dismay, despair and disillusionment.

The new Reinhold Niebuhr probably will not arrive on the scene before the second half of the decade.

3. LOYALTY

It will be increasingly evident in 1974 that the loyalty of individuals to institutions must be earned rather than inherited. This will be seen most clearly in looking at the church relationships of the persons born after the end of World War II. On the one hand will be heard the regrets of church mem-

Lyle E. Schaller is the editor of THE PARISH PAPER, a publication of the Yokefellow Institute.

bers in the over-fifty age bracket who will be expressing their concern that "the young people don't seem to be interested in the church the way we were when we were in our twenties."

On the other hand will be heard the favorable comments about "our" church from the young adults in those congregations where an intentional effort has been made to identify and respond to their needs.

4. BACKLASH

The other side of the loyalty coin will be seen in the "Geriatric Backlash," the resistance to the emerging pattern of "encouraged" retirement for persons born in the 1905-1915 era. The increasing competition for jobs among the clergy has produced the predictable and normal response of "encouraging" ministers in the larger churches and in the top positions in the ecclesiastical bureaucracy to "step down" when they reach their late fifties or early sixties.

By moving into less prestigious and lower salaried positions or by going into early retirement this "opens up" opportunities for advancement for younger ministers. While viewed as a logical policy development by persons born after 1925, this policy will arouse stronger, more vigorous and better organized opposition in 1974 from among those born before 1915.

5. SURPLUS OR SHORTAGE?

What has been viewed largely as a growing surplus of ordained clergy in several denominations in recent years will begin to be seen in a different light in 1974.

Instead of debating whether or not there is a "surplus" of seminary graduates, economic considerations will shift the discussion to the "shortage" of congregations which are both (a) able and willing to provide a "compensation package" (salary, housing, utilities, pension and health insurance) for a minister in the \$11,000 to \$15,000 range and (b) are large enough to provide full-time and meaningful employment for a minister.

6. THE VANISHING TWELVE YEAR OLDS

One prediction that can be made with absolute certainty is that many congregations will be dismayed to see a continuation of the decline in their Sunday school enrollment. While there are many reasons for this trend in any one

congregation, a major factor is that a growing proportion of the hoped-for enrollment was never born.

In 1974 this decline in the total number of children of kindergarten and primary age, which already is apparent in most congregations, will spread to include the 12 year olds. From 1956 through 1961 there were approximately 4.25 million babies born each year in the United States. By 1968 this figure had fallen to 3.5 million. Thus for every seventeen persons celebrating their twelfth birthday in 1968, 1969, 1970, 1971, 1972 and 1973 there will be only 16 persons celebrating their twelfth birthday in 1974 and this figure will continue to decline each year until it is down to 13 in 1980 where it will level off for at least five years.

7. NATIONALITY CONGREGATIONS

While this does not apply to all denominations, in several religious bodies 1974 will bring the question, "What are we going to do in regard to our 'missions' to recent immigrants?"

In the 1930s an average of 53,000 immigrants came to the United States each year, only one-sixteenth of the number who came in the first decade of this century. In the 1970s the annual figure will average closer to 400,000.

One result has been and will continue to be the establishment of hundreds of new nationality Christian congregations.

Will these new Korean, Latvian, Chinese, Portuguese, Indian, Japanese, Filipino, Cuban, Mexican, Columbian, Haitian and Green congregations, made up entirely or largely of recent immigrants, be recognized as "organized congregations" by the denominations? Will they share all of the rights, privileges and obligations that are accepted by congregations of native-born Americans?

How will this decision be viewed by the members of these congregations in 1974? How will it be viewed from the perspective of church leaders in the year 2004?

8. MERGERS OR SCHISMS?

The 1960s stand out in American church history as a decade of denominational mergers. The formation via the merger process of the Lutheran Church and the United Methodist Church plus the implementation of the union consummated a few years earlier which produced the United Church of Christ made the 1960s a decade in which

church union was a dominant theme.

By the end of 1974 it may be possible to predict whether or not the 1970s will be the decade, not of merger, but of schisms.

9. CHURCH GIVING

For many congregations and denominations 1974 will be the year to celebrate the "turnaround" in the level of church giving. From 1967 and 1968 through 1972 the giving to the churches in most of the larger denominations increased at a much slower rate than the increases in per capita personal income or median family income.

In what appears to this observer to be an increasing number of churches the giving for 1973 and the pledges for 1974 have increased at a pace equal to or exceeding the increase in personal income.

In 1974 the increase in church receipts should match, for the first time in several years, the anticipated 10% increase in the rate of giving by individuals to all philanthropic causes.

10. THE CHARISMATIC MOVEMENT

For many people the biggest surprise of 1974 will be the several clergymen in top denominational positions who identify themselves as charismatics and with the Charismatic Renewal Movement. □

MOVING

(continued from page 15)

a trip to Israel and Greece as host and hostess on the tour with Dr. Gerald Borchert and the Rev. Ben Zimmerman.

God fills in the rest of our lives with such blessings they are too numerous to mention. As a wife and mother of four children, my heart is so full and overflowing with Christ and the privilege of serving him wherever he sends our family. □

Mrs. Voth's husband is pastor of the Turtle Lake Baptist Church, Turtle Lake, North Dakota.

PARENTHOOD . . . AGAIN!

by Mrs. Donald Miller



The Donald Miller family with newly adopted daughter, DaNita.

"That new baby surely must have been hard to get used to after not having one in your home for 13 years," was a remark I heard many times. Our "new" baby was a five and one half month old Korean girl whom we took into our home and adopted. As my husband and I drove the 600 miles to the Chicago airport in October of 1972, we reminisced about how God had led us step by step to this exciting beginning. It was difficult to piece together the fragments of happenings that burdened our hearts for homeless children. When I say burdened, I mean really burdened. It was a feeling that stayed with us until we did something about it. So it was with burden lifted and God-given anticipation that we were now traveling to reach out our arms and hearts to receive one of his little ones.

Our two biological children, Sheila, a sophomore and Tim, an eighth grader, were keeping the home fires burning and anxiously awaiting our arrival so they could get acquainted with their new sister. Their happiness in accepting her was an answer to our prayers.

Over a year has passed since DaNita came to our home. With a toddler around, the house is seldom peaceful, but the peace in our hearts makes up for daily tasks that accompany the care of the children God has loaned to us.

The Donald Millers are members of the First Baptist Church of Corona, South Dakota.

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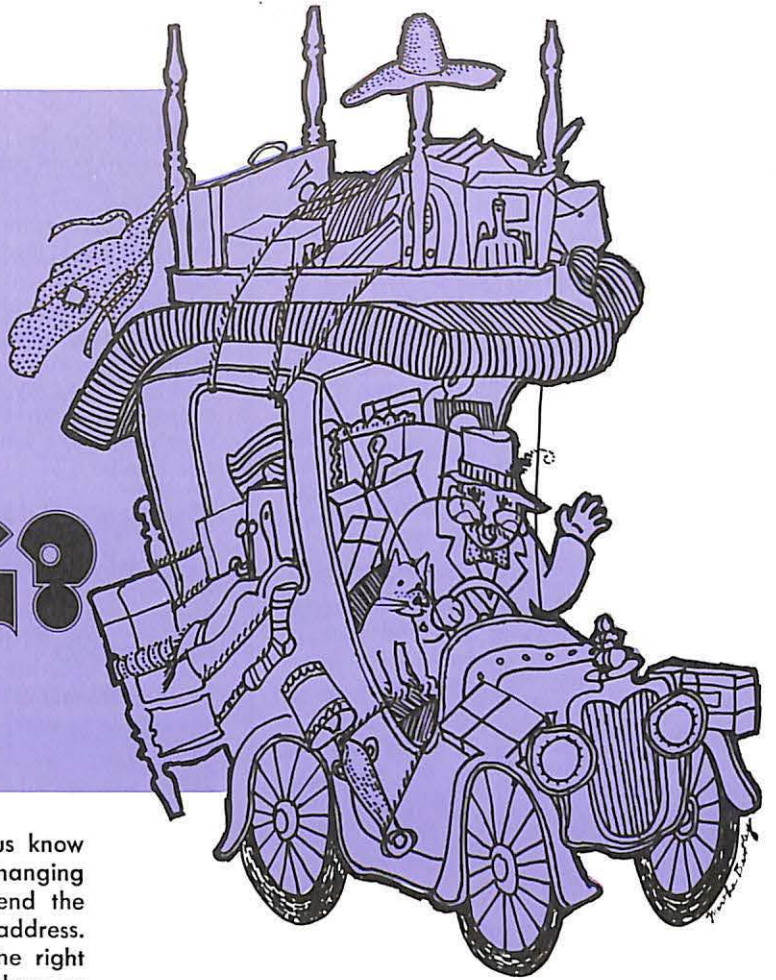
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