

AUGUST 15, 1966

NUMBER SIXTEEN

THE CARE OF YOUR MINISTER

THE "GOD IS DEAD" THEOLOGIANS

BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

Dr. Martin L. Leuschner extends very cordial greetings to the readers of the Baptist Herald.

Above all, he desires to express his sincere gratitude to the many friends who have remembered him in their prayers and with many messages of comfort and cheer. Brother Leuschner is coming along very nicely. He is able to move about in a wheelchair. We do not know for how long he will be confined to the hospital room—only the Lord knows. However, we are confident that with God all things are possible.

Please continue to pray for him! Also, if possible, remember him with brief messages of your heartfelt concern in behalf of his complete recovery.

The Editorial Committee

BANSO BAPTIST HOSPITAL, CAMEROON. Pray for the Fulanis (all Muslims) who are continuing to come to this hospital for treatment that the Word may reach their hearts. The number has increased the last few years. Before they were very wary of the white man's medicine, but after a few miracles they are coming for help. Thank you for prayers on behalf of the work here.—Missionary Katherine Ann Hunt.

REV. FRED MOORE. Continue to pray for Missionary Moore as he has also assumed many new responsibilities as the President-elect of the Osaka Biblical Seminary, Japan. Another prayer request concerns teachers for O.B.S. Pray that Japanese teachers will be found to assume the responsibilities of one of the missionary teachers who will not be able to return to Japan until January 1967.

KIE AND MIDDLE FARMS, CAMEROON. A new Baptist church in the hilltop village of Kie was dedicated in April. Mr. E. K. Martin, President of the Cameroons Baptist Convention, welcomed this new church into the convention. Every chair and bench of the entire little village was squeezed into the church for the visiting guests. At Middle Farms the grounds, on which the foundation for a church was already taking place, were dedicated by the many believers of a newly organized church. Pray for these new churches, as reported by Missionary Laura Reddig.

OSAKA BIBLICAL SEMINARY, JAPAN. Pray for five new students who entered the Seminary on April 19: Mr. Komatsu, Mr. Yamauchi, Mr. Sunayama, Mrs. Hirose, and Mr. Nakajima, that they may grow in grace and in the knowledge of the Lord Jesus while at the Seminary, and that God may make them witnesses, first to their own families, and then to many around them. Thank the Lord for sending these to our Seminary.—Missionary Florence Miller.

A Prayer

ST. FRANCIS OF ASSISI

Lord make me a channel of Thy peace.
That where there is hatred—
I may bring love,
That where there is wrong—
I may bring the spirit of forgiveness,
That where there is discord—
I may bring harmony,
That where there is error—
I may bring truth,
That where there is doubt—
I may bring faith,
That where there is despair—
I may bring hope,
That where there are shadows—
I may bring Thy light,
That where there is sadness—
I may bring joy.

Lord, grant that I may seek rather
To comfort—
than to be comforted;
To understand—
than to be understood;
To love—
than to be loved;

For
It is by giving—
that one receives;
It is by self-forgetting—
that one finds;
It is by forgiving—
that one is forgiven.

ST. FRANCIS OF ASSISI 1182-1226

St. Francis' father was a wealthy merchant who had a beautiful home in Assisi, Italy. St. Francis' life was one of ease and luxury. For many years he helped in his father's business and associated with carefree young men.

Then he had an experience which changed the course of his life. He felt God had called him to service, so he gave up his worldly life. His heart especially went out to the people

who lived in poverty and misery. He traveled around the countryside. Through his own acts he taught love, humility, and kindness.

Many people followed him because of his faith and gentleness. They journeyed all over Europe caring for the poor and the sick. They went barefooted and dressed in gray robes. They had no homes nor worldly possessions and begged for food. These were the first Franciscan monks. By the time St. Francis died, he was known and loved by many.

Commission sponsored a full week of workshops at which time Baptists from 51 nations were represented. This Commission is also developing curriculum materials which can be translated and used by the Baptists of the various countries of the world.

MAMBILA, CAMEROON. Pray that a missionary will be able to enter Mambila soon to stay. The opportunities for the spread of the Gospel are limitless there.



Editorial

A Salute To Our Pastors!

Guest editorial by Dr. J. C. Gunst, Central District Secretary, Minneapolis, Minn.

God expects faithful service from a pastor. The church has a right to expect stimulating leadership from its pastor. The pastor in turn is aware of his leadership responsibility. Our denominational leaders constantly seek to provide stimulating resource materials helpful to our pastors in their services. Together we salute our pastors, as God's men, who conscientiously serve his church in spiritual leadership!

The week of August 10 to 14 was a special time for our pastors, when we honored them by giving each one the opportunity to attend the triennial Pastor's Conference at our Seminary in Sioux Falls, S. D. In arranging such a Conference, we recognized a special need for our pastors to break away from the pressure of daily routine in the church and from the demands of concentrated services gladly rendered for others. For the pastor there is a need for a change of environment to one where he can be challenged by others in leadership. He must have a place where he becomes an observer, the student as it were. The pastor's conference was a time for spiritual inspiration and intellectual stimulation. It was a period of time for revitalization through Christian fellowship. As laymen of our churches, we prayerfully undergirded and encouraged our pastors with financial support to attend the conference, to take advantage of the opportunity and thus to be enriched for better leadership service when they return to their fields of service.

IN OUR PASTORS WE SEEK LEADERS WHO STIMULATE US in our spiritual life. The pastor is the shepherd to guide the individual when spiritual help is sought and counsel is needed. Often the pastor counsels by example, sharing experiences from his own life. We think of the pastor as Paul spoke of Timothy: "For a pastor must be a good man whose life cannot be spoken against . . . he must be hard-working and thoughtful, orderly, and full of good deeds . . . and must be a good Bible teacher. (I Tim. 3:2 LL) Or again, as stated in verse 7, "Also he must be well spoken of by people outside the church, those who aren't Christians . . ." In Titus 2:7 (LL), we have the summation of our expectations of the pastor: "And here you yourself must be an example to them of good deeds of every kind. Let everything you do reflect your love of the truth and the fact that you are in dead earnest about it."

The pastor is expected to be an example in every area of life: in his devotional life, in the study of the Scriptures, and in his personal relationship to individuals in or outside of the church. He must take the leadership in every phase of church programming, in church-community relationship, and in promoting the larger denominational missionary enterprise in the church and conference. Therefore, the pastor needs contact beyond his church for fellowship and inspiration through a study program with his co-workers. This contact becomes a refreshing experience for the pastor, and also for the people he serves.

WE FURTHER SALUTE OUR PASTORS by giving them our due respect in acknowledging them as our spiritual leaders sent from God. We heartily support and encourage them by our prayer concern and by faithfully and conscientiously supporting our church program.

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The Care of Your Minister

by Dr. William E. Hulme, Professor of Clinical Pastoral Theology at Wartburg Seminary

WE ARE experiencing a growing casualty list in the ministry. Why are so many ministers on the defensive? What can the laity do in this complex situation?

The office of the ministry has its occupational hazards. Unlike other professions, however, this office is complicated by its organic involvement with a social body. The minister's occupational hazards are critical today because this social body—the church—is on the defensive.

Our society is undergoing a process called secularization. God was once considered indigenous to our culture. Today he is being moved out of the culture. He is a sectarian symbol in a pluralistic society. This church, therefore, is feeling the pinch of being just one institution among others attempting to justify its existence.

This may all be to the good. When God is considered indigenous to a culture, he may cease actually to be the living God. Deference paid to him by such a society may be more polite than genuine. Privileges given to the church may compromise the church's witness to this society. The God who is really God is above and beyond the culture. As the unlimited One he cannot be limited to a cultural understanding of him. Otherwise how could he be that culture's judge?

When believing in God is considered a characteristic of being an American, we may question whether this sort of belief is what is meant by having faith in God.

Nevertheless, this transition of God's removal from our culture has been difficult for the church, and the clergy

feel it most. The reason is obvious—the clergy in contrast to the laymen have made a vocational commitment to the church. Not only is their "church" life affected, their work-a-day world is in the same straits.

I believe this is largely why we are experiencing a growing casualty list in the ministry. When a person's profession is on the defensive, it is easy for him to feel sorry for himself.

The minister is usually a man. As such he feels the vocational pressures that plague the professional and business man in our socio-economic world. He, too, has a need to succeed—to establish his worth through his work. Because of the defensiveness in which he now finds himself, he can easily develop a sense of professional inferiority.

Along side of the physician, the psychiatrist, the lawyer and the engineer, the minister can feel like the low man on the professional totem pole. These other professions seem to be more needed in a scientific and industrially oriented culture. By the very nature of their tasks they do not have to justify their existence. But the minister feels the pressure to prove him-

self necessary.

As a layman you probably say he should not feel this way. I agree. I heard a university educator say just recently that it took a better man to be a pastor than to be a Ph.D. in the teaching profession. His work of ministry demands more personal flexibility and more diversified talents. A minister himself put it this way: "I challenge any young man to find a profession that provides more opportunity for using every capacity of the human personality than being the pastor of a congregation."

If the minister feels professionally inferior, however, our simply saying that he should not feel this way does not change things. Yet there is something that you as a layman can do that will help to produce a change.

You are to the clergyman what fielders in a baseball game are to the pitcher. Whether the team wins or loses, the pitcher gets the credit. It goes on his record. Yet this statistical tabulation of the pitcher's wins and losses does not tell the story of the interdependence of the team members. So the minister's success or failure, his discouragement or encouragement, is

dependent upon the layman to a degree that both you and he may be reluctant to admit. In this period of transition from a God-accepting to a secularized culture there are two specific problems in which your assistance is greatly needed.

THE PROBLEM OF CULTURE PATTERNS

Not only is God being removed from our cultural patterns, but our cultural patterns are infiltrating our churches. While the former may be a blessing in disguise, the latter is definitely a corrupting influence. Whenever we identify the church with a particular cultural orientation, it becomes "of the world" rather than simply "in the world." The minister has his own peculiar susceptibility to this acculturation process. Were I addressing myself to pastors, I would discuss this particular problem. But I am addressing myself in this instance primarily to laymen.

Because our congregations have tended to become congregations of the middle class we are intent on preserving the status quo. Most of us are relatively well situated in our society and understandably do not care to see any change that may threaten our position. We have our vested interests in society and naturally want to protect them.

Yet we are in the midst of social change—even revolution—in which the status quo is being strongly challenged. The civil rights—or better, human rights—movement is one example of this challenge. Perhaps the most pertinent question facing us today is the one put to Jesus, "And who is my neighbor?" Most of us want to reserve the right to select our neighbor. It is our freedom, we say. Yet it is not our Christian freedom. We give up this freedom when we follow Christ.

Our segregation is as much social and economic as it is racial. We are congregations largely of self-made men who have what we have by hard work and ingenuity. Because of this, we like Cain ask, "Am I my brother's keeper?" Like Cain also we may wish we could answer no. "Let him work for it like I had to work for it!" Instead of being our brother's keeper, or even our brother's brother, we have become our brother's judge.

It is this attitude that frustrates any ministry in the name of Christ. A very subtle justification by works—yes by hard work—has entered in to crowd out justification by grace. The words of St. Paul hit their mark: "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (I Cor. 4:7).

The minister has the advantage in this period of social change because his vocation is not directly bound up with the economic structure at the core of our culture. For this reason he is more vocationally free to see what is happening in the culture. In

fact, it is his vocation to evaluate our cultural patterns by the standard of God's Word. He is called to exercise leadership in this regard.

On the one hand he cannot allow the church to identify the human rights movement with the Kingdom of God though one were the equivalent of the other. We have here no lasting city. The greatest good is potentially the most devious idol. On the other hand if he is going to be guided by the Word of God, he cannot ignore the exploitation inherent in our status quo. In the name of Christ those of us who are privileged in our society are called upon to sacrifice some of this privilege so that others may share in it.

On one occasion I angered an otherwise charming woman by taking this position. "The trouble with you ministers," she said, "is that you can't deal with these problems like any other person—you always have to bring in the Bible!" Ironically she was right. It is the pastor's vocation—his calling—to bring in the Bible.

It is never easy to move over and make room for others. But it is Christian. When the minister runs into strong opposition to this call to sacrifice—not from the world where he expects it, but from his own congregation—he is face to face with an occupational hazard. He is tempted either to give in to the pressure and soft pedal his witness, or to get out of the ministry altogether. Either case is tragedy. Your support at this moment, not simply of your minister but of the witness of the Word of God, may be the crucial element in preventing either tragedy.

THE PROBLEM OF LONELINESS

The pastor and his wife know more people than most others in the community and yet they have fewer friends. The pastor and sometimes also his wife are more involved in the lives of people than most others, and yet they have fewer confidants. Laymen who desire to talk to someone about their problems can see the pastor, but who does the pastor see regarding his problems? Also what about the minister's wife? What does she do when she wants to talk to a pastor? Go to her husband? What if he is part of her problem?

Because of their unique position in the congregation the pastor and his wife may be in an interpersonal vacuum regarding their own intimate needs. Some may think that like the Cabots of Boston they can talk with God. Yet God is not a substitute for people. He chose to manifest himself through a church which is a communion of people. It is through our fellowship with other people that we fellowship with Christ. This is why we are called members of Christ's Body of which he is the Head. The minister may have less access to the reciprocity of the church's fellowship than has the layman.

Although the pastor is everybody's

friend—even being tabbed "Mr. Friendly"—he has a serious shortage of friends in the full sense of the word. By this I mean that he has very few people with whom he can be just friends. For example, one pastor and his wife had formed a mutual friendship with a neighbor couple. The minister, however, was apprehensive about the relationship. "They're talking about joining my church," he said. "For the sake of our friendship, I'm just hoping they won't."

The limits may not only be on the friendship side of the relationship. The pastoral side may also be curtailed. In misfortunes like sickness, the pastoral role is normally unaffected. However, in marital and other family problems where there is a sense of shame, the mutuality of friendship can be a psychological block to pastoral care.

When a certain husband shared his guilt over adultery with his pastor, the pastor encouraged him to tell his wife. "Talk it over together," he said. "You may even want to discuss it with a counselor if you both agree that it is necessary. I'm available. Or, I can refer you to a marriage counselor, if your wife prefers."

The pastor later had mixed feelings over what he had said. Although he left the door open for them both to come for counsel, he did not encourage it. Why? "Probably since my wife and I and this couple are pretty close friends," he said. "I may have felt some embarrassment in counseling both of them." It was something of a relief—and incidentally no surprise—to the pastor when they did not ask for counsel.

This shortage of close friends is particularly hard on the pastor's wife. The minister's professional challenge takes up much of the void. Although some minister's wives make their husband's ministry their vocation also, the majority of minister's wives are first of all wives and mothers. They are more than pastor's wives; they are persons with needs like all other persons. When these needs are not met—when the parish is her exile from intimate friendships—the pastor may have the problem of an unhappy wife, and unhappy wives make for unhappy ministers.

Here again you as a layman can give encouragement to your pastor. The congregational structure allows for the mutual caring for one another of pastor and people. As the pastor becomes involved in the needs and concerns of his people, he ministers to them in a most meaningful moment. By the same token, the congregation also cares for the pastor. As the laymen show an interest in his interests, a concern for his concerns, offering their love to him and his family, they are fulfilling their pastoral responsibility in ministering to their needs.

The friendship offered to the parsonage family should have no strings attached to it. The minister is not called "Father" by some churches without

(Continued on page 7)



A Devaney Photo

The "God Is Dead" Theologians

by Dr. Ralph E. Powell, Professor of Theology and Philosophy of Religion, North American Baptist Seminary, Sioux Falls, S. D.

THE CURRENT "God is Dead" movement is not something altogether new. It has long roots that go back at least a hundred years or more. Among its prominent forebears are such thinkers as Nietzsche, Freud, Bonhoeffer, Heidegger, Kafka, Camus, Buber, Tillich, Sartre, and many others. What is new about the movement is its ardent espousal by official representatives of the Christian religion, especially theological professors in church-related schools.

It should not be thought that there is agreement or unanimity among the advocates of the Death of God theology. Practically each individual thinker means something different from that of the others. Some are so strikingly different that they probably do not care much for each other's writings, in spite of what they have in common. There is extreme fluidity, heterogeneity, divisiveness and divergence in their thinking.

SOME SIMILARITIES

Nevertheless, there are similarities that group them together, as one writer expresses it, "whether they like it or not." These similarities constitute a common turning from the sacred to the secular, from God to the neighbor,

from faith to love, and from the church to the world. An intense concern for contemporary relevance is very evident; Jesus Christ is posited as a model for the moral life; a new openness to modern literature, science and secular philosophy is vividly apparent.

This brief article will limit itself to a report of what three of the most prominent leaders of "Christian atheism" are saying. We must first of all know what these men are saying and try seriously to analyze and honestly understand their thought (which not many have taken time to do). Such an undertaking is not easy, for there is a growing literature coming from the press, and the issues are serious, difficult, profound, and at times obscure. In spite of everything that may be wrong about the movement, there are sober issues at stake which are impossible to ignore.

ALTIZER: GOD DIED

Thomas J. J. Altizer, professor of religion at Emory University (Methodist), writes and speaks in an exciting, colorful, flamboyant and emotive style. His thought is imaginative, sophisticated and mystical, and though logically imprecise and given to generalizations, is undeniably powerful. Altizer is probably the most radical of the God is dead theologians, asserting that God died in our history,

time and existence, and therefore God is not here. He wants to insist on the word "atheism": "I want to insist that the original sovereign transcendent God truly and actually died in Christ, and that his death in Christ has only slowly and progressively become manifest for what it was—the movement of God to man, the movement of Word to flesh . . . God literally lived in history . . . but then he literally died on the cross." God is now alive only as Christ is alive or the spirit of Christ is incarnate in humanity.

When God "took on humanity" at the time of the incarnation, he began a different kind of being, engaged now in a different kind of task. We do not now find God in the heavens above (transcendent) but only in the incarnation (God immanent). It is immediately apparent that this different "Christian atheism" is far from classical atheism, for Altizer consistently speaks of God as having once been alive and as having died in our history. Moreover, at time that he speaks about accepting, affirming and even willing the death of God, and being willing to undergo the dark night of the soul, he speaks of awaiting the possibility of a new epiphany of the sacred, a rebirth of the possibility of having God once thought.

In the process of Altizer's thought one clearly sees the use of Kierke-

gaardian dialectic: affirming something passionately enough (the profane, secular, worldly character of modern life) with the patient expectation that it will somehow deliver to the seeker the opposite (the sacred, the divine) as a gift which he does not deserve. This is the ultimate reconciliation of opposites—the death of God as an essentially redemptive act, a necessary prelude to the rediscovery of the sacred, a new appearance of God.

HAMILTON: PEOPLE FEEL GOD IS DEAD

William Hamilton of Colgate-Rochester Divinity School makes Christology the controlling perspective for theology and ethics in his version of the death of God. The influence of Bonhoeffer is unmistakable. Hamilton uses the phrase "God is dead" as a metaphor, partly to express how many people actually think and feel today, and partly to indicate the inability of modern man to affirm the traditional images of God. Today great numbers of people are living like practical (not necessarily theoretical) atheists, and the idols of a falsely objectivized idea of God have died (not God himself). Hamilton actually says, "God is experienced as a pressure and a wounding from which we would love to be free. . . . He is there when we do not want him, in ways we do not want him, and he is not there when we do want him." He asks, "If Jesus can wonder about being forsaken by God, are we to be blamed if we wonder?"

We must not use God to supply our needs or solve problems. God is not one to be employed or relied on as a cosmic messenger boy or as an Aladdin's lamp. This God is dead. It is not true to say that there are certain problems of life that can only be faced, illumined and solved by a religious perspective. Modern science and technology can be our need-fulfiller and problem-solver.

The idea of waiting for God is prominent in Hamilton's thought: "In the time of waiting we have a place to be. It is not before an altar; it is in the world, in the city, with both the needy neighbor and the enemy. This place really defines our faith; for faith and love have come together in the interim of waiting. This place . . . is not only the place for the waiting for God, it is also a way to Jesus Christ. . . . If God is not needed, if it is to the world and not God that we repair for our needs and problems, then perhaps we may come to see that he is to be enjoyed and delighted in. Part of the meaning of waiting for God is found in this attempt to understand what delighting in him might mean." This certainly is not atheism in the usual sense of the word.

VAN BUREN: GOD CANNOT BE EXPERIENCED

Paul van Buren, an Episcopal minister, teaching at Temple University, feels that the real problem is that of the meaning of religious language. He

combines a frank agnosticism in his use of analytical philosophy with a "Christocentric" interpretation of Christian faith. He raises the question, "How can the Christian man who is himself a secular man understand his faith in a secular way?" Van Buren's approach toward a non-religious interpretation is by way of contemporary linguistic analysis, according to which all "God-language" is impossible. There is no trustworthy language about God at all—in the language of Christian faith we cannot be referring to a literally conceived transcendent realm; therefore we must do without God and hold to Jesus of Nazareth, for we can only experience what we can know in ordinary ways. There is no place for extraempirical reality—God cannot be empirically verified or falsified. To retain meaning we must reduce Christianity to ethical dimensions: the meaning of the gospel is to be found in the historical and the ethical, not in the metaphysical or the religious.

WORD "GOD" IS DEAD

Actually, it is not so much that God is dead (God cannot be empirically falsified) as it is that the word "God" is dead. But Jesus is found in radically human form and can be seen as the free man for others. "Jesus was, apparently, a man free to give himself to others, whoever they were." And the freedom of the historical Jesus became contagious for the disciples on Easter. After Easter the disciples discovered that "Jesus had a new power which he had not had, or had not experienced before: the power to awaken freedom also in them." The quality of this freedom is important, for it allows an individual to be a man for others in the world: free from oneself and free to be for others.

Space does not permit an evaluation of these various approaches, but the writer will provide this, together with certain observations concerning the crucial issues which are involved, in his article "The Minister's Workshop" in the October 1 issue of the *Baptist Herald*.

CARE OF MINISTER

(Continued from page 5)

reason. In a sense he is like a father. Members of a congregation can also be like children and want to be the father's "only child" or at least "most favored" child. Because of this, close relationships between the pastor and certain parishioners may turn sour. When the pastor turns his attention to other members or fails to support their pet projects, they feel betrayed.

There will be times when you may not feel appreciated by the pastor or his wife—but really you are. We often take our friends for granted because we know we can count on them. This is particularly true when one has responsibilities for many people, and his attention is drawn more to those with whom his ties are less secure.

You can also help by recognizing that

your minister and his wife may desire friends outside of the congregation. He has his need not only for a circle of intimacy but also for a life apart from his work. There is nothing that can provide this needed diversion better than intimate socializing. If you accept this fact he will feel more free to recognize his needs realistically.

NO DOUBLE STANDARD, PLEASE!

When he sees his profession on the defensive, his people bogged down in cultural corruption, and his family life in need of more attention, the pastor becomes discouraged. He became discouraged in former years also, came discouraged in former years also, but he made his adjustments to his profession because he was "wedded" to it. Today the stigma of quitting the ministry has lessened, and an increasing number of ministers are taking this way out. The minister quits because he honestly feels he can do more for the Christian cause as a layman. Again you would disagree—and so would I. If the church is to have a lay witness we need a strong and vigorous clergy. When the ordained ministry declines, it is only a matter of time before the lay witness also declines.

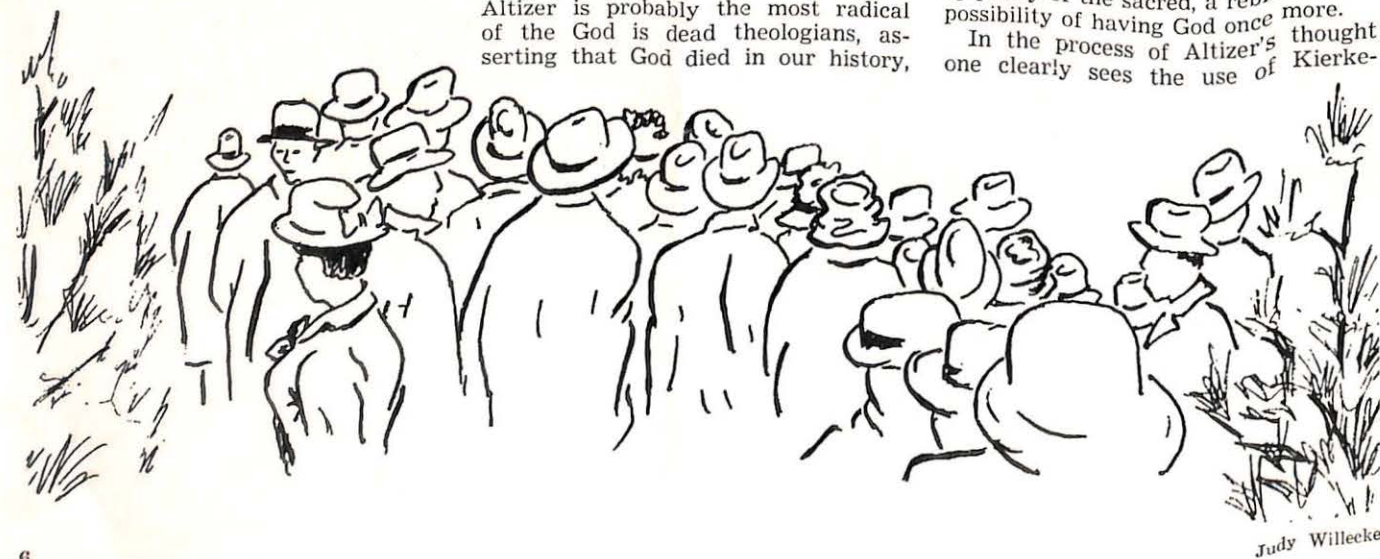
Yet the parish system has abuses that are in need of correction. The congregation whose laymen believe that they hire a minister to do the work of ministry for them is out of line with the New Testament. The minister is a leader in ministry and not a substitute for the layman. He is to equip the laymen to minister—to lead his congregation in bearing witness to the Gospel in his community as they go from the pew to the market place. We seem to have a double standard in the church for the clergy and the laity as phoney as the double standard in morals for men and women.

A study has revealed that the minister may spend from 30 to 50 per cent of his time oiling the wheels of the church organization so that it works in harmony. He is like a coach who spends so much of his time trying to get his team to play together that he never is able to take them onto the field of competition. This is why he may become discouraged with the parish ministry.

The local congregation is not "your church" or "our church" but Christ's church. Institutions tend to be slow in recognizing changing situations and the church is no exception. When clergy and laity work together to overcome this time lag, the clergy's morale goes up and the church's ministry to the community becomes more effective.

About the Author:

Dr. William E. Hulme is the widely known author of a variety of books dealing with counseling, such as *Face Your Life with Confidence*, *How To Start Counseling*, *God, Sex and Youth*, and *Your Pastor's Problems*.





Luoma Photo

SOME TIME ago, in a newspaper, a tent was advertised for sale. The notice was signed "Disillusioned Camper."

Camping has been on the upswing in recent years. Stores display many types of elaborate camping equipment, and campgrounds are becoming more widespread and perfected. And yet, in spite of the upsurge in interest, there will be many who will end up like the "Disillusioned Camper."

Camping is not for everyone. If pandemonium breaks loose when a miniature creation of God settles on your paper plate at a picnic, if you cannot be happy without all the conveniences and comforts of home, this way of life is not for you. There are requisites beyond a love of nature and the outdoors; although these, along with the desire for an economical vacation, oftentimes, are the incentive to try living outdoors.

ABILITY TO ADJUST

A very necessary requisite for enjoyable camping is the ability to adjust. Not all camp sites are strewn with pine needles. There will be dirt, sometimes, perhaps even mud. There will be insects, frequently, and inclement weather. If you have not yet learned to lock your food securely in the trunk of your car, you may discover that tiny, four-legged night prowlers ransacked it while you were

sleeping. Or the powerful paws of a hungry bear, as we once saw at Cades Cove, may wrench open what appears to be an indestructible aluminum ice box as if it were a tin can, and help himself to the steak planned for tomorrow's dinner. If you thought you would spare yourself the trouble of digging a trench around your tent, you may, in a heavy downpour, find your sleeping bag getting uncomfortably damp toward morning. In fact, to accomplish your goal, you will have to take the bad with the good. But isn't our daily life exactly like that? How you "roll with the punches" will reveal your spiritual strength. To the one who withstands, to him go the rewards.

An error too many would-be campers make is over-loading on trappings and gear. A certain number of extras beyond the bare essentials may mean the difference between enjoyment and misery but to take too much only causes complications instead of making matters easier. The secret is to take just enough.

Too often our life is cluttered with too much of everything—too many material things, too many inconsequential activities.

"The world is too much with us. . . . Getting and spending, we lay waste our powers"

says William Wordsworth. There is no room for the important things—

CAMPING— A SPIRITUAL EXPERIENCE

by Mrs. Ethel T. Kary
of Cleveland, Ohio

no time for God and his work, no time to meditate and listen for God's leading, no time to develop our spiritual self.

CAMPsites AND GUIDEBOOKS

The best camp sites are frequently some distance removed from the main highway. In order to find them, the camper needs a guidebook with clear directions where to turn off. Once on the side roads, markers placed at strategic locations are a great help.

One time, in trying to locate a certain campground, we came to a fork in the road. There was an arrow pointing in such a way that it could have been interpreted as meaning either way. Such a sign only offers confusion. A good marker should be accurate and dependable, and then it should be followed.

Recently, near Salt Lake City, Utah, we were following just such a marker. For twelve miles a narrow, gravel road seemed to be leading us nowhere. It was getting dusk, and we began to doubt we were going the right way. We considered turning back but, as we wavered, driving on uncertainly the meanwhile, we turned a bend in the road, and there it was—a beautiful place, in an impressive setting deep in a canyon, beside a rushing stream of clear, cold water, so pure we could use it for cooking, a sign informed us. Later, this same stream lulled us to restful sleep. This particular camp site stands out as one of our favorites. To think we might almost have missed it!

There are lessons to learn here. The Bible is our spiritual Guidebook. Directions are clear and simple. The Way is so plain that "not even the foolish can err." We need to follow it if we want to reach our destination.

The crooked marker teaches us that we can often be stumbling blocks to others, if our life does not ring true, if we try to be all things to all people.

The third lesson is this. An accurate sign should be followed, in faith believing. We cannot always see what lies

(Continued on page 17)

BAPTIST HERALD

Help Your Pastor Preach!

by Rev. Harold W. Gieseke,
Pastor, Calvary Baptist Church,
Bethlehem, Pa.

A FAVORITE SUNDAY question, usually asked by non-attender, is "How was the sermon?" Almost always, the answer is "Oh, the preacher was dull—or long—or (more happily) very good." The answer is in terms of the preacher—as if the message depended entirely on him. Admittedly, the pastor has a very great responsibility for the spoken Word. But what about the congregation? Could not a very good sermon fall flat if the congregation was not prepared to hear it? If preaching is "the transmission of a Person through a person to a company of persons" (as Ian Macpherson says), then "the company of persons" bears a good share of the load. Indeed, according to Professor G. W. Bromiley, "sermons fail more often through bad hearing than through bad preaching!" A good listener might debate the word "more" in that quote, but he would not argue his vital share in the preacher's sermon. The plain fact is that a congregation can help the pastor preach effectively. Try it next Sunday morning!

Specifically, *how* can we help? A simple, but not easy answer would be: *Strive to be an ideal congregation!* This would call for five imperatives:

FIRST, BE PRESENT!

Do you remember Cornelius' fine words as Peter arrived at the crowded house? "Now therefore are we all here present before God, to hear all things that are commanded thee of God" (Acts 10:33). I feel sure that our North American Baptist churches have always been above average in faithful attendance at God's House. But in how many could the deacon chairman stand up and say, "Proceed, pastor; we are all here present before God?" In a survey taken in the summer of 1965, an incredible 97% of Americans said they believed in God. But only 50% attended church weekly! One wonders what the "Protestant" average would be! Your pastor cannot get along without your presence. Members there "in spirit" fail to inspire him.

SECOND, BE EXPECTANT!

Go into the service expecting great things from God. For this preaching service is no ordinary occasion. Pastor and people are met "before God." Who knows what miracle will be wrought by the Holy Spirit? He stands ready to use the life-giving Word to convict sinners and build up saints. The very air of our churches should be charged with a holy anticipation. Cornelius' friends and relatives could not know what would happen that day, but they must have been convinced that God

had something to tell them that would change their lives.

"Brethren, we have met to worship And adore the Lord our God; Will you pray with all your power, While we try to preach the Word? All is vain unless the Spirit Of the Holy One comes down; Brethren, pray, and holy manna Will be showered all around."
(George Atkins)

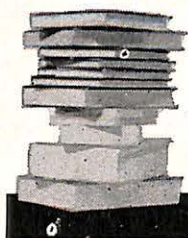
THIRD, BE RESPECTFUL!

The very fact that God has spoken to our pastor and given him a message for us should make us listen intently. If he is an earnest shepherd, he is, like Peter, a man "commanded . . . of God." He does not speak his word, but God's. He preaches, not himself, but Christ Jesus as Lord! God's Word will not "come through" unless we highly esteem the messenger. Have you ever noticed how differently we interpret the words and actions of those we love and those we despise? In this very sensitive area of communication, the Spirit is grieved if we do not listen with love in our hearts. Our churches have been slow to see this. Of what use is doctrinal purity if we do not love and esteem the servant God has sent us?

(Continued on page 11)



A Devaney Photo



BOOK REVIEWS

By Rev. B. C. Schreiber, Promotional Assistant

THE ECUMENICAL SCANDAL ON MAIN STREET by William B. Cate. Association Press—1965—126 pages—\$3.50.

The word "ecumenical," whether used and practiced by the World Council of Churches or the Christian Council of Churches, is feared by some as a creation of a super-church and misunderstood by others in the light of Jesus' words: . . . "that they may be one. . . ."

In theory the local church professes to seek and attract the unchurched only. But in practice it believes that it is most faithful to the gospel and is thus superior to all other churches in the community. The author does not, however, recommend a superficial ecumenicity. Unity based on the lowest common denominator will not pass the test. Truth can never be sacrificed for unity in the ecumenical movement. There must be a zeal for truth fortified in love.

In his summary Mr. Cate's ideals come strongly into focus in which the unity he sees is revealed in the Scripture. But this is exactly where we came in—the interpretation of Scripture continues to be either the strength or the stumbling block of the church. There is the ever present fear of weakening the gospel in search of Christian unity. Theology, the queen of the sciences, is in danger of being dethroned by unity, the king of ecumenicity.

THE ANATOMY OF ANTI-SEMITISM AND OTHER ESSAYS ON RELIGION AND RACE by James Daane. Eerdmans—1965—84 pages—\$1.45 (paper).

In an age in which "the world is too much with us" we are becoming increasingly aware of the kinds of people in the world who, according to religion and race are "too much with us," or too close to us. The author makes clear the distinction between age old tradition and Christianity interpreted in the light of the cross of Christ. Every Christian will have a better Biblical understanding of the relationship between Jew and Gentile by a careful study of these essays. A timely chapter on "the new morality," based primarily on a feature article in *Look* and on Robinson's book, is included in the volume.

THE PLACE OF THE LION SHADOWS OF ECSTASY

MANY DIMENSIONS. Three novels by Charles Williams. Eerdmans—1965—\$1.95 (paper).

These are reprints of earlier editions. The author died in 1945 but many of his books are still in demand. Each one of the above can be classified as "a thinking man's novel." The mystery, wonder, depth, both spiritual and philosophical, are not easily discerned by the superficial reader. Mr. Williams was considered to be one of England's most outstanding Christian writers.

RELIGION CAN CONQUER COMMUNISM by O. K. and Marjorie Armstrong. Nelson—1964—258 pages—\$4.95.

Some of the horror stories related in this volume make John Foxe's *Book of Martyrs* seem almost mild and ordinary. It is difficult to believe that "God's in his heaven, and all's right with the world" when we realize how Christians have suffered and died behind the Iron and Bamboo Curtains, and that torture and death are still evident in the present.

Mr. and Mrs. Armstrong have gathered a great deal of documented evidence of Communist duplicity and suppression, of the faith of Christians who endure in spite of "dungeon, fire and sword." As to whether atheistic Marxism can eradicate religion, they answer with an unqualified "no!" However, in order to bring hope to these people of God they must have our support. More could be done through the State Departments of the free world and through the United Nations, but our apathy and indifference often stand in the way.

O. K. Armstrong is on the staff of the Reader's Digest and Mrs. Armstrong is co-editor of the Baptist World.

GOD'S PLAN FOR THE FUTURE by Lehman Strauss. Zondervan—1965—198 pages—\$3.95.

The Christian who has an understanding of Bible prophecy can face the future without fear or a feeling of despair. He knows that Jesus came the first time in order to prepare him for his second coming. Beginning with the "signs of the times" the author continues his theme of adventism as he finds it in the Scriptures and relates it to the present.

CATHOLICISM AGAINST ITSELF by O. C. Lambert. Fair Haven—1963—136 pages—\$1.00 (paper).

This is an abridged edition of a much larger volume. For almost fifty years the author has been reading and studying Catholic literature and gathering together an encyclopedia of information and quotations which clearly point to the fact that Catholicism is a witness against itself. Invaluable for the minister and layman dealing with Roman Catholics.

HAROLD S. BENDER, EDUCATOR HISTORIAN, CHURCHMAN. Herald Press—1964—141 pages—\$3.50.

In sharp contrast to the above this volume gives a dramatic picture of what the Mennonite Church looks like today. The important places Mr. Bender filled in the work of the church are realistically as well as reverently portrayed by seven of his closest associates. More than thirty scholars and friends from various countries have added their estimate of the meaning of his life and work. The volume is a reprint of the April, 1964, issue of *The Mennonite Quarterly Review* of which Dr. Bender was founder and editor for thirty-six years.

I WAS A MORMON by Einar Anderson. Zondervan—1964—186 pages—\$2.95.

As a former Mormon the author is able to shed much light on the history, doctrines and practices of this fast growing religious movement. In the chapter on Mormon beginnings he reveals the Spaulding-Rigdon theory of the authorship of the *Book of Mormon* which appeals most to reason, bears the largest weight of evidence and is most acceptable. The Mountain Meadow Massacre and other atrocities, to which he refers as Stones of Stumbling, are described in much detail. Christianity itself has a tragic history of religious wars which have taken their toll, and Martin Luther's attitude toward the Peasant Uprising (kill the dogs) was far from a Christian solution.

Nevertheless, Mr. Anderson has performed a commendable service in bringing the doctrines and intentions of the Latter Day Saints to the attention of the public. Their high educational standards qualify them for all kinds of offices, and it is well for us to know where they stand when they become representatives in our government.

FIVE MINUTES WITH THE MASTER by R. E. O. White. Eerdmans—1966—372 pages—\$3.95.

This is one of the more attractively bound devotional books which can be used repeatedly in any year. Over fifty thoughts are incorporated from the writings of many of the great saints of the past. The author's devotional thoughts seem to blend in appropriately so that a measure of continuity is retained.

HELP YOUR PASTOR

(Continued from page 9)

FOURTH, BE ATTENTIVE!

We shall never really do that until we come to see that hearing the word of God is more than a privilege—it is a responsibility. The Parable of the Sower makes that plain. With wills of our own, we have something to say about the "soil" in our minds and hearts. Is it beaten hard, rocky, or stony? We can cultivate it! We can practice the fine art of concentration.

With our Bible before us, distractions at a minimum, and our mind focused on what the pastor says, we shall hear God speak! Said Cornelius, "we all are here present to hear. . . ."

LAST, BE OBEDIENT!

The Bible always insists that the end result of hearing God's Word is doing it. God wants doers, not hearers only. "Is the sermon done yet?" asked a breathless late-comer to an English church. She had mistaken the time, and the closing hymn was being sung. But the thoughtful usher had it right. "No, lady," he said solemnly, "the sermon's not done; now it's got to be done." We shall not know more truth until we practice what we already know. For God's glory and our growth, the sermon's "got to be done." Is there evidence that Peter's audience went on to "do" the Word they heard? On them fell the Holy Spirit, "whom God has given to those who obey him" (Acts 5:32).

With such an ideal congregation, a true pastor might well be overwhelmed. He would say with Paul, "Who is qualified for such a task?" With God's enablement, he might go on to say with the great apostle, "I am; for I am not a peddler of God's message, like the most of them, but like a man of sincerity, like a man that is sent from God and living in His presence, in union with Christ I speak His message" (II Cor. 2:16, 17, Williams).

Preaching the Word of God is a great responsibility. So is hearing it. If both preacher and listener do their part, "holy manna will be showered all around" and both will be fed!

SUNDAY SCHOOL LESSONS

(Continued from page 18)

III. NEW TESTAMENT STANDARDS FOR TRUTH. Ephesians 4:15, 24-31.

Simply because something is true does not mean that you have the right to broadcast it. There are many things which are true but are better left unsaid. In matters relating to our faith we need not be afraid to speak out, but our doctrines will mean little to other people if we try to force them to accept the truth as cold, hard facts. The truth of the gospel must be communicated with love. What you believe will have greater meaning depending on how it is related to love. And love

must be related to obedience. We must please, not grieve, the Spirit.

Questions for Discussion

1. Is there such a thing as a "white lie?" Was David justified in "making up a story" to save his life? (I Sam. 20:5-7).
2. How do you go about telling the truth to people who are easily hurt?
3. What is a silent lie? Will we be judged according to what we say and what we do not say?

DENOMINATION IN ACTION

(Continued from page 22)

CBY {youth} fellowship

VERNON, B. C. The Young People's Group of the Vernon Faith Baptist Church held a banquet on June 17 for the graduating students: Ingrid Brechert of Vernon and Frankie (Alfred) Reglin of Kelowna, and also in honour of Miss Trudy Taranowski who will be leaving for Germany in September to teach for two years. Miss Taranowski is a very active President of the Young Peoples' Group and takes an active part in the choir. Trudy will be missed by all, and we certainly wish her the best. Approximately 25 were present at the banquet.

The Young Peoples' Group also brought a program for the evening service of June 19 which included an interesting talk and message by Wen-

zel Hanik in connection with his experience during the past nine months with "God's Volunteers Team No. 1." Wenzel will be taking over the presidency of the group until September, when he will then enter the Christian Training Institute, Edmonton, Alta. His aspiration is the Ministry. (Mrs. Joyce Frank, Reporter.)

COLFAX, WASH. May was a busy month for First Baptist Youth of Colfax. The gala occasion was the Annual Youth Banquet, when the high school seniors and the eighth grade graduates were honored by the entire youth organization. Sixty young people in formal wear met for a delicious dinner served by the Friendship Circle.

The young people had decorated the Fellowship Hall with white and gold streamers with "Graduation Day, 1966" emblazoned in black on the background of streamers. The entrance to the hall was flanked with white and gold. Tables were decorated in corresponding colors. Don Grimm, president of the youth group, was M. C. for the program. Rev. Earl Mortlock, pastor, Congregational Church, Dusty, gave a challenging message.

Earlier in the month the youth group had hosted their mothers at a special Mother's Day service with refreshments and with a special program.

On the night of the local high school Junior-Senior banquet the youth met after the banquet for a scavenger hunt, followed by lunch at the church and a colored film, "Born to Witness."

Mrs. Paul Krueger and Pastor and Mrs. Bernard Edinger are the youth counselors. (Carol Fries, Reporter.)

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A TRIBUTE TO MISS ESTHER SCHULTZ

by Mrs. George W. Lang, Missionary, Cameroon, West Africa

GRACIOUS — kind — efficient — keen-minded — neat — artistic: these are some of the adjectives that come to mind when I think of Esther Schultz as we knew her in Cameroon.

GRACIOUS AND KIND

Gracious and kind: yes, for it was with these qualities that she greeted us when we first arrived in Cameroon in December 1955 and with which she helped us get acquainted with what was then the Southern Cameroons. A new country—to us—with many different outlooks and ways of doing things: cooks, stewards; mosquitoes and mosquito nets; filter water, anti-malarial pills; African mummies, queer-sounding languages—and Pidgin English; young African men training to be teachers there at Soppo, standing politely when the instructor or tutor entered the room; the courteous "Good morning, ma", or "Good afternoon, suh" . . . New sights and sounds, needing a gracious and kind touch of interpretation and advice . . . a touch which Esther supplied gladly, even though she herself was especially weary during those days, having reached the end of her tour of service before another furlough . . . a time during which she had capably served for a year as Principal of the newly-founded institution for training Baptist teachers.

Her graciousness impressed me again over a year ago while we were still in Bamenda. She had come up from Victoria at the Coast for some meetings. Having spent the day in traveling, which is always more or less wearing anywhere, she arrived looking cool and clean, though I am sure she felt neither. Then while we had a cup of tea, she chatted with me for three-quarters of an hour or so about things at Saker College where she was Principal—about some girls I knew there, and other matters of the mission. Only then did she excuse herself to get some much-needed rest, before the evening meal.

EFFICIENT AND KEEN-MINDED

Then—efficient and keen-minded: yes, for it was those qualities among others that caused her to be posted as a tutor to Bali's Cameroon Protestant College, a high-school for boys administered as a joint venture of our Baptist Mission and the Presbyterian (Basel) Mission. She did not come to her teaching experiences in Bali as a novice. She had taught school in America before presenting her missionary application to the North American Baptist office in Forest Park. She had served as a school manager in Cameroon, during the days when the post meant trekking—by foot or horseback—to remote areas to visit

and encourage pupils and teachers. She was teacher of missionary children for some time in Cameroon—and the mention of that position stirs my own "mother-of-school-children-heart" to enthusiastic cheers.

NEAT AND ARTISTIC

Neat and artistic: yes, with a knack for knowing how to transform any place into a place of beauty and restfulness, whether it was a small room or a house. I sensed this first back in those early Soppo days, when I would go to her home for awhile. She always had fresh flowers attractively arranged on a table somewhere. This was a source of amazement to me at first, newly come to the mission field as I was, expecting to sit on packing-boxes instead of chairs, thinking perhaps that we'd be living in a mud hut with a grass roof. Our own experience on the mission field does not stretch back as far as Esther's, but it might well have been that she *did* call such a structure home for a time. And if that were the case, I am sure she fixed it up with curtains and flowers in her own artistic style in short order.

ADAPTABILITY

Added to all of these fine qualities there is something more that comes to my mind. Perhaps I could best call it adaptability. It is a quality that I have often seen and admired in other missionaries whose terms of service are much longer than ours, and a quality that I find undiminished in Esther Schultz. I know that in the ten years we have served in Africa already, there have been many changes—what may be called an increasing tempo in the way of life. And if the Lord tarries, the changes in the next ten years will be many also.

But it was in those years before the winds of change began to blow so hard that Esther Schultz and these others began to serve. Countless villages needing to be reached—off the motor road because there *was* no road. . . . People not yet comprehending fully the need for schools and Christian training of young minds. . . . Travel by foot: for selling or buying . . . for seeking help for a feverish head or a racking cough. . . . Reliance on native doctors, ngambe men, mixed with a wondering, slow assent to modern medicine and its methods. . . . Almost unquestioning assent to the law of the chief and all he stood for. . . .

And now: motor roads, more and more of them, made by mechanized equipment provided by the Government, instead of slowly and painstakingly by shovel and human strength. . . . Grade schools by the hundreds. . . . High schools for boys and girls, with entrance exams and waiting lists . . .



Miss Esther H. Schultz

MISS ESTHER SCHULTZ, missionary, principal of Saker Baptist College, Victoria, Cameroon, now on furlough, presented her resignation to the Board of Missions in April. She will continue to do deputation work through August, 1966. Her future plans are indefinite.

A LETTER OF APPRECIATION

It was with deep regret that the Board of Missions accepted the resignation of Esther Schultz, one of our veteran Cameroon missionaries. Esther has served with distinction in various capacities in the Cameroons and shares in the realization and blessing of the expanded program. She has served in the field of education in the Cameroons for the past 19 years as follows: supervisor of schools, first principal of the Teacher Training Center at Soppo, teacher for missionary children for several years, teacher at Cameroon Protestant College at Bali and principal of Saker Baptist College, Victoria.

Esther Schultz epitomizes the role and ministry of a true missionary. With enthusiasm she has presented Christ and the cause of missions in such an inspirational way as to interest many in missionary service.

We would express deep appreciation to Esther for her loving and devoted service to Christ in our Cameroon field. We also extend prayerful best wishes as she seeks and finds God's will in the future. We know she will be busy for her Lord wherever she may be. Our North American Baptist constituency will thank God upon every remembrance of her.

Howard Johnson, Chairman
Eldon Schroeder
Sheldon Preston

and high fees for parents or relatives to pay. . . . More and more hospitals and clinics, with a training program for nurses at our own Bansa Baptist Hospital. . . . A Leprosy Hospital as

(Continued on page 16)

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Behold! Open Doors!

THE ANNUAL SESSIONS of the General Council were held in Forest Park, Ill., under the leadership of the moderator, Dr. A. Dale Ihrle, and the vice moderator, Mr. Herbert Stabbert. A ministerial and a lay representative from each of the nine conferences, as well as representatives from the co-operating societies and Council committees were present to conduct the business. Challenging and inspiring items of interest were reported and acted upon.

• **Executive Secretary Dr. Frank H. Woyke** reported an increase in the number of churches to 329 and in the total membership to 53,711 in our conference. Although our people increased their contributions to \$1,047,410.48 (\$19.50 per capita) for the past fiscal year, we did not reach our budget goal of \$1,100,000.

Deep appreciation was expressed for Rev. Frank Friesen who faithfully served as a denominational interim pastor for a number of years. He has retired and lives in Oregon. The Council reappointed Dr. M. Vanderbeck as a denominational interim pastor for another year.

The General Conference in 1964 postponed definite action concerning NAB membership in the North American Baptist Fellowship until the Conference meets in 1967. Our conference has been invited to attend sessions of the General Committee on an informal basis. The Council granted permission to do this.

• **Promotional Assistant Rev. B. S. Schreiber** reported for the Promotional Department in the absence of Dr. L. M. Leuschner who is hospitalized. He reported that an editorial committee consisting of Rev. Eldon Janzen, chairman, Rev. Bruno Schreiber, and Rev. John Grygo was appointed to determine editorial policy concerning the *Baptist Herald* with Mrs. John Binder doing the editorial work beginning with the June 1 issue during this time of Dr. Leuschner's illness.

He reported that 2,300 Bible packets have been sold besides the other emphasis being given to the 150th anniversary of the American Bible Society during 1966. New pamphlets on Cameroon and Japan have been distributed to the churches. Subscriptions to *Moments with God* have increased to 11,600. Rev. B. C. Schreiber with the assistance of Mrs. Viola Nelson have assumed the responsibility for the editorial work on *Moments with God* during Dr. Leuschner's illness. There will be a choice of Every Sunday Bulletins in the near future. There is an increased demand for the use of our audio-visuals in our A-V Library.

• **Central District Secretary Rev. J. C. Gunst** was absent due to illness. In a written report he noted that in his district there is a wholesome interest

in missions, a good response to the Pastors'-Deacons' Clinics, and there are eleven pastorless churches. He reminded the Council of the work of the two new church extension projects: Hillside Baptist Church, Dickinson, N. D., and one in Cedar Rapids, Iowa, as well as of the ones in Jamestown, N. D., and Dallas, Texas.

• **Eastern District Secretary Rev. Rubin Kern** gave the Council the following information: ten churches are pastorless in the Eastern District; several churches need Directors of Christian Education; twelve churches are supported by the Board of Missions and Church Extension; Zion Baptist Church, Rochester, N. Y., was received into the NAB General Conference; there is a new church extension project in the Burlington-Oakville, Ont., area; and many ministers are living on sub-standard salaries.

• **Northern District Secretary Rev. William Sturhahn** related that ten Pastors'-Deacons' Clinics were conducted and that an orientation session was held for the pastors coming into our denomination from others. He told of the work of the Indian Mission in Alberta.

• **Western District Secretary Rev. Joe Sonnenberg** acquainted the Council with some highlights of activities in his district. The pastors of the West Coast met for two study retreats which were greatly appreciated by and inspiring for the pastors. One was led by our NAB Seminary professors. There has been a significant numerical increase in membership in this district due to successful church extension projects. There is no shortage of pastors in this area.

• **General Treasurer Kenneth Miller** stated that we cannot become complacent in our giving in view of the inflationary conditions in our economy.

• **President of Ministers' Fellowship Rev. Alphonz Lamprecht** thanked the Council for action taken to help defray travel expenses of ministers to the Pastors' Conference. He shared the program plans for the Pastors' and Pastors' Wives' Conference with the Council.

• **President of Baptist Men Mr. Stan Johnson** reported that 44 local Baptist Men's Brotherhoods were recognized this past year. He referred to the literature and program helps for men. The next Laymen's Conference is to be held July 6-13, 1968, at Green Lake, Wis. The Baptist Men's missionary project goes to Dr. Peter Fehr and Bano Baptist Hospital, the Seminary Book Project and Church Extension.

• **Secretary of Stewardship and Higher Education Rev. D. J. Draewell** stated that 54 churches are enrolled in STEP. He introduced STEP Two and the new

filmstrip about our denomination, "Wilson's Discovery." The Stewardship Committee recommended that a man be employed to serve in the area of deferred giving. The Council gave approval to this.

• **President of the North American Baptist Seminary Dr. Frank Veninga** mentioned the following: the Seminary is now listed in the *Education Directory* of the Department of Health, Education and Welfare, Washington, D. C.; the Ford Company gave a matching gift of \$1,000 to the Seminary; 2,500 books were purchased for the library this past year; Seminary Field Work program is expanding; all nine seniors were placed in churches prior to commencement; and Dr. George Dunger will replace Miss Martha Leyboldt as Registrar.

• **President of the Christian Training Institute Dr. A. S. Felberg** told of the 20% increase in enrollment at CTI, of the untiring effort of the Alumni Association to pay for the new building site and reported the resignation of Prof. William McLatchie, Professor of Old Testament, and Miss Elsa Eichstadt, Dean of Women.

• **Manager of Roger Williams Press Rev. Eldon Janzen** reported that the trend toward an ever-increasing ministry and growth in sales is continuing in the bookstore, mail order and Sunday school literature departments; the *Baptist Herald* was changed from a bi-weekly to a semi-monthly publication; the *North American Hymnal* is now in its third printing of 15,000 copies; and "Resource Ideas for Christian Education" ("Action") from the Department of Christian Education will appear in each issue of the *Baptist Herald*. The Publication Board recommended that a full-time Editor of Christian Literature be appointed. Action on this by the Council was deferred until next year.

• **Editor of German Publications Rev. John Grygo** enlightened the Council concerning *Der Wegweiser*, *Der Sendbote* and *Lektions-Blaetter*.

• **Representative, Women's Missionary Union, Mrs. D. J. Draewell** reported that all WMU program packets were sold; there is a fine response to Meals for Missions, and she introduced two new leaflets "An Invitation" and "Let's Become Acquainted" to the Council.

• **General Missionary Secretary Dr. Richard Schilke and Director of Evangelism and Church Extension Rev. Daniel Fuchs** reported and made recommendations concerning expansion in their areas. (See the report in the *Baptist Herald*, July 15, pp. 6-7.)

• **General Secretary of the Department of Christian Education Rev. G. K. Zimmerman** reported that the denominational emphasis for 1966-67 is "Our

Seminary Appoints Dr. Floyd E. Moore

by Dr. Frank Veninga, President, North American Baptist Seminary, Sioux Falls, S. D.

THERE ARE times for modesty; but there are occasions, too, when the full vigor and worth of a program ought to be made known. This, I am sure, was the sentiment of the Seminary Board of Trustees when they passed the following motion at the semi-annual meeting, December 10-11, 1965, "In order to give guidance to the President... we affirm our desire to maintain a strong program and emphasis on Christian Education at the Seminary." With this directive and being mindful of the needs of our churches, we prayerfully sought replacement in the area of Christian education.

I am pleased to introduce to our denominational constituency Dr. Floyd E. Moore who has received a one-year appointment subject to review as Associate Professor of Christian Education. He will commence his ministry with the Seminary, September 1, 1966.

FAMILY BACKGROUND

Floyd E. Moore's childhood was spent on a farm in the State of Texas. It was here he was converted at the age of twelve, was baptized and affiliated with a Baptist Church. He married a Texas girl and for approximately ten years was engaged in industrial construction, with the exception of a "hitch" in the air force. Sensing the guidance and direction of the Lord, he set out to prepare for vocational Christian service in the spring of 1950. The Moores are the proud parents of two sons, one of whom is married and resides in Fort Worth, Texas.

EDUCATIONAL BACKGROUND

Mr. Moore received a B.S. degree with a major in education from East Texas Baptist College in 1953. For graduate work he enrolled at Southwestern Baptist Theological Seminary where he earned the M.R.E. degree in 1960. In this program he majored in church and education administration and age group studies. Seeking to develop a broad interest in all phases of Christian education he remained at Southwestern Seminary and completed

Mission in Christian Education" with the theme being "Teachers-Learners for Jesus Christ." Gospel Light plans to revise or replace 90% of their Sunday school curriculum within the next five years. The men from the Department of Christian Education are involved in designing and developing this curriculum since Roger Williams Press imprints this material.

• **Assistant General Secretary of the Dep't of C.E. Rev. John Binder** reported 61 students applied for Student Service but there were only 16 requests for students. Campus Ministry with ten



Dr. Floyd E. Moore, Associate Professor of Christian Education, N.A.B. Seminary.

the doctoral program, receiving the D.R.E. degree last May. While residing in Fort Worth twelve hours of graduate work were completed in counseling and guidance at Texas Wesleyan College. In planning for his life's work Dr. Moore stated, "it has been on my heart for quite some time to consider teaching as a full-time vocation, and teaching in a graduate seminary would be my first choice." In undergraduate as well as graduate work, he evidenced excellent academic performance.

VOCATIONAL BACKGROUND

Dr. Moore's vocational experience in Christian education has been primarily that of a local church staff member, with the exception when he was a teaching fellow at Southwestern Seminary. He served as Minister of Education in Baptist churches in Silsbee, Texas, Port Arthur, Texas, Fort Worth, Texas, and Duncan, Oklahoma. In one of these churches he also served as Minister of Music. In regard to the practical experience in the local church, Dr. Robert E. Naylor, President of Southwestern Baptist Theological Seminary, wrote, "I have

known Dr. Moore in his work with the First Baptist Church at Duncan, Okla. For me, this means the laboratory in all that we teach and do about Christian education. Here this man has proved himself entirely competent, greatly appreciated by the church, and positive in his leadership of its program of Christian education. In point of training, temperament, and personal commitment, I feel that Dr. Moore could render a significant service in the area of your need."

In response to our call Dr. Moore stated, "It is with joy and assurance that I accept the invitation, and I am happy to report that my family heartily concurs. I look forward to working with you and the faculty this fall." Dr. Joe D. Heacock, Dean and Professor of Education Administration at Southwestern Baptist Theological Seminary under whom Mr. Moore did his doctoral work wrote, "Mr. Moore has had unusual success in the churches. He was with the First Baptist Church, Port Arthur, Texas, before entering the doctoral program. He served in the Handley Baptist Church here in Fort Worth and is now at the First Baptist Church, Duncan, Okla. While he was at the Handley Church, he received the Broadway Award for outstanding work in the field of Church Finance. We have used him as a Teaching Fellow and he has done most acceptable work. . . . He knows the work and is very easy to work with."

We feel confident that the appointment of Dr. Moore will maintain and strengthen the Seminary's Christian Education program. In this area, as well as in all others, we seek to maintain the highest possible standards of excellence in both academic affairs and church relationships. We deem it a responsibility and a privilege to prepare leaders for the contemporary church who unequivocally believe that "God was in Christ reconciling the world to himself." The Seminary solicits your prayers particularly in the opening of a new school year, Tuesday, September 6, 1966.

Program correlated with RWP Sunday school curriculum.

• **Chairman of the Program Committee Rev. H. J. Waltereit** and Dr. A. Dale Ihrle gave reports concerning the plans for the NAB General Conference to be held in Detroit, Mich., July 10-16, 1967. (Watch forthcoming issues of the *Baptist Herald* for information.)

• **The General Council** adopted a budget goal of \$1,150,000 for 1966-67. (A breakdown of this figure can be seen in the *Baptist Herald*, July 15, p. 11, "The Mission of North American Baptist Churches.")

ESTHER SCHULTZ

(Continued from page 12)

well as a General Hospital at Mbingo. . . . Politicians driving about the country in motorcades to present their programs and policies to crowds of people in market place or school football field, with some of the chiefs themselves feeling drawn more and more into the great whirling vortex that is politics. . . .

Yes, these are some of the changes and contrasts that are evident to us. Again and again I have admired the adaptability that I have seen in Esther Schultz, whose terms of service have spanned these times of change. From where does it come, this adaptability? I believe it comes from the presence of the Spirit of Jesus Christ himself. In II Corinthians 5 we find the verse: "For the love of Christ constraineth us. . . ." That's it—the unchanging love of the unchanging Christ within the heart. . . .

LOVE OF CHRIST

In Esther Schultz's heart is this constraining love of Christ, that in times of change has enabled her to go on *living the message* "that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

As she lived this message in Cameroon, it has always seemed fitting to me that she was appointed to serve for a time as Principal of Saker Baptist College in Victoria—the high school for girls which has now graduated its first class in the five-year course. It was during our early days at Soppo that she confided to me the desire of her heart that we as a Baptist Mission might have a high school for girls. She looked on the training of Cameroon girls as a matter of vital importance—these who would be the future homemakers of the land. For a brief time in the years before we came, there had been the beginnings of such a school, and I recall vividly her sense of sadness and loss when she told me that it had been closed.

So that even though, regretfully, I consider the fact of Esther Schultz's resignation as a Cameroon missionary, I am gratified to think that her years of faithful service for her Lord in Cameroon were climaxed by the title: Principal, Saker Baptist College. And I am confident that the same love of Christ that constrained her in her many years of service in Cameroon will continue to make her a blessing in the days and years to come.

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

The Minister's Workshop

Faculty members of the NAB Seminary and of the Christian Training Institute consider the Christian minister in his study and in his involvements in life situations and problems of our day.

by Professor Arnold Rapske, Christian Training Institute Faculty, Edmonton, Alberta

ROLE OF THE PASTOR IN CHRISTIAN EDUCATION

IF A PASTOR would fulfill his ministry according to the New Testament pattern for the church, then he must consider himself as educator. Every generation of Christians has had its heresies and its misunderstandings concerning Jesus Christ and his Church. In our generation we have come to view the pastor as being primarily a preacher. When a local church calls a man, it is understood that he will conduct the worship service and the prayer meeting. At one time visitation in the home came second in importance to preaching, but now a pastor would not be unacceptable if he were slow to visit members. He would hardly be asked to leave the church if he failed to visit. But when it comes to teaching, there is a widespread attitude that this is a task that is entirely optional. Many pastors simply refuse to teach a Sunday school class with the excuse that it is too much of a strain. They could never get away with failing to preach, because it takes too much effort. The crux of this article hinges on the question, "Is such a nonchalant attitude to teaching by a pastor justified in the New Testament?"

"TEACH AND PREACH"

When Jesus was about to leave his intimate band of followers, he gave them the solemn commission "to go" and "to teach and to preach." It is not my intention to downgrade preaching. I believe preaching should be authoritative declaration of the Word of God by means of one-way communication. It is my intention to upgrade teaching that involves the communication of God's Word in which the speaker and the listener, the teacher and the pupil are carrying on two-way communication. There is ample evidence that Jesus specialized in a teaching type of presentation of his message. And there is also much evidence that Paul used this two-way conversational method to make the Gospel known and accepted. Of the early church Luke records in Acts 2:42 that they (the believers) "continued steadfastly in the apostles' teaching" (A.S.V.). Jesus Christ was proclaimed by *teaching and preaching* in the homes and in the larger public assemblies (Acts 5:42). And may it be further added, that this was a daily occurrence and not limited to the Sunday.

There is no question that Jesus Christ wanted the church to have a

teaching ministry. And furthermore, in Ephesians 4:11 the A.S.V. reads of the "official ministry" that some are "pastors and teachers." No one of the other offices such as prophets and evangelists is combined with teaching as is the pastor. This, it seems, was done in the early church. Pastors had an extensive ministry of teaching new converts.

One of the tragedies of our own church life is the lack of a sound doctrinal understanding of the Christian faith by the believer. He is afraid to witness for fear he would be asked questions to which he could give no answers. He is not sure of his own convictions. Mass media and public education exposure probably influence the believer as much as does his church. It would seem to me that a return to the New Testament pattern of incorporating teaching as a central part of the church's ministry would issue in a much clearer understanding of the nature of the believer's relationship to God and man. It would also issue in a wider dissemination of the Gospel message.

But what has this to do with the pastor? Well, the pastor is the chief leader who has the responsibility of leading the church in the carrying out of its ministry. If teaching is a part of that ministry, he cannot escape deep involvement in the teaching ministry of the church. It is not optional. It is a divinely imposed obligation.

LEADERSHIP ENLISTMENT AND TRAINING

One of the areas in which the pastor can make a vital contribution is in leadership enlistment and training. The quality of the teaching staff determines the effectiveness of the teaching. I believe the majority of churches have adequate leadership potential, if the potential leaders could only be enlisted and trained. In one church of about 300 members it was discovered that there are some 90 offices in the Christian education effort, that is, in Sunday school, clubs for children, Vacation Bible School and camp. The pastor could, when he visits, make it his business to thoroughly know all the members of the church, so that he would then be in a position to make recommendations to the body that enlists personnel.

Secondly, the pastor could use time for teaching most effectively by spending it in training the teachers and other church leaders. Since he is often the most thoroughly trained in theolo-

(Continued on page 17)

● Rev. and Mrs. Etan Pelzer of Hutchinson, Minn., announce the birth of their third child, a girl, Linda Sue, on June 30. Mr. Pelzer is the pastor of the Bethany Baptist Church.

● Mr. and Mrs. Hisashi Murkami of Japan announce the birth of their first child, a boy, Makoto, in Philadelphia, Pa., on June 29. The Murakamis plan to return to Japan in August, where he is to become the pastor of the Tsu Baptist Church.

● Rev. C. B. Nordland, Oak Park, Ill., former pastor of the Forest Park Baptist Church, Illinois, and Frances Beerthius, Director of the program "Woman to Woman" on WMBI were united in marriage on August 13.

● The Forest Park Baptist Church, Forest Park, Ill., recently purchased a newer parsonage—ranch style—at 106 Park Avenue, River Forest, Ill., where Pastor and Mrs. Herbert Freeman and daughter are now residing.

● Rev. Erwin Babel, pastor of the Emmanuel Baptist Church, Edmonton, Alta., since 1962, has accepted the call to become the pastor of the Grace Baptist Church, Kelowna, B. C. He succeeds Rev. Robert Kluttig.

● Rev. Ron Derman, pastor of the Bethel Baptist Church, Harvey, N. D., since 1963, presented his resignation to the church. He accepted the call to serve as the pastor of a church extension project in Cedar Rapids, Iowa, beginning June 1.

● Rev. Gordon Loux of Oak Park, Ill., has accepted the position of Director of Development at the Philadelphia College of the Bible, Pennsylvania. He and his family will move to Pennsylvania the end of August. Mr. Loux was a former assistant to the pastor at the Forest Park Baptist Church, Illinois.

● Rev. and Mrs. Richard Rabenhorst, missionaries to Brazil, spoke and sang in the morning worship service, July 3,

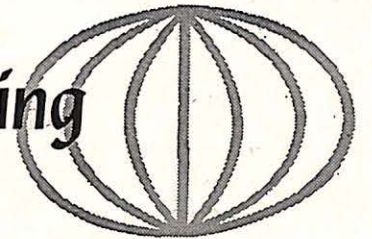
at the First Baptist Church, Bellwood, Ill. The Rabenhorsts are being supported in the sum of \$480 a year by the Bellwood Church. Their ministry and introduction to themselves and their proposed work was greatly appreciated.

● Rev. Daniel Fuchs, Director of Evangelism and Church Extension, left June 30 for Cali, Colombia, S. America, where he met with representatives of various Baptist conventions of North

retary of the North American Baptist General Conference, sailed on the T.V. "Michelangelo," from New York to Genoa on July 15, 1966. Dr. Woyke visited briefly in some European countries prior to his attendance at the sessions of the Executive Committee of the Baptist World Alliance held in London, England, in August.

● Rev. Frederick Alf passed away on July 6, 1966, in Portland, Oregon. He served North American Baptist

what's happening



and South America to make plans for the proposed evangelism campaign for 1969 to be known as the Crusade of the Americas. The week long planning conference was held at the International Baptist Seminary in Cali.

● Mr. Harry J. Albus, a member of the Immanuel Baptist Church, Portland, Ore., is the author of a new book entitled, *Samuel, My Friend*, published by Eerdmans Publishing Co. Mr. Albus has had 10 books published by Eerdmans and three by Zondervan. Mr. Albus was converted and baptized in the Calvary Baptist Church, Carrington, N. D. A sister is Mrs. Bernard Edinger of Colfax, Wash.

● Dr. Frank H. Woyke, Executive Sec-

Churches near Springfield, Sask., in Goodrich, Hebron, and Linton, N. D., Carbon, Alta., Missoula, Mont., Street-er, Medina and Washburn, N. D. He retired in 1955 to Oregon. An obituary will appear later.

● A surprise 25th wedding anniversary celebration was arranged by the Forest Park Baptist Church for Rev. and Mrs. H. J. Freeman. Rev. B. C. Schreiber presided as master of ceremonies over a well-planned program of music, readings and a brief devotional by Rev. Connie Salios. The church presented them with a silver tea and coffee service. A time of fellowship and refreshments concluded the evening. Rev. Freeman is the pastor of this church located in Forest Park, Ill.

CAMPING

(Continued from page 8)

ahead for us in life. But we go in confidence knowing that, with God as our guide, we will reach our destination.

GREAT JOYS, RICH REWARDS

For those who have learned the lessons of how to camp, there are great joys and rich rewards. There is a tranquility not gained in an excursion to the city, a sense of satisfaction in living simply and being self-reliant and not dependent on the luxuries of our day.

Gerald Warner Brace, in a recent delightful book about the Maine coast, *Between Wind and Water*, writes this: "City dwellers may have renounced nature, often by necessity rather than choice; a few philosophers proclaim their hatred for it; but most of mankind sees its happiness in terms of green fields and forests and wave-

washed shores."

From the invigorating ocean breezes of Maine and Cape Cod to the hallowed stillness of "Sequoia," from the majestic grandeur of the ice-capped Rockies at Banff and Jasper to the hazy, purple-blue of the Great Smokies and the nearby apple orchards and meadows of the Blue Ridge Parkway—and in myriad places in between—everywhere one is drawn closer to God and to family as one sleeps, eats and lives in intimacy with the beauty of this world. The song of a bird at twilight, the croaking of frogs in the distance, the rustle and stir of tiny animals about their business—all take on a special meaning as we now are in a proper mood to receive them. Worries and weariness diminish around a campfire, and communion with friends and family is deep and meaningful. A piece of bread and cheese, eaten in such surroundings, is food for a king. An air mattress in a pine forest becomes a bed of down. With the psalmist we can say, "O Lord, how manifold are thy works!"

In wisdom hast thou made them all: the earth is full of thy riches. . . . I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being" (Psalm 104:24, 33).

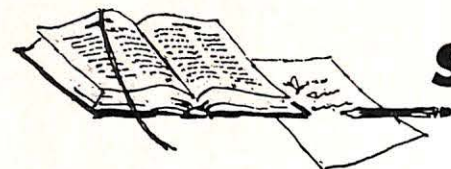
MINISTER'S WORKSHOP

(Continued from page 16)

gy, he should be a teacher of doctrine especially to new members, and I cannot see how this task could be considered done after five or six sessions with potential church members. Teaching is a very slow process and requires much time and even more patience. But when teaching has been done well, the effects last a lifetime. A pastor who teaches is not wasting time but is a good steward of the time he has in his ministry.

ADDRESS CHANGE

LEYPOLDT, Martha, 6355 Lancaster Ave., Apt. 9, Philadelphia, Pa. 19151.



sunday school lessons

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

A TEACHING GUIDE

Date: August 28, 1966

Theme: **HONESTY IN ALL THINGS**

Scripture: Exodus 20:15; Amos 8:4-5; Mark 12:38-40; Titus 2:7-10

THE CENTRAL THOUGHT: Our present generation is an example of how important it is to possess the unimportant things of this world and how unimportant it is to possess spiritual treasure.

INTRODUCTION: If there is any area in which complaints are stacked sky-high then it is in the area of dishonesty. The corruption in government agencies, both local and federal, are often staggering to the imagination. The "cut-throat" competition is so keen that it is almost impossible to survive unless some devious measures are used to "steal" customers. Locks, safes, iron bars, alarms and a host of police officers still fail to prevent millions of dollars in property and money from being stolen every year. Headlines in the newspaper and newscasts on radio and television constantly remind us that the eighth commandment is violently broken every hour of the day.

Camping so close together in the wilderness, with a minimum of possessions and little if no place to hide or protect them, the Hebrews needed this commandment for their mutual protection of property. We need it more than ever in our day, in spite of all the safety measures. Few people believe that honesty is the best policy, especially if another policy works better and is more profitable. Many prefer to be dishonest and rich rather than honest and poor.

I. BASIC HONESTY. Exodus 20:15.

The commandments in their original form are very short but also very pointed. Their briefness seems to reveal their all-inclusive truth. The eighth commandment is no exception. It leaves little room for any exception or qualification. Stealing is stealing. Of course in the beginning it referred primarily to personal possessions and property. It preserved and recognized the sacred right of each person to keep what rightfully belonged to him. Otherwise the strong would soon overpower the weak; the indolent would take from the industrious, and the swindler would soon outwit the ignorant and innocent.

II. HONESTY AND BUSINESS. Amos 8:4-5.

Amos was strongly opposed to the dishonest practices of the Jewish people of his day. He did not condemn

the rich because they were rich, but because of the unfair way in which they gained their wealth. The prosperity of a very small minority was gained at the expense of the poor majority. So hungry for gain were they that they even complained about the Sabbath and special holidays because it interfered with business. Tampering with weights and measures was a common practice which was cheating with a double vengeance.

III. HONESTY AND DAILY LIFE. Mark 12:38-40.

According to Jesus it is possible to steal honor and respect without earning them. The scribes and Pharisees posed as true men of God, dressed in pious robes, accepted the admiration of the public, sat in the most honored seats in the synagogues and at social gatherings, and yet it was all a pretense. In their hearts they were greedy, grasping, unmerciful and unloving.

IV. HONESTY AND WITNESSING. Titus 2:7-10.

Paul reminds Titus of the importance of being a good example. In all areas of life, whether in speech, action or attitude, Titus was to conduct himself like a follower of Jesus Christ. The young pastor had a difficult field of service for they had a reputation on the island of Crete described in these words: "The Cretians are always liars" (Titus 1:2). In such an environment it is important that a Christian let his light shine.

Questions for Discussion

1. Stealing is not only concerned with money and property. Is it possible to steal time from God or from your employer?

2. Discuss the problems of school exams. Is there much stealing and cheating going on in your group?

3. What misrepresentations are you aware of in business and advertising procedures? Do churches sometimes "steal" members from each other?

A TEACHING GUIDE

Date: September 4, 1966

Theme: **SINCERITY OF SPEECH**

Scripture: Exodus 20:16; Proverbs 26:18-19; Matthew 12:33-37; Ephesians 4:15, 29-31

THE CENTRAL THOUGHT: Lying, like stealing, is dishonesty in relationship with our fellowmen.

INTRODUCTION: Although on the surface this commandment seems to confine truth on the witness stand, we

know that it goes far deeper than that. We realize that a man's reputation, character, and at times his very life may depend upon the person on the witness stand. Many have been falsely imprisoned, and some have even been put to death, because a witness refused to tell the truth or deliberately lied. One of the saddest and most tragic fates was that of Naboth whose vineyard was close to the palace of Ahab and Jezebel (I Kings 21:13).

Even in the Old Testament we find that the true followers of God in Israel were aware of the deeper meaning of the ninth commandment. The Psalmist cried out and said, "Behold, thou desirest truth in the inward parts" (Ps. 51:6). David was living a lie, and when once this sin was revealed to him, he felt it to the marrow of his bones.

A man like Shakespeare had unusual insight when he wrote, "This above all: to thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."

I. TRUTH IN CIVIL COURTS. Exodus 20:16.

In spite of the witness swearing or affirming to tell the truth, and in spite of the mechanics of the lie detector, there is still much lying in the courtroom. Perjury is still a serious offense punishable by fine or imprisonment. Although ordinarily lying is socially not put on the same low level as stealing, it can often have far more harmful results. A man's reputation and character are of greater value to him than his material possessions. In the sight of God all sinners are guilty.

The temptation to lie is also a strong motive for self-defense. Peter was so frightened that he lied, not once, but three times. We can imagine how he suffered in his heart and soul, until he was again restored to fellowship with Jesus.

II. TRUTH IN THE HEART AND MIND. Matthew 12:33-37.

In the New Testament Jesus speaks out strongly against falsehood of any kind. In this instance Jesus had just cast out an evil spirit, and he was accused of casting out devils by the power of the prince of the devils. Their evil accusation was a natural outgrowth of their evil hearts. Comparing them with bad trees which bear bad fruit, so people with evil hearts usually give witness of evil things. Their speech betrayed them just as Peter's did later. The only difference was the fact that Peter repented. He wept bitterly. The scribes and Pharisees were plain bitter.

(Continued on page 11)

our denomination in action

special events

ORDINATION OF MR. EUGENE KERN. On June 9 a council convened at the Temple Baptist Church, Leduc, Alta., to consider the propriety of setting aside Mr. Eugene Kern for the Gospel Ministry. The Council consisted of 40 delegates from 15 Baptist churches in the district and was organized with Dr. E. P. Wahl as chairman and Rev. M. E. Schultz as clerk.

After being introduced by the moderator of the church, the candidate gave an account of his conversion, his call to the ministry and his statement of faith. A brief question period followed, whereupon the council declared itself as satisfied on all points.

The ordination service followed that same evening under the chairmanship of Dr. E. P. Wahl. The ordination sermon was brought by Rev. Rubin Herrmann, pastor of Brentview Baptist Church, Calgary. Rev. Lloyd Kreiser led in the ordination prayer. The charge to the candidate was presented by Rev. Norman Dreger and to the church by Rev. Charles Littman. The candidate was welcomed into the North American Pastors' Fellowship by Rev. E. W. Klatt. Rev. Eugene Kern closed the meeting with prayer and the benediction. Rev. and Mrs. Kern are taking up residence in Yorkton, Sask., where he will serve as pastor of the Central Baptist Church. (M. E. Schultz, Reporter.)

KELOWNA, B. C., TRINITY. Here in the heart of the Okanagan Valley under the able leadership of our pastor, Rev. John Wollenberg, we maintain a very active program.

Activities of the past month included a Band Concert, May 14, in which the Salvation Army Band joined our band in an inspirational program. The dedication of our recently purchased Hammond organ took place May 15. Good fellowship with our sister church in Osoyoos was enjoyed in the Osoyoos Community Hall the afternoon of May 29 when the Chorus Choir, Male Choir and band of our church rendered a musical program entitled, "The Life of Christ." A Children's Day program was held June 12, after which open house and lunch were enjoyed by parents and friends who toured the classrooms and met with teachers and staff of the Sunday school. We recently purchased a parsonage on 1421 Richmond St. to which our pastor and family moved June 15.

We are looking forward to further blessings as we serve the Lord. (Christina Hufnagel, Reporter.)

PORTLAND, ORE., BETHANY. In the morning service Miss Esther Schulz gave us a summary of the new developments in the Cameroons of Africa.

She told how modernization is creeping in and the wealthier people are now beginning to enjoy some of the luxuries that are so taken for granted by us in the States. This is already beginning to show in the attitude of some of the people.

They now have Christian summer camps, retreats, for the young people and this is proving to be very helpful in winning souls.

At the evening service Miss Schulz showed slides of the various phases of her work in Cameroon. The most impressive pictures were those showing the Africans flocking to church and to the baptismal services.

The service was closed by a period of fellowship followed by refreshments served by the ladies of the church. (Mrs. Evelyn Keehn, Reporter.)

ELK GROVE, CALIF. The First Baptist Church of Elk Grove had Missionary Sunday, on May 29 with Esther Schultz with us for the entire day. Miss Schultz gave the morning message. In the evening she told of her work and experiences, read Psalm 155:1-8, and showed colored slides of the work and the African Cameroon mission Christians. The pictures were very interesting and showed us all much more for which to pray. The day was then closed by a reception and social hour with Miss Schultz as our honored guest. (Mrs. Leonard Fandrich, Reporter.)

ELK GROVE, CALIF. On June 3 we had an all church family potluck supper and fellowship. This was the conclusion of the series of messages given by Pastor Merle Brenner on family life. Many of the church families came out for this occasion. The film, "Does Christ Live in Your Home?" was shown and a panel discussion on parent-child relationships—parent perspective followed. Those taking part in the panel were Mrs. John Wagemann, Mrs. Walter Viet, John Stumpf and Rev. Merle Brenner. (Mrs. Leonard Fandrich, Reporter.)

ELK GROVE, CALIF. On June 5 at the First Baptist Church of Elk Grove the church choir, the male quartet, ladies trio and the male chorus gave a musical program during the evening service. It was under the direction of Edwin Schuh, with Mrs. Phil Palmer as organist, Miss Carolyn Ranger as pianist. Rev. Merle Brenner spoke on "Choral Deliverance," telling what the choir does to help in the service of the church. The choir then closed with the anthem, "Send Out Thy Light," and the pastor gave the benediction. (Mrs. Leonard Fandrich, Reporter.)

GOODRICH, N. D. After the June 5 Sunday evening service, Rev. and Mrs. Jacob Ehman and family had open

house at the parsonage for church members and friends. Rev. and Mrs. Ehman have served the First Baptist Church in Goodrich for five years. We praise the Lord for their fine work. The church showed appreciation to the Ehmans by giving them a love offering. A time of fellowship and refreshments concluded the evening. (Mrs. Albert Schmidt, Reporter.)

SACRAMENTO, CALIF., WILLOW RANCHO. Oh, to be young again! We had a reception for John Coulombe, who was our Youth Director for summer activities. He is a student minister at Biola College. We now have TNT and PACT for jr. high through college age: (Teens 'n Twenties and Practical and Christian Training).

We have had two youth quartets inspire us with their marvelous singing. On June 16 we heard the Collegiate Choralaires from the Christian Training Institute, Edmonton: Jordis Schamuhn, David Fellack, Terry Jarosch, Gloria Anderst, and Edna Ohlmann, pianist. Also, on June 28, we heard the Biola College Male Quartet: Lyle Jacobson, Richard Buhler, Roland Gangstee, James Rueb (who is a member of our church), and Steve Sturz, pianist. Thank you young people; we are very proud of you. (Mrs. G. D. Epps, Reporter.)

FOREST PARK, ILL. On June 3, the Forest Park Baptist Church was privileged to have the Journeymen, our North American Baptist Seminary quartet, present a most inspiring evening of songs, testimonies and trumpet trio. Their program was well-balanced with sacred songs and Negro spirituals. Rev. H. J. Freeman is pastor of the church.

CONFERENCES AND ASSOCIATIONS

MANITOBA ASSOCIATION. The 1966 Manitoba Association convened from June 17-19 in the Grant Park Baptist Church, Winnipeg, Man. Guest speakers were Dr. George A. Lang of Sioux Falls and District Secretary, Rev. William Sturhahn. Despite the fact that this "Extension Church" was in the process of building, the members nevertheless proved themselves to be good hosts to all delegates and visitors.

"The Church at Worship" was the pertinent theme of the Association. Dr. Lang presented thought provoking talks on this all important topic. During separate sessions other speakers also dealt with this subject in the German and English languages. The meetings were enriched through the various musical contributions of the choir and organist of the Grant Park Church.

The closing missionary service was held in the beautiful new edifice of the Rowandale Baptist Church, with Dr. (Continued on page 20)

Lang speaking on the topic: "Sacrifice and Worship." The message drove home the fact that without giving there is no real worship.

Officers elected for the new year are Rev. B. Voss, Moderator, Rev. L. Zilkie, Vice Moderator and Rev. K. Tonn, Secretary-Treasurer. (Rev. H. Bushkowsky, Reporter).

PASTORS OF ATLANTIC CONFERENCE. The Bradley Beach Pastors' Fellowship of the Atlantic Conference held June 27-July 1, was one of the highlights of the year enjoyed by the pastors, their wives and children. The spirit which prevailed among the brethren was very cordial, inviting and wholesome. The stimulating, edifying and very informative lectures presented by Dr. Frank H. Woyke, Ex-

ecutive Secretary, and Rev. Rubin Kern, Eastern District Secretary, as well as the informal discussion periods which followed each lecture surpassed everyone's expectations. It was indeed a very profitable week, and an excellent time was had by all.

Dr. Woyke dealt with the subjects of "Authority," "Church Unity" and the "Future of Our Denomination," while Rev. Kern discussed the subject "The Contemporary Minister in a Complex Society."

(Pastors of the Atlantic Conference—take note, and reserve the last week in June for the conference next year. You will not be disappointed. Lord willing, we hope to see many in attendance at next years Bradley Beach Pastors' Fellowship.) (Joseph Hoden, Reporter.)

SASKATOON, SASK., FIRST GERMAN. On March 27 the First German Baptist Church of Saskatoon celebrated its tenth anniversary. An uplifting musical program by the talented members formed the framework of this joyous occasion. Personal testimonies were brought by the eight charter members present, who began this work as the first North American Baptist witness in this rapidly expanding university city. Words of greetings and best-wishes were extended by the pastors of five represented churches. This was highlighted in a short address by the respected Christian mayor of Saskatoon, the Honourable E. Cole. Dr. E. P. Wahl, the founder of the C.T.I., brought the main address of the afternoon, emphasizing the profound self-giving love of Jesus Christ, who has redeemed and now sustains his church.

Since its beginnings in 1956, this church has enjoyed a fine increase, even in the form of a growing daughter, the church extension work of the Hudson Bay Park Baptist Church. The First German Church was thus far served by the following pastors: Rev. Henry Schatz, Rev. G. Rochow, Rev. Eduard Hornbacher, and since April, 1964, the church is faithfully served by Rev. John Wahl. (W. Kroguletz, Reporter.)

BROOKLYN, N. Y., RIDGEWOOD. The congregation stood in the sunlight at the church entrance on Sunday, June 5. This peaceful scene was a great contrast to the wild flames which raced through the upper structure of the church on the night of October 1 and left a blackened and chaotic sanctuary. Now after 8 months of prayer, work, planning and hope, the House of the Lord was to be re-opened. The pastor, Rev. A. Lamprecht, offered the dedicatory prayer. It was a poignant moment as old and young re-entered the beloved portals. Pastor, choir and diaconate proceeded down the aisle singing "Now Thank We All Our God," and the congregation took up the refrain. The message was brought by Dr. Stanley Hazzard, long a leader of Baptist work in the city. Three persons witnessed to their faith in the ordinance of baptism, and the Holy Communion fulfilled this day of remembrance.

Several days later the annual Anniversary Day Parade of Brooklyn Sunday Schools provided another opportunity for the church to say "Thank you" to the many neighbors and friends who had participated so actively in rehabilitation. An appropriate banner was carried by the children which read: "Thank you for your concern and support in helping rebuild our church after the fire."

At the monthly mission program of the Sunday school, June 12, Mr. Edwin Marklein presented the newly produced film, "Wilson's Discovery," and the important work of church extension. In the afternoon open house afforded an opportunity for visitors to tour the renovated building under the guidance of the diaconate and trustees.

The highlight of the celebration came June 17 with the public service. Representatives of local service organizations, leaders of ministerial groups, and neighboring pastors brought greetings. In his address the Executive Secretary of the Queens Federation of Churches, Dr. Grant F. Anderson, stressed today's need of involvement. Rev. A. Lamprecht led the people in the dedication response. Handel's "Thanks Be to Thee" was sung by our soprano, Mrs. Gus Beck. The prayer of dedication was offered by Rev. Rubin Kern, District Secretary. On display was the guest book for all who participated and also the Book of Remembrance listing the many beautiful furnishings and appointments presented as memorials to the church. A fellowship hour followed and pertinent letters were read.

On June 19 particular recognition was made of the 111th Anniversary of the founding of the church. At the worship service Rev. Rubin Kern enjoined this local church to be fruitful and multiply not only for itself but more for the honor of God. The new church organ was dedicated at the evening meeting, and a recital was given by Mr. Evan A. Wood, former assistant organist in the Cathedral of St. John the Divine, New York. The voice of the organ and many human voices filled the sanctuary which had been silent for so long with thanksgiving and praise to our God who has turned ashes into new beauty and promise for our joy and his glory. (Marion Von Ahnon, Reporter.)

sunday school programs & events



Recent Scripture Memory Grand Awards at the First Baptist Church, Plevna, Mont., were given by Mrs. Walter Hochhalter, director, (left to right) to Beverly Hepperle, Anita Lasing, Charleen Huber, Coleen Huber, and Donna Hochhalter. Pictured also is S. S. Sup't. Wilmer Huber.

CLEVELAND, OHIO, MISSIONARY. As members of a church we often do not realize the importance of our Sunday school. Our lives are touched by the teachings of God's Word. In doing so the teacher has a wonderful task of bringing individuals to Christ and presenting the goal to be in the likeness of Christ.

For eight consecutive weeks—Monday nights—Sunday school teachers and prospective teachers of the Missionary Baptist Church participated in a Christian Education Teachers' Training course, *Principles of Effective Teaching*, by Marjorie M. Ford. The textbook, *Talks on Sunday School Teaching* by Ray Rozell, was both

challenging and inspiring to all. The teacher was our pastor, Rev. Erhard Knull.

This course was concluded by a test based on the textbook. Seven certificates were awarded to those who successfully completed the course. As teachers we pray to the Lord that we may become effective in our teaching, and that many may turn to Jesus as we convey his message to those whom he entrusted to us. (Olga Popadyuk, Reporter.)

VACATION BIBLE SCHOOLS

HERREID, S. D. The Herreid Baptist Church had their Bible School sessions starting May 31—June 4 at the church with 51 children and 12 teachers in attendance. Mrs. E. A. Bischke was the director. The daily offering from the children amounted to \$33.90 which was sent for missions. Pastor Iver Walker presented a missionary story each morning for the combined group. (Mrs. E. A. Bischke, Reporter.)

GLADWIN, MICH. The Vacation Bible School of the Round Lake Baptist Church, Gladwin, was held June 6-10. Sessions each day were from 9:00-11:30 A.M. On Sunday, June 12, a fine program was given by the students of the Vacation Bible School. Mrs. Jean Kleiss was director of the school.

The theme was "God Lives Today." There were 54 in attendance, with an average attendance of 44 pupils and 10 teachers and helpers. Total missionary offering by the students was \$19.84. Those who served as teachers were pre-school—Jean Kleiss, beginners—Harriet Schindler, primaries—Eleanor Wolfe, juniors—Violet Doede and Donna Baker, jr. high—Dolores Ford, craft director—Rev. Norman Berkan, helpers—Phyllis Raymond, Bonna Bonham, Karen Wegner, and kitchen supervisor—Luella Zeitz. (Augusta Will, Reporter.)

BEATRICE, NEB. VBS at the West Side Baptist Church of Beatrice was a great success. Our enrollment was 126, the largest on record. The real thrill was in the steady daily attendance which averaged 98. There were 22 teachers and helpers with an average attendance of 15. The offerings totaled \$46.00 and were designated for the work of the American Bible Society. Thirty boys and girls indicated their desire to take Jesus into their lives and came forward in public confession of that desire. An all musical program was presented Thursday evening of the second week. The school closed on June 17 with pupils and teachers enjoying a picnic at the city park. Rev. Chester Strobel is the pastor, and Mrs. Daryl Hill was DVBS Director. (Mrs. Daryl Hill, Reporter.)

POUND, WIS. A very successful Bible School was held at Pioneer Baptist Church. Everyone was richly blessed. Mrs. Frank Frye was director. Forty-one children were enrolled. The daily offerings amounted to \$35.00 which was designated for Mr. and Mrs. Richard Rabenhorst, missionary

appointees to Brazil. Teachers were Mrs. Evan Salesky and Mrs. John Slempek, beginners; Mrs. Wm. Konstanski and Miss Barbara Salesky, intermediates; Mrs. Rueben Graetz and Mrs. John Mattrisch, juniors; and Mrs. John Bednarz and Arnold Rymer, junior highs. Misses Diane Graetz and Jean Grell were helpers. The theme was "God Lives Today." Our prayers are that God will continue to live in the lives of these youngsters in the years ahead. The program was presented Friday evening after which a social time was held. (Mrs. John W. Mattrisch, Reporter.)

OKENE, OKLA. Zion Baptist Church of Okene held its Vacation Bible School from May 24 through June 3. "Traveling with Jesus to Bible Times" was the theme for 31 youngsters and 10 teachers. Boys and girls from three years of age through the seventh grade walked, talked, and lived with Jesus during these days. We found that Jesus is our constant guide on the trail of life. May this become a living reality in each young heart that attended. (Mrs. Willis Geis, Clerk.)

DALLAS, TEXAS. From June 6-10 the boys and girls from 4 years through teens enjoyed a week of "Traveling with Christ to Bible Times," via Vacation Bible School at North Highlands Baptist Church, Dallas. Beginning with an attendance of 30 on the first day, our number climbed to 43 by Thursday. Our total enrollment was 46 plus about 15 teachers and helpers.

Over 500 letters were sent out, and door knockers were distributed to encourage visitors in Bible School. About 75% of our enrollment consisted of visitors. We trust we will be able to retain some of these families who need a church home.

The children eagerly participated in a closing program on Friday evening with the teens presenting a skit involving a time machine. As each department walked through the time machine, the children were taken back to Bible times depicted by a Palestine scene artistically done by the Dallas Art School. The preschoolers, through the aid of touch and feel puppets, sang of Christ's love for the many nations by presenting "Jesus Loves Me," in English and Spanish.

The primaries pantomimed one of their stories, "Peter in Prison," showing the power of prayer. The message of salvation was presented through the "Trail of Life" given by the juniors. We trust that an indelible mark was made on many of these young lives.

McCLUSKY, N. D. Vacation Bible School attendance at McClusky Baptist Church more than doubled with the introduction of a new program, "Evening Bible School for the Entire Family." Classes were held nightly, May 31-June 3. Departments and classes were divided the same as during the regular Sunday school hours, with the Sunday school staff serving as teachers. The

ANNIVERSARIES & RECEPTIONS



MR. AND MRS. JAKE VOTH
CELEBRATE GOLDEN WEDDING
ANNIVERSARY

The children of Mr. and Mrs. Jake Voth and the Salt Creek Baptist Church honored them with a program and reception on June 5 at the church. They were born and raised in the Salt Creek area near Dallas, Ore., and have attended the Salt Creek Baptist Church all their lives. They were married on June 6, 1916, by Rev. Frank Orthner. Mrs. Voth was the former Mabel A. Aebi.

Mr. Voth was a farmer for many years and more recently associated with the insurance and real estate business. Their children are Mrs. Ed. (Arlene) Janzen of Corpus Christi, Texas, who with her husband is engaged in work of Child Evangelism Fellowship; Mrs. Gilbert (Mildred) Schneider who with her husband are former N.A.B. missionaries to Camerons, now of Ohio University, Athens; and Lester J. Voth of Dallas, Ore., associated with his father in business. There are 7 grandchildren. (Mrs. Lester J. Voth, Reporter.)

ERIE, PA., BAPTIST OPEN BIBLE TABERNACLE. The 20th anniversary of the church was observed during the month of May with May 1 as Founders' Day, May 8 as Family Day with Rev. W. Gutsche, guest speaker, May 15 as Denominational Day with Dr. Richard Schilke, guest speaker, May 22 as Com-

munity Day, and May 28-29—Bilingual Baptist Regional Conference. The church, under the leadership of Rev. Richard A. Mikolon, holds services in the English and Polish languages.



MR. AND MRS. NATH KOTH
CELEBRATE 50TH WEDDING
ANNIVERSARY

On May 29 Mr. and Mrs. Nath Koth observed their golden wedding anniversary with open house at the Central Baptist Church, George. Approximately 250 relatives and friends extended congratulations. Rev. Harold Drenth, our pastor, gave a short devotional message based on Psalm 133 and prayer, following which members of the family and relatives participated in a program consisting of vocal numbers in song and an article on the courtship and wedding of the honored couple. They were blessed with six sons; one having passed away at the age of 17. The remaining five sons present are Wilbert, Harlow, Curtis, Ivan and Keith. The latter four also favored us with a vocal number at our morning church service, which we enjoyed. Mr. and Mrs. Koth have eleven grandchildren and one great-grandchild. The honored couple have been faithful members of our church for many years; and we as a church also wish them God's blessings for the coming years. (Julia Oltmann, Reporter.)

primary and junior departments used the Gospel Light material, "Travel with Jesus in Bible Times." The young people studied the Moody Press "Christian Character Course." One adult class dealt with the topic, "Prayer," based on material edited by R. A. Torrey. Another adult class studied "God's Answers to Life's Problems."

Pastor W. G. Gerthe arranged a point system for an attendance contest which proved very effective. Those present reached a high of 127 on the closing night. Sunday School Superintendent Alvin Herr presented awards to the winners of this contest at the Sunday evening service, June 5. (Mrs. Allen Faul, Reporter.)

GERMANTOWN, N. D. Vacation Bible School was held at the German-town Baptist Church, June 6-10. The material used was "God Lives Today," (Standard). The director was Mrs. E. S. Fenske, our pastor's wife. Teachers were: Beginners class—Mrs. Adolph Pepple, Mrs. Elmer Faul, assistant; Primary class—Mrs. Arlo Seidal and Mrs. Calvin Edinger; Junior class—Rev. E. S. Fenske, Bible study and morning devotions, with Mrs. Fenske in charge of the class and craft time. Our pianist was Mrs. Emory Broschat. God blessed our Bible School as six

souls were saved. A program was presented the last evening and enjoyed by all who attended. (Mrs. Elmer Faul, Reporter.)

GOODRICH, N. D. The First Baptist Church of Goodrich participated in a very successful community Vacation Bible School, May 23 to 27, with the pastor, Rev. Jacob Ehman, directing. The enrollment of the school was 67. The offering taken each day totaled \$69.53, which was designated to the American Bible Society. The theme, "Living with Christ," was emphasized in both study and song.

On Friday evening, May 27, the V.B.S. program, "Travel with Christ to Bible Times," was presented to a large audience. The evening was concluded with a display of handcraft, which the children had made. Refreshments were served daily under the supervision of Mrs. Albert Pfaff. (Mrs. Albert Schmidt, Reporter.)

MADISON, S. D. The West Center Street Baptist Church held its annual Vacation Bible School, June 6-12, with 53 pupils enrolled. After the closing program was presented on Sunday evening, handcraft was displayed, and refreshments were served in the church parlors by the Men's Fellowship. (Mrs. Carl Frautschy, Reporter.)

FOREST PARK, ILL. On Sunday evening, May 29, at the Forest Park Baptist Church, Rev. H. J. Freeman had the joy of baptizing six young people: Mary Ellen Copeland, Fred Giegler, Lois Giegler, Douglas Janzen, Robert Koch and Carl Ziesemer. The hand of fellowship was extended to these young people on June 5 at the communion service.



Recently baptized persons at the Grace Baptist Church, Medicine Hat, Alta., with their pastor, Rev. Gerhard Poschwatta.

MEDICINE HAT, ALTA., GRACE. The week of March 27 to April 1 was a blessed one for all. Rev. Arthur Patzia of Carbon, Alta., held a week of revival meetings in our church. His messages were very inspiring and proved a blessing to all. On May 8 the fruit of his labors could be seen as five persons were baptized upon the confession of their faith. Rev. D. Unrau was the special speaker. It was a blessed occasion for all present. Following the baptismal service, a communion service was held, and the hand of fellowship was extended to another three persons. We thank God for these souls and pray that they may grow in the grace and knowledge of the Lord Jesus Christ. Rev. Gerhard Poschwatta is the pastor. (Sylvia Treiber, Reporter.)

HARVEY N. D. This spring Rev. Ron Derman had the privilege of baptizing six candidates which included his own son and daughter, at the Martin Baptist Church. The following Sunday communion was observed and the hand of fellowship was extended to ten candidates, of which there was a father and mother with their children. After three years of service Rev. Derman felt the Lord's leading to accept the call to an extension church in Cedar Rapids, Iowa, by June 1. On Sunday, May 22, the congregation had a fellowship dinner with all members and friends taking part. On May 29 the Martin and Anamoose churches were invited to the farewell service for our pastor and family. The Martin Men's Chorus favored us with two numbers, and Rev. Rueben Grueneich of Martin and Rev. Alvin Auch of Anamoose spoke a few words of appreciation of working together with Rev. Derman and family. Different officers of the church also had the privilege to say a few words of appreciation. They were presented with gifts from the different organizations. After the program all members and friends gathered in the church basement for a time of fellowship and refreshments. (Mrs. Henry Fuhrman, Reporter.)

SHEBOYGAN, WIS. Special meetings were held recently in our church with Rev. Herman Palfenier assisting. Because of these services the church was able to conduct a baptismal service, at which time we baptized eight candidates on May 22. Several of these have consecrated their lives to a closer walk with God. Others have come to see the truth of biblical baptism as taught in the New Testament and thus desired to follow the Lord in baptism. These were received into the church fellowship at a recent communion service. The church is looking forward to the observance of its 75th anniversary in September and is making preparation for the event. (Pastor Arthur J. Fischer, Reporter.)

SOUTH EDMONTON, ALTA., RABBIT HILL. Sunday forenoon April 24, 1966, was a special blessed hour for the Rabbit Hill Church. We had the privilege meeting jointly with the McKernan Church of Edmonton in its beautiful sanctuary for a baptismal service. Six of our young people happily and with

determination stepped into the waters of baptism declaring that they have received the Lord Jesus as their personal Savior and want to follow him faithfully. The Sunday following baptism these young people were given the hand of fellowship at the communion service and received as members in the Rabbit Hill Baptist Church.

Others are waiting also to be baptized. A few weeks ago after a stirring evangelistic message by our pastor, Dr. E. P. Wahl, in the Sunday morning worship hour, four came forward to the altar making a complete surrender to the Lord and in repentance seeking his forgiveness and the assurance of a "new heart." We thank the Lord for many blessings we as a Church are receiving. (Wesley Kuhn, Reporter.)

OKEENE, OKLA. On Sunday, June 5, six young people of the Zion Baptist Church of Okeene were presented a New Testament by the church. This New Testament was presented upon their confession of faith in Christ and following him in baptism.

The hand of fellowship was extended to Cindy Laubach, Paul Laubach, and Sheldon Fisher, Sunday morning June 5. Steven Leisher, Patricia Weber and Gregory Brownsworth were received into the church at an earlier date. May God's Word be a constant companion to these young Christians. (Mrs. Willis Geis, Clerk.)

SOUTH EDMONTON, ALTA., RABBIT HILL. Sunday forenoon April 24, 1966, was a special blessed hour for the Rabbit Hill Church. We had the privilege meeting jointly with the McKernan Church of Edmonton in its beautiful sanctuary for a baptismal service. Six of our young people happily and with

Obituary

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

MR. VIRGIL C. LECLAIR of Portland, Oregon

Mr. Virgil C. LeClair was born in Spokane, Wash., on Sept. 10, 1912. His death, following a recent surgery, occurred unexpectedly at his home on May 25, 1966. He served his country in the Marines for four years prior to World War II, reenlisting for active combat in that war, suffering injuries.

He was also a good soldier of Jesus Christ. He was one of the stalwarts in the Immanuel Baptist company and served as president of Baptist Men in the Oregon Association. It was in the young adult "Missionaires" Sunday school class, of which he was the cherished teacher, that his faithfulness and influence were particularly evident. A class member's tribute, given at the funeral service, remembered "his constant faith, as we struggled to maturity, when others often became discouraged. . . . To all of this he would now say, 'May Jesus Christ be praised.'"

Sorrowing their loss on this earth are his beloved wife, Mildred; their daughter, Sharon; Mrs. Bruce Rich, of Forest Park, Ill.; his mother, Mrs. Edna Johnson, of Spokane; a brother, Alcid, of Portland; two sisters, Mrs. Lucille Hoag of Yakima and Mrs. Carmoline Hendryx of Portland; two grandchildren; and a great company of friends.

Led by God's Spirit to fountains of love, He early was fitted for service above.

Portland, Oregon
Immanuel Baptist Church

WILLIAM H. JESCHKE, Pastor

MR. CARL HERRMAN of Medicine Hat, Alberta

Carl Herrman was born on July 19, 1892, in Odessa, South Russia. At the age of 20 Carl and his family emigrated to Canada and settled in the Schuler district. Here he married Carrie Kundert in 1917. At the time of his death they had been married 49 years and 5 months. Their marriage was blessed with nine children, of whom eight are living.

He died at the age of 73 years, 10 months, and 20 days. Mourning over the sudden farewell, but consoled with the living hope to meet him again, are the following relatives: his wife—Carrie Herrman; five daughters—Barbara (Mrs. Fred Sonnenberg) Edmonton, Martha (Mrs. Albert Anderst) Hilda, Frida (Mrs. Walley Kanwischer) Calgary, Caroline (Mrs. Harry Zeitner) Edmonton, Helen (Mrs. Al Griscowski) Medicine Hat; three sons—Ted and Edwin, Schuler, and Rubin, Calgary; one sister—Mrs. Christina Reich, Medicine Hat; one brother—Edward Kelowna, B. C.; and 30 grandchildren.

Brother Herrman lived much in service to others. After he had confessed his personal faith in Christ as Lord of his life, he served in many capacities. During his church membership in Hilda and here in the Grace Baptist Church, he served as S. S. teacher and superintendent; he was treasurer of missions; and he conducted worship services when no pastor was available. At the time of his death he was the Chairman of the Board of Trustees in this church.

Grace Baptist Church
Medicine Hat, Alberta

REV. GERHARD POSCHWATTA, Pastor

MRS. BERTHA ORTHNER of Lansing, Michigan

Mrs. Bertha Orthner, nee Schurdel, was born on May 15, 1892, in Cleveland, Ohio, and went home to be with the Lord on May 25, 1966, in Lansing, Mich.

A sincerely consecrated child of God, she was always willing to give of her time and talents, as long as her health permitted, to serve her Lord, whom she dearly loved. She was a devoted wife and mother. Those who mourn her passing are her husband, Philip, and two sons: Wilbur of Detroit, Mich., and Donald of Lansing, Mich.; three brothers, Emil, Hermon and Arthur of Cleveland, Ohio; as well as other relatives and many friends.

It can truly be said of her that she was "faithful unto death."

First Baptist Church of Dickinson
County, Hone, Kansas

EDWIN F. WALTER, Pastor

MR. BENJAMIN STELTER of Edmonton, Alberta

Benjamin Stelter, born on May 8, 1900, in the Rabbit Hill district of Alberta, passed away in the University Hospital of Edmonton on June 9, 1966. A heart attack brought on this sudden, shocking death.

In his early years, Br. Stelter accepted the Lord Jesus Christ as his Lord and

In the name of the family
A. Victoria Orthner Preiss,
for the family

MRS. JOHN GRENZ of Eureka, South Dakota

Mrs. John Grenz (nee Ackerman) was born on March 2, 1902. She lived with her parents in Campbell County, S. D. She was united in the holy bonds of matrimony to John Grenz in Nov., 1919, at Artas, S. D., by the Rev. Nusz. To this blessed union seven children were born, three of whom preceded her in death in infancy.

Mrs. Grenz accepted the Lord Jesus Christ as her personal Savior on Feb. 9, 1924. She was baptized on Feb. 1, 1931, and joined the Herreid Baptist Church, Herreid, the same time. The Grenz's moved to Eureka in 1950 and joined the Baptist Church there. Mrs. Grenz remained a most faithful member until the time of her passing.

After a lingering illness of three months, Mrs. Grenz was called to her heavenly home at the age of 64 years, 2 months and 21 days. She leaves to mourn her passing: her husband, John, four children: (Florence) Mrs. Buechler of Aberdeen, S. D.; Wilmer, of Mound City, S. D.; (Irene) Mrs. Quenzer and Cletis, both of Lodi, Calif.; four sisters, four brothers, 12 grandchildren, and a host of other relatives and friends.

First Baptist Church
Eureka, South Dakota

F. H. FUCHS, Pastor

MR. ALBERT G. WEELDREYER of Chancellor, South Dakota

Albert G. Weeldreyer, son of Mr. and Mrs. George Weeldreyer, was born in Germany on January 29, 1899. He died in an auto accident near Eugene, Ore., on June 6, 1966, at the age of 67.

Mr. Weeldreyer came to America with his parents in 1901 and lived in the vicinity of Monroe, S. D. until 1903 when they settled on a farm in the Chancellor vicinity.

In 1942 he was married to Tillie Folkerts. God gave them a son, James. They farmed near Chancellor until 1965 when they moved into the town of Chancellor.

During his youth Albert Weeldreyer accepted Christ as his Savior and also followed him in baptism. His pastor was aware that his faith was still alive as evidenced through conversations in the home on various occasions.

His survivors include his wife; a son, James and his wife, Donna, of Palo Alto, Calif.; three sisters: Carrie and Minnie (Mrs. William De Neul), both of Chancellor, and Reka (Mrs. Vert Burma), Avon, S. D.; one brother, William, of Chancellor; and numerous other relatives and friends.

Funeral services were held on June 11 at the First Baptist Church of Chancellor and at the Baptist Cemetery. Pastor Norman Miller officiated.

First Baptist Church
Chancellor, South Dakota

NORMAN MILLER, Pastor

MR. NEAL JACOBSON of Hope, Kansas

Neal Jacobson was born to Heinrich and Marie Sokoll Jacobson on July 20, 1888, near Sedgwick, Kan. He passed away June 6 in St. John's Hospital in Salina of a heart attack, reaching the age of 77 years, 10 months and 17 days.

At the age of 12 he accepted Christ as his personal Savior and was baptized and received into the Pleasant View Baptist Church near Newton, Kan. In 1904 he moved into the Elmo community and spent the remainder of his years in farming. He joined the First Baptist Church of Dickinson County and remained a member until the time of his passing.

On March 5, 1914, he was united in marriage to Martha Ihde who preceded him in death on August 12, 1915. On October 18, 1916, he was united in marriage to Elsie Ihde. They shared the joys and sorrows of life for 49 years and almost 10 months.

He was preceded in death by his parents and all his brothers and sisters. He leaves to mourn his passing his wife, Elsie; one son, Donald, of Hope, Kan.; one daughter, Lorene Horton of Great Bend, Kan.; one daughter-in-law, Ophelia; one son-in-law, Frank; and six grandchildren. Funeral services were conducted on June 9 from the First Baptist Church with interment in the church cemetery.

First Baptist Church of Dickinson
County, Hone, Kansas

EDWIN F. WALTER, Pastor

MR. BENJAMIN STELTER of Edmonton, Alberta

Benjamin Stelter, born on May 8, 1900, in the Rabbit Hill district of Alberta, passed away in the University Hospital of Edmonton on June 9, 1966. A heart attack brought on this sudden, shocking death.

In his early years, Br. Stelter accepted the Lord Jesus Christ as his Lord and

Savior and was baptized on May 27, 1917, by Rev. F. W. Mueller and added to the membership of the Rabbit Hill Baptist Church. He was united in marriage on May 7, 1922, to Salome Rody. This union was blessed with three sons and one daughter.

The deceased is survived by his loving wife, three sons (Lorne, Donald and Dale), one daughter (Delores Kuhn), three daughters-in-law, one son-in-law, two sisters (Rose Goodridge of Edmonton and Hilda Harmel of Vancouver), 10 grandchildren and a host of friends and relatives.

Jesus said: "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

Rabbit Hill Baptist Church
South Edmonton, Alberta

E. P. WAHL, Pastor

MR. FRED J. MERKEL of Sacramento, California

Mr. Fred J. Merkel was born November 8, 1890, in Russia, and passed away June 9, 1966, in Sacramento, Calif., at the age of 76. He came to America in 1898, settling first in North Dakota. In 1943 he moved to Stockton and in 1964 to Sacramento.

As a young man, he came to a saving knowledge of Christ, and in 1932, he was baptized at Bismarck, N. D., by the Rev. J. J. Lippert. Since that time he has been faithful and active in the local churches where he was a member. For somewhat over a year, he has been a member of Willow Rancho Baptist Church of Sacramento, where he was loved and respected by all.

In 1912, he was married to Mary Ruff. Mr. and Mrs. Merkel were blessed with five children, all of whom are still living: Mrs. Helen Krein and Mrs. Anne Gust of Sacramento; Rudy Merkel of Lodi; Edwin Merkel of Stockton; and Mrs. Esther Lar and eight great-grandchildren.

Mr. Merkel is survived by his widow; his five children; a brother, Jacob Merkel of Rockford, Ill.; two sisters: Mrs. Elizabeth Hall, Seattle, Wash., and Mrs. Christina Sperle of Ashley, N. D.; 13 grandchildren, and great-grandchildren.

Funeral services were conducted from the Martin Funeral Home in Stockton, on Monday, June 13, with the local pastor officiating.

Willow Rancho Baptist Church
Sacramento, California

LOUIS R. JOHNSON, Pastor

MR. ERNEST BETTCHER of Calgary, Alberta

Ernest Bettcher of Calgary, Alta., was born January 1, 1905, in Anamoose, N. D. He passed away suddenly on Tuesday morning in his home at the age of 61 years. The family moved to Maple Creek, Sask., in 1910, to Trochu in 1921, and then to Carbon in 1926, and in each case on the farm. In 1928 Mr. Bettcher was married, and began to farm on his own. Mr. Bettcher and his family moved into Calgary in 1960, where he worked for the Alberta Casket Company until his death.

He was converted to Jesus Christ January 12, 1919, in the Rosenfeld Baptist Church, and baptized by Rev. John Kroeker on June 28, 1919. He has been a deacon in the various N.A.B. churches for 22 years and a Sunday school teacher in the various departments for 47 years, also serving often and willingly as a speaker in pulpits and prayer meetings when the pastor was absent. Because of his devotion to his Lord, God blessed him and his ministry and witness beyond measure. He excelled in the teaching ministry. His talents demanded him to participate in almost every ministry of the church.

He was married to Ella Neher August 9, 1928, in the Carbon Baptist Church by Rev. E. P. Wahl. He is predeceased by his father and mother, a daughter, Manita, and a son, Eldon.

He leaves to mourn his passing: his beloved wife, Ella, of Calgary; two brothers: William and his wife, Kate, of Carbon, and Rev. Wesley Bettcher and his wife, Francis, of Chicago, Ill.; three sisters: Beth and her husband, George Ziegler, of Calgary, Ruth and her husband, Emil Ohlhauser of Carbon, Anita and her husband, Fred Ohlhauser, of Carbon; his step-mother, Mary Bettcher, of Calgary; two sons: Vernon and his wife, Enith, of Calgary, and Dwight and his wife, Sandy, of Calgary; one daughter, Gloria and her husband, Maurice Gilbertson, of Edmonton; a daughter-in-law, Rose Marie Bettcher, of Hesketh, Alta.; and eight grandchildren; and a host of relatives and friends. The funeral services were held in the Grace Baptist Church with Rev. R. Neuman officiating; Rev. E. P. Wahl bringing the message and other NAB pastors assisting.

Grace Baptist Church
Calgary, Alberta

REILY NEUMAN, Pastor

evangelistic services & baptisms



New members of the Zion Baptist Church, Okeene, Okla., are (back row, left to right) Sheldon Fisher, Steven Leisher, Paul Laubach; (front row) Patricia Weber, Gregory Brownsworth, and Cindy Laubach.

OKEENE, OKLA. On Sunday, June 5, six young people of the Zion Baptist Church of Okeene were presented a New Testament by the church. This New Testament was presented upon their confession of faith in Christ and following him in baptism.

The hand of fellowship was extended to Cindy Laubach, Paul Laubach, and Sheldon Fisher, Sunday morning June 5. Steven Leisher, Patricia Weber and Gregory Brownsworth were received into the church at an earlier date. May God's Word be a constant companion to these young Christians. (Mrs. Willis Geis, Clerk.)

SOUTH EDMONTON, ALTA., RABBIT HILL. Sunday forenoon April 24, 1966, was a special blessed hour for the Rabbit Hill Church. We had the privilege meeting jointly with the McKernan Church of Edmonton in its beautiful sanctuary for a baptismal service. Six of our young people happily and with

NEWS AND VIEWS

STOP PRAYING FOR WORLD.

Edward A. Lacy, a technical editor at Cape Kennedy and writer for various denominational publications, has urged U. S. Christians to stop praying for the whole world. Lacy says, "we were never intended to have a simultaneous concern for all the countries in the world. We're not big enough to carry the missionary concerns of the entire world on our shoulders. Proof of this is in your church. Only a small handful have any real interest in foreign missions." Lacy suggests Christians "adopt" a country of their own. Thus the Christians can concentrate individually on a country's missionary problems, its successes and triumphs. "You can turn each day in your newspaper or each week in the news magazines and read articles on your country. Knowing their problems, you can appreciate the problems that your personal missionaries are having there." These approaches will "make foreign missions come alive for you and your church."

GALLUP POLL ON ALCOHOLISM.

Twelve persons in every hundred say liquor has been a cause of trouble in their families; the proportion of Americans who drink is at the highest point in twenty years—65 per cent; 22 per cent would favor prohibiting the sale of all beer, wine, and liquor throughout the U. S.

DOMINICAN REPUBLIC. A year of Evangelism-in-Depth concluded with a parade through downtown Santo Domingo that attracted 10,000 marchers. Two weeks of meetings in Juan Pablo Duarte Stadium drew 58,000. Dominican churches report 11,450 professions of faith for the year.

ART. "The recent rediscovery of the religious meaning of art is a significant development in this rapidly changing age. With old standards and meanings being demolished, new values are sought. Artists are posing the questions of this age—questions which can be answered only by Christian faith nurtured through Bible study." Dr. James Z. Nettinga.

U. S. PEACE CORPS. There will be an estimated 13,900 (15,350 in 1967) volunteers and trainees by Aug. 31 with a proposed budget of \$112,150,000 for the coming year. The ratio of full-time staff, Washington and overseas, to all volunteers and trainees will be 1:13.

HAMILTON, ONT. (ABNS) More than 600 American and Canadian family life experts issued a call for church people in both countries to involve themselves as Christians in the issues of the "sexual revolution" with as much fervor as they have shown in the civil rights movement. They singled out "family disintegration, abortion, homosexuality" and "social responsi-

bility" as special areas churches should tackle.

PREMARITAL SEX. (ABNS) "For any clergyman to give blanket approval to premarital sex betrays the Christian tradition. . . I would say this would be irresponsible." Dr. Albert T. Mollegen, Prof. of N. T. and Moral Theology, Virginia Theological Seminary also stated that more clergy are condoning this in a "very sincere" effort to make the church relevant to young people. He suspected that youths at first might welcome the apparent sanctions, but "this will not drag them nearer to the church" and in later years they may have "disrespect" for the church for not steering them away from the path of sex before marriage.

PASTORS' ADDRESS CHANGES

ALBUS, Leslie P., Chaplain (Lt. Col.), District Chaplain, Vogelsberg Dist., APO New York, New York 09165.
APPEL, W. J., % Rev. Ernie Rogalski, 460 East 48th Ave., Vancouver 15, B. C., Canada.
DERMAN, Ronald F., 2132 Larry Drive N.E., Cedar Rapids, Iowa 52402.
DICKAU, Wilfred A., 976—2nd Ave. East, Dickinson, N. D. 58601.
DUNDAS, Chester, 32420 St. Vincent, Warren, Mich.
FREEMAN, Herbert J., 106 Park Ave., River Forest, Ill. 60305.
GOULD, Kendrick A., Startup, Wash.
GRENZ, Chaplain (Capt.) Clinton, Edwen Headquarters, 5th Msl, Bn., 1st A.D., APO New York, New York 09332.
HENSEL, George, 935 N. 34th St., Milwaukee, Wis. 53208.
HOLLAND, Clifton L., 311 E. Clifton, Anaheim, Calif. 92805.
HOOVER, William, P.O. Box 562, Anaheim, Calif. 92805.
KERBER, Walter, 508 Parkside Crescent, Burlington, Ont., Canada.
KERN, Eugene, 283 Betts Ave., Yorkton, Sask., Canada.

KIMBALL, Richard, 28 Marion St., Lynbrook, N. Y.

KRANZ, Allan, 6429 Pacific Avenue South, Apt. 2, Tacoma, Washington 98408.

MILBRANDT, Rudolf, 337—5th Ave. N.E., Suite No. 10, Calgary, Alta., Canada.

MILNER, Bert E., 1600 Johnson St., Prince George, B. C., Canada.

PENNER, Fred M., Box 42, Paul, Idaho 83347.

REMPEL, J. P., % Mr. Oscar Zimmerman, R.R. 3, Fort William, Ont., Canada.

SONNENBERG, Fred, Box 186, Warrenville, Ill. 60555.

THOMAS, Gordon, 9626 Church Road, Dallas, Texas 75238.

WALTER, Edwin F., Route 2, Box 34, Hope, Kan. 67451.

WOLLENBERG, John, 1421 Richmond St., Kelowna, B. C., Canada.

ZIMMERMAN, Elwyn, Route 3, Columbus, Neb. 68601.

ZOSCHKE, Paul F., 950 Nickerson Ave., Benton Harbor, Mich. 49022.

MISSIONARY ADDRESS CHANGES

BATEK, Miss Joyce Lynn, Sakae Apts., 13-50 Ozono Cho, Tsu Shi, Mie Ken, Japan.

GLASENAPP, Geraldine, % Mrs. Esther Williams, 2627 West Clybourn St., Milwaukee, Wis.

STOCKDALE, Dr. and Mrs. Eugene R., Aplington, Iowa.

BIBLE BOOK OF THE MONTH

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

AUGUST

Proverbs 1-31

SEPTEMBER

I and II Thessalonians

I and II Timothy

Titus and Amos

EDITORIAL— (Continued from page 3)

We follow their leadership as they carry out the program agreed upon by the majority as expressed in the various church organizations. We honor our pastor by adequate salary support for him and his family. We respect the need of a vacation for him (in addition to the Pastor's Conference) for physical rejuvenation, for a time of rest and a refreshing of soul and spirit. It is here the pastor often experiences a new perspective of his responsibilities. From this removed area he looks into his field of operation (the church he serves) throughout the year, and from there he sees the needs of his people differently; he gives thought to the program; he plans; he analyzes; he projects himself; he prepares for a more effective ministry. After such an experience he returns to the field of operation physically rested, mentally stimulated, and professionally more qualified to serve Christ and his people.

We salute our pastors, honor and respect them, for it is their task to serve God, and man in every area of life according to the needs of all mankind.