

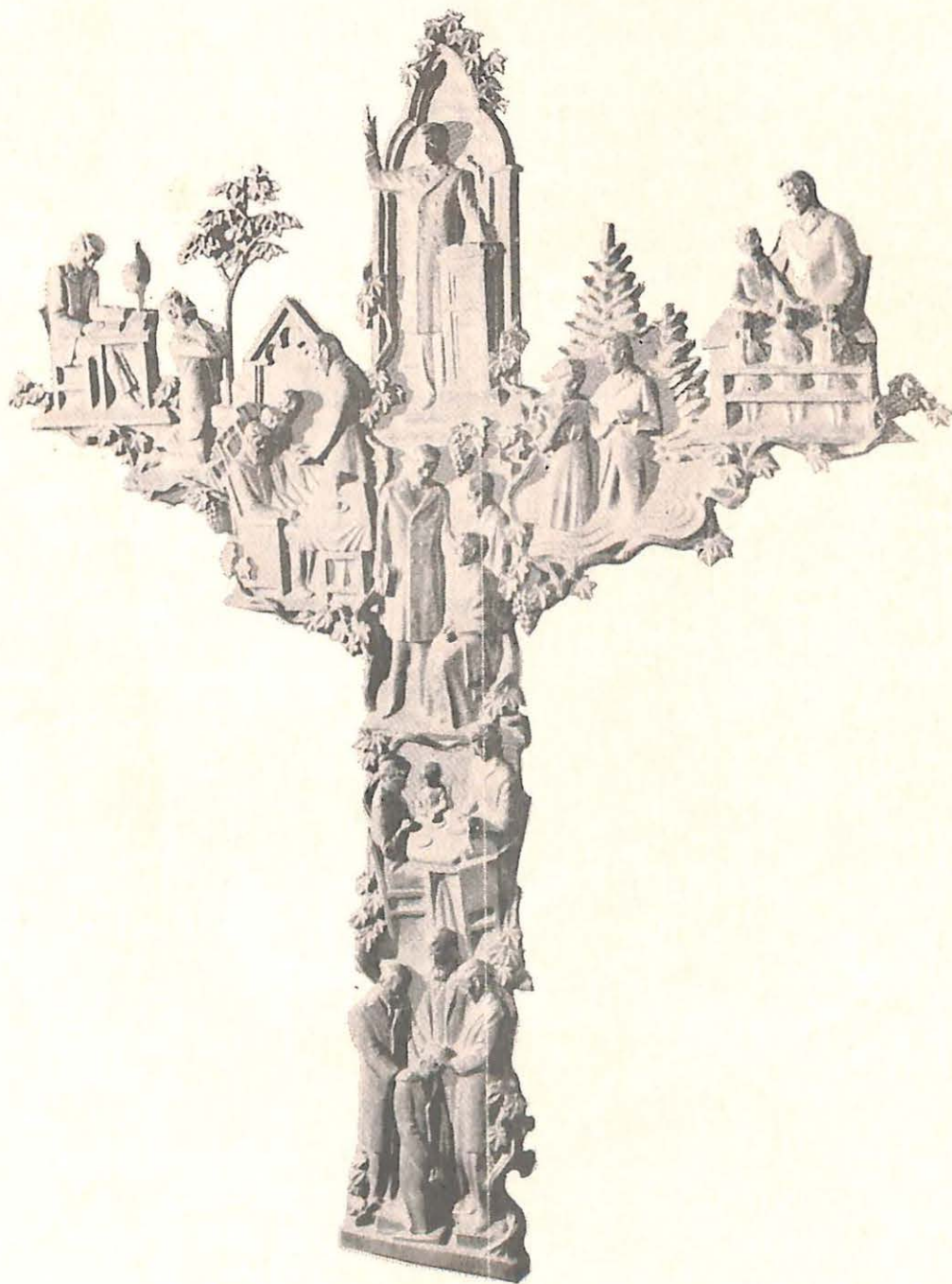
AUGUST 1, 1966

NUMBER FIFTEEN

YOU AND YOUR PASTOR

THE PASTOR'S WIFE

# BAPTIST HERALD





# How to Kill Your Pastor

## First:

Work him to death. Barring outright violence, this is the best and quickest way. Just let him know that running the church is his responsibility. He must be office manager, stenographer, bookkeeper, electrician, plumber, jack-of-all-trades. He must mow the lawn, rake the leaves, shovel the snow. He must be on call at all hours, day and night, winter and summer, even when he is on vacation. He must nurture the children, marry the young, visit the sick, comfort the sorrowing, bury the dead. There is no community project that does not demand either his wholehearted support or his active leadership. And, besides all this, he must teach a church-school class, speak to the youth group, confer with the leader of the woman's society, attend the barbecue sponsored by the men's fellowship, plan the annual picnic, lead the midweek prayer service, and preach two good sermons a week.

## Second:

*Do not take him seriously. If he is still around, and shows no signs of immediate demise, this method can be very effective. Talk big, hold conferences at the drop of a hat, pat your pastor on the back, make him glowing promises, but go no further—at least not until you have provoked him to tears. If he wants action now, give it to him, grudgingly, if at all, a year from now. Finishing your job will be easy. Even a pastor is a human being.*

## Third:

Ignore him. Give him the silent treatment. This method, of course, is to be used only if the first two have failed in the presupposed time. Listen to what your pastor says, but say nothing yourself that might be construed as giving either your approval or your disapproval. Keep him guessing—about your interest in the plans he has for your church, about his acceptance as your preacher and pastor, even about the duration of his residence in your community. You might go so far as to throw out hints that his taking this or that stand regarding community, national, or international problems could easily get him into trouble. Some of the more influential (and more affluent) members of the church might cancel their pledges to the annual budget. To make sure that no one will take such action, merely ignore your pastor. Remember what Studdert-Kennedy said about what happened when Jesus came to Birmingham. The people there "never harmed a hair of him, they only let him die."

## Fourth:

*Love him to death. You did not expect this method, did you? Yet it is the best method of all. It may take a little longer, but it will do the job. The only difference is that your pastor may live to a ripe old age, and that when he dies you will weep rather than laugh. And you and your community will be the poorer because of the loss sustained. Yes, love your pastor to death. Love him by working with him in ministering to your church and community. Love him by giving him your full support as he seeks to advance the Christian world mission.*

(John C. Slemp, editor, *Missions*, American Baptist Convention.)

### THE UNKNOWN BAPTIST MINISTER

*"Unknown, yet well known;*

*Poor, yet making many rich;*

*Having nothing, yet possessing all things." (II Cor. 6:9, 10)*

This sculpture (cover picture) on the McMaster Divinity College Building in Toronto, Ont., honors all early Canadian Baptist ministers. Its scenes (beginning from the bottom) depict eight aspects of the pioneer Baptist minister's life and work: his ordination, his family life, his pastoral visitation, his adminis-

tration, his pulpit ministry, his studies, and his prayer life. Created by Adlai Hardin of Old Lyme, Conn., it was given to McMaster in 1963 by Mr. and Mrs. E. C. Fox who were concerned by the lack of a monument to many selfless pastors.

## NEWS and NEEDS...

**THE SHORT TERM MISSIONARIES** appointed in April by the Board of Missions will be at the NAB office, Forest Park, Ill., August 17-20, for an orientation course. Miss Esther Schultz, Miss Geraldine Glasenapp, and Miss Minnie Kuhn, missionaries on furlough from Cameroon will help in the course. The newly appointed missionaries—Misses Geraldine Martin, Carol McGee, LaVerna Mehlhaff and Mr. Jarvis Schlafmann—are scheduled to leave for Cameroon from Chicago on August 21. Pray for them as they are trained, as they travel and as they begin their new work.

**A MISSIONARY RALLY** is planned August 19 at 8 P.M. at the Forest Park Baptist Church, Illinois, at which time the four short term missionaries will be presented and will give their testimonies. Special speakers will be Rev. Gerhard Schroeder, Cameroon, and Mr. Hisashi Murakami, Japan. Other missionaries on furlough from Cameroon, who will participate in the rally, are Misses Esther Schultz, Geraldine Glasenapp, Minnie Kuhn, Rosemarie Hackmann, and Ardice Ziolkowski.

**THE BAPTIST VOICE**, Cameroon Baptist Convention, John Nfor, editor, has some interesting news items. **Ndu Baptist Church** now has a population of about 1500 people. The church needs to be enlarged. On March 20 all the Christians of the Church carried stones for the building. **Lysoka Baptist Church**. In February, 18 people were baptized, and 12 backsliders were restored. **Philadelphia Baptist Church** in Mamfe field. Not very long ago the Christians lost the spirit of giving and other church activities. They fell back to working on Sundays. On March 20 while the people were hard at work, God visited them with a swarm of bees which stung them as they were running madly into the field (Ex. 20:5). **Mr. E. K. Martin**, President of Cameroon Baptist Convention, is a member of the World Congress on Evangelism. **Soppo Field annual churches' conference** in March had 1850 people in attendance with 32 churches represented and 22 choirs bringing special music. **Emmanuel Baptist Church**, Likomba, witnessed the baptism of fourteen converts. **Mamfe Overside**, a very large area, dead spiritually and physically, needs prayer

(Continued on page 16)

### BIBLE BOOK OF THE MONTH

Additional Bible Readings for each day announced in "Moments With God."

AUGUST 1966  
Proverbs 1-31

## Editorial

### Ministry's Greatest Moment

Guest Editorial by Rev. Alphonz Lamprecht,  
President of the Ministers' Fellowship

These are days of the greatest moment for every minister. His talk has always been more than a lifetime could fulfill, but today he is also confronted with "new" things before the previous have become familiar. There is the "new" morality, secular christianity, new church alignments, new megalopolis, and new problems in counseling a people that are no longer determined by the Bible as their rule for living. In response, the minister has found himself cast in a variety of roles.

Should he seek for identity in the Scriptures he will find the called of God involved in various things. If the minister feels led to give pronouncements on war and peace, he will find a precedent set in Isaiah's advice to King Hezekiah (Isaiah 37). If the minister feels compelled to demonstrate, he will find a precedent in the case of Jeremiah putting a yoke around his neck and walking about Jerusalem (Jeremiah 28).

Years later the apostles were also concerned about their role in a new age. Plied with all sorts of demands, they defined their calling as "but we will give ourselves to prayer and to the ministry of the word (Acts 6:4).

Today there is a growing hunger for this kind of ministry. While striving to be "all things to all men so that by all means he might save some," his expertness should be in prayer and in the Word.

What prayer really means is the coming of face to face with Almighty God, and wrestling, if need be, all night until all illusions and rationalizations are stripped bare, and we see ourselves and the world around us as we and it really are. On the psychological level it means the talking out of guilt complexes (confession) and finding forgiveness (freedom from anxiety). On the sociological level prayer means the vision of a God who is acting in our world, redeeming it unto himself, and judging it in the light of the cross. In prayer our eyes are opened to the forces of God and the forces (the principalities and powers) that are frustrating our Lord. In this exercise of prayer the minister becomes a seer.

The second specialization of the ministry is the "ministry of the word." Broadly this means the whole counsel of God, but its core is the Good News: the proclaiming of liberty to the captives and recovering of sight to the blind to proclaim the acceptable year of the Lord. This is still the high calling of the ministry.

Even though the traditional mooring ports seem submerged in floods, above them all God is still calling his ministers to be his avant-garde and is saying unto each one, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. . . . And the spirit entered into me when he spake unto me, and set me upon my feet" (Ezekiel 2).

August 1, 1966

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# Your Pastor and Church Administration

By Dr. George A. Lang, professor,  
North American Baptist Seminary,  
Sioux Falls, S. D.

**"T**HOUGH laymen may think of him as the preacher, and though he himself may find his greatest satisfaction in pastoral work and counseling, the minister cannot forget that he is also the responsible administrative officer of an important community institution, which may include a few hundred or thousand members and have a budget of from \$2,000 to \$100,000 per year," is the opening statement of the chapter on "The Minister as Administrator" of Murray H. Leiffer's book *THE LAYMAN LOOKS AT THE MINISTER*.

At the outset it is apparent that the layman can expect the minister to accept the privilege and responsibilities of an administrator. In his book, *A MINISTERING CHURCH*, Dr. Dobbins shows that all professional workers have a responsibility as administrator. The doctor—when he divides his time, charges for his services, collects his bills, prepares for an operation—is somewhat of an administrator. The teacher must organize his efforts between study and teaching, writing and speaking, organizing his courses and grading the students. So also the pastor in the very nature of his work must organize his preparation and services as well as divide his time for its execution.

## CHURCH ORGANIZATION AND PROGRAM

The layman can expect the pastor to know his church organization, the objectives and program of the entire church. In virtue of his position of leadership, he can best see and interpret the scope of the program of the entire church realistically. He can give the congregation guidance and possibly direction toward worthy objectives for the entire church. He would be the co-ordinator of all operating boards, committees and societies in the church's set-up. Thereby he keeps himself informed on the progress and needs of the church. His preaching and pastoral work will serve both as

sources of information and also as avenues of service in implementing the adopted program. He will keep the church informed about the plans of the church and also of its achievements. Thus he serves as inspirer, co-ordinator and recognizer of worthy attainments, cheering the workers with expressions of commendations and encouragement.

Should the pastor do specific routine work as typing or running the mimeograph for Sunday bulletins? To be sure in larger organizations help should be secured for this detailed work. Nevertheless, one author suggests that the pastor might occasionally identify himself with the daily routine office experiences of his hearers. Some members are always dealing with routine situations and are to express their Christian spirit and convictions in such areas. The pastor needs an opportunity to show the layman what he means when he talks about practical Christianity in daily situations. The layman has a right to expect of the pastor some example of applied Christianity in doing some boring, routine assignment in church administration.

## INTERPERSONAL RELATIONSHIPS

When the pastor is involved in the organization of the church he can show the layman Christian spirit and principles in interpersonal relationships. The layman sees how the pastor relates to the individual member, to the whole membership, to the many and varied officers with their different abilities and personalities, to the life of the community, to the inter-church relations and to world situations. A worthy example will help the church develop into a fruitful fellowship of committed Christians, showing concern and action within and beyond the group in service for Christ.

The layman can expect the pastor to have some interest and relation to the finances, the building program, the progressive changes in cultural life as it affects the church, the aids from government resources, and so forth. Naturally he is to be no dictator: neither should he stand aloof. The obtaining and expending of money in the operation of the church are part of his interest as a member and as one who leads the church in advancements.

## "FAITH AT WORK"

In administering to meet the daily

needs and problems of the church, the layman sees what the pastor often means when he preaches, teaches and counsels. In fact, he does all three of these methods of service more effectively for Christ as he works with and through the individual church member and officer, than by confining himself solely to the so-called spiritual and creative ministry of preaching. These show the layman "faith at work."

Finally, the layman can expect the pastor not to withdraw himself from the difficult problems of the church, but rather to serve as a mediator. This point is made in Frederick K. Wentz's book, *THE LAYMAN'S ROLE TODAY*, from which I quote at length. "Perhaps the distinctive role of the pastor in our day is that of catalyst. When asked to characterize the pastor's task, John Casteel, professor at Union Seminary in New York, tells this legend. At his death an Arab chief willed that his possessions be divided among his three sons, with the eldest receiving one-half, the next one-third, and the youngest one-ninth. The inheritance consisted of seventeen horses. After endless wrangling over the way of dividing this inheritance, the brothers were about to come to blows when an old man appeared riding a bag-of-bones nag. After inquiring as to the trouble, the stranger proceeded to add his horse to the seventeen in the corral. Then he gave to the oldest son nine of the horses, to the next one six, and to the youngest two. All were satisfied. Whereupon the stranger mounted his sway-backed horse and rode away."

"The most resourceful leaders in the  
(Continued on page 24)



**E**VANGELISM SHOULD be the concern of every Christian. We do recognize, however, that not everyone is prepared to do the work of evangelism. Therefore, there is a special responsibility that a pastor has to adequately prepare his laymen for the work of evangelism. What should a layman expect of his pastor in the task of evangelism? In seeking to answer this question, there are five key words that could be used. The layman should expect his pastor to help him understand evangelism and should teach, train, inspire and challenge him to do the work of evangelism.

## UNDERSTANDING

A layman should expect his pastor to help him understand all that pertains to evangelism and the task of evangelism. Of the many areas where understanding is needed, I cite only two.

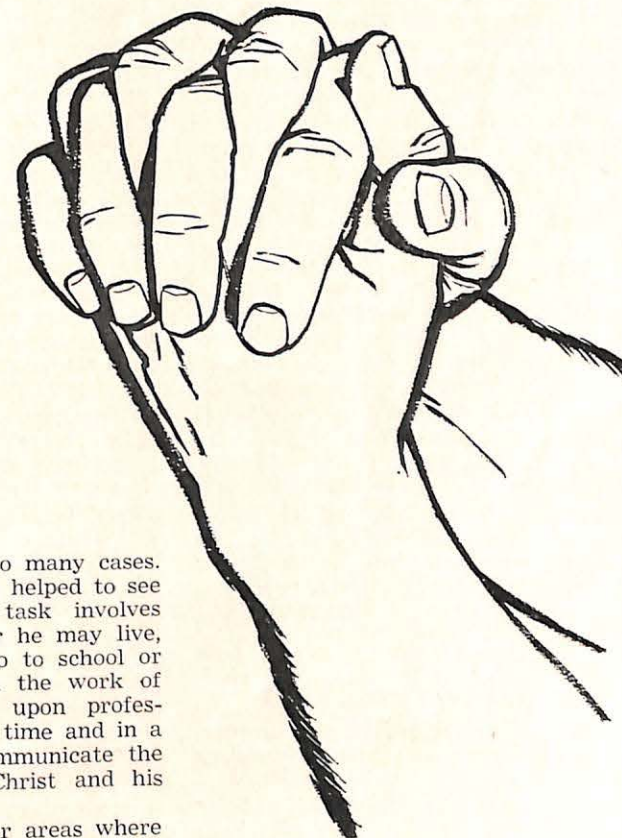
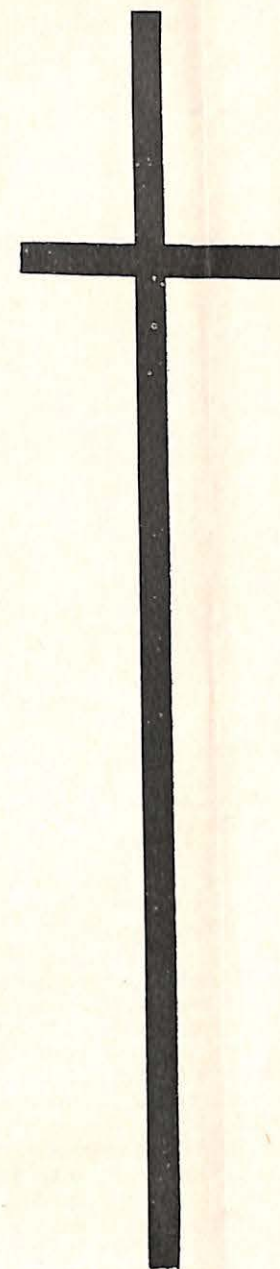
First, what is evangelism? If a layman is not clear as to what it is, how can he do it? I believe that it is fair to say that many people are not really clear when they talk about evangelism. This is true of ministers as well as laymen. There are many definitions of evangelism that could be given, but let me state one that has been commonly accepted and use this one to make an observation or two in seeking to understand evangelism. The definition I have in mind is the one that says: "Evangelism is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through him, to accept him as their Savior, and serve him as their King in the fellowship of his church."

This definition stresses, for one thing, that the presentation of the Gospel is to be done in the power of the Holy Spirit. In other words, the work of evangelism is the work of God through the life of an individual who has already trusted in Christ as Savior and Lord. Man is not solely responsible for the work of evangelism. It is the Holy Spirit who convicts the unbeliever of his need of Christ. It is the Holy Spirit who empowers the believer in life and word to so live and speak for Christ that men will respond to Christ positively. I don't think that this truth is always properly understood, because it apparently is very difficult to develop an evangelistic congregation. We find our people fearful to go out calling or to give their witness for Christ and yet the early Christians were made bold to speak for Christ in a world every bit as hostile as ours.

Secondly, what is the evangelistic task of the church? A layman should expect that his pastor will help him to understand that the evangelistic task is not just to have a week or two of special meetings nor is it to have the pastor preach evangelistic sermons and give an invitation every Sunday. Surely these things will be a part of the evangelistic task but not the whole

# EVANGELISM AND YOUR PASTOR

By Rev. Connie Salios,  
God's Volunteers' Director



of it as it appears in so many cases. If the lay person is not helped to see that the evangelistic task involves every believer wherever he may live, attend church, work, go to school or spend his leisure, then the work of evangelism must rest upon professionals who at a given time and in a given place seek to communicate the good news of Jesus Christ and his reconciling gospel.

There are many other areas where understanding is needed, but I have given these two as basic areas and have meant to be only suggestive in my approach.

## TEACHING

My second key word is "teaching." A layman should expect his pastor to teach him all that is involved in the presentation of the Gospel in the power of the Holy Spirit. This teaching will be done, in part, as the pastor preaches on the great themes of the Gospel from week to week. It will be carried

on during the weekdays at the mid-week services as the pastor seeks in various ways to prepare his people for the work of evangelism. It will be done in smaller groups when committees gather together to evaluate the evangelistic outreach of their local church.

To be effective this teaching will need to be planned, varied and alert to the needs of the day in which we live. We will need to be careful not to

(Continued on page 9)





**T**HE INCREASING number of hospitals and funeral homes that are being erected is a reminder of the prevalence of sickness and death. Although people of all ages are subject to both, the middle-aged and the senior citizens are the main victims. Medical science has made it possible for people to live longer so the cup of suffering falls to a large extent upon the older generations. Most of the children's diseases have been eliminated so less young people face the prospect of sickness. They are, nevertheless, victims of accidental injuries and death; they also share equally in the experience of bereavement.

It is thus clear that as pastors we need, among many other things, to perform a ministry of healing and cheer in times of sickness and a work of comfort and assurance in hours of bereavement. This may not be the exclusive task of the minister, but the major part of this service surely belongs to him. In this article we want to point out what the layman can expect of the pastor in these special times of crisis.

#### WHEN SICKNESS COMES

The layman has a right to expect the pastor to visit him. This presupposes that he has been told about the illness. Too often the pastor is criticized for not having called on someone about whose sickness he was not informed. It is best that the minister be told by the family or by one whom the family instructed to relay the information to him.

Priority should be given to those who are hospitalized or who are patients in nursing homes. These face problems of an unusual nature, because they have been uprooted and placed in unfamiliar surroundings. Loved ones are not with them continuously, and they feel a painful void. On frequent occasions while calling on my people

in hospitals, I have heard people in adjacent beds say something like this, "Thank you for including me in your prayer; I have been here for five weeks, and my pastor has not visited me." When later I called the patient's pastor, I discovered that he knew of the person's hospitalization but was too occupied with other matters to make the visit.

Equal efforts should be put forth in the care and nurture of those who are critically ill in the homes. There are times when a prolonged or terminal illness does not necessitate hospitalization. In many such cases it is better that the person be kept at home. My own mother suffered with cancer for about a year before her death but was in her home during the entire period. A critically ill person in his home has a right to the same care and service of the pastor as those who are in hospitals or nursing homes.

Attention should next be given to the shut-ins confined due to age or to some confining illness that may not be of a terminal nature. For them the days and hours drag on in monotonous fashion. Lay individuals, especially deacons and deaconesses, should call on these periodically, too; but the pastor is under definite obligation to call on them. The frequency of the visits may vary according to the minister's other responsibilities, but he should try to establish a minimum of a call on each every three months.

The sick and confined person has a right to expect the minister to speak words of spiritual encouragement to him and to pray with him. James reminds us of this in the fourteenth verse of the fifth chapter in his epistle, "Is any sick among you? Let him call for the elders of the church and let them pray over him. . ."

A word of caution is in order at this point. An individual should not expect the minister to call on him when he

## In Sickness, In Bereavement

By Rev. Rudolph Woyke, pastor,  
Temple Baptist Church,  
Milwaukee, Wis.

is confined due to a cold, the flu, or some other common ailment of a passing nature. A toothache or an earache may be painful but may not necessarily require the visit of the pastor. There are exceptions to this rule, but discerning judgement should be used by lay people in this regard.

#### WHEN DEATH STRIKES

Some words need to be added about the pastor's ministry in connection with bereavement. The death of a loved one often numbs and unnerves people. This is especially true of sudden or accidental death. Family ties and love bind people to each other and deep wounds are inflicted by the separation that is final so far as the earthly life is concerned. The layman has a right to expect the pastor to share his grief.

This can at times be done best by speaking words of assurance based on the Scriptures. When the telephone rings, the pastor should always pray that he may say the right words, especially when the call brings a message of sickness or bereavement. The appropriate words spoken in season by the pastor can mean the difference between defeat and victory in a time of crisis.

There are times when the pain of sorrow is so intense that words are like salt on a wound. The presence and touch of the pastor may be much more helpful than words. One of our pastors some time ago spoke to his people on the theme, "Thanks for Standing By." This is often appreciated and needed the most in times of bereavement. People have a right to expect their pastor to stand by them in the time of a great sorrow.

The pastor's message at the funeral service is also of paramount importance. His own genuine confidence and hopefulness are usually transferred to the people. It is at this service that the lay person expects comfort and cheer. That cheer may come in spite of tears that are being shed as the pastor recalls some meaningful and lovely incident in the life of the departed.

Finally, at all times, the minister must be sincere without being morbid and cheerful without being frivolous. All of this and more the layman can expect of the minister in times of illness and bereavement.

## Community Leadership and Your Pastor

By Rev. Edgar Wesner, pastor of Calvary Baptist Church, Stafford, Kansas



Eastern Photo

**T**HE TASKS and responsibilities of the Christian pastor have in principle been outlined in the New Testament (Acts 20:17-32; 2 Tim. 3:1-7). The pastor is portrayed as a representative of God, a reminder of Jesus Christ, a proclaimer of the Gospel, a follower of the leading of the Holy Spirit, a representative of a specific church, and a witness to the world at large. Within these symbolic roles, he lives, proclaims, instructs, exhorts, counsels, directs, and ministers in the fulfillment of his divine call and commission (Matt. 28:19, 20).

Upon further consideration, we note that the pastoral ministry is directed toward the redeemed in particular and the world in general (Rom. 1:1-16). In addition to his nurturing and edifying ministry to the redeemed body of Christ, the pastor has a twofold ministry to the world at large. His primary responsibility is to evangelize the world by proclaiming the saving Gospel of Jesus Christ. Then, beyond proclaiming the Gospel, he also has the obligation of bringing Christian convictions and biblical principles to bear upon the moral climate of the social order (Matt. 5:16; Rom. 12:17-21; Eph. 5:1-17). Thus, the Christian layman has a right to expect his pastor to take a place of leadership for righteousness in the community, as well as in the church.

#### INFLUENCE IN COMMUNITY

There are certainly many matters in any community which do not conform to values set forth in the Bible and do merit change for the better. Pastors, with the support of dedicated laymen, ought to be a sanctifying influence for Christ in their community. They must avoid being pressed into conformity with this world's pattern of living (Rom. 12:1, 2). In approaching social and moral evils, the pastor is expected to exercise a spirit of charity and grace. Laymen do not expect their pastors to make public spectacles of themselves by becoming messianic crusaders or self-styled reformers. Much more can be accomplished for the Kingdom by winning the good will of leading laymen and civic leaders.

#### CITIZEN'S COMMITTEES

The development of a cordial relationship between pastors and laymen can eventuate in a cooperative approach to specific community problems. Often, pastors can encourage the establishment of citizens' committees to move against socially detrimental forces or to advocate some wholesome action within the community. Laymen have a right to expect this type of leadership and action from pastors in order to improve the moral and social conditions of a community.

#### PARTICIPATION IN CIVIC AFFAIRS

Laymen can expect their pastors to be concerned with civic affairs, to participate in civic organizations where community issues and needs are continually being evaluated. When pastors show interest in civic affairs, they are frequently given opportunity to communicate Christian principles by actions and attitudes, as well as speeches, to add a spiritual touch to various occasions through prayer, to raise questions and make suggestions, and to serve on various committees. Pastors can aid in promoting dialogue within civic organizations in order to bring about a clarification and better understanding concerning various interests. The pastor must beware, however, lest he become so involved in these matters that he neglect his primary ministry of reconciling men to God and building them up in the faith through his leadership in the church.

#### POLITICAL INTERESTS

It is in the area of political interests that pastors must exercise care. He is expected to know the issues and candidates, to cast his ballot, and to encourage others to take advantage of this democratic privilege. As a minister, he must avoid pronouncements upon partisan questions or matters involving personalities. Biblical principles and guidelines, if pertinent to certain issues, can and should be applied. It is probably most advisable for a minister not to run for a political office, particularly if qualified laymen are available. A pastor can have greater spiritual influence upon more

people and political issues by working from a neutral base.

#### SOCIAL PROBLEMS

We are living in a day when many social problems confront our communities and nation. Laymen expect their pastors to be interested and informed on the great issues of labor relationships, civil rights, mental and physical health, dope addiction, alcoholism, crime, penal reform, pornography, military service, and so forth. Pastors are expected to lend a reconciling and alleviating influence to these problems without becoming a part of the problem. They cannot afford to remain totally aloof of these problems by failing to show Christian compassion, concern, and understanding. Yet, they must beware of drifting into a "social gospel" emphasis and involvement.

People have reacted in very immature and emotional ways to these great issues. They have become involved in unnecessary sit-ins, sit-downs, strikes, demonstrations or marches. Often ministers have taken a leading role in these actions, even in disrespect and disregard for the laws of the land. Laymen, in general, frown upon pastors taking an active part in such practices. Pastors are expected to sympathize with socially deprived and oppressed groups, but a biblical and Christ-like approach does not support such demonstrations (1 Pet. 3:8-17).

#### PRESENT CHRIST

Changes within a social order must come about as a result of dialogue, debate, communication, understanding, and prayer, and lead to corrective legislation. Real solutions, however, require changed hearts and transformed lives through the power of God's Spirit. Pastors are expected to speak to such issues, to lead in discussions, but above all, to present Christ as the one who can transform men's hearts and lives, giving them right attitudes and spiritual compassion toward one another. The world needs the "whole Gospel" approach of the evangelization of individual souls and the improvement of entire com-

(Continued on page 24)





Lambert Photo

By Mrs. E. A. Hoffmann, pastor's wife, Philadelphia, Pa.

"OH, HAVE you heard the wonderful news?" said Eileen to her friend May as they greeted each other on the street. "We are finally getting a pastor. They read the letter in prayer meeting last night. His name is Rev. Winsome, I think, from some small town upstate."

"Why, I know them," responded May, "his wife went to college when I did. We had a few classes together. You'll like him. He's very fine."

"But what's his wife like? Let's go into the house, and you tell me all about her over a cup of coffee."

What's his wife like? How often has that question been asked by the lay people of the church when anticipating the calling or the arrival of a new pastor. No one stops to ask before choosing a doctor, "What's his wife like?" Or should you need a lawyer, a decorator, a dentist, and so forth, you never consider what kind of a wife he may have. But consider a pastor, and immediately you consider his wife also.

This curiosity is a normal and natural one. Church people await a new pastor and his wife expecting to shower both with love and devotion. They anticipate with joy that soon these two strangers will belong to them, each one, in a very personal way, "our

pastor," and "our pastor's wife."

What then do church members expect of this person, the pastor's wife? Perhaps it would be good to "take stock" as it were.

#### A CHRISTIAN GENTLEWOMAN

First and foremost, I believe, the congregation may expect that the pastor's wife will be to all an example of a Christian gentlewoman. This includes so many things that I can hear every pastor's wife say with Solomon, "A worthy woman who can find?" Nevertheless, surveys made of laywomen put at the top of the list, "a consecrated Christian character." These include such things as "sincerity, friendliness, a gracious personality, a sense of humor, a happy person, a tactful individual with a kind heart."

She is not expected to have a college degree or to be a raving beauty. This "first lady" of the parsonage is expected to show love to all, even the unlovely, and to possess the beauty that comes from continuous fellowship with the Lord. Could it be that Paul's words, "Whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—think on these things" (Phil. 4:8), could apply here? As a man (woman) thinketh in

his (her) heart so is he (she) (Prov. 23:7).

#### HER DRESS

I am certain that no lay person expects the pastor's wife to be a fashion model. But I am equally as certain that they do expect her to be neatly, tastefully and appropriately dressed wherever she is. They should not feel they must apologize for her appearance or be embarrassed because her dress for some conference or other important event was the height of fashion ten years ago. They pay the pastor, and they can and should expect his wife to dress as if he had been paid.

#### A HOMEMAKER

One phase of the pastor's wife's life that lay people may often overlook is that she is first a homemaker. This is true of her as it is of any other woman. Her first opportunity to do good in her home; she can show to those she loves most and to all who would want to enter that here is a truly Christian home.

Her home is observed, and maybe criticized, by friend, neighbor and stranger. Her family is observed by all. She needs time to spend in her home doing "little deeds of kindness" for those she loves.

Church people are really wonderful creatures. Before a new pastor arrives the parsonage is usually lovingly painted and scrubbed, cleaned and waxed. How beautiful it looks to the pastor's wife when she moves in! She knows the hours of toil and loving sacrifice that made it that way.

But lived-in parsonages do not stay that way. Thoughtful trustees, who take pride in keeping this home painted and repaired, are a joy to the pastor's wife. They expect to continue to do such loving deeds for her many times.

#### HER CHILDREN

I have observed that church members expect, and rightly so I think, that the pastor and his wife seek to train their children in the way they should go. Otherwise we would not so often hear the statement, "And he is a minister's son" or "that's the minister's daughter?" She must continually seek to put into practice all those things that her husband preaches regarding the Christian family. It's a great task, but the rewards are even greater.

Solomon said it so wisely, "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed."

#### HER CHURCH PARTICIPATION

But being a Christian, this woman must also devote her time to the church. It may be in some churches that too much is expected of the pastor's wife. I once knew a pastor's wife who was church clerk, pianist, Sunday school teacher, president of the missionary society, very active in

the young people's work, all this and more, during their first year in the pastorate. Generally, no one expects her to do that much.

As a member of the church she is expected to attend services regularly and to show her devotion to Christ in working wherever possible for him. She is not expected to lead everything, but it gladdens everyone's hearts when she joyously helps along, advises, guides and participates in many phases of the work of the congregation.

Why should it not be expected that if she is an excellent musician, she serve the Lord through the church in this wise? She is not necessarily to take over in this field but rather to help wherever she is needed. If she is by profession a teacher, why should she not teach a Sunday school class, if she is needed there?

Laywomen only occasionally expect their pastor's wife to be president of the women's missionary society. Perhaps she can often best help the society in her church by leaving this position to others. There are so many areas in the women's work in which she can be more effective and give greater assistance, if she does not hold office. Paul says, "Help those women which labored with me in the gospel." (Phil. 4:8). People look to her to know about our missionaries, to know about our denomination, and to share this knowledge with them. Here she can take the lead; they expect to follow.

#### HER LOVE

Most of all, I believe, church members ask of the pastor's wife only to love them. Love brings with it many things; it includes many things. Just read I Cor. 13. It includes understanding, thoughtfulness, kindness, sympathy, and patience. So many people today just want a sympathetic listener. She may not solve their problems, but she shares their joys and their sorrows. She listens; she observes, and she prays for the people who confide in her. They know their story will not be repeated to others. They know they are understood, and their burdens seem just a little lighter. So often the pastor's wife truly "bears another's burdens."

It is then so easy to become a friend to everyone. As I said earlier, church members expect to be the friend of the pastor's wife. Often they feel hesitant about trying to become her friend. But the minister's wife soon learns the truth of the old proverb, "A man that hath friends must show himself friendly." So she makes the initial gesture, and the rest is easy.

However, the pastor's wife is not perfect. No one really expects her to be, but away back in their minds somewhere, they think it *should* be possible. She makes a mistake, and she is criticized. Even then I think lay people should see her take criticism in the spirit of Christ. "Take it to the Lord in prayer." Isaiah says in chapter 30, verse 15, "In quietness and in

confidence shall be your strength." I have found my greatest task to be to know when to keep quiet.

#### HER EXAMPLE

Perhaps the most monumental task that is expected of the pastor's wife is that which the Lord also expects, "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). Be an example, God says, in *being* much more than in doing or saying. Again she is to be a living example of all her husband preaches and expects of the congregation.

I dare say most of us find the task of home maker and church member about as time consuming as we need. Doing both of these jobs well, as unto the Lord, can take a lifetime. But there's still community work to be done. Is the pastor's wife expected to work there too?

#### COMMUNITY INVOLVEMENT

In this area I feel she again can be a Christian example. She should not become so involved in other activities that her home or church is neglected. But she needs to be interested in the school's activities and to help, if she can find the time, and perhaps accept other duties of that nature.

Lay people will generally agree, though, that numerous clubs and so on are not so good. They are not only time consuming, but often expensive. Sometimes the pastor's wife may find herself involved in activities which are not necessarily Christian. Again the best guide is "be an example" of the good and noble.

I can think only of the words in John 6:60 at this point. "Many therefore of his disciples, when they had heard this, said, This is a hard saying: who can do it?" In my own strength, I cannot, but through the Holy Spirit and in his power it can be done. May God help every pastor's wife to live up to not only the expectations of the congregation, but also what God expects of her.

#### EVANGELISM

(Continued from page 5)

give one emphasis only but to cover as many areas as necessary, such as the theology of evangelism, the place of the Holy Spirit in the life of the church, visitation, instructions on the "how to" of witnessing, how to use the Word of God and how to bring new believers to maturity, so that they in turn can give their witness for Christ.

The layman should expect his pastor to rely upon his Sunday school and every other teaching agency of the church to help him prepare the layman for this task of evangelism.

#### TRAINING

My third key word follows or flows out of the second one. Training is not altogether a separate entity from teaching, but what I have in mind is

this. The layman should expect his pastor to train him by conducting sessions where visitation and witnessing are demonstrated as well as merely talked about. The layman should expect his pastor to actually take him with him from time to time in making evangelistic calls. The layman should also expect his pastor to use other experienced lay people in this training emphasis.

The training needs to be graded. Opportunities should be provided for those who are just beginning and still other opportunities for advanced training for those who have been at the job for awhile. No one ever becomes too proficient in the art of reaching men with the gospel so this training will be a lifetime process.

I also believe that we need to be aware of and take advantage of training provided by other groups. We are bound together in this work of evangelism and oftentimes can profit from the insight of others who are as eager to present the Gospel as we are.

#### INSPIRATION

I think the layman should expect his pastor to inspire him to do the work of evangelism. This inspiration could be given in two forms. First of all, the layman should expect to see his pastor engaged in personal evangelism as well as discuss evangelism from the pulpit. No teaching is as helpful as that of a good example. If evangelism is the greatest task in all of the world, the layman should expect that his pastor by word and by example will seek personally to always be engaged in this task.

Secondly, the layman should expect his pastor to pray for him. Nothing builds confidence in the life of a person more than knowing that someone is praying for you. In the work of evangelism we are fighting unseen foes, and we must prevail in prayer for one another. The layman should know that his pastor is praying for him.

#### CHALLENGE

Finally, the layman should expect his pastor to challenge him continuously in this matter of evangelism. Pastors need to follow Peter's example when he said, "... I intended always to remind you of these things, though you know them and are established in the truth that you have." (2 Peter 1:12 RSV.) One minister has said, "A church always tends to drift away from evangelism and never toward it." Therefore, the layman should expect his pastor to keep before him, in the pulpit and out of it and in every way possible, the need to perfect our witness for Christ so that by all means we may save some.

May God give to both, pastor and layman, a great burden to investigate more thoroughly and pray more seriously about this most important of all topics, the presentation of the gospel to every man in the power of the Holy Spirit.



# You, Counseling and Your Pastor

By Rev. Robert Schreiber, pastor, Immanuel Baptist Church, Kankakee, Illinois

THE ROLE of the pastor has undergone such a revolutionary change in the last twenty-five years that even the most informed layman does not completely understand what has happened. The most significant change has come in that which is expected of the pastor in personal counseling. Pastors have always engaged in counseling, but the methods and procedures have changed radically. There was a time when the pastor's word of authority was supposed to settle all problems, an image which has disappeared long ago. Complex personality prob-

lems cannot be solved with a simple decision, because we recognize that these problems are not just black and white; there is a gray area between. As a result many pastors have discovered a need for understanding some of the principles of counseling in addition to the normally accepted pastoral work.

An excellent definition of pastoral work and pastoral counseling has been given by Russell L. Dicks in *Pastoral Work and Personal Counseling*. He says, "Personal counseling is coming to mean pastoral care which is given in a controlled situation and in a planned, orderly way. . . . Pastoral work means going to the people; in personal counseling the people come to the pastor; both are pastoral care, but neither are the whole of pastoral care." Practically all institutions that are preparing men for the ministry now require preparation in counseling techniques, and some also require supervised clinical training as requisite to graduation.

## PREMARITAL COUNSELING

While he is not equipped or trained as a psychiatrist or psychoanalyst, your pastor should develop skills in counseling. Probably the most natural place to begin is in the area of premarital counseling. Young couples in the church will obviously seek out the pastor in order to make arrangements for the wedding. It is at this time that the pastor has the opportunity to suggest a series of counseling sessions for the purpose of discussing various aspects of married life. In my own ministry, I make it known that this is a requirement, and those who want me

to perform the ceremony must allow time for such arrangements.

**Family Life Publications** in Durham, N. C., has a good selection of questionnaires which can help your pastor to understand your family background as well as to gain insights into your attitudes toward marriage. Information received from these questionnaires can reveal to the pastor some wrong attitudes that need to be corrected or some serious areas of conflict between a young man and young woman. Other sources of such materials are Marriage Council of Philadelphia, Inc., 3828 Locust St., Philadelphia 4, Pa., and The American Institute of Family Relations, 5287 Sunset Blvd., Los Angeles 27, Calif. Each pastor will want to use those materials which best suit his purposes.

Some of the subjects for our discussions in counseling are a biblical understanding of marriage, personality adjustment, money management, the biblical view of sex in marriage, the spiritual life of the home, the purpose and meaning of the marriage ceremony. All discussions should be carried on reverently and prayerfully without any attempts at being facetious. A few young people have expressed reservations about entering into such counseling sessions, but no one has ever failed to express gratitude afterward.

"If an architect suggested building a home on a quicksand base, or a doctor advised incantations as a cancer cure, the public would write them off as quacks and seek intelligent advice. Yet, many couples approach marriage with little better instruction, believing that a foundation of physical attraction and the recitation of vows fill all requirements for a happy marriage." (J. Kenneth Morris in *Premarital Counseling: A Guide for Ministers*.)

## FAMILY CONFLICTS

Another area in which you could seek the counsel of the pastor is that of family conflict. It is not a rare occurrence for parents and children to discover that there is a wide gulf separating them because of a lack of understanding of each other. Both interests and values are so radically different that it sometimes seems an impossibility to bring the two generations together. Into such a situation the counseling pastor has the opportunity to bring the gospel as a catalyst.

Sometimes the conflict is between husband and wife, with the children becoming the innocent victims. In such cases the parents often wonder why the children act the way they do. William E. Hulme in *The Pastoral Care of Families* has cited six basic needs of children. They are (1) the

need for authority and order, (2) affection—and much of it, (3) the sense of belonging, (4) capability of achievement, (5) acceptance and understanding, and (6) a sense of purpose. He also points out that "it is in the family relationship that growth in Christian living should take place since the way we relate to people is indicative of the way we are relating to God." The counseling pastor can become a mediator in many family situations, as he prayerfully seeks to bring about a harmony that will be beneficial to all members of the family.

## PERSONAL PROBLEMS

The pastor should show a genuine interest in helping people so that you will feel that you can share your personal problems with him. Let that pastor recognize from the start that all whom God has thus entrusted to his care are entitled to privacy of discussion and confidence in his trustworthiness. One violation of that confidence is sufficient to destroy his usefulness and effectiveness. You come with the understanding that your problems are shared with a pastor who will take both people and problems to God in prayer, seeking for guidance and wisdom from above.

You are also entitled to acceptance and understanding. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). The expression of a shocked moral indignation toward the revelation of the deepest secrets of life erects a barrier between the pastor and the seeking person. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17) People come to be helped, not condemned. They have already condemned themselves; otherwise they would not be seeking help.

A pastor should beware of a compulsive curiosity to know all he can about the private lives of those who come for counsel. To induce them to say more than they want to say means that the pastor's pulpit ministry could be hindered. On Sunday they will cringe in the pew, because they have an uncomfortable feeling that the man in the pulpit knows too much about them. Never use incidents related in the counseling room as sermon illustrations, even under the spurious cloak of anonymity. The person whose experience is used in this manner will recognize himself in the illustration, and no one enjoys having his confidential disclosures used as public sermon material.

## MENTAL AND EMOTIONAL DISTURBANCES

The average pastor will not attempt to counsel with the mentally disturbed or with those who show evidences of deep emotional conflicts. He will assure such individuals of his sympathetic and prayerful interest while at the same time admitting honestly that he cannot help them. It would be advisable for him to be acquainted with a

# NEWS AND VIEWS

**FORT WORTH.** Major General Robert Preston Taylor, who is retiring as U. S. Air Force chief of chaplains, will become director of institutional resources at Southwestern Baptist Theological Seminary, Fort Worth, Texas, on August 1.

**MIXED MARRIAGES.** The main objections against the old Church laws on mixed marriages generally came down to two accusations: they coerced the conscience of the non-Catholic partner, and they promoted hypocrisy. These accusations had considerable validity. . . . Now Pope Paul has issued a new set of laws and the first question to be asked is whether they take account of these problems. On the face of it, the answer seems to be no. . . . As useful as many of these changes are, no one should be misled into

competent professional counselor or psychiatrist, preferably one with a Christian understanding, to whom he can refer such individuals.

What of those who obviously have problems but will not seek help? Many of these will discuss their problems in the more familiar and comfortable surroundings of the home. The pastor who engages in a counseling ministry must resist the temptation to fill his calendar with appointments and use this as an excuse for not going into the homes of his people. If he is genuinely interested in people he will do both, realizing that some people fear the formal atmosphere of the pastor's study.

## A LISTENER

There are scores of books for the pastor who feels hesitant about entering a counseling ministry. He owes it to his people to know something of the art of counseling, because they need more than occasional pious platitudes from the pulpit. Sometimes just the opportunity to talk to a sympathetic person is a worthwhile catharsis for the disturbed person, and even the pastor needs to learn the art of listening. In all cases he has a splendid opportunity to lead people into a deeper and stronger spiritual life. David said, "This poor man cried, and the Lord heard him, and saved him out of all his troubles." (Ps. 34:6) To lead people to know the Lord in this way is a richly rewarding experience.

Jesus looked upon the multitudes with compassion, because he saw them as sheep without a shepherd. The genuine pastor will become involved with people which means that he will become involved with their problems and needs. It can be the pastor's privilege to lead people to claim for themselves the more abundant life in Christ by helping them to resolve the conflicts and solve the problems of life which often hinder them from being what God intended them to be.

thinking that the problems have been solved. Somehow, the non-Catholic conscience must be given its due. Somehow, pastoral means must be found to develop to the full the ecumenical implications of mixed marriages.—*Commonweal*

**PEACEMAKERS?** A study completed recently by the Canadian Peace Research Institute shows that Christians are more warlike in their attitudes than are agnostics and atheists. The term "warlike" is used to mean an individual's attitude toward conventional defense forces, nuclear weapons and co-existence with communism.

Among all groups, Protestant and Roman Catholic churchgoers showed the same tendency to believe in military might rather than in the power of love. This revelation should come as a shock to a church which is founded on the teachings of Jesus Christ.—James Dewart, Editor, *The Erie (Pa.) Churchman*

**WASHINGTON.** American business, American workers and their families are finding that even when they are earning more they are getting less, according to the Chamber of Commerce of the United States. Today it costs \$1.33 to buy what sold for \$1 in 1950. One dollar saved in 1950 has lost 25 per cent of its purchasing power. It is now worth only 75 cents. Food prices are up 32 per cent; rent, up 39 per cent; public transportation, up 89 per cent; and clothing, up 12 per cent.

**ROMAN CATHOLIC CONVERTS.** In the U. S. Roman Catholic converts reached a 12 year low of 123,000 in 1965. The number of full time students in Catholic elementary and high schools declined. Catholic population reached 46 million, an increase of 600,000 in one year. They have gained 12.6 million adherents in the last 10 years.

**DENVER.** If evangelicals had shown more concern for social ills, they might not have "forced the government into areas where its presence might do as much harm as good," Dr. Arnold T. Olson, head of the Evangelical Free Church, said at the 24th convention of the National Association of Evangelicals. His reference apparently was to the Great Society Program, which has been attacked by some evangelicals. Two Negro ministers warned of more Watts-type riots unless evangelicals become involved in Negro problems. In resolutions, the NAE, among others, objected to the burning of draft cards, to "disloyalty" to the government, and to any show of favor to Red China.

**BERLIN.** Opposition among large groups of the clergy and laity of the Evangelical Church in Germany to  
(Continued on page 14)



Eastern Photo



# Cameroon Baptist Missionary Conference

By Misses Mary Fuchs and Jeannette Moeckli, short-term missionaries

CAMEROON Baptist Missionary Conference was held in Bamenda from April 19-25, 1966. Our thoughts were centered upon the theme, "Making the Most of the Time," and the verse, "Redeeming the time because the days are evil," Eph. 5:16. The opening message by Rev. Harold Lang, principal of Kom Baptist Teachers College, Belo, emphasized the truth that each day is "the day which the Lord hath made, we shall rejoice and be glad in it." We must account for every day of our life. The morning devotions led by the short term missionaries included thoughts on how God had led them to give a portion of their time to the Cameroon, how he had led them in preparation for this opportunity of service and then called them to go when the time was "at hand."

An hour every day was designated for concentration on the theme, "Making the Most of the Time." During this time Rev. George Henderson, Victoria, discussed man and his relationship to time by using his large oil painting depicting an abstract man with the parts of a clock. Rev. Henderson also contributed to the beauty and atmosphere of the conference with his daily floral arrangements in the general

meeting room and in the dining hall. Pastor Nfor, Executive Secretary of Cameroon Baptist Convention, and Mr. W. Tayui, vice-principal of Kom Baptist Teachers College, Belo, spoke to the missionaries on how the Cameroonians view the missionary and his use of time. During the session the Cameroonians expressed their desire to have continued missionary supervision within their schools and churches. The single missionaries and the married couples met separately for an interesting discussion on their uses and mis-uses of time. The sharing of suggestions, ideas and experiences was very beneficial. Other sessions included reports and discussions on the various aspects of our mission work in the areas of medicine, education, women's and men's work. Another hour was spent daily in a challenging and inspirational Bible study on the book, *Ephesians*, led by Rev. Elmer Strauss, Baptist Bible Training Centre, Ndu. This was followed by a refreshing time of small group discussions and prayers.

During the morning sessions a Vacation Bible School under the direction of Mrs. Jerry Fluth, was held for the missionary children. Each day several of the "aunties" helped with the les-

sons, refreshments and recreation. The efforts of those participating in the children's "school" were rewarded with an evening program relating some of the stories they had studied.

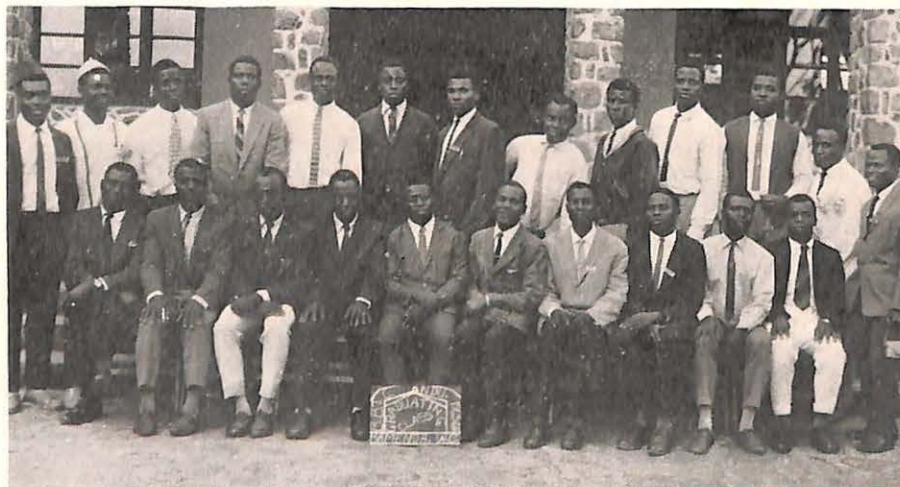
Other evening programs included a singspiration under the leadership of our music director, Rev. Gary Schroeder, a slide contest under Miss Laura Reddig's direction, and our annual banquet. The banquet theme was "Man in the Future." Table decorations and entertainment followed the theme, as each station contributed to the fun and enjoyment of the evening. These activities, along with the other times of fellowship, afforded all with much physical and spiritual refreshment.

On Sunday the final day of the conference, we were able to join our Cameroonian Christians in the Nkwen Baptist Church of Bamenda located on our mission compound. During the service the missionaries were privileged to render a special number for the congregation. As a choir we sang "So Send I You" challenging our native Christians to also accept the responsibility as witnesses for Christ. Perhaps the most outstanding service of the week, and truly a fitting closing for the conference, was the candlelight communion service. Through the spoken and silent meditations and songs one could not help but experience the bond of fellowship which binds us to our fellow Christians through our Lord and Savior, Jesus Christ.

Monday morning found the missionaries parting for their various stations and occupations, spiritually and physically refreshed and anticipating the 1967 conference.

## Commencement at Ndu Bible Training Centre

By Dr. Richard Schilke



The Third Year Class, 1965-1966, at the Baptist Bible Training Centre, Ndu, West Cameroon, Africa.

THE THIRTEENTH annual Commencement Service of the Baptist Bible Training Centre at Ndu was held on July 31, 1966, at the Ndu Baptist Church, West Cameroon, West Africa.

Greetings were brought by the Ndu Chief on behalf of the Ndu People, by Pastor John N. Nfor, Executive Secretary of the Cameroon Baptist Convention, and by Rev. Fred C. Folkerts, Field Secretary of Cameroon Baptist Mission. The Baccalaureate sermon was brought by Dr. Peter E. Fehr.

Twenty-three students graduated from the third year class.

The Baptist Bible Training Centre began at Belo with 14 part-time students in 1947, moved to Mbem with 28 students in 1950, and settled at Ndu with 41 students in 1954. Seven students were in the first graduating class in 1954. With today's class, we have 118 who have completed the Three Year Course. In the past 19 years there have been a total of eight tutors and six principals. Three courses are planned for September 1966: One Year Special Course, Three-Year Regular Course and Six Year Theological Course. The next school year begins on September 13, 1966. The Baptist Training Centre at Ndu covets your interest, prayer and support.

## NEW CLINIC AT JIKITEM, OKU, CAMEROON

By Dr. Peter Fehr

LAST WEEK we had an especially thrilling experience in our medical work. Our first clinic was held at Jikitem, Oku, which is about an hour and a half from Bansa, and what a big crowd we had!

Several years ago at a Bible Conference some of our missionaries promised a Maternity Center and Dispensary for the Jikitem people. This promise was slow in materializing for several reasons, the major ones being no money and no staff.

Last year as the Medical Committee of CBM was flooded with requests for maternity centers from many areas in the grasslands, we made a decision that any area which wanted us to open a maternity center must first meet the following requirements: (1) the request must have the approval of the chief; (2) there must be a motor road to the site; (3) suitable buildings must be constructed by the local people; and (4) the clinic, once opened, is to be self supporting and if the people fail to use it, then we will withdraw.

Jikitem's request was given first priority, and the people began to work. The chief, to encourage us, gave us a very nice site on a level area near a big stream, next to the road. Then the plans were given to them. We told them that once the dispensary building was completed we would begin to use it for periodic clinics.

In May, after attending a Church Workers' Conference, we inspected the building and announced a clinic for the

next Saturday. Clinic Saturday found the dispensary building finished, including a zinc roof, but on our arrival we saw no people. These people were accustomed to promises not being kept, so they waited to hear the Landrover before they started to come. Then they came!

At 9:00 A.M. we had devotions led by the Field Pastor and then began our work. We were amazed at the close of the long day to find that we had seen and treated 376 people.

One thing that surprised us was that men seated themselves all around the area so that the women and children could be seen first. Normally the men insist on being first, especially the big men. When we finished, I complimented the men and asked how this happened. They said they all decided that the children and women should be seen first, so that if the time was short and some had to be turned away without being seen, they would be the ones.

Now these people are beginning to build the Maternity Center. We hope in the next year to have a trained Cameroonian Mid-wife to post there.

As the people are concerned about their physical needs, this provides us with an opportunity to witness to their spiritual needs as well. We use opening devotions as well as our work as a witness for Christ.

Our prayer is that as we heal lives physically that they may be led to a saving knowledge of Jesus Christ.

## GROUND-BREAKING FOR OSAKA BIBLICAL SEMINARY

By Miss Elaine Nordstrom

A BRIEF ground-breaking ceremony was held June 14 symbolizing the beginning of construction of the new classroom administration building at the Osaka Biblical Seminary in Japan.

Members of the Board of Directors were able to join faculty and students for this joyous occasion, as their regular monthly meeting was being held the same day. Representatives of the various contractors and of the architect also were present. The short service was led by Mr. Jonathan Bartel, President of the Seminary. The Seminary Choir, under the direction of Mr. Maekawa, sang a special musical number.

Although Japan is now officially in the rainy season, the Lord gave ideal weather for the occasion. Seven spades

of dirt were dug in succession by Mr. Herb Skoglund, chairman of the Board of Directors; Mr. Jonathan Bartel, president of the Seminary; Mr. Fred Moore, president-elect; Mr. Masaru Arita, pastor of the Ishibashi Mennonite Brethren Church representing the churches of the three cooperating missions; Mr. Tomokuni Aoki, president of the Student Council representing OBS students; Mr. Kakimoto, representing his brother who is the architect living in Tokyo; and Mr. Okumura, president of the Okumura Construction Co.

Reflecting on the leading of the Lord thus far and anticipating his guidance in the months to come, the group was led in prayer by Mr. Skoglund and joined in singing together, "How Great Thou Art." Mr. Moore closed the service with prayer.

### CHANGES OF ADDRESS

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### BIBLE NEWS

(Continued from page 15)

vention and special assistant to the director of the Office of Economic Opportunity, urged churches to redeem the millions who are "uncommitted and unclaimed" and face long-term despair. Speaking at the annual meeting of the Religious Public Relations Council, here, the Negro minister challenged the church to "deal more with the massiveness of human waste and less with symptoms of waste." Dr. Proctor deplored what he called the nation's unconscious identification with middle class standards, saying that "a great distance has been established between the middle class and the uncommitted. We belong to the middle class more than to Jesus."

(Continued from page 22)

the baptism of twin sisters, Mrs. Vernon Olthoff and Karen Wollman, and two young boys, Terry Hanssen and Dewayne Roskins. Also we observed communion at which time the pastor, Rev. Leland Friesen, extended the hand of fellowship to those baptized and two others who came by transfer of letters. (Mrs. Walter Heitzman, Reporter.)

Construction began July 1 on the plot of ground which has been a rice paddy for centuries, but which has now been dedicated to God for his use in training much needed laborers for the spiritual harvest fields. The two-story ferro-concrete structure is due to be completed Feb. 28, 1967. Facilities will include a multipurpose chapel, reception room, prayer room, faculty offices, president's and dean's offices, general office, and wash-rooms on the first floor. The second floor will have four classrooms and the library which will include office and workroom, stacks, audio-visual library, study tables, and a few carrels for the use of students doing individual research. The heating plant will be located on the roof.



# SPEAK UP!

An Open Forum for communication among North American Baptists moderated by **Dr. A. Dale Ihrie**, minister of the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich., and General Conference Moderator.

## REPLY TO "EDMONTON VS. SIOUX FALLS?"

Dear Dr. Ihrie:

I would like to comment on a letter appearing in your "Speak Up!" column in the May 19 issue of the **Baptist Herald**. The letter, written by Mr. G. Kalmbach of Vancouver, raised some questions which I am certain have been in the minds of others who have also considered the respective roles of the North American Baptist Seminary and the Christian Training Institute in the life of our denomination.

Mr. Kalmbach's concern for a display of good stewardship in our denomination's educational programs strikes a responsive cord in my own heart. I am not sure, however, if his proposed solution to combine our two schools is practical for the following reasons:

(1) The objectives of the two schools are not the same. While it is true that CTI does seek to prepare some men for the Gospel ministry as does the Seminary, its educational program is broader than this. As a matter of fact, only three of 28 in its class of 1966 graduated from the Pastoral Division of the school. CTI has probably made its greatest contribution in the life of our denomination throughout the years of its history in preparing young people for a more adequate lay ministry in the local church. The addition of a pastoral training program in 1958 has not greatly changed this fact. CTI has also contributed significantly by providing an "atmosphere" in which many students have heard the call of God to Christian service. Many of these later received their theological training at the Seminary. Thus, CTI has served to enhance our Seminary enrollment instead of depleting it.

(2) Since the educational programs of our two schools are not identical, it is a mistake to assume that their present libraries are exact duplications of each other. While I am sure one could find many of the same books in the libraries at Edmonton and Sioux Falls, it is also true that CTI must have many books peculiar to its own program as does the Seminary. Combining the two schools would not, therefore, solve the library problems as easy as Mr. Kalmbach's letter suggests.

(3) A combination of the two schools would be unacceptable to the Accrediting Association of Theological Schools with which the Seminary is associated. Many other seminaries which formerly had undergraduate programs (including ours) were forced to eliminate them or at least to move them to another campus under separate faculties

at the request of the AATS. The basic reason for this is that graduate study is on a different level than undergraduate work. To attempt to mix the two is to dilute the educational distinctiveness of a graduate program. Thus, no seminary in the United States or Canada which is related to the AATS can offer a Th.B. degree today. This same principle is evident to a lesser extent within the various educational programs of the Christian Training Institute. The Senior Matriculation students, for instance, are required to have classrooms, library stack area, and study area which are separate from those of the students in other divisions of the school's program.

Because of these reasons, I feel that statements about great institutional rivalry between the Seminary and CTI are not completely accurate. It is true in a sense that all departments of our denomination are rivals for the dollars that are contributed to our overall mission program. This kind of rivalry, however, does not have to be a "stain" but can rather be a "stimulus" for each to do its best in interpreting its role to our constituency and in using its budgeted dollars with wisdom. Frankly, my direct observation has revealed that any unhealthy rivalry between our schools is pretty much at a minimal level.

The statement also made that our schools are pursuing their own goals and ambitions needs further comment. The denomination sets the goals for our two schools. They may strive with might and main to reach these goals but cannot exceed them without subsequent approval by the parent body.

I do believe that we may legitimately ask how long an undergraduate pastoral training program will be needed at CTI. The General Conference decision in 1958 to provide this training was made to meet specific needs. I am sure that if and when these needs pass, the program will also pass. Since 1958 however many of our churches have been richly blessed by the pastoral ministry of CTI graduates. Even though today standard ministerial training involves a B.D. program, an important gap in our denominational life has been filled by those who have received less.

Sincerely,

David J. Draewell  
Secretary of Stewardship  
and Higher Education

## DR. IHRIE COMMENTS:

Thank you, Mr. Draewell, for your reply to the question of the respective roles of the two schools.

I trust that our entire denomination

is fully aware of the goals toward which we have all been working and sacrificing. In my own heart I have wanted to help develop C.T.I. into the finest and strongest Bible College possible. A number of times I have expressed my hope that it would become the "Wheaton College of Canada" (and I consider this a compliment to both schools). At the same time we have prayed that the seminary may become one of the truly strong evangelical schools for the training of pastors on the continent. Far from engendering rivalry, a clear understanding of the place of each school in our higher educational program will bring about a wonderful and prayerful support for both from all our churches. It is only when the respective roles of each school are blurred or falsely blended that we may have difficulty. Your letter is a helpful and clear statement along these lines; I'm sure we all agree.

## SUNDAY SCHOOL LESSONS

(Continued from page 18)

to their shame that they were on the spot.

This was not an easy, superficial forgiveness. The woman may have resented the self-righteous Pharisees, but in the presence of Jesus she experienced true repentance. The Pharisees came to condemn; Jesus came to redeem, and that made all the difference.

### Questions for Discussion

1. Does this story give the impression that Jesus had too tolerant a view of adultery? How would your church handle such a situation?

2. Jesus said, "He that is without sin among you, let him first cast a stone at her." Does this mean that none of us are qualified to judge or discipline?

3. Is there too much sex education today, or is it the wrong kind? What would be the right kind?

## NEWS AND VIEWS

(Continued from page 11)

modern theology and the "demythologizing" of the New Testament taught by a controversial West German Lutheran theologian, Rudolph Bultmann, is growing. One of the 250 pastors of the Lutheran Church of Braunschweig in West Germany have formed an "Action Committee for Bible and Confession" and issued an 18-thesis declaration "on the doctrine and the mission of the Church." The document voiced concern over "the dissolution of the Gospel which is being undermined and falsified by modern theological teachings into a purely existentialist philosophical message." It condemned not only the teachings of Bultmann, but those of the late Dietrich Bonhoeffer and Paul J. Tillich.

**WILLIAM B. EERDMANS, SR.**, died at his home April 12 at the age of 83. He was the founder and board chairman of the evangelical publishing firm, William B. Eerdmans Publishing Company.

## BIBLE news around the world

**BIBLE DISTRIBUTION.** "We do not pursue the great task of Bible translation, production and distribution as an antidote to Communism, or to promote the British or American way of life. We pursue it because we believe a Word has come from God to man, a Word as up-to-date as tomorrow's newspaper, the only Word which assures people of God's love, of Christ's return," declared the Most Rev. Dr. F. Donald Coggan, Archbishop of York and President of the United Bible Societies.

**MARK'S GOSPEL.** "The Right Time" (Mark's Gospel in Today's English, American Bible Society, Publ.) has gained wide popularity among children and population groups that use English as a second language.

**THE INSIDE STORY.** Production has begun on a new, single volume which will contain Luke, John, Acts, and Romans. Using the J. B. Phillips translation with contemporary photographs, it will be titled "The Inside Story."

**400,000 BLIND PEOPLE.** The majority of the 400,000 blind people in the U. S. apparently do not know that the ABS stands ready to provide them with Braille Scriptures, Talking Bible Records and tape recordings of the Bible. Churches are asked to supply Dr. Dale C. Recker, ABS Secretary for Blind Work, Broadway at 61st St., N. Y., N. Y. 10023, with names and addresses of the unsighted, so these materials can be offered.

**OVERSEAS DISTRIBUTION.** The American Bible Society serves the churches in every mission field and area of major work, as it participates in the translation, production and distribution of the Word in 150 countries.

**SAIGON.** Among the displaced persons here—Toaists, Buddhists and the few Christians—all are clamoring for the Scriptures. The people have been forced by bombings in the rural areas to seek safety in the already crowded towns and cities where they must either find makeshift lodging, live in overcrowded homes or go to refugee camps. So with all sense of security shattered, they earnestly seek to know God better and to feel the comfort of his love. The Bible Societies' printing presses are operating at capacity

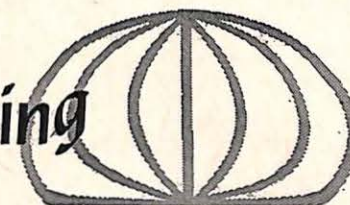
● **The Snowview Baptist Church**, Cleveland, Ohio, has extended a call to Rev. Ray Niederer of Warren, Mich., to become their pastor. He accepted the call and began his ministry at Snowview on July 10. Before coming to Snowview, Mr. Niederer served as the Director of Christian Education at the Redeemer Baptist Church, Warren, Mich., from 1963-1966.

● **Rev. Herman Kuhl**, pastor of the Willow Avenue Baptist Church, Ho-

● **Rev. Norman Miller**, Chancellor, S. D., has accepted the call extended to him to become the pastor of the First Baptist Church, Norridge, Ill., beginning August 1. Mr. Miller has served as the pastor of the First Baptist Church, Chancellor, S. D., since 1963.

● **Rev. John H. Ruhl**, pastor of the Liberty Street Baptist Church, Meriden, Conn., since 1964, resigned his position as of July 1.

## what's happening



boken, N. J., since 1947 went to be with his Lord on June 22. An obituary will appear at a later date.

● **Rev. Albert H. Fadenrecht**, pastor of the Bethel Baptist Church, Buffalo, N. Y., since 1956, has accepted a call extended to him by the Trinity Baptist Church, Warren, Mich., to become their pastor.

to meet the unusual demand. Rev. Edward A. Cline.

**BANGKALEN, MADURA. (ABSR)** In four days a Christian literature group from the neighboring island of Java sold 100 Bibles, 30 New Testaments, and 400 copies of the Gospel of John on this island, all in the Madurese language. Madura is predominately Muslim.

**BANGKOK, THAILAND.** In those Asian countries where Bible distribution is difficult because of inaccessible mountain ranges, jungles, political beliefs or other reasons, people have started a practice of writing it down as it is dictated over the airwaves. This is not easy for the poorly educated listeners. This shows the great desire of people everywhere to obtain the Word of God.

**POPULATION EXPLOSION.** By the end of the century "the population of the world will double. Every year that passes sees the addition of 60 million people. Think of it in terms of mouths to be fed, minds to be nourished." Pointing to the world's "shift of center, every minute that passes the population of the world goes up 150" and of that number "103 come from Africa, Asia and Latin America." Referring to the literacy explosion, "the next

● **Mr. Clifford Schilke**, son of General Missionary Secretary Dr. and Mrs. Richard Schilke, Oak Park, Ill., graduated cum laude from Cornell College, Mt. Vernon, Ia., June 5, with a B.A. degree in philosophy. He received the Phi Beta Kappa key and has been listed in **Who's Who in American Colleges and Universities**. He plans to continue his advanced studies in the fall.

decade will see the flooding of new people needing the Gospel. In all the world today there are 700 million men and women illiterates . . . and every year tens of millions of adults not to mention children are learning to read." Most Rev. Dr. F. Donald Coggan, Pres. of United Bible Societies.

**INDIA.** Latest statistics published in New Delhi show India's population of 450 million now includes 12 million Christians. Approximately half the Christians are Roman Catholics. The majority of them live in southern India and along the eastern shores.

**WASHINGTON (ABNS).** Leaders of the Consultation on Church Union who met here recently see the possibility of a united church within the next 10 to 20 years comprised of at least seven major U. S. denominations totaling some 25 million members. The seven participating denominations now are the United Presbyterian, Methodist, Episcopal, Evangelical United Brethren Churches, the Christian Churches (Disciple of Christ), the United Church of Christ, and the African Methodist Episcopal Church.

**NASHVILLE, TENN. (ABNS).** The Rev. Dr. Samuel D. Proctor, a vice-president of the American Baptist Con-



# SEMINARY FIELD TRIP

by Sara Lou Gunst

MINNEAPOLIS and St. Paul, Minn., became real and alive to 15 North American Baptist Seminary students on a week-end field trip to those cities in April.

The students, first year students, their wives and Dr. George Lang, Professor of Pastoral Theology and Coordinator of Field Work, left for Minneapolis on April 21, looking forward to visiting the Twin Cities' NAB churches and to learning the ministry of the church in a large city. We returned Sunday, April 24, with a knowledge of and feeling of fellowship with the NAB churches and with the realization that the job of the church in any situation, but especially in the city, is far beyond what we had earlier conceived and far beyond what it has yet been able to accomplish in most instances.

On Thursday evening, we had a dinner served by women of Faith Baptist church in Minneapolis and a tour of the church and its facilities led by Rev. Donald Miller.

On Friday, we began the day with a visit to the Criminal Court in Minneapolis. After observing the court for several minutes, we listened to the court chaplain, who explained the procedures of the court, as well as the charges of the defendants we had observed, and cited the vital lack of spiritual awareness or guidance which these people had.

Our next stop on the agenda, planned and arranged by Dr. J. C. Gunst, Central District Secretary, was the Juvenile Court Division of Minneapolis. Here, we heard a judge of the court tell about his work with Hennepin County youth. Again the need for spiritual guidance and concern on the part of the churches was brought to our attention. We then looked through the attached Detention Center, where children who were awaiting trial and who did not have homes in which to wait, stayed. Here we learned more of current methods of working with and rehabilitating youth who either were delinquent or were prospective delinquents.

Our next stop was the Protestant Center in Minneapolis, state headquarters of the major denominations in Minnesota. Friday afternoon was filled with visits to Riverview and Dayton's

Bluff Baptist Churches in St. Paul, where Rev. Harold Weiss and Rev. Fred Weiler, interim pastor at Dayton's Bluff, spoke to us and showed us around the churches, one a new and progressive plant, the other an older inner city church with plans for rebuilding in the near future.

We also toured the newly built Mounds Hospital in St. Paul, a Baptist hospital, and learned of their plans for a student chaplaincy program while seeing the modern and efficient facilities and gained an insight into the many functions which must be assumed by the hospital in its connections with the patients.

The Union Gospel Mission in St. Paul serves a vital ministry in that city, primarily in the area which surrounds it and in the nearby housing projects. Our visit there on Friday evening gave us a chance to witness the Arthur Savage Boys Club in action and gave our "boys" a chance to work off some excess energy on the basketball court and trampoline. We attended the evening service of the mission, then were taken through the mission by a young man who himself was a product of Skid Row and who now is director of the mission. In addition to learning about the ministry of the mission itself, we were made strikingly aware, through this director, of the power of Christ in the lives of these men.

Saturday morning found us at the University Hospital on the University of Minnesota campus, traveling a vast maze of corridors and elevators, led by students in that hospital's chaplaincy program. A visit to the Brook Park Church with Rev. Henry Ramus and a look at a church extension project in action brought us to lunch time.

That afternoon, our tour took us to the Phyllis Wheatley Settlement House in Minneapolis. Here we had an opportunity to see the needs of the underprivileged in that city, to walk through the slum areas and to look at things which we so often drive by without seeing—people, houses and dirt—which are all a part of the mission field of the church. There is only one church left in this section of the city. We were also able to talk with a man who is himself a product of the settlement house, and who now is an executive in the Minneapolis NAACP and a worker with the housing projects and redevelopment centers of the city.

Our tour that day ended with a visit to the Northwestern National Life Insurance building in Minneapolis, a beautiful and imposing new building in Gateway Center, once the Skid Row of the city—and a marked contrast to the sights we had seen earlier in the afternoon.

One of the highlights of the week-end was the experience of being in our churches on Sunday morning, attending the services and serving in various capacities. The group was scattered from Hutchinson to Brook Park, preaching, teaching Sunday school and bringing Seminary greetings, then eating in the homes of church members. Again this was a good opportunity to experience the fellowship of our denomination and to speak with members of our churches.

It would seem an understatement to even question the value of this tour for those who went. It was a busy, packed schedule of listening, learning and observing, but it was an experience in gaining first-hand observations, impressions and information that is not often possible within the four walls of a classroom. All of us were vividly impressed with the growing need for a living and vital ministry of the church in the city, of the changing needs and therefore the changing approach necessary to meet these needs, with the impact the Gospel could have with alcoholics, with delinquent youth, with children who have no concept of the word "love"—with anyone who lives within the environment of a large city.

## NEWS AND NEEDS

(Continued from page 2)

for workers. A new Baptist work was started there in February. Bambalang (CBM School) experienced a fire which spread to four buildings with the school records, equipment and teachers' properties wholly consumed.

**MISSIONARIES ARRIVING FOR FURLOUGHS.** Rev. and Mrs. Elmer C. Strauss and family are due to arrive in Chicago, Ill., from Cameroon, Africa, on August 5. Miss Ida Forsch is due to arrive in Chicago from Cameroon on August 11. Rev. and Mrs. Gerhard Schroeder are to arrive in Chicago from Cameroon on August 12.

Rev. and Mrs. Edwin Kern and Timothy arrived in the United States the middle of July for their furlough from their field of missionary service in Japan.

Miss Florence Miller, missionary teacher, Osaka Biblical Seminary, Japan, arrives in the United States in early August for her furlough.

● **Missionaries from Cameroon, Africa,** who are to arrive in the United States for their furlough beginning the middle of August are Miss Rosemarie Hackmann, and Miss E. Ardice Ziolkowski.

**MISSIONARIES TO FIELD.** Miss Elizabeth Mantay left from Detroit, Mich., for Cameroon on July 14. Rev. and Mrs. Richard Rabenhorst secured passage on the S.S. Del Mar and left from New Orleans, La., on July 26 for Santos, Brazil, to begin Portuguese language study.



# BOOK REVIEWS

By Rev. B. C. Schreiber, Promotional Assistant

**FAMILY PASTORAL CARE** by Russel J. Becker. Prentice-Hall—1965—144 pages—\$2.95.

**DEPTH PERSPECTIVES IN PASTORAL WORK** by Thomas W. Klink. Prentice-Hall — 1965 — 144 pages—\$2.95.

Dr. Becker presents a healthy approach to the art of ministering to the emotionally unstable members of the church. He is convinced from practical experience that family counseling helps free a family from its costly preoccupation with its problems and return it to the larger community of the church and world for their role of service there. "It helps the family within the congregation to a new readiness to hear the Gospel of God's reconciling work in Jesus Christ as they have participated in a work of human reconciliation offered in testimony to that which God has done."

The author points out that a family preoccupied with problems is made up of eccentrics—off-center. It is the purpose of the counselor to help the family to see that theirs is a mutual responsibility for whatever problems they may have. Such a ministry does not solely belong to the pastor but belongs to every member. It should be labeled "congregational care" rather than "pastoral care."

Where more intensive counseling is necessary the author has given a recorded study on a family group case. Those interested in counseling should remember that this is merely an example and not a hard and fast pattern to be followed.

Dr. Klink in **DEPTH PERSPECTIVES IN PASTORAL WORK** is more technical and his studies are directed primarily to ministers who have some training or understanding of pastoral counseling. By depth perspective the author refers to personal meaning as over against hard general facts. For the pastor it is therefore a matter of context and encounter. How the counselor understands and appraises these dimensions, incorporating his understanding of them into his specific understanding of concrete individual situations, will be the basis for his ability to understand the structure of his work. This process is then continued, and elaborated upon, in every area of experience—in the workaday world, the aging process, in pain and suffering as well as in marriage, family and personal relationships.

**NEUROTICS IN THE CHURCH** by Robert James St. Clair. Revell—1963

251 pages—\$4.50.

There are literally many "peculiar" people in the church, and their peculiarisms do not change simply because they have become Christians. Neurotics are found in every walk of life, and the church is no exception. Most of them remain so for their entire lives, and only a few seem to respond to spiritual help and advice.

What can the church do for its neurotic members? The author, who is minister of a large and influential Presbyterian church and who has considerable experience in counseling, is very frank in discussing the problem and seeking ways and means of adjustment. Diagnosis and therapy by the Holy Spirit can be administered only by those who have the efficiency and power to deal with emotionally disturbed persons who feel desperately in need of God.

Much of the book is concerned with the emotional or lack of emotional stability of the pastor. He leaves little doubt that more competent ministers are needed, for many of them are filled with resentment, envy, frustration, worry and hostility. The chapter on Prayer has an important message for the pastor's training and preparation. The educational correctives Mr. St. Clair suggests in his first chapter seem to be a little superficial. What a neurotic needs more than anything else is a meaningful relationship with another person with whom he can gain emotional strength which can help him to live a life of faith, hope and love.

**THE CHURCH IN THE COMMUNITY** by Arthur E. Graf. Eerdmans—1965—207 pages—\$3.95.

If there is such a thing as a definitive treatise on evangelism, then this volume comes fairly close to the description. At least for the present there is not anything the author has missed. Dr. Graf, who is professor of practical theology at Concordia Seminary, Springfield, Ill., has made an excellent survey of opportunities and possibilities in the field of evangelism. As a textbook it offers the best in theology and methodology for the seminary classroom, as well as for the church's soul-winning training program.

**MARY JONES AND HER BIBLE**, revised and rewritten by Mary Carter. The British and Foreign Bible Society—1963—102 pages—85c.

In order to give emphasis to the year of the Bible and to the motto: "Ex-

plore God's Word," this is an excellent book to recommend to juniors and youth.

It is such a warmhearted and tender story that on first impression it sounds like a fairy tale, or a "made-up story" for this particular age group in Sunday school. But it is a true biography of a wonderfully innocent, humble, Christian girl in Wales, whose intense desire to own her own Bible led her to work and save for over seven years, so that she could purchase a copy of the Scriptures.

Even after she had the necessary funds she had to walk twenty-five miles to a neighboring village where she was told a Bible could be bought. None was available but the Bible representative was so touched by her story that he gave her one that was promised to someone else. This one single act so impressed religious leaders that a few years after her experience was related, steps were taken to organize the British and Foreign Bible Society in 1804. Every church library ought to have a copy.

**A STUDY IN SURVIVAL, THE CHURCH IN RUSSIA 1927-1943** by William C. Fletcher. Macmillan—1965—168 pages—\$4.95.

Although there are frequent references to religion in the Soviet Union it is clear that when the author speaks of survival he is speaking unconditionally of the Russian Orthodox Church. Beginning with the seizure of power in 1917 by the Bolsheviks the author traces the struggle for survival which began by violent denunciation of the atheistic government by the Patriarch Tikhon. During his imprisonment a politically neutral position was advocated.

With the new head of the church, Sergii, the struggle became more intensely evident. A successful position was difficult to find. In order not to be classed as counter-revolutionaries the neutral position was abandoned in favor of a policy which offered active co-operation with the state in matters political. This marked the turning point in the modern history of the Russian Orthodox Church for the next several decades. Sergii was accused of cowardice but many felt he had the survival of the church at heart and not his personal safety. Nevertheless he led the church in its acceptance of crippling limitations, and there seems to be no evidence nor guarantee of permanent survival, for the state has already reached the point where it no longer needs the services of the church.

**CHURCH WEALTH AND BUSINESS INCOME** by Martin A. Larson. Philosophical Library—1965—120 pages—\$3.95.

Statistics do not always tell the whole story but the intensive research which Mr. Larson has pursued should alert every patriotic citizen and Christian to the dangers of our church-state relationship. The rapid growth of tax-exempt real estate is alarming.



Seminary Students on Twin Cities' Field Trip.





# sunday school lessons

REV. B. C. SCHREIBER, FOREST PARK, ILLINOIS

## A TEACHING GUIDE

Date: August 14, 1966

Theme: **RESPECT FOR HUMAN LIFE**

Scripture: Exodus 20:13; Matthew 5:21-24, 43-44; I John 3:15-18; 4:20-21

**THE CENTRAL THOUGHT:** Life is man's greatest possession only if God possesses his life.

**INTRODUCTION:** We come now to a sharp difference in our attitude toward the commandments. So far they which demanded a personal responsibility. These have never been seriously incorporated into civil law. Whether he failed to comply with these demands is questionable. In Puritan times Sabbath breaking was a serious offence and punishment was often prescribed. But when we come to the commandment, "Thou shalt not kill," we discover that it is not only a moral law but also a very serious civil law. A murderer must often pay with his life. He has taken the most valued and prized possession in all of creation. It is irreplaceable. Reverence for human life is therefore one of the highest and noblest concepts of the Christian faith. This does not merely refer so to spiritual life but even more reverence for life and for the soul that sent him to Calvary. He believed he saw each individual soul as having more worth than all the world.

**I. PHYSICAL MURDER.** Exodus 20:13.

Killing or the taking of a man's life for various reasons was practiced by the Israelites where necessary and lawful, but not murder. Both the Hebrew as well as Christians consider others may consider murder a sin against society or the state, we consider it a sin first of all against God. Many believe that we are not to destroy life in any form. Dr. Albert Schweitzer's reverence for life went even to such extremes that he would not even kill a disease-carrying rat, fly or bug. Some time for discussion should be given to the place of pacifism in our society. What would we do without a police force whose members must either kill or be killed in the line of duty?

**II. SPIRITUAL MURDER.** Matthew 5:21-24.

Jesus revealed a deeper moral interpretation of this commandment. He dealt not only with actions but with

attitudes. The Jewish leaders seemed to feel that only the outward act of murder will bring a man to judgment, but Jesus revealed the source of murder. Anger in the human heart leads to angry words and hateful actions. The thing to do is to stop it before it begins to take possession of you. A libelous expression can "kill" a man's dignity and self respect and often damage his reputation and character.

**III. THE LIFE GIVING VIRTUE.** Matthew 5:43, 44; I John 3:15-18; 4:20, 21.

Sometimes we have the feeling that Jesus goes too far and expects too much from us. Loving our enemies sounds good in theory but impractical in practice. It demands the supernatural grace of God, for only those whose hearts have been filled with the Spirit of Jesus Christ can bless those who curse them. Hating a brother is murder in the worst degree. The scribes, priests and Pharisees and many other Jewish leaders said they loved God, but they killed Jesus.

### Questions for Discussion

1. What are the arguments for or against capital punishment? Does the New Testament eliminate the death penalty?
2. How can we love our enemies when we are at war with them?
3. Should an alcoholic who is involved in an auto accident in which innocent persons are killed be considered a murderer?

## A TEACHING GUIDE

Date: August 21, 1966

Theme: **PERSONAL PURITY**

Scripture: Exodus 20:14; Matthew 5:27-28; John 8:3-11

**THE CENTRAL THOUGHT:** The body which God has given us should be used for his honor and glory and not for selfish, sinful practices.

**INTRODUCTION:** One of the most beautiful and meaningful verses of Scripture is translated in these words: "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within" (Rom. 12:2, Phillips). This was no doubt difficult in the time in which Paul wrote it to the small group of Christians in a sinful, sensuous city. But it is no less easy today in spite of the greater number of Christians, the many churches and the various institutions and charitable organizations. The world is still too much with us and its influences are felt in every area of life. Temptation is no respecter of age. The temptations of childhood are soon overtaken by the temptations

of youth. Middle age as well as old age has its peculiar temptations. Satan has neither fear nor respect for an old grey head.

However, it is very important that a strong meaningful faith be established in youth before the mind and the heart become too rigid and molded. The Preacher reminds us to "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1).

**I. PURITY OF BODY,** Exodus 20:14.

Both man and woman were created by God and their relationship was blessed and sanctified by the Creator. It is a holy union and should not be entered into "lightly or unadvisedly" as mentioned in many marriage ceremonies. However, at the time Moses gave this law to Israel it did not include polygamy. Moses himself had more than one wife. Elkanah, the priest, and father of Samuel, had two wives. Even concubinage was legal. But breaking the legal code was often dealt with very severely. See Lev. 20:10-21 for the details referring to this commandment.

**II. PURITY OF MIND.** Matthew 5:27-28.

Some of the Old Testament writers had a better insight into the true meaning of God's word when they said, "Out of the heart are the issues of life" (Prov. 4:23). This is what Jesus tried to teach—that life cannot simply be judged by good or bad actions but by good and bad thoughts and attitudes. Therefore just as killing a man is really the climax of murder which was already evident in the form of hatred in the heart, so adultery is the lust which is already in the heart.

We often use the phrase, "There is no harm in looking." But according to Jesus there is a great deal of harm in how you look. To most Israelites the law of Moses simply meant "Watch your actions." What Jesus was saying was, "Watch your look; watch your mind; watch your heart; watch your attitudes."

Our desires are natural and human, but they must be controlled or else they will control us.

**III. THE POWER OF FORGIVENESS.** John 8:3-11.

If the Jewish leaders had been as interested and concerned about justice as they pretended to be, they would have brought the guilty man also. The circumstances turned out much different than they expected. Instead of putting Jesus on the spot, they found

(Continued on page 14)

BAPTIST HERALD

# our denomination in action

## special events

**KILLALOE, ONT., CALVARY.** The Calvary and First Baptist Churches presented a play entitled "As Easter Dawns" on March 10 in the evening. Rev. Hunsicker led the congregation in singing and had scripture. Members of both churches rejoiced heartily in the two part play. It conveyed a wonderful message of closed doors in our churches today. The choir sang "Hallelujah for the Cross" in closing, followed with prayer by our pastor. (Jean Weckworth, Reporter.)

**ANAMOOSE, NORTH DAKOTA.** As you enter Anamoose and look to your right, you will see a sign erected by the Baptist Church. The sign was painted by Rev. John Benham of Minot. The sign states the time of services and also the location of the church. It is a beautiful sign, and we hope, as you take notice, you will also come and worship with us.

In November of last year we were privileged to have the God's Volunteers Team I with us. They were a real blessing as well as a wonderful group to spread God's word. Through this team and their witness of the wonderful love of God, one young man of our church signed up for this year's God's Volunteers. We are happy to announce he was accepted. We pray God will bless you, Wayne Heringer, as you go out in this form of God's work witnessing to others of his wonderful love and saving grace.

On Easter Sunday we held sunrise services. The C.B.Y. presented the Easter story. Following were our regular services. In the evening the film, "The Power of the Resurrection," was shown. Rev. Alvin Auch is the pastor. (Arlene Beck, Reporter.)

**WINNIPEG, MAN., McDERMOT.** A beautiful finale to the Easter week-end at McDermot Avenue Baptist Church was the lovely cantata, "Hallelujah, What a Saviour," presented by the church choir on Sunday evening. The music of the cross was soul stirring and inspiring. Soloists were Mrs. E. Sturhahn, Mr. E. Rogalske and Miss C. Gerhard. Mrs. A. Kunze was the organist and Miss E. Zilkie, pianist. During the offertory they played a piano duet. Miss Frieda Redlich is choir president and Mr. Hans Rogalske, choir leader. Miss Lydia Lepholtz gave a reading. May the beautiful story of Easter echo and re-echo in the hearts of all who attended for many a day. (Mrs. Alice Parr, Reporter.)

**WARREN, MICH., REDEEMER.** Spring came to Redeemer in song. On Sunday, April 3, the Cedarville College Choir of Cedarville, Ohio, thrilled us with their rendition of favorite hymns

and anthems in our morning service. Then came Easter with more songs of praise as the choir presented their Easter cantata, "The Glory of Easter," by John Peterson.

On May 6, 230 mothers and daughters attended our Fellowship of Daughters. Our speaker was Mrs. Olan Hendrix.

Rev. Fred Brown came to us the week of May 15 from Chattanooga, Tenn., for a week of evangelistic meetings. As a result of these meetings, many came for rededication, and 14 were baptized on May 29. Rev. B. Franklin Bates of Memphis, Tenn., attending the Southern Baptist Convention at Cobo Hall, took time out to speak to us in our Wednesday service on May 25. April and May have been fruitful months for Redeemer. We thank God for his continued blessings. (Doris Kintzer, Reporter.)

**EMERY, S. D., FIRST.** It was with regret that the First Baptist Church accepted the resignation of Rev. Leland Friesen. On May 22 a farewell reception was held in honor of Rev. and Mrs. Friesen and four sons. A corsage of roses was presented to Mrs. Friesen and a boutonniere to Mr. Friesen. A representative of each organization of the church spoke words of appreciation and best wishes. Interspersed were musical numbers including the choir, which was directed by Rev. Friesen so capably these years. Kenneth Ontjes, a missionary from our church to Jamaica, spoke on "friend-

ship." A love gift offering was given to the Friesens. Rev. Friesen sang a solo accompanied on the piano by Mrs. Friesen, and he and Stanley sang a duet. Mrs. Friesen expressed her thanks and gave her farewell message. Stanley and Larry spoke for themselves as well as for Roger and Charles who are attending college in California and could not be here. Rev. Friesen spoke words of remembrance of the past ten and one half years and admonished us to ever press on. A closing prayer by deacon, Don Fluth, and a time of fellowship followed. Oliver Bender, a Seminary student will be serving the church this summer. (Mrs. Walter Heitzman, Reporter.)

**NAPOLEON, N. D.** May 22 marked the 25th anniversary of our work independently, having been a station of the Wishek Baptist Church prior to that time. Members and friends of the Wishek Church shared this afternoon with us. The motto for the celebration was: "God Our Light, Our Truth, Our Way," a hope that goes beyond today.

Mr. Otto Grenz, deacon, was the chairman of the event. The history of independence was given by Mrs. Jake Streyle, church clerk. Messages in song were rendered by Janice Oldenburger the women's sextette of Napoleon, the male quartet of Wishek and the male quartet of Napoleon.

Rev. Carl Weisser, Wishek read scripture and Rev. Alfred Weisser, Bismarck, led in the prayer of thanksgiving. Mr. Ernest Herr, Wishek,



Recently mortgage burning ceremonies for the Colonial Village Baptist Church and parsonage, Lansing, Mich., were held. Pictured with the pastor, Rev. Robert F. Penner, is the original building committee of the church. Left to right are Rudy Kwast, Ed Hildenbrand, Oscar Baier, Otto Perry, Pastor, Walter Kuhn, Jake Boettcher, Bob Baker. The congregation rejoices in having all of its indebtedness eradicated.



brought remarks and a time of reminiscing. Gideon Oldenburger read several letters of greetings and congratulations. Rev. Richard Grenz, a son of the church, now of Billings, Mont., was our guest speaker. He challenged us to greater things in the future. Our pastor, Rev. Thomas Harfst, made appropriate remarks, closing with prayer. A time of fellowship and lunch followed in the lower auditorium. (Mrs. Edwin Pfeifle, Reporter.)



**MR. FRED ZIEGENHAGEL**  
at his 100th Birthday Celebration  
**100TH BIRTHDAY OF MR. FRED ZIEGENHAGEL**

Friedrich Ziegenhagel was honored April 12 on his 100th birthday when over 140 relatives and friends attended an open house and program given for him at Hi-Acres Manor, Jamestown, N. D. Guests at the event included his son, David, Jamestown; daughter, Mrs. Alma Dawson, Los Angeles, Calif.; three grandsons and their families, Mr. and Mrs. Richard Fiechtner, Mandan, Mr. and Mrs. Russel Fiechtner, Lehr, and Mr. and Mrs. Leo Kuhn of Edgely.

Program participants were Eunice Bitz, Carbon, Alta., Rev. and Mrs. N. E. McCoy, Robert Fiechtner, Steven Kuhn, Rev. G. L. Fiffe, Mrs. Christ P. Heer, Mrs. Russel Fiechtner, Mrs. Leo Kuhn, and Mrs. Richard Fiechtner.

Mr. Ziegenhagel, son of Mr. and Mrs. Jacob Ziegenhagel, immigrated to America at the age of 19 from Neu-Kassel, South Russia. He arrived at Menno, S. D., in 1884. In 1886 he came to North Dakota where he homesteaded north of Ashley, farming until 1902 when he moved into Lehr where he operated an implement business and dealt in real estate and banking until 1929.

In 1886 he was married to Katharine Hoff. They were the parents of five sons and four daughters. Mrs. Ziegenhagel died in 1936. In 1943 Mr. Ziegenhagel married Rosena Gieser who died in 1947. He was married in 1949 to Elizabeth Gieser who died in 1950.

Mr. Ziegenhagel became a citizen in February, 1889, and attended the "New Church" at Ashley from its beginning. In 1939 he was baptized by J. J. Abel. He is a member of the German Baptist Church, Lehr. He came to Jamestown in November 1962. He has 11 grandchildren and 22 great-grandchildren. (Mrs. John Kranzler, Reporter.)

**ORDINATION OF REV. KENDRICK A. GOULD, JR.** It was with great joy that the members of the Calvary Baptist Church, Tacoma, Wash., gathered on June 10, 1966, to witness the ordination of Kendrick A. Gould, Jr., and set him aside, as a son of the Church, for the Gospel Ministry. Mr. Gould received his theological training for his vocation at the North American Baptist Seminary, Sioux Falls, S. D., graduating in May, 1966.

The guest speaker, Dr. Wm. Appel, challenged Mr. Gould and those who had gathered to witness the event to fulfill their obligation and commitment to their calling in Jesus Christ.

The members and friends of the Calvary Baptist Church wish to congratulate Rev. Kendrick A. Gould, Jr., on attaining this milestone in his life. We pray that God's richest blessings will be upon him. (Rev. Allen Kranz, Clerk.)

**DURHAM, KAN.** The Lord's work was very rewarding during the month of May for members of the First Baptist Church, Durham, Kan.

At the morning worship service on Mother's Day six babies were dedicated with an appropriate service involving parents and babies.

A visitation program was held during family week. Members made 124 calls on families of the church and 110 calls on other families.

A week of Bible School began the last day of May under the direction of the pastor, Henry Lang. Forty-five children were enrolled, and six of these made first time decisions for Jesus Christ, their Savior. (Mrs. Glen Klinkerman, Reporter.)

**LANSING, MICH., COLONIAL VILLAGE.** The church has purchased 44 new senior choir robes and secured an additional bus to expand the Sunday School ministry. New drapes for the church wing and pastor's study have recently been donated by one of the church families. We are very thankful for these material blessings God has so abundantly showered upon us. (Robert F. Penner, Pastor.)

**PITTSBURGH, PA., TEMPLE.** On the first Sunday in June, Pastor Raymond P. Yahn, Temple, Pittsburgh, extended the hand of fellowship to Martin Winterhalter, John Zimecki, and Jill and William Knapp who had been baptized the week before. The Knapp family circle—parents and four children—is now complete with the membership of the youngest brother and sister, Jill and Bill.

Friday, June 3, marked an interesting social event in the life of the church. At the annual Strawberry Festival members and friends were entertained by Pastor and Mrs. Yahn's presentation of a collection of slides from some of their trips, as well as past church events with amusing commentary by Mrs. Yahn.

**WARREN, MICH., REDEEMER.** On the evening of May 1, the front pews

of our sanctuary were crowded with children, wide-eyed and eager to hear Miss Muriel Linton, our church missionary, present her "Little Preacher," only eight inches tall. The "Little Preacher" preaches in a little white church, typical of rural America. Inside are a choir, an organist, and a small congregation, dressed in the costumes of colonial days. Miss Linton has children record little messages and songs and plays them, as the "Little Preacher" stands in front of his congregation. Another of Miss Linton's talents is her ability to perform Bible Magic Object lessons which drew "ahs" and "ohs" from the grown-ups as well as the children. The purpose of her presentation was to present to the parents a sample of her work in the children's church services and to encourage them to bring their children to church. Miss Linton explained that the children conduct their own worship service much like the adult service, except on a smaller scale. They have a song leader, choir, pianist, ushers, and so forth. They are learning to praise God, to be reverent, and to worship in their own service. Beginners' Church is conducted by Mrs. Vera Riederer at the 8:45 A. M. and 11:00 A. M. services. Primary Church is conducted by Mrs. Ed Willms at the 8:45 A.M. service, and by Miss Linton at the 11:00 A. M. service. Our communion service followed, and 21 persons received the right hand of fellowship. (Doris Kintzer, Reporter.)

**XENIA, OHIO.** On April 16 the Community Baptist Church of Xenia, Ohio, was privileged to hear Mr. John Hedges who is owner of one of the nation's largest Pontiac dealerships. Mr. Hedges was converted through the ministry of Billy Graham and since that time has spent much of his time witnessing for Christ.

Our church is still rejoicing over the services that were held during our Prophetic Bible Conference which was held from April 24 through May 1. The speaker for our conference was Rev. Nathan Mayer, and the theme of his messages was "World History from Now to Eternity." Many of our people rededicated their lives to the Lord.

The advance Planning Committee has signed a contract with Church Builders, Inc., for preliminary drawings for the educational unit which is to be added to our church building. These plans have been made available for viewing by all boards of the church and the members of our congregation. (Mrs. Russell Driver, Reporter.)

**EMERY, S. D., FIRST.** Each group in the First Baptist Church of Emery is encouraging and stimulating interest in the work of the Lord. The Men's Brotherhood, for their April meeting, enjoyed a musical program by the Walter Hoffman family. Rev. Hoffman is pastor of the neighboring church, Plum Creek Baptist. (Mrs. Walter Heitzman, Reporter.)

## Woman's missionary societies



The oldest, Mrs. Freda Bren, and the youngest, Mrs. Rodger Rueb, mothers honored by the Tyndall W.M.S., S. D.

**TYNDALL, S. DAK.** The annual Tyndall Baptist W.M.S. program was presented May 15 using the theme "roses" and "mothers." Mrs. Charles Rhoades presented devotions, and Mrs. Andrew Stemper, vice president, was in charge of the program and pinned rose corsages on four honored mothers present, namely, Mrs. Freda Bren, oldest mother; Mrs. Rodger Rueb, youngest mother; Mrs. Harven Rueb, newest mother; and Mrs. Rhoades, mother with the most children. Other numbers were a duet, "Only A Flower," Mrs. Edith Berndt and Mrs. Bertha Berndt; reading, "Wild White Rose," Mrs. Grace Lubbers; and trombone solo, "Mother Knows," Dale Zimmerman, accompanied by Eunice Zimmerman. The main feature was a "parade of roses." The ideas portrayed were the different stages and ages through which all girls go comparable to the various kinds of roses. The platform was a beautifully decorated rose garden. Each "rose" came before the audience through a rose covered garden gate while the narrator, Mrs. George Lubbers, gave her description. She then took a seat in the garden until all the "roses" appeared. Mrs. David Zimmerman provided soft background organ music to carry out the theme of each rose. Following the benediction by the Rev. David Zimmerman, refreshments were served. The committee members in charge of the program were Mrs. Calvin Finck, Mrs. Erwin Weber, Mrs. John Lubbers and Mrs. Andrew Stemper. (Mrs. David Zimmerman, Reporter.)

**KILLALOE, ONT., CALVARY.** In the First Baptist Church on May 8 a Mother's Day Program was presented by the Women's Missionary Society of Calvary Church. Everyone enjoyed the evening honoring the mothers. The program consisted of several duets, a poem tribute to mother, a song by six junior girls, and a playlet, "Memories." The closing prayer was given by Rev. Azph Jaster. Lunch was served by the ladies from First Church. (Jean Weckworth, Reporter.)

**WINNIPEG, MAN., McDERMOT.** A very fine banquet under the direction of the Ladies Aid was held May 5. Approximately 250 ladies sat down to a delicious hot turkey supper. The men of the church did the serving in a very able manner. A very fine program was presented under the leadership of President Mrs. Stein.

On Sunday, Mother's Day, 16 babies were dedicated to God in an impressive service. In the evening service we had the pleasure of hearing our C.T.I. Choristers from Edmonton. Their program was a great blessing and enjoyed by a capacity audience. (Mrs. Alice Parr, Reporter.)

**EMERY, S. D., FIRST.** The Women's Missionary Society and the King's Daughters' Society had their combined spring meeting emphasizing missions. They had as their special guests, Miss Betty Mantay and Miss Geraldine

topic was cleaning house. She mentioned various phases of cleaning and compared it with the spiritual realm of life. We are thankful to the Lord for his many blessings. (Mrs. Jacob Wagemann, Reporter.)

**BENTON HARBOR, MICH., NAPIER PARKVIEW.** The Ladies' Missionary Society of the Napier Parkview Baptist Church hosted the Mother and Daughter Banquet, May 20, for 330 guests at the church. "Redeeming the Time" was the theme. Two awards were given for outstanding Christian motherhood. Mrs. Winfred Breikreuz, president, presented these awards to Mrs. Leo Stubelt, Mother of the Year, and Mrs. August Miller, Grandmother of the Year.

The highlight of the program was the speaker, Mrs. Ione McMillan, mother of six boys and widow of one of the martyred missionaries in the Congo in 1964. She bore her loss with dignity, confidence, and peace. After finding her two older boys wounded and her husband fatally shot, she rallied the family together and said: "You can cry if you want. I don't think I will. After all, we know daddy lived in the will of God, and God doesn't make any mistakes. You can be proud that your daddy was counted worthy to give his life in the service of Jesus." The six boys, who introduced themselves and sang before their mother spoke, echoed her sentiments. Ken, one of the boys shot, said, "Maybe I'll get a chance to tell the love of Jesus to the men who shot daddy." (Mrs. Gerald Pullen, Reporter.)

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Glaserapp, who showed slides and spoke of the Cameroons. As an added feature the new officers were installed by Mrs. John Hise of Parkston, who is president of the Women's Association of South Dakota. (Mrs. Walter Heitzman, Reporter.)



Ladies in the dress revue at the Mother-Daughter Banquet, Magnolia Baptist Church, Anaheim, Calif.: Mrs. David Justus, Mrs. Alex Justus, Miss Kathy Justus, and Mrs. Steven Justus.

**ANAHEIM, CALIF., MAGNOLIA.** The annual mother-daughter banquet was held at the Magnolia Baptist Church of Anaheim on May 20. Mrs. Joyce Landorf brought inspiration in word and song, as she told of her wonderful conversion at a time of deep despair when she was about to take her own life. She told how the Lord Jesus Christ transformed her life and gave her a witness on radio, records and speaking engagements. In addition, he turned an unhappy marriage into great joy, as her husband accepted Christ at about the same time.

The mothers and daughters also enjoyed a delicious meal served by the men of the church at which time a mother-daughter revue of the clothes the women had sewed was held.

The Women's Missionary Society also held an installation luncheon at the church in Leuschner Hall on April 14, at which time Mrs. Arthur Dickenson installed the officers in a very unusual key presentation. Mrs. Joe Treadwell was installed as the new president.

There are two daytime circles, one meeting in the homes and the other meeting at the church where a baby sitter is provided. We also have four evening circles for women and one circle for high school and college girls. (Ellen Frosie, Reporter.)

**VENTURIA, N. D.** On April 8 the Venturia Baptist Women's Missionary Society had their annual program with Miss Alma Zimmerman of Minneapolis, Minn., as guest speaker. The Ashley Baptist Church members were invited to be our guests. The offering of the evening was \$92.77 and was divided equally for our Dakota Conference project and our building fund. (Mrs. Adolph Heupel, Reporter.)

**PLEVNA, MONT.** On April 10, the Women's Mission Circle and the Men's Fellowship of the First Baptist Church of Plevna presented their annual Easter program. The feature of the program was a dramatic cantata, "The



Easter Heritage." The beautiful garden setting and biblical costumes combined brought an inspiring presentation of the Easter story. It was directed by Ruth Sieler. (Mrs. Walter Hochhalter, Reporter.)

**CORONA, S. D.** The men of the Corona Baptist Church have recently helped to beautify our church grounds by sodding the lawn as well as adding new sidewalks and gravel to the parking lot. New lettering has been ordered to brighten our bulletin board. We had a great opportunity to strengthen the testimony of our churches in this area as we presented Billy Graham's film, "The Restless Ones," in Milbank on July 1, 2 and 3. (Mrs. Elmer Harms, Reporter.)

**PLEVNA, MONT.** On May 15 the Scripture Memory program was presented by the 37 memorizers under the direction of Mrs. Walter Hochhalter. A short play, "Reap the Wild Wind," was given also. Bible verses were recited, and special numbers rendered. Wilmer Huber, S. S. Superintendent, presented the Grand Awards to five who completed nine courses in memory work. The yearly pins were given out by the following teachers: Peggy Huber, Mrs. Martha Huber, Mrs. Ida Seiler and Mrs. John Buerkle. (Mrs. Walter Hochhalter, Reporter.)

**PLEVNA, MONT.** Vacation Bible School was held at the First Baptist Church May 30-June 3. The attendance was 30. The offering for the week amounting to \$51.00 was given to the mission field in Japan. A program was held Sunday, June 5, in the afternoon service. (Mrs. Walter Hochhalter, Reporter.)

## CBY (youth) fellowship

**EMERY, S. D., FIRST.** About 55 attended the C.B.Y.F. Banquet in the Fellowship Hall of the First Baptist Church on April 2 at 6:30 P.M. The theme was "A Song in Your Heart." Each table was decorated in maroon and yellow with a music record as centerpiece. The program was presented by the Journeymen's Quartet—Wayne Bibelheimer, Jim Green, Victor Gunst, and Fred Jantz—from the Seminary in Sioux Falls. The officers the past year were President Lloyd Schrader, Vice President Linda Terveen, Secretary Rhonda Klock, and Treasurer Myron Letcher. There are eight seniors graduating from our C.B.Y.F. (Mrs. Walter Heitzman, Reporter.)

**PLEVNA, MONT.** On May 22 five young people from CTI took over the morning service. A real challenge was given to the young people. A fellowship dinner was held, and a few more special numbers were appreciated. (Mrs. Walter Hochhalter, Reporter.)

## evangelistic services & baptisms



Persons recently received into the Cypress Baptist Church, Alderwood Manor, Wash., by the pastor, Rev. Richard Grabke. (back row, first from right).

**ALDERWOOD MANOR, WASH., CYPRESS.** On May 22, twenty-two joined Cypress Baptist Church, 17 of these by baptism. Since our signing of the church charter 13 months ago, 86 have been given the hand of fellowship, with 45 following the Lord in baptism.

We are very grateful to God for the leadership he has given this church. Three of our members, other than the pastor, Rev. Richard Grabke, are ordained ministers. In addition to these, we have Mr. Michael McCourt serving as Chairman of the Board of Christian Education. Mr. McCourt has served as a Director of Christian Education and has proven himself to be a real man of the Word in the pulpit. Also, two of our members are now serving in Africa.

There has now opened to us a tremendous new challenge. Nearby, Boeing has optioned land as a possible site for assembly of the 747 Jumbo Jetliner. Initially this will employ a minimum of 25,000 men with the expectation of this increasing sizeably.

Our Sunday school has increased in the past six months. In the Pacific Northwest Association's Sunday school contest we show an average weekly increase of approximately 14 over the previous year's attendance. We pray that God might enable us to continue to meet the challenge of this area for Christ. (Sylvia Chaffee, Reporter.)

**SPOKANE, WASH., TERRACE HEIGHTS.** During the week of April 17-22, Terrace Heights Baptist Church, Spokane, had the privilege of having Rev. Mark Fey for a combination of evangelistic and deeper life meetings. Rev. Fey hit upon subjects of love, faith, and the Holy Spirit as he expounded on "Greater News for a Greater Society." He also met with the young people for a singspiration and another night for the youth highlighted a "Contrast in Music."

On the evening of May 13, the Christian Friendship Circle were hostesses to a well attended "Evening for Mothers." A trio—Arlis Schmidt, Joannie Schmautz, and Virginia Thiesies—favored us with "I Got a Robe," "He's

Everything to Me," and "His Name is Wonderful." The women were delighted with our version of a style show and "This Is Your Life" honoring Mrs. Louise Huber. Our guest speaker for the evening was Mrs. Fran Ray.

On May 22 Terrace Heights Baptist Church had a top-spinning evangelist, Rev. Don Winters, as a guest speaker for Sunday school. Don preached with big, little, fat and odd-shaped tops from all over the world. Young and old alike were fascinated as Don twirled his tops high and low, under and between his legs and presented the gospel message with each top he whirled. (Mrs. C. W. Cade, Clerk.)

**KILLALOE, ONT., CALVARY.** Deeper Christian Life Services were held from March 13 to 18 with our pastor, Rev. Paul Hunsicker, and guest speaker, Rev. Jothan Benke of Buffalo. Each evening the children enjoyed a story. The theme of the messages was based on "The Use of the Plumbline." Special music included duet and choir numbers. Everyone was deeply moved. The warmth of God's Spirit was felt in our midst. (Jean Weckworth, Reporter.)



Seven baptismal candidates obediently followed their Lord in the waters of baptism on Easter Sunday, April 10, 1966, at the Southey Baptist Church, Saskatchewan, with pastor Bill Spletzer, on extreme right.

**EMERY, S. D., FIRST.** On Easter Sunday the members of the First Baptist Church had the joy of witnessing (Continued on page 13)

## Obituary

(Obituaries are to be limited to about 150 words. A charge of ten cents a line is made for all obituaries.)

### MRS. EMMA MAJESKE of Detroit, Michigan

Mrs. Emma Majeske, nee Elsbrunner, was born on May 6, 1881, in Wolynia, Russia, and died on May 2, 1966. She was 85 years of age. In the year 1899 she was married to Christian Majeske. Her husband died just one month before her at the age of 93. In the year 1910 she moved with her family to Germany and remained there until 1923. After that she immigrated to the United States and made her new home at Detroit, Michigan. As a young girl she had accepted Christ as her personal Lord and Savior, was baptized and joined the local Baptist Church. At Detroit she was a very loyal member of the Linden Baptist church.

Five of her children have passed on to eternity before her. She is survived by four daughters, two sons, five grandchildren and eight great-grandchildren and one sister and brother in Germany. Her grandson, Rev. Carl Witt, brought words of comfort from Proverbs 31 and Rev. Stanley Gels spoke on Psalm 23, "Precious in the sight of the Lord is the death of his saints," (Psalm 116, 15).

Detroit, Michigan  
EMILY LANDGRAF, for the family

### MRS. MARY DEAN of Fremont, Nebraska

Mary Emma Dean was born April 22, 1869, at Bloomington, Ill. While still a small child she moved with her parents to Rochester, N. Y. She lived in Rochester until six years ago when she moved to Fremont, Neb., to make her home with her daughter and son-in-law, Mr. and Mrs. Henry C. Koehler. She passed away on April 15, 1966, just one week short of 97 years of age.

At age 13, she committed her life to Christ and joined the Andrews Street Baptist Church where she was a member for 83 years.

In 1890, she married Peter Heilman. To this union were born five children: Linda, Oscar, Louise, Ruth, and Clara. Peter Heilman died in 1899. In 1910 she married Charles Dean. Mr. Dean passed away in 1928.

Through many years of widowhood, she worked to support self and her children. Her strong Christian faith sustained her through these difficult times as she firmly rested upon her favorite Scripture verse: "As thy days, so shall thy strength be." A favorite gospel song constantly re-echoed in her heart, "No, Never Alone! No, never alone! He promised never to leave me, never to leave me alone." During these days she also acted as something of a second mother to many students at the theological seminary, entertaining them in her home and offering loving counsel and encouragement.

She is survived by two daughters, Mrs. Henry Koehler of Fremont, Neb., and Mrs. Clara Kelly, Lake Worth, Fla., two stepchildren, Fred of Rochester, N. Y., and Ethel of Fla. One brother, William Bauman, of Rochester, N. Y., also survives.

Andrews Street Baptist Church  
Rochester, New York

(Submitted by her family)

### MR. WALTER SCHMIDT of Cleveland, Ohio

Mr. Walter Schmidt was born on March 27, 1892, in Cleveland, Ohio, and passed away May 14, 1966, after a lengthy illness. In 1920 he was united in marriage with Elsie Hart with whom he shared the joys and sorrows of life for 46 years. Two children were born to this union. Mr. Schmidt was a skilled carpenter and worked in the building trades all of his adult life.

At the tender age of 11 years he accepted the Lord Jesus as his personal Savior and upon his confession of faith was baptized by Dr. Herman Von Berge and received into the fellowship of the White Avenue Church. Here he became a faithful worker for the

Lord by singing in the choir and serving as a deacon for many years. He loved to attend all of the services and regretted that he was unable to attend for the last three years due to illness.

He leaves to mourn his passing, his dearly loved wife, Elsie; one son, Robert, of Washington, D. C.; and one daughter, Lois Priebe, of Cleveland, Ohio; and four grandchildren. He also leaves two sisters, Mrs. Henry Meyers and Mrs. Bernie Osterhouse. Their husbands are pastors in the American Baptist Convention. The pastor, Rev. Edward Kary, conducted the memorial service, speaking on the text, "The Master is here and calleth for thee," (John 11:28.) Mr. Schmidt's daughter, Lois, played the organ music.

Hillcrest Baptist Church  
Cleveland, Ohio

EDWARD KARY, Pastor

### MR. WILLIAM MILLER of Bismarck, North Dakota

Mr. William Miller was born on September 24, 1888, near Venturia, N. D., where he spent most of his life. In 1941 he moved into Venturia where he was engaged in business until 1962 when he and his wife, Elizabeth, moved to the Baptist Home, Bismarck, N. D. Mr. Miller was a charter and life time member of the Venturia Baptist Church. He was active in the church until he moved to Bismarck. He served as Sunday school superintendent, Sunday school teacher, trustee and chairman of the building committee in 1948-49. Following several months of illness, he passed away on April 24, 1966, at the Baptist Home, at the age of 77 years and 6 months.

He leaves to mourn his passing three daughters: Mrs. Arthur Haas, Sioux Falls, S. D.; Mrs. Edwin Arlt, Aberdeen, S. D.; Mrs. Viola Arlt, Aberdeen, S. D.; three sons: Arthur of Ada, Minn.; Edward of Venturia, N. D.; Rev. Norman Miller, Chancellor, S. D.; two stepdaughters: Mrs. Frieda Michaelsohn, McMinnville, Ore.; Miss Eleanor Weisenburger, Cameroon, Africa; two stepsons: Adolph Weisenburger, Seattle, Wash.; Roland Weisenburger, Rosebud, S. D.; six sisters: Mrs. Theophil Haas, Venturia, N. D.; Mrs. Fred Bender, Wishek, N. D.; Mrs. Christine Dobler, Bismarck, N. D.; Mrs. Albina Huber, Aberdeen, S. D.; Mrs. John Kline, Wishek, N. D.; Mrs. Lydia Michaelsohn, Bismarck, N. D.; two brothers: August of Redfield, S. D.; Daniel of Venturia, N. D.; and 19 grandchildren and 14 great-grandchildren.

Venturia Baptist Church  
Venturia, North Dakota  
MILTON W. FALKENBERG, Pastor

### MRS. ANNIE BOLAND of Killaloe, Ontario

Mrs. Annie Boland was born in Quadville, Ont., on May 4, 1882, to Mr. and Mrs. August Summach and died quietly in her sleep at her home at 84 years. July 14, 1903, she was united in marriage in Rosenthal with Thomas Boland, making her home in Killaloe, Ont. This union the Lord blessed with 12 children, four of which died in their infancy. Her husband went to be with the Lord in 1946, leaving his wife in the tender and loving care of her children.

Mrs. Boland accepted Christ as her personal Savior at the age of 15 and was baptized by the Rev. Schoen and added to the congregation of believers of the First Baptist Church, Hagarty County. Her membership was later transferred to the Calvary Baptist Church of Killaloe.

Her life was an active and most humanitarian one. She was ever mindful of others, sparing little, if anything. Now she has gone to receive her heavenly reward.

Surviving her are two sons: Charles of Kirkland Lake, Ont.; and Edward of Killaloe; four daughters: Elaine, Mrs. Homer S. Marion, of Port Credit, Ont.; Ivah, Mrs. S. P. Porter and Doris, Mrs. V. M. Poland, of Killaloe; Maureen, Mrs. Ted Culhane, of Pembroke, Ont.; Irma, Mrs. Howard Keffer, Sioux Lookout, Ont.; and Aldene, Mrs. M. J. Freeland, of Grand Rapids, Mich.; two brothers: August and Fred Summach, Saskatoon, Sask.; and 21 grandchildren and 11 great-grandchildren. One brother and three sisters preceded her in death.

Calvary Baptist Church  
Killaloe, Ontario  
P. T. HUNSICKER, Pastor

### MR. LUDWIG HARTFEIL of Edmonton, Alberta

Mr. Ludwig Hartfeil was born on May 25, 1895, in Wolynia, Russia. In 1901 he immigrated to Canada with his parents. He lived in the Edmonton area almost all his life. Early in his life he was converted and on May 25, 1930, he was baptized by Rev. August Kraemer and received into the fellowship of the Central Baptist Church where he remained a faithful member until the time of his death.

During all the years of his church mem-

bership he distinguished himself by his faithful and loyal services rendered in the Sunday School Orchestra. For the cause of God's Kingdom he was willing to make generous contributions. His was a life of quiet solitude, thrift and industry. Unnoticed by the world round about him, he passed from the realm of this visible world into eternity during the third week of May, 1966.

Though his corruptible body was committed to the ground, his quiet example and faithful services will be remembered with gratitude by his friends and relatives.

Central Baptist Church,  
Edmonton, Alberta  
RICHARD HOHENSEE, Pastor

### MRS. VERNA WILHELM of Hellertown, Pennsylvania

Mrs. Verna Wilhelm, the daughter of Julius and Amelia Hahn, was born in Europe on March 10, 1890, and went to be with the Lord in the home of her sister, Mrs. Paul G. Perverzoff, in Hellertown, Pa., on May 31, 1966. She was 76. As a child, she immigrated to America with her parents, settling in Bethlehem, Pa. The family attended Ebenezer Bible Fellowship Church. It was here that Mrs. Wilhelm found the Lord as her Savior and was baptized. Later, she joined Calvary Baptist Church. In May, 1912, she was married to Oscar L. Wilhelm, with whom she spent nearly 50 happy years. Mr. Wilhelm died in 1961. Of this union, two children survive: William of Hellertown, Pa., and Hilda (Mrs. Arthur B. Counts) of Fleetwood, Pa. Also surviving are two sisters, Mrs. Paul G. Perverzoff and Mrs. Florence Schuster of Hellertown; and two brothers, William Hahn of Hellertown and John R. Hahn of Bethlehem. There are nine grandchildren.

For many years, Mrs. Wilhelm was a faithful member of Calvary Baptist Church, Bethlehem. She loved God's house and his people and the activities of the Ladies Aid Missionary Society, which she served as secretary. Now she has gone to dwell in "a house not made with hands." Her life and service will always remain an inspiration to all who knew her.

Funeral services were held on June 3, with her pastor speaking on John 17:24. Burial was in Union Cemetery, Hellertown, Pa.

Calvary Baptist Church  
Bethlehem, Pennsylvania  
HAROLD W. GIESEKE, Pastor

### MR. KARL HIRSCHKORN of Martin, North Dakota

Mr. Karl Hirschhorn of Martin was born Sept. 14, 1870, and went on to his heavenly home May 14, 1966, at the age of 95 years and 8 months.

On Dec. 16, 1893, he was married to Doretha Graff. This union was blessed with 13 children. During the ministry of Rev. E. Fenske in 1902, brother Hirschhorn accepted Christ as his personal Savior. In 1911 he was baptized by Rev. Paul and joined the Berlin Baptist Church. Later he joined the Martin Baptist Church where he was a member until his death. During the last few years brother Karl has made his home in Bismarck, at the Baptist Home. He will long be remembered as a man who loved God and who has been a testimony and example to his family, church and community. He leaves to mourn three daughters: Mrs. Otto (Emma) Frueh of Anamoose, Mrs. Marie Block and Mrs. Leo (Elsie) Jarosch of St. Paul, Minn.; three sons: Dan of Harvey, Dave of McClusky, and John of Portland, Ore.; 26 grandchildren; 59 great-grandchildren; and five great-great-grandchildren, besides many other relatives and friends. He was preceded in death by his wife, four daughters and three sons. May God comfort the sorrowing hearts.

Martin Baptist Church  
Martin, North Dakota  
REUBEN GRUENEICH, Pastor

### MRS. ALICE PAFF of Rock Springs, Wisconsin

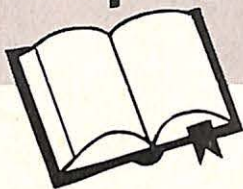
Mrs. Alice Paff who died on June 2 at the age of 80, was born on October 29, 1885, in the town of Excelsior to Mr. and Mrs. Jacob Wiseman. In 1907 she was united in marriage to John Paff who preceded her in death in 1951. Three children were born to this union: a daughter, Mrs. Eva Bied, and a son, Russell, both of Madison; one daughter, Elizabeth, died in infancy. There are also 3 grandchildren and 5 great-grandchildren.

In the year 1919 she was baptized by the late Rev. Matz and joined the fellowship of the Rock Springs Baptist Church, where she remained a member all her life. She was a charter member of the Women's Missionary Society and also the church pianist for many years. May God comfort those who mourn her death.

Rock Springs Baptist Church  
Rock Springs, Wisconsin  
LEROY KIEMELE, Pastor



# explore GOD'S WORD!



## ABS PROJECTS TEACH YOUTH TO FIND BIBLE ADVICE

Where does a child go for help with his problems when his parents are away? Where does a student go for counsel when the teacher is not around? Where does he find answers about life and living when "nobody understands?" Where, indeed, can a boy or girl find advice when the need is so vague, so insubstantial that he cannot put it into words?

He might, on his own, go to the Bible, but there are probably several good reasons why he doesn't. For one thing, it is a rare young person who will pick up a book that contains upwards of 1,300 pages of solid type to find advice on a problem. Where would he begin? How would he or you begin?

Yet, when a youngster wants help, he needs it quickly—and it is as close as his Bible—if he knows how and where to find it. To teach him where and how to begin is the purpose of a new Church School Packet created by the ABS for Junior and Junior High youth, entitled **THE BIBLE TELLS ME**. In this approach to Bible study, the young are guided into an exciting awareness of the Scriptures and their application to their own lives. Young people must learn at an early age, however, that the Scriptures can guide them daily and that the Bible is far more than a repository for parroted verses.

### SEARCHING FOR RELIABLE ADVICE

At the very least, boys and girls will learn from it how to search the Bible for reliable advice on immediate problems. Even more important, perhaps, these Bible-keyed studies will stimulate students to use the Concordance regularly and to seek new thoughts and unleash new ideas. Thus, through exploration, Christian conviction will become a part of their lives.

The important thing is that those utilizing the material can be responsible for helping children meet their personal and social needs through a thorough acquaintanceship with the Bible, the ever-present source of reliable advice. Order directory or write for color brochure: American Bible Society, 450 Park Ave., New York, N. Y. 10022.

## COMMUNITY LEADERSHIP

(Continued from page 7)

munities through social action motivated by love.

The pastoral ministry is no simple task. It invites the best training and the most skilled practice to help people live with wisdom in our complicated society. It calls for the best there is in a man. It calls, in fact, for all there is of him. Without the mind of Christ he cannot understand the will of God for life, and without the Spirit of Christ, he cannot find the motivating power to achieve it or help others to achieve it.

## CHURCH ADMINISTRATION

(Continued from page 4)

modern congregation will lead from the middle. They will not be authoritarian or limelight leaders who remain constantly in front of the group. Nor will they lead from behind, manipulating the people and process. The wise clergyman will lead from the middle, because his task is to help the people of a congregation to take up their own tasks instead of doing something for them." All these areas of church administration lie within the role of the pastor as administrator.

## MISSIONARY CHANGES OF ADDRESS

Mr. Peter Aaldyk  
Box 3050  
Wetaskiwin, Alberta, Canada

### BOOKS ON UNDERSTANDING THE ROLE OF THE PASTOR AND HIS FAMILY

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by Pauline Oldham, \$2.50

#### THE MINISTER'S WIFE: PER- SON OR POSITION?

by Marilyn Oden, \$2.50

#### HELP YOUR MINISTER TO DO HIS BEST

by Owen Weatherly, \$3.95

#### THE PASTOR'S WIFE AND THE CHURCH

by Dorothy Pentecost, \$3.95

#### THE CHRISTIAN LAYMAN

(How pastors and laymen work together)

by Franklin Segler, \$2.50

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## Baptist News from Around the World

**TOKYO, JAPAN.** Baptists in Japan will be encouraged to make evangelism a part of their day-to-day lives. Masao Kawaguchi, chairman of evangelism for the Japan Baptist Convention, has announced "spiritual grace" emphases in the churches, October, 1966, and April, 1967.

**TRUJILLO, PERU.** Traveling for hundreds of miles across mountains and deserts, 52 Baptists from nine churches and 3 missions scattered across Peru journeyed to the coastal city of Trujillo to organize a national Baptist convention. Most of the messengers representing the 454 Baptist church members in Peru were young adults and older teen-agers. Since the Baptist work in Peru is less than 16 years old, middle-aged and elderly Baptists are a rarity. All the pastors were under 40.

**HYPAK, BURMA.** Forty families are now settled in a completely new village near Hypak—a village built by the volunteer hand labor of Baptists willing to demonstrate their love and concern. These families were driven from their homes by fighting on the Thailand-Burma border in 1960.

**HONDURAS.** The Baptist theological institute, Tegucigalpa, graduated four young men at its second annual graduation. The school began full time operation in 1960.

**BENIN CITY, NIGERIA.** The Nigeria Baptist Convention "trembled" to implement the first project of its Home and Foreign Mission Board—that of sending a couple as home missionaries to Batonu land in the interior of Nigeria. In this area twins were killed at birth. Breech-delivered babies and those who cut the upper teeth before the lower ones were also thrown away. The W.M.U. of Nigeria volunteered to pay the salaries of the missionaries, Rev. and Mrs. A. L. Lawoyin. Twins and outcast babies are now being brought to the missionaries instead of being killed or thrown away to die in the forest. At present Batonu Christian women are being paid to look after these children in their homes.

### NURSE WANTED

A Christian licensed practical nurse is wanted for night duties at the North American Baptist Home for the Aged in Philadelphia, Pennsylvania. Live in.

North American Baptist Home  
7023 Rising Sun Avenue  
Philadelphia, Pa.  
Rudolph E. Jahn, Secretary