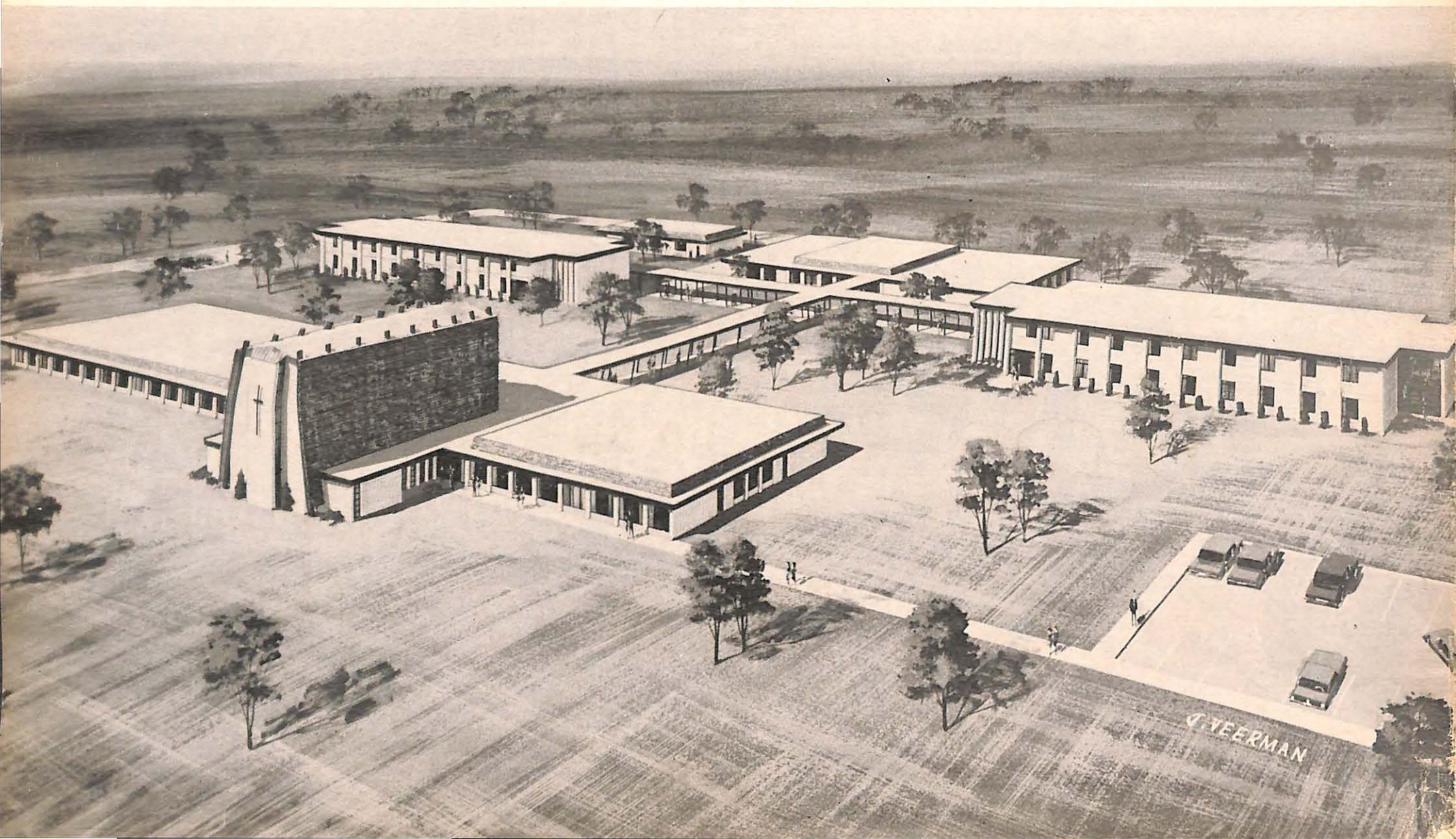
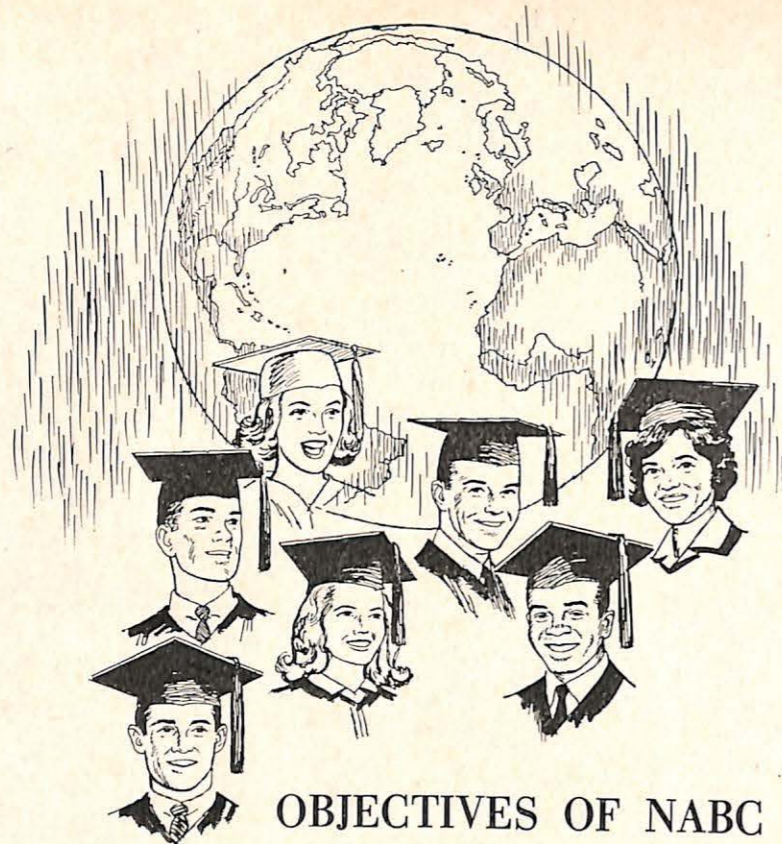


# BAPTIST HERALD

APRIL 15, 1968

## NEW CAMPUS OF THE NORTH AMERICAN BAPTIST COLLEGE





## OBJECTIVES OF NABC

The objectives of the North American Baptist College are as follows:

The primary objective is to provide preparation for pastoral, missionary, and lay leadership in churches of the North American Baptist General Conference. This preparation is offered through the different programs of study leading to the degrees of Bachelor of Theology and Bachelor of Religious Education, the Diploma in Theology, and the Diploma and Certificate in Christian Education.

As a North American Baptist school, the college is thus to fulfill the purpose stated in the General Conference Constitution: "the training of Gospel ministers and missionaries . . ." The doors of the college are also open to students of other denominations who seek preparation for Christian service.

The Collegiate Division provides an opportunity for prospective theological students to make up all academic prerequisites prior to the commencement of theological studies. It also affords students, who at a later date wish to pursue studies at the university or some other school, the opportunity to study for one or two years in an environment where a Christian atmosphere prevails.

In its total educational ministry, the North American Baptist College pursues several goals. In the first place, a strong foundation of Biblical and theological knowledge is to be laid for the ministry of the Gospel. This calls for the attainment of a thorough knowledge of the Bible itself, an integrated grasp of scriptural teaching through the study of Biblical and systematic theology, and an understanding of the great issues of life and the world in the Biblical-theistic perspective. The latter understanding is to integrate the student's preparation in general education with his theological training.

Secondly, the student is to be made conscious of our spiritual heritage and of our Christian task through the study of church history and missions. As a denominational school, the college also seeks to promote an awareness of the history and distinctives of North American Baptist churches.

Thirdly, the college is to foster the development of communication and other functions of the ministry. The effective use of the English language is to be stressed.

The curriculum also includes German for students who expect to minister in that language.

Fourthly, the college seeks the cultivation in those, who should minister by precept and example, of those qualities of character which are to be prized by every earnest believer: high standards of personal and social conduct, the proper care of the physical body as the temple of the Holy Spirit, daily communion with God through prayer and meditation upon the Word, and concern for the lost at home and abroad.

Finally, the North American Baptist College endeavors to lay a good foundation of general education in students who in future years will serve society through their different vocational pursuits.

(Taken from the 1968-69 Prospectus of the North American Baptist College.)

## Editorial

# College Development

North American Baptist College is the new name given to our denominational Bible college at the General Conference in July, 1967. During its 28 years of operation as the Christian Training Institute, its influence on the life and history of our entire fellowship has been evident. Changes over the years in our denominational program include advancements in the foreign field, in church extension, in administrative personnel, in youth and Christian education work and in higher education.

Working in this latter area, we have developed our curriculum to meet current needs of training pastors, missionaries, Christian education workers and lay leadership in our churches. Faculty members have broadened their own educational backgrounds to be better equipped for the teaching ministry. Several have already received advanced degrees in their areas of instruction. We are grateful to God for the well trained, fully dedicated faculty who implement the school's educational program in the classroom. We have also revised and upgraded our Christian service program in the local churches which gives students the opportunity to make a practical application of their classroom studies.

We realized the need for better and larger facilities to accommodate our expanded program for the God-given task of training Christian youth. The presently inadequate and limited facilities have worked a hardship upon all members of the administration, faculty, staff and student body as we have sought to fulfill our task. After sincere prayer and diligent work, it was decided to replace the old campus with better accommodations. Our desire for these improvements is being fulfilled through the building program now underway. We acknowledge a debt of gratitude in the provision of this lovely new campus to the denomination and its leaders and especially to the Northern Conference and to the Christian Training Institute Alumni Association.

Watching the construction of this campus which will enable us to meet today's needs in Christian Education is to experience the unfolding of a miracle before our eyes. We see the new buildings take shape as the contractors work with the huge machines to lay the foundation forms, pour the cement, lay the bricks and raise the frame. The construction activity serves as a witness to passers-by who stop to observe the work in progress as an example of the dedication and sacrifice made by God's people to provide a center for the Christian higher education of its youth. We have placed a sign at each end of the property identifying the college by name and stating its purpose and affiliation.

This issue contains articles by faculty members telling of the advanced ministry and future developments of the educational program to be implemented on the new campus. All of the faculty and staff members and each of the students join me in this sincere expression of heartfelt appreciation to those who have prayed with us and for us that this task might be accomplished for God and man.

Guest editorial by Dr. A. S. Felberg, President, North American Baptist College, Edmonton, Alberta, Canada.

April 15, 1968

## BAPTIST HERALD CONTENTS

Volume 46

No. 8

April 15, 1968

	Page
New Campus of the North American Baptist College	Cover
Objectives of NABC	2
Editorial "College Development" A. S. Felberg	3
"NAB College Serves the Denomination" Bernard Schalm	4
Open Dialogue	6
"Music of the Future" E. B. Link	7
"Old Theology in a New School" W. A. Waitkus	8
"You, Your Church, and Your College" E. Klatt	9
"Christian Service" W. R. Muller	10
"Christian Education Ministries" A. Rapske	11
"What's in a Name?" J. Walter Goltz	12
"Baptists in the U.S.S.R.—" Dorothy Pritzkau & Thomas Kramer	13
Resource Ideas For Christian Education	15
Sunday School Lessons B. C. Schreiber	16
News & Views	17
Book Reviews B. C. Schreiber	19
We the Women Mrs. Alphonz Lamprecht	20
What's Happening	21
Our Denomination in Action	20
Obituary	23
Learning to Witness Daniel Fuchs	24

Semi-monthly Publication of the  
NORTH AMERICAN BAPTIST  
GENERAL CONFERENCE

7308 Madison Street  
Forest Park, Illinois 60130

John Binder, Editor

THE BAPTIST HERALD is a publication of the North American Baptist General Conference with headquarters at 7308 Madison St., Forest Park, Illinois. It also maintains an active membership in the Associated Church Press.

SUBSCRIPTION PRICE: \$3.50 per year in the United States or Canada (\$4.00 in foreign countries).—\$3.00 per year for "Church Family Subscription Plan," and for ministers and missionaries.—\$2.00 per year for students, and residents in homes for the aging—\$1.50 servicemen.—35 cents for single copies.

CHANGE OF ADDRESS: Six weeks notice required for change of address. When ordering a change, please furnish an address stencil impression from a recent issue if you can.

ADVERTISING RATES: \$4.00 per inch single column, 2¼ inches wide.

ALL EDITORIAL correspondence is to be addressed to John Binder, 7308 Madison St., Forest Park, Ill., 60130.

ALL BUSINESS correspondence is to be addressed to the Roger Williams Press, 7308 Madison Street, Forest Park, Illinois 60130.

Second class postage paid at Forest Park, Illinois 60130 and at additional mailing offices.

(Printed in U.S.A.)



Base for the boys dormitory in the foreground and the administration unit to the center left.

**T**HE CHRISTIAN College is exclusively an American product which made its first appearance in the 18th century. It was an outgrowth of the spiritual awakening that swept over America two centuries ago. The rise of the Christian College gave the needed stability to evangelical Christianity and ushered in an unprecedented era of missionary advance. Even though the North American Baptist General Conference is a fairly recent addition to the mosaic of American religion, it has nevertheless benefited from and also added to the church's concern for higher education. The reason for our evangelical fervor at home and abroad is due in no small measure to the influence of our two educational institutions. Let us focus for a few moments on one of these schools. How

does the North American Baptist College serve our denomination?

**THE PRIMARY OBJECTIVE IS SPIRITUAL**

Every Christian College, including the North American Baptist College, pursues a threefold purpose. Its first and primary objective is spiritual: providing a climate in which young people can perceive and respond to the call of God. Alumni of the North American Baptist College frequently testify that God's will for their lives was revealed to them while they attended the College. Not a few of these young people went to mission fields abroad or entered the Christian ministry at home. Over twenty churches in Canada are presently served by pastors who received their preparation at

the North American Baptist College. The spiritual ministry of the College is, of course, not confined to young people who contemplate entering the ministry or missionary service. God's call concerns also the lay person: the deacon, the trustee, the Sunday School teacher. They too must become aware of the church's mission in the world. In a day when educational standards are steadily rising, Bible College training for lay church workers is no longer a luxury, it is a necessity.

**A SECOND OBJECTIVE IS ACADEMIC**

The second objective of the North American Baptist College is academic. The Senior Matriculation program, which is fully accredited by the Department of Education of the Province of Alberta, gives young people an opportunity to commence their university studies in a Christian environment. Courses in general education also make up an important part of the Bible College curriculum. Academic preparation is necessary not only for secular vocations, it is equally necessary for church-related ministries. Young people often ask, "Should I attend a state university or a Christian College?" Unfortunately the answer is frequently given on the basis of one criterion only, finances. Before choosing a college young people should examine their hearts, not their bank accounts. There is no such thing as "pure knowledge." All knowledge comes to us in the wrappings of human perception and interpretation. Hence, Christian young people should not only be concerned about knowledge, they should also be concerned about the context in which knowledge is taught. The Christian College links

knowledge to human values and experience. It interprets knowledge from a Christian perspective. We are not merely concerned that Johnny becomes an engineer; we like to see him become a Christian engineer. It is not enough that Mary be a teacher; she should be a Christian teacher. This is what the Christian College is endeavoring to do. It may interest the reader that the chairman for the Northern Conference Capital Funds drive toward the relocation of our College is a graduate of our Senior Matriculation program.



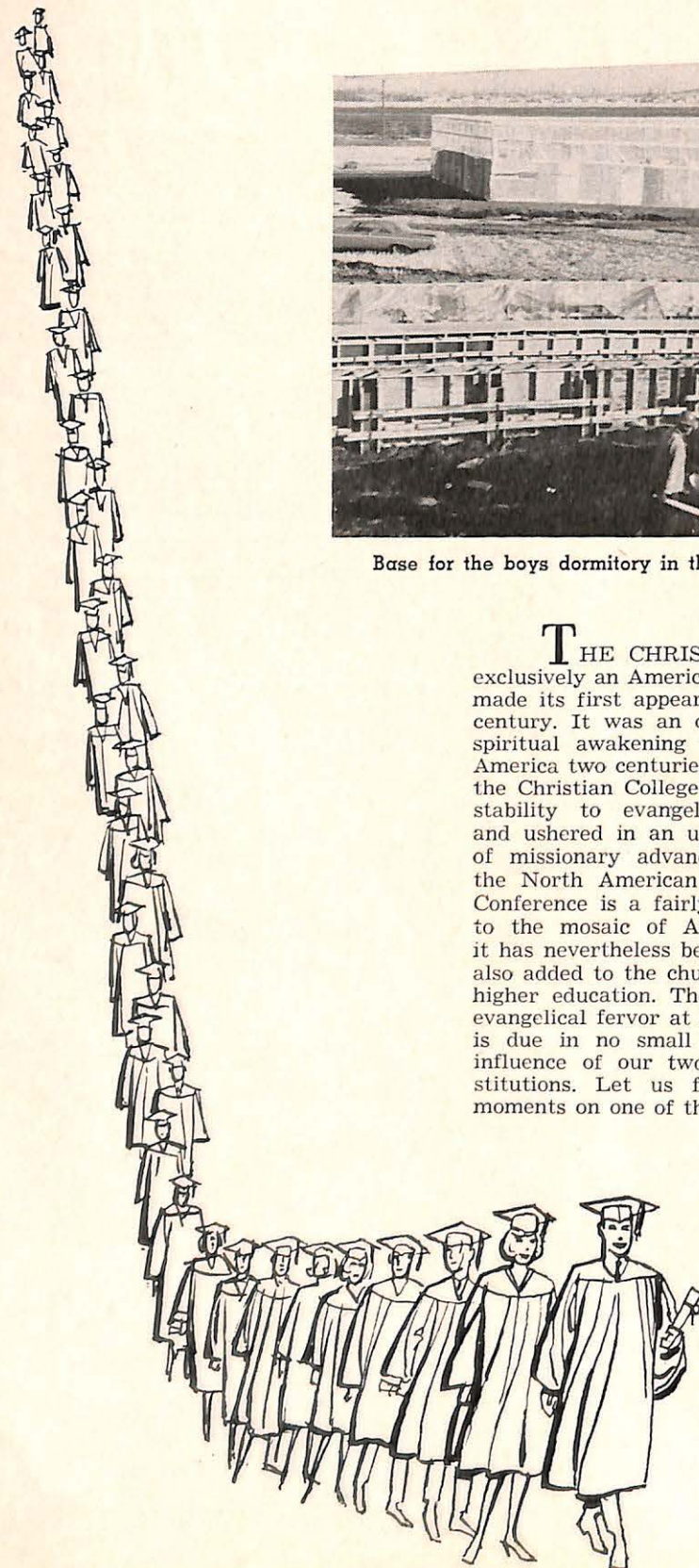
Some of the members of the Building Committee with Mr. R. Grantham, District Manager of Dominion Construction Co. Ltd. Seated: (l-r) Mr. A. Lake, Dr. Frank H. Woyke. Standing: (l-r) Mr. C. Lang, Mr. Grantham, Dr. A. S. Felberg.

**A THIRD OBJECTIVE IS PSYCHOLOGICAL AND SOCIAL**

The third objective of the North American Baptist College is psychological and social. People attending our General Conference sessions have often described our denomination as "one happy family." Our College is a happy North American Baptist family in miniature. Daily contacts provide not only opportunities for Christian fellowship, they also help students to learn and mature in the exercise of social graces. Those who come from a restricted environment find the social climate of the College enriching. Others who have enjoyed considerable freedom learn to show respect and consideration for their fellow students. Someone has said, perhaps with some justification, "No one is ready for marriage unless he or she has lived with a roommate in college for a few years." Young people attending the North American Baptist College form meaningful and enduring friendships; more important still, they acquire the art of friendship, a skill which is invaluable in personal evangelism.

How does the North American Baptist College serve the denomination? In the first place, by providing trained leadership for our churches. In the second place, by providing academic training in the context of a Christian world-view. And, thirdly, by providing a social and psychological climate in which young people can become the kind of person that will reflect in his or her total personality the grace of God as revealed in Jesus Christ.

*Dr. Bernard Schalm is professor of New Testament and Psychology at the North American Baptist College, Edmonton, Alberta.*



**NAB College**

by Bernard Schalm

**Serves the Denomination**

# OPEN DIALOGUE

— LETTERS TO THE EDITOR —

**TO THE EDITOR:** The entire team would like to compliment you on the recent issues of the BAPTIST HERALD. We feel it has been greatly improving in interest, appeal and appearance. We especially like the added color touch on the cover of the Christmas issue.—Jeannie Nordheimer, reporter, God's Volunteers Team I.

**TO THE EDITOR:** The January 15 issue of the BAPTIST HERALD proved of particular interest to me.—Mrs. Erwin Anthold, Manitowac, Wisc.

**TO THE EDITOR:** We were glad to read the Open Dialogue letters, two of which expressed our views exactly, the one by Mr. and Mrs. Kirschmann, also the one by Mrs. Hazel Sievers.

We would like to add a few comments. Hubert Humphrey's picture and speech at the Baptist Religious Conference in the Herald. When Humphrey was Senator, he came back from Russia with a big brag of this Communist Regime. Later he admitted that he lied. We heard this on radio then and cannot forget it. Listening to some of his speeches I'm sure he hasn't repented yet.

In another issue of BAPTIST HERALD some of Dr. Franklin Littell's quotes were printed. We wondered if you knew what he stands for.

Please read the enclosed article, by N. W. Hutchings. He ends with saying "The day the control of our communications media pass into the hands of Littell all freedom dies in the U. S."

Also articles about Humphrey, Rockefeller and King enclosed. (Clippings from the "Christian Beacon," "Human Events" and "Apostasy Chart.")

The Feb. 15 issue of the BAPTIST HERALD is a much better issue than any of the preceding ones.

Maybe you should write your comments after your news and views. So we can really see where you stand. Mrs. Minnie Stussy, Hunter, Kansas.

**To the editor:** I don't feel it's too late to congratulate you on your new, but difficult job as editor of publications. We know you'll do a fine job and we have been enjoying each issue so much. Wish I could repeat all the nice comments I hear about the HERALD from time to time.—Eva Weisser, Wishek, N. D.

**To the editor:** We have appreciated the BAPTIST HERALD editions since your "take-over." I feel Dr. Schilke's articles on his visits to the fields are "terrific."

—Edmond Hohn, Pastor  
Saskatoon, Sask.

**To the editor:** I just read your editorial in the Feb. 15 issue of the BAPTIST HERALD. Stick to your guns. The new format looks great!

—Bob Veninga, graduate student  
Minneapolis, Minn.

## EDITOR'S NOTE:

You are invited to write letters of not more than 200 words to the editor expressing your point of view about articles in the BAPTIST HERALD, our denominational work, the Christian Church at large, or any significant aspect of human affairs. Opinions expressed here are not necessarily those of this magazine. The editor will not attempt to answer the questions or issues raised but invites others to give their reactions. If a question is directed specifically to one of our denominational departments, the editor will refer it to the respective department for a replay.

Only signed letters will be considered for publication. Person's names will be withheld, upon request, if there is a stated reason for withholding it. The editor will reserve the right to select and edit the letters for publication in this column. Address letters to "OPEN DIALOGUE," Editor, BAPTIST HERALD, 7308 Madison Street, Forest Park, Illinois 60130.

## NEW MISSIONARY FILMSTRIPS

A LAY LOOK AT OUR MEDICAL MINISTRY IN CAMEROON. Tape and Script—14 min.

A LAY LOOK AT OUR EDUCATIONAL MINISTRY IN CAMEROON. Tape and Script—10 min.

A LAY LOOK AT OUR CHURCH MINISTRY IN CAMEROON. Tape and Script—12 min.

A Ken Anderson Films Production. Presented from a layman's point of view and described in layman's language. A dedicated couple takes you on a trip to our largest mission field. The church, medical and educational ministries of our mission work in Cameroon are interestingly and vividly portrayed. The presentations will appeal to all age groups.

BUILDING BRIDGES FOR CHRIST IN JAPAN. Tape and Script—18 min.

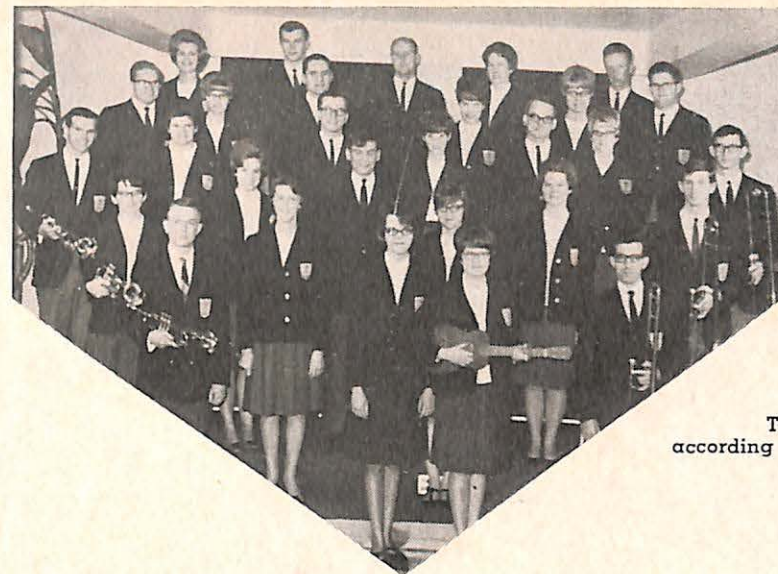
A realistic portrayal of our missionary work in Japan. It is an up-to-date account of our evangelistic efforts and the educational program of preparing Japanese for the Christian ministry.

The special Cameroon series, "A Lay Look . . ." can be purchased for \$10.00 per filmstrip, script and tape, or \$25.00 for all three. The Japan one is priced at \$10.00.

Any one of these may be rented for a missionary offering or \$2.00 rental fee.

These are available from: Promotional Department, 7308 Madison Street, Forest Park, Illinois 60130.

Canadian churches may rent the above by writing to: Christian Training Institute, 10810—78th Avenue, Edmonton, Alberta.



The College Choristers arranged according to musical and singing groups.

# Music of the Future at NABC

by E. B. Link

**T**HE LAST concert of the College Choristers in the middle of May will mark the finale of music from the halls of C.T.I. In a sense it will be the end of an era—the twenty-nine years of the Christian Training Institute's musical ministry will hardly be duplicated in the years of North American Baptist College that lie ahead. The world of '68 is quite different from that of the 40's, and its tempo of change is ever increasing. What then are the imperative needs for music in our new college?

## MUSIC FOR OUR CHURCHES

To ascertain these needs it is necessary first of all to look to the requirements in music within the constituent churches of NABC. We are mistaken if we believe that the first purpose of a college with a music program is to produce music for its own ends. It is in the churches and homes and mission fields, wherever NABC alumni will be found, that NABC's music will sound out its most vital role. Since it is true that over one-third of the worship service is made up of either producing or listening to music, it is important that the worshipper, the minister, the choir director and choir, the pianist and organist, the soloist, and the congregational singer understand the relationship of music to their worship experience. There is a great need for the churchman to develop a Biblically-based philosophy of Christian music. The program of studies at NABC should be so geared that every student, music major or not, will be challenged and guided to a high appreciation of the value of music in his life.

April 15, 1968

## TRAINING TALENTED MUSICIANS

One of the most saddening situations of our day is that many talented NAB young people are skillfully trained in music, but are not led to relate this training to the service of God and His church. The task of NABC is to provide training for talented musicians in such a way so as to be guided into areas of Christian concern and service through music. Christian choir leaders and singers, instrumentalists, religious education instructors, as well as music teachers, should be the products of our Bible College.

In order to implant a Christian philosophy of music in all its students and in order to train its music majors and minors, NABC will need to have a curriculum, facilities, and teaching staff, as well as a program for Christian service in music. The curriculum at NABC will feature courses such as The History and Appreciation of Music, Music in Worship, including Hymnology, Basic Theory Conducting, as well as offerings in vocal, piano and organ. With the enlargement of musical faculty, more instruments vital to Christian service could be taught. And with enough qualified instructors, NABC could offer a strong minor or Bible College music major in the very near future. At present, it is possible for advanced students to do some studies in the areas of theory and piano with excellent accreditation from the Royal Conservatory of Music (related to the University of Toronto).

## NEW MUSIC FACILITIES NEEDED

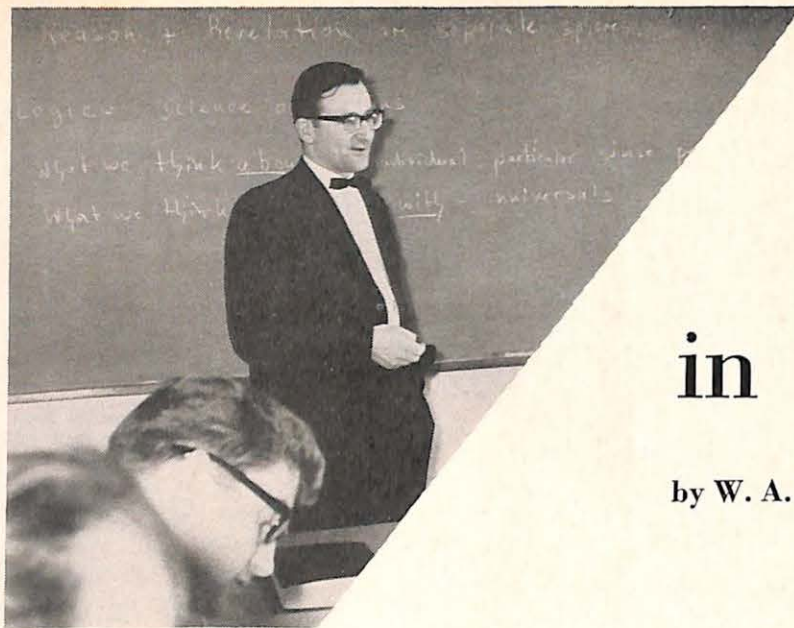
Facilities in the new college include

a choir rehearsal room, a musical seminar room, as well as individual rehearsal rooms. Tape recording and play-back machines are readily available. An organ and grand piano will be located in the chapel. A regular budget allowance is used to build up the repertoire for the choirs and musical gospel teams.

Just as music in C.T.I.'s past years provided many outlets for Christian service through its teams, instrumentalists and choirs, so NABC of the future will organize Christian service in music for its coming students. With a Christian Service Director who has the duty to make the assignments and the contacts, it will be possible for these goals to be achieved by this means:

First of all Christian service through music means practical experience allowing the student to put what he is taught into use while in training. Secondly, the musical student will be a witness and a source of blessing. Thirdly, the student thus engaged will provide invaluable promotion of the school. But in order to gain experience, render service, and promote the school, NABC students will need the best possible musical training our denominational school can offer. And for those students who are not musically skilled, NABC must provide the training and environment that will engender a sound appreciation and use of church music.

Rev. E. B. Link is professor of History and Music at the North American Baptist College, Edmonton, Alberta.



W. A. Waitkus, professor of Systematic Theology and Philosophy.

# Old Theology in a New School

by W. A. Waitkus

THE WORDS *old* and *new* have reference to time. But as they are used in everyday language, they often acquire a hidden qualitative meaning. When we rave about the new car or discuss the opportunities of a new age or the new school, it is usually implied that the *new* is also *better*. After all, nearly everybody is for progress. However, this seems to apply only to the secular realm.

In our religious vocabulary matters are reversed. Here the *old* is the *better* and the *new* is the *evil*. Nostalgically we refer to the *old-time religion* and the *old Gospel*. Imagine for a moment that the headline of this article would read, "New Theology in a New School." Almost instantly terms like *new morality* and death of God theology would flash across our minds. In religious language the word *new* is highly suspicious. Thus the headline above came into being. It is designed to convey the commitment of the new North American Baptist College to a sound theological education.

Having said this, it becomes necessary to define *sound theological education*. What is sound theology? We realize that the easy distinction between *old* (good) and *new* (evil) theology is far too superficial. Theology has always been beset with difficulties. There is always the danger that one is caught in despair, or worse, ends up in arrogant overconfidence. *Old* theology has had its pitfalls and new theology seems to have more than its share. Although the spiritual instinct of God's people is quite alarmed about directions in *new* theology, and rightly so, one cannot overlook the fact that important lessons can be learned even here which may, if nothing else, awaken one from sweet dogmatic slumbers. And who wants to say that *old* theology can be taken like vitamin pills?

Without pretensions to exhaustiveness we want to assert, however, that there are certain basic principles without which sound theology is unthinkable. Sound theological education (1) must be undertaken from within the church; (2) it must be undertaken on the level of the second person; and (3) it must be grounded on a biblical foundation.

## THEOLOGY THAT IS ONLY ACADEMIC

There is always the danger that theology becomes confined to the academic realm. This danger is increased in our age where all schools want to achieve scientific respectability. Easily a gap develops between the churches and their institutions of learning. Churches begin to think of their schools as communities far removed from life, dedicated to the pursuit of intellectual, but otherwise useless, subtleties. And the schools regard the churches as a somewhat bothersome necessity for fund-raising purposes, but otherwise only interfering with academic research. Prejudices develop and often aggravate the situation. Thus many modern theologians have little use for the church. By necessity of their long and specialized education they have in many cases never been involved in the joys and burdens of everyday church life. They can argue brilliantly with the intellectuals on their level, but find it almost impossible to communicate to the ordinary Christian, the spiritual counterpart to the legendary man on the street. Chances are that the students entrusted to their care will come to share these feelings and often develop an inferior concept of the church. Again, churches tend to think of themselves as the *doers* in contrast to the *thinkers*. Costly edifices, membership rolls, and budgets take priority. Faith is seen as an activity

which keeps the wheels turning. And to achieve that goal, one does not need to know Greek, the "Institutes," or Brunner.

## THEOLOGY THAT INTERPRETS CHRISTIAN FAITH

Yet, if theology has to do, as it should have, with the interpretation of our Christian faith in God, a task which every generation has to face anew, then theology cannot be confined to an esoteric community but is fundamentally the task of the church. Then every Christian is in a sense a theologian. The question is only whether his theology is good or bad, conscious or unconscious, disciplined or diffuse.

Sound theological education must then be undertaken as a service to the church and in the closest possible co-operation with the church. The goal is to form men who as ministers of Jesus Christ are both disciplined theologians and devoted churchmen. Witness demands depth!

## THEOLOGY ON THE LEVEL OF THE SECOND PERSON

Sound theological work must be done on the level of the second person. The person who studies theology, be he student or teacher, layman or pastor, is always in danger of thinking in the third rather than in the second person. This point is driven home quite forcefully in Helmuth Thielicke's little book, "A Little Exercise for Young Theologians." What he means is that in our theological work we may pass from a level of personal relationship with God to a merely technical reference. The pastor often experiences this as the inability to read the Bible as a word to him. It becomes merely the object of his exegetical endeavors. This is perhaps the worst possible theological disease.

To formulate it a bit differently, we may say that theological studies must be undertaken in the spirit and attitude of prayer. The church fathers frequently begin their works with a prayer. This for them is surely not merely a pious formality. These *God-intoxicated* thinkers realized very clearly that theological thought can only live in an atmosphere of dialogue with God.

In this connection we need to remember that even sound theology is always dangerous. Here our beliefs and convictions are scrutinized, evidences are tested, and formulations challenged. It is far easier, though equally dangerous, to cling to a *simple faith* which always produces the standard answer: do not doubt, only believe! Life sometimes brutally shatters the unexamined simple faith. It may not be too philosophical to say: the unexamined faith is not worth living! Yet, never must we forget that sound theology is prayed theology.

## THEOLOGY GROUNDED IN THE BIBLE

Sound theological work must be grounded in the Bible. The church today is in the melting-pot of an age of social change. In this situation there is the danger of two reactions. In an effort to maintain the status quo, the church may be tempted to gloss over its failures by blaming the hardness of men's hearts and retreat to a ghetto existence made endurable with eschatological charts. Or there may be the temptation for many, in the desire to be relevant, to *get with it*, leave the church for the secular city in order to have dialogue with the world. But when the *get with it* theologians call for this dialogue, it is important to remember that a dialogue is only possible if we have something to say to the world that it is not saying already. Otherwise the dialogue becomes a monologue in which the world speaks to itself. There is a real danger that the Christian message cast into a relevant mold becomes also superfluous. It is reduced to something men can know without revelation.

We dare never forget that theology has its source in the Word of God. The cry today is for biblical preaching. And that means theological preaching. The goal of a theological school then is to train spokesmen for God who are able to cut through all cheap cultural religiosity and proclaim that transcendent and prophetic Word which truly renews lives.

Here then is the aim of the new North American Baptist College: to offer sound theological training undertaken as a function of the church, in the spirit of prayer, and on a biblical foundation.

Rev. W. A. Waitkus is professor of Theology and Philosophy at the North American Baptist College, Edmonton, Alberta.

April 15, 1968

Miss Betty Semke and her kindergarten class at the Greenfield Baptist Church Extension Sunday School.



# You, Your Church, And Your College

by E. Klatt

TOO OFTEN it is felt that the progressiveness and enthusiasm of the church is the minister's responsibility. As if the minister is the church! As if the layman is not also responsible! In this article let us look at the role of the North American Baptist College in preparing the layman to accept responsibilities within the church.

## WHAT CAN YOU EXPECT FROM YOUR COLLEGE?

The Christian school should, "Train a Christian fellow to stand for Christ while in a non-Christian society. The answer to worldliness, i.e., to the Christian's conformity to non-Christians around him, is not withdrawal. The answer is the same as for the underfed child who is always getting sick. Rather than keeping him in all day so he won't catch cold from every chill wind, we must feed him properly, dress him warmly and send him outside." (Editorial, HIS MAGAZINE, Volume 25, Number 7, April, 1965.) The objective of your college is to feed you well, dress you warmly and send you back to your community.

The Bible College as a specialized institution stresses Biblical studies. You will be fed the Word of God. You will be able to drink from the streams of living water. You will be refreshed through prayer fellowship. Your spiritual malnutrition can be dealt with here.

Your college will also seek to "dress you." Your whole personality and character development can be influenced and given positive guidance

through fellowship with fellow students, through counseling with the deans and faculty, through special orientation classes, and through responsibilities which you accept as a student. As well, you will have the opportunity to "outfit" yourself in human relations through the study of some specialized social sciences. Others will feel the need to complete their "secular" education through the senior matriculation division. Still others may seek to develop their potentials in music—voice, piano, organ, or choir. All will want to use the medium of the Christian service department to learn techniques and gain experience in children's work, Sunday School work, youth work, camp work and to some extent, social work. Your college not only wants you "dressed," but "warmly dressed."

Having "fed you" and "dressed you warmly," we send you forth—forth to be an effective layman or laywoman, an effective Christian in your station in life. But before the day you leave, you will have had your eyes directed to areas of important need and will have been given the opportunity to acquire some tools to meet these needs. You will not be fed for life. Your dress will become inappropriate—"out of style." But we hope you will have acquired basic principles and tools to continue to "eat" and to make "new clothes."

## WHAT CAN YOUR CHURCH EXPECT FROM YOUR COLLEGE

Never before in the history of education  
(Continued on page 18)

# Christian



Students preparing to leave for Pioneer Girls Club.

WHILE THERE has always been an emphasis upon Christian service at the Christian Training Institute, it is only recently that an organized attempt has been made to correlate practical service with the study program. One usually thinks of Christian service in terms of Gospel Teams and Quartets, but there is more to it than just this.

Christian service is much more than just busy work in which the students engage in order to take up their spare time. Nor is Christian service to be confused with the promotional program of the school. Christian service gives the student an opportunity to put into practice, in actual field conditions, the things he has learned in the classroom. This opportunity to put into actual practice will let the student experience under what conditions certain ideas work and what factors may influence the need for change or revision.

It has been said that leaders are trained, not born. The longer one works with youth the more this seems to be borne out in actual practice. A good leader is one who can assess his work in such a way that he will see the difficulties he faces and then be able to bring the necessary resources to bear in order to get the job done. Often this comes only through experience in actually facing the situations that demand decisions and action.

One further fact that soon stands out is that good leaders do not necessarily have to be endowed with rich technical knowledge and abilities in order to serve their Lord and Saviour. Wherever men and women have dedicated their talents to the Lord, whether they were few or many, they have

been able to do work that lived on after they were taken from the scene.

Criticism in past years has pointed out that C.T.I. students returning to their churches after completing their courses of study have been reluctant to become involved in the work of their home churches. It was soon learned that, while they had gained a rich knowledge of theory during their stay at the school, they had not had the opportunity to put ideas to work in order to become adept in experience. Students themselves have openly confessed that it was the lack of experience that kept them from becoming involved in any meaningful way.

Recognizing also that students need guidance and help in the beginning stages of their experience it was deemed wise to find opportunities for service for them during their stay here at C.T.I. While under the supervision of experienced workers, the student is able to get the guidance necessary to make proper adjustments and adaptations.

Our students participate in a great variety of activities. The range covers everything from children's work to ministering to the needs of the aged in Senior Citizen's homes. Most experiences begin in some association with the Sunday schools of the city. Either as teachers or as assistants, they engage in lesson preparation, actual teaching, and evaluation of the work of others. Others become deeply involved in the planning and execution of youth programs either through the regular C.B.Y.F. groups or through the Brigade and Pioneer programs. Work in rather unusual ministries takes our young people to the rescue mission and to "Life Lines." This type

# Service

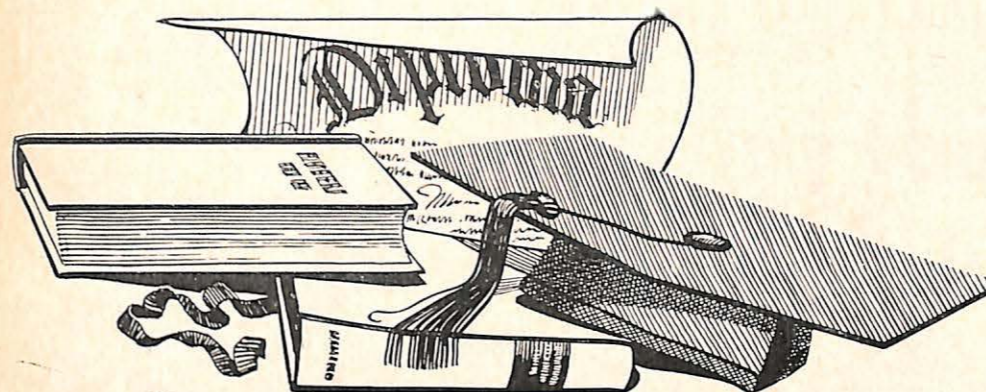
by W. R. Muller

of work ministers to those who need understanding and counseling in the presentation of the Gospel message.

A number of our students are engaged in student pastorates and preaching services. This vital training benefits not only the pastoral students, but gives all of the capable students an opportunity to preach the unsearchable riches of Jesus Christ. Each year we have had unusual opportunity for students to engage in calling and survey work. Contact with our Indian Mission field also gives our students firsthand knowledge of what is expected in such ministries.

We have been very grateful for the many churches in the Edmonton area that have opened their doors for the performance of these various ministries by our students. It is our sincere prayer and planning to make this department even more effective in the training of our young people. What is still needed in this field is closer supervision of the students in field service. This will give greater opportunity for counseling with the students to help them in areas where they need to strengthen their particular type of ministry. This step, too, will be taken with the expansion of our facilities and the reorganization of responsibilities. It is our conviction that the best way to ensure leadership for our churches for tomorrow is to train our young people by both giving them the information and allowing them to gain experience in those ways wherein they feel called to serve their Lord and Master.

*Rev. W. R. Muller is dean of students and professor of Pastoral Theology at the North American Baptist College, Edmonton, Alberta.*



IN MANY ways our denomination is undergoing growing pains. Some historical records provide adequate evidence that the past was as much subject to change as is the present. One of the recurring changes is the turnover in leadership. This is true at all levels of denominational service. Age, disease and other factors bring about the need for replacement of workers. Twenty-five to thirty full-time workers are needed annually to replace those who pass away, retire, or leave the full-time work for other reasons.

Education for leaders is a pressing need. Church extension requires highly qualified personnel. Missionaries require good education. Theological graduates are enrolling for advanced education. Seminaries are under pressure to upgrade. Bible Colleges are now in the field of terminal training too.

One important facet of the leadership need in our denomination lies in

the field of Christian education.

## CHRISTIAN EDUCATION PERSONNEL

In the past few years we have experienced a 66 per cent turnover in the Department of Christian Education leadership at the denominational level. We have felt the very definite need to increase personnel in this work by creating the office of editor of Christian education literature. In this department there was also initiated the campus chaplain ministry. Fourteen chaplains now serve under the supervision of the Director of Youth Ministry. Projected plans anticipate the need for a full-time director of the campus ministry.

We could mention also the necessity of finding concerned and qualified persons to serve as conference representatives to the General Christian Education Committee. These people have a greater voice in shaping our denominational Christian education

# Christian Education Ministries

by A. Rapske

policies and programs than is generally recognized. Therefore, it follows that if the regional conferences elect persons who are qualified and competent in the field of Christian education, then they can expect correspondingly better results from denominational Christian programs. These are key people for it is their responsibility to know and present the real and urgent Christian education needs of their conference. To do this well demands time and vital concern. It requires co-operation from the local churches in compiling records and submitting these promptly. Not only must these representatives know the Christian education needs, but they become the public relations people who bring to their constituency the recommendations, the resources and the spirit of concern that is expressed in the General Christian Education meetings. One of the extremely frustrating experiences faced by this committee is to take note of a need, discuss it, then arrive at a good solution only to be faced with the limitation of personnel and funds to implement the solution. Very often the solution involves writing, editing and publishing. One of the repeatedly expressed needs is for writers who combine theological insight with professional writing ability.

## SHARING IDEAS ON CHRISTIAN EDUCATION

Centers of Christian education have usually exerted influence far out of proportion to their size and population. Our Christian education leaders at Forest Park have adopted an attitude toward the Seminary and toward the North American Baptist College that should prove very beneficial in the long run. The professors of Christian education of both schools are invited to be ex-officio members of the General Christian Education Committee and also members of the Curriculum Committee. Their presence serves a

(Continued on page 14)



Students enrolled in the Bachelor of Religious Education Program. Front Row: (l-r) Ursula Lange, Annie Petrich, Peggy Meisch, Amy Madden. Back row: (l-r) Jordis Schamuhn, Betty Semke, Linda Ebel, Betty Baron.

April 15, 1968



## What's In A Name? by J. Walter Goltz

AS WE closely examine the Biblical record, we discover that the names of places and persons are usually very significant. The names of places usually represent an important event which took place there. Thus in Exodus 17:7, following the bringing forth of water from the rock, we are told that Moses called the name of the place Massah, which means proof, "because they put the Lord to the proof by saying, 'Is the Lord among us or not?'" and Meribah, which means contention, "because of the fault finding of the children of Israel."

### NAMES OF PEOPLE

The names of people are also very significant. In I Sam. 4:19ff we read how the son of Phinehas or the grandson of Eli, was named Ichabod (meaning "inglorious") by his mother on her deathbed because she felt that the glory had departed from Israel. In Isaiah 7:14, the great prophetic passage regarding the birth of Christ, we are told that his name would be Immanuel, or God is with us. Joseph is instructed that the son who would be born to Mary was to be called "Jesus, for he will save his people from their sins."

There are also some interesting examples in the Bible of people whose names were changed during their lifetime because of various experiences which had changed the people themselves. Thus Abram (exalted father) becomes Abraham (the father of a multitude) at the renewal of God's covenant with him, because the fulfillment of this covenant made him the father of a multitude of nations (Gen. 17:1-8). Thus also Jacob (the supplanter) becomes Israel (he who strives with God) because, as he is told, "you have striven with God and with men, and have prevailed" (Gen. 32:24-32).

If we learn anything from these examples, it is the lesson that a name is significant and that the person or place that bears the name should adequately represent that which the name implies. This is one of the primary considerations in the choice of a name by any institution or public

service group. It would be highly inappropriate, for example, for a medical insurance plan to represent itself by its name as a life insurance company, or vice versa. It is from this point of view that the Board of Trustees of the Christian Training Institute officially voted to recommend to the General Conference to change the name of the school to something which more clearly represents the total program presently being carried on by the school.

### A NEW PROGRAM NEEDS A NEW NAME

It must be clearly borne in mind that the Christian Training Institute has undergone far-reaching and significant changes in its program and purpose since its inception in 1940. The organization of the school was the culmination of a large number of "Christian Training Institutes" which were held in various local churches. These institutes lasted from one week to several weeks during the winter months when work on the farms was not so pressing and thus young people were free to receive training for more effective service in the local churches. So successful were these local institutes for the training of Christians for lay leadership in the church that a permanent "Christian Training Institute" was founded to minister to the needs of all of our churches in the training of their young people.

The response to this venture of faith was indeed gratifying so that in little more than five years there were over 100 students enrolled. A number of students experienced the call of God to the ministry or mission field during their years of study at the school, and soon faced the need of more education in order to face the demands of more specialized training. Out of this need arose the organization of the High School Department, with particular emphasis on adult education, in order to provide this basic tool for older and more advanced students, and thus enable them to enter the harvest field of the Lord.

A further expansion of the training program of the school was brought about by the North American Baptist

General Conference meeting in Edmonton, Alberta in the summer of 1958. In response to the recommendation of a study commission investigating the denominational educational requirements, the Theological Department was voted into existence for the purpose of training prospective pastors for our N.A.B. Churches. In the ten years since this decision, young men have received their training for the gospel ministry in the Theological Department of the school.

Again in 1965 a very significant change took place in the formation of a comprehensive Bible College Division to carry on the work of the former Bible School and Theological Departments. An expanded curriculum, more opportunity for specialization, authorization to grant the B.R.E. degree, and the addition of another year of College to follow Senior Matriculation, marked this new step forward.

The result of all these significant advances is that the Christian Training Institute of the present is vastly different from what it was at the time of its organization. Steps are presently being taken to achieve full accreditation with the American Association of Bible Colleges. The building of a new campus projects still another consideration into the picture.

In response to this greatly expanded program, and in an effort to adequately portray this program to our people and to prospective students, the North American Baptist General Conference in its sessions in Detroit, Michigan, in the summer of 1967 officially voted the change of name of the school to North American Baptist College. This will become the official name with the relocation to the new campus in September of 1968. We realize that the name does not make a school and therefore we prayerfully pledge ourselves to continued efforts to seek to meet the changing needs of the young people of our churches as they seek to effectively prepare themselves to serve the Lord in every area of church ministry.

*Rev. J. Walter Goltz is professor of Missions, Evangelism and Homiletics at the North American Baptist College, Edmonton, Alberta.*

# Baptists In The U.S.S.R.— As They Begin Their Second Century

(Editor's Note: There have been a number of published reports concerning dissent among Baptists in the U.S.S.R. and some cases of conflict with existing Soviet law. The Baptist World Alliance office in Washington asked Mr. Klaupiks, its coordinator of relief, to compile the following material in an effort to bring the situation into perspective.)

By Adolfs Klaupiks

AT THE TIME when a new evangelical movement, now known as the Evangelical Christian Baptist Union of the U.S.S.R., appeared on the horizon of history in Russia the great Russian novelist, F. M. Dostoyevsky, wrote in his 1877 WRITER'S DIARY that: "there is really nothing to be afraid of in it, but rather very much to be sorry for. . . . It does not have any future, nor will it spread widely; it will soon come to its end and very likely it will fuse with some of the obscure Russian sects."

Four years later Dostoyevsky was dead, but the indigenous Russian Evangelical Baptist movement did not die. The great writer did not live to see it spread from the Arctic Ocean in the north to the Black Sea in the south, and from the Baltic in the west to the Pacific Ocean in the east. And today in practically every city and town in the vast territory of the U.S.S.R. there is a Baptist church or group.

The Baptist Union of Russia was organized in 1884 in Southern Russia, and in 1909 the Union of the Evangelical Christians came into being in St. Petersburg. These organizations merged in 1944, forming the largest Russian free church denomination of Evangelical Christian Baptists.

### STATISTICS

The question of the numerical strength of the Russian Baptists has always been a puzzle to the churchmen of the West. Various estimates with figures going up to over three million have been quoted. And it appears that the westerners have been more generous in their estimates than the Russians themselves. Thus in June 1928 at the Fourth Baptist World Congress in Toronto, the Russian delegate stated that "we have approximately 200,000 baptized members," and that "all previously publicized information is incorrect and exaggerated."

However, in November of the same year a publication "Baptists In Europe" by the American Baptist Foreign Mission Society reported an estimate they had received of the number of the baptized believers in Russia as "a community of at least three and a half million."

After the merger of the Evangelical Christians, the Baptists and the Christians of Evangelical Faith (the Pentecostals) in 1944-45, the total membership of this union was estimated at 512,000.

At the last Russian Baptist Congress held in Moscow in 1966, it was reported that "Our Union has never had exact statistics, nor does it have them today. The figure of 500,000 may seem uncertain to some, but if no one has any doubts about the number of 250,000 baptized believers, then the other half of our brotherhood is made up by their family members, not yet baptized."

The Russian Baptists through all their history never have given statistics the same importance and meaning as their brethren do in the West. The Baptists in Russia leave their exact number to be known to the Lord.

### CENTENNIAL CELEBRATION

Russian Baptists celebrated their centenary in August 1967. This was a time of genuine thanksgiving and of jubilation in all the churches of the Union.

Their road through the century (1867-1967) has been rough, with many obstacles and difficulties. The first fifty years of heroic venture, marked by arduous work and suffering but also by moments of genuine Christian rejoicing, went by under the rule of the last three czars of the Russian monarchy. The second half of the century took them through the great Russian Revolution, the Civil Wars, and under the dictatorship of the proletariat where Marxism-Leninism was declared to be the official ideology of the Soviet State.

### LIFE UNDER RESTRICTIVE REGULATIONS

Entering their second century the Russian Baptists face a generation brought up and indoctrinated in materialistic atheism, a society where anti-religious propaganda is receiving its fullest official support and where religion is considered harmful and

should therefore be eradicated from all areas of social and cultural life. And yet in Russia as everywhere in this world there are human beings, young and old, who do not find it possible to live by bread alone, and who cannot accept a materialist philosophy of life. To such and others, Russian Baptists believe they are called to minister through the gospel of Jesus Christ.

To fulfill their ministry the Baptists in Russia are face to face with a restrictive legislation regulating all religious activities. As an example, the Law on Religious Associations, effective since 1929, contains 66 paragraphs. This law, which has been widely publicized, requires that every congregation be registered with the government, and that all elected officers and pastors must have approbation from the registering organs. The church is forbidden to give material aid to the church members, to have special meetings for children, youth, women, for prayer, Bible study, hand working circles, study of religion, to organize excursions and children's playgrounds, to open libraries, reading rooms, to give medical aid, etc. The registered congregations are permitted to conduct religious worship, but no propaganda for religion.

As patriotic citizens of their country Russian Baptists accepted these and other regulations as a partially open door to proclaim the gospel. Through the years under these provisions they have been able to preach the gospel, baptize believers, receive new members into their congregations and minister to their religious needs.

This, however, does not mean that relations between the churches and the local government officials have gone smoothly and without difficulties. In many cases registration of congregations was denied or withdrawn. Pastors and church officers have been removed. Buildings of worship have been closed and in some cases adapted for secular purposes, or even demolished. Under the conditions they faced, the leadership of the Baptist Union could not always give effective help. This provided fertile soil for dissatisfactions and complaints.

### A RIFT IN THE STRUCTURE OF THE UNION

In 1961 some individuals appeared and declared: 1) the Second Coming of Christ is imminent, 2) His Church

must be purified, 3) a congress of representatives from all Baptist churches must be called at which 4) the leadership of the Union should be replaced by others.

The Baptist leadership at that time could not promise any changes. The dissatisfied members then organized themselves into an "Initiative Group" ("Initsiativnaya Gruppy") and subsequently into an "Organizing Committee For Convening of a Congress" and lastly into a "Council of Evangelical Baptist Churches." This group pronounced the leadership of the Baptist Union "excommunicated" and continued to demand that a congress be convened, but only under their leadership.

This "Initiative Group" directed petitions, complaints and memorandums to high Soviet Government and Party officials. Demonstrations, with "sit-ins" and "pray-ins," were conducted in and at Government office buildings. However, this did not bring them the desired results.

Leaders of the "Initiative Group" were invited by the Council of the Baptist Union to participate in the preparatory work for the Congress in 1966, but the leaders declined the invitation, declaring these meetings as a "pseudo-congress" and not valid.

These leaders succeeded in gathering some following from the Baptist constituency in different parts of the country. They encouraged their groups to separate themselves from the churches of the Union and to disregard the existing Soviet legislation on religious activities. In some communities Sunday Schools were started, and open-air baptismal services and mass meetings were conducted without any notification to the authorities. These and other religious activities in disregard of the law brought penalties in fines and court sentences of up to three years and even more in jails and corrective camps. In less than 12 months more than 200 people including the principal leaders were sentenced and jailed. All of these were charged with violation of the Soviet legislation on religion.

#### WORLD-WIDE CHRISTIAN CONCERN

The tragedy of these more than 200 imprisoned Baptists is viewed with deep and genuine concern in the world-wide Baptist family and by many other Christians everywhere.

The Russian Baptists were the first to show their deep concern. They invited the dissenting groups as equals to their Congress, held in 1966. A number of them came as official delegates. A large part of the time of the Congress was devoted to the question of reconciliation and unity. The Congress unanimously voted to send a telegram to the authorities pleading for leniency for the opposition leaders imprisoned. When prayer was offered

on behalf of the imprisoned brethren the tears of the brethren from the official leadership mingled with those of the separation. Said one of the adherents of the "Initsiativniki": "I see that today we have made one step nearer toward unity."

A Committee on Reconciliation was elected, and a former leader of the opposition in the central area was appointed to be a full-time worker for healing the wounds inflicted by the rift.

There are many Christians in the world today searching for an answer to the question: why are more than 200 people in a modern civilized nation sent to jails and camps for their religious convictions? Has not the U.S.S.R. as a member of the United Nations subscribed to the Universal Declaration of Human Rights which stipulates that "Everyone has a right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, worship and observance"?

This declaration is known to have been published also in the U.S.S.R. where it has been commented on as a "document which can and does serve as a definite help in the struggles of nations (peoples) for realization of their democratic rights and freedoms; it renders help in the struggle of all progressive mankind for basic rights and freedom of people."

There are many Christians around the world who express their deep concern and prayers in behalf of the brethren striving for Christian unity and peace and who dare to hope that those imprisoned because of their religious practice will soon be restored to their families and to the fellowship with their brethren.

#### CHRISTIAN EDUCATION . . .

(Continued from page 11)

two-fold purpose. On the one hand they can keep in vital touch with what is happening in Christian education at the Denominational level. They meet some of the key personnel in Christian education from all sections of our denomination. There is a helpful sharing and exchanging of ideas, insights, and resources. It keeps the professors in touch with the problems, the Christian education philosophy, and the successes or failures of local churches, or associational Christian education programs. On the other hand, the professors can then share the information thus gained with their students. Sometimes this will also lead to research projects or writing assignments in which the students have a share. I think our denomination is fortunate to have this warm, intimate relationship existing between its

schools and its denominational Christian educational personnel. Perhaps one by-product of the presence of the professors is to contribute to the continuity in the Committee.

#### NABC CONTRIBUTION TO CHRISTIAN EDUCATION

Where does the North American Baptist College seek to make its contribution to our Christian education ministries in our denomination? The participation in the General Christian Education Committee is only one phase of the contribution. From our point of view, the most important contribution lies in the training that our college offers in Christian Education courses. Perhaps our goal is a bit ambitious, but because we are agreed on the need for a diversified Christian education program of studies, we do the best we can within the limitations. We seek to give prospective pastors the conviction that they will be inevitably and heavily involved with Christian education in the local church. We also have ventured into the field of a terminal course of studies for those who desire to become directors of Christian Education. This venture is based on the assumption that with the increased urbanization of the population, city churches will grow to the proportions in which a multiple paid staff will become an ever increasing need and reality. As that day approaches, we want to be prepared to recommend qualified personnel. We also believe that our graduates will serve well as elected representatives on denomination Christian Education Committees. Then a third objective is to provide lay church workers with a solid introduction to Christian education philosophy, theology, and practical application of Christian education theory. All courses are taught at college level.

Assessment of the effectiveness of the contributions of our college to Christian education ministries in our denomination will probably be done most effectively by another generation. But in the meantime, we are convinced that God has entrusted to us a ministry to youth that we dare not leave undone. We are deeply grateful for the united support which the people of our denomination expressed at the Detroit General Conference in 1967 in voting approval of a new campus. We anticipate an expansion in the size of our student body and it will probably also eventually mean an expansion of teaching personnel.

As there were changes in the past, so we anticipate changes in the future; changes that will bring even greater contributions to the Christian education ministries in our denomination.

Rev. Arnold Rapske is the professor of Christian education at the North American Baptist College, Edmonton, Alberta.

NATIONAL LIBRARY WEEK is April 21 through 27. This is the time to read some of those books you've been wanting to read, assess the needs of your own or the church's library and decide to do something about it. A helpful leaflet, *Suggested Books for Your Church Library*, is available from Roger Williams Press. The printed word is available in more abundance now than at probably any other period in the history of man. This fact requires us to be selective in our choice of books. The three books reviewed below are recent publications and would be good additions to your library.

## IT DIDN'T JUST HAPPEN

By Ethel Barrett  
Regal Books

*It Didn't Just Happen* is a book for parents to read to their children or Sunday school teachers to read to the children in the Nursery and Kindergarten departments. It is divided into four parts. Part one contains stories of the beginnings, starting with the creation on up through the time of Jacob and Esau. Part two has stories of Joseph and part three stories of Moses. In all of these the child learns about an all-powerful but very loving God. Part four tells the story of Jesus. The first section tells of his birth, boyhood and some of the things Jesus did in his ministry. The last section covers the events of Passion week and Jesus' ascension.

The present-day introduction to each story relates it to something the child could experience in his life.

The stories, written in "childrenese," are very true to the Bible and have a rhythmic style. Even the size of type helps to tell the story. It suggests the tone of voice and the emphasis different words should receive.

A "Think" section follows which helps the child to incorporate the teaching of the story into his own life and experience. There is a Bible verse to learn and a prayer to pray.

Lastly, the Biblical reference for the story is given and the child is encouraged to find it in the Bible.

Ethel Barrett, as usual, exhibits her deep understanding of the thinking and language of the child. She understands the mind of the child. Children will enjoy hearing the stories for they convey the excitement of the events they portray.

Reviewed by Miss Dorothy Pritzkau,  
Editor of *Christian Education Literature*

April 15, 1968

## DARE TO LIVE NOW!

By Bruce Larson  
Zondervan

Bruce Larson, executive director of the magazine and fellowship of "Faith at Work" and a former Presbyterian pastor, has touched upon many of the primary relationships of life in this book. Foremost and central is one's relationship to God through Christ. This underlies everything else he says. The author goes on to discuss one's relationship with himself, others, his job, marriage and his life in light of this basic relationship with God. In this context he discusses the importance and nature of faith, prayer, honesty and the church of our century in revolution.

His approach is one of "life speaking to life." The author adds vitality and effectiveness to his message by continually referring to life experiences of which he has become aware, many through his own personal encounter.

The thrust of the book is its focus on the present rather than a dwelling on the past or speculation about the future. One senses the importance of living the present realistically and correctly, knowing that the future will take care of itself.

*Dare to Live Now* testifies to new found life in the church of today. It presents in a very personal approach person-to-person dynamics and small group effectiveness.

The book will prove most helpful to the youth or adult, minister or layman who senses the need of a life-related outreach in our churches and who is deeply concerned about being found in God's will in his total life and outreach. Its power lies in its potential to guide the already concerned as well as to arouse interest and concern in those who have potential and talent. It speaks to the one who is not afraid of a challenge, especially the greatest challenge of all—to be God's man in his home, work, school and church.

Reviewed by Rev. Thomas Kramer, Re-  
gency Baptist Church, Lincoln, Neb-  
raska

## HELP! I'M A LAYMAN

By Kenneth Chafin  
Word Books

The point of the book, to put it very simply, is that being a layman is not a spectator sport. The laity is an occupation for all areas of life—home, work, as well as church. You will find the statement "The hope of the ministering church is the informed, inspired, committed layman," sprinkled liberally throughout the book. You remember it. Although Dr. Chafin states that this is a "help" book for laymen, it has a lot to say to pastors and adult education leaders too. Dr. Chafin shows a deep awareness of the unspoken frustrations, burdens, fears and failures people bring with them to church each week. His purpose is to help the layman in his "pilgrimage of discovery" of what it means to be a Christian in the 20th century.

He shows us the dangers of becoming ingrown and institutionalized; compromise with the values of the community may find the church ending up with what he calls "folk religion."

He brings out the fact that God doesn't "shrink the problems of life to the size of our answers and abilities." He states that the Christian must realize that solving these problems requires more than he has, but not more than is available to him.

One of the strongest areas of the book is his treatment of creative, personal evangelism. Personal evangelism means the involvement of one person with another. It isn't a church membership drive, nor is it a selling technique or manipulating people. He describes evangelism as Jesus did it—loving and caring for others and sharing with them the joy of our salvation. Romans 1:16 and joy in our salvation are essential to evangelism. He states that witnessing is not so much going somewhere else to do something, but is rather doing it in the every-day context of life.

Dr. Chafin is down-to-earth in his statements. He points out a lot of our weaknesses, but he also points to solutions which are workable.

Reviewed by Miss Dorothy Pritzkau,  
Editor of *Christian Education Literature*





# sunday school lessons

B. C. SCHREIBER

## A TEACHING GUIDE

Date: May 19, 1968

### THEME: WHAT IS MAN'S DUTY TO GOD?

Scripture: Ecclesiastes 5:1-12

**THE CENTRAL THOUGHT.** Duty to God is not a cold legal requirement but a willing and loving privilege.

**INTRODUCTION.** Many Christians who read Ecclesiastes for the first time have mixed feelings about its teachings. There are times when the writer expresses such extreme pessimism that he finds no confidence in human wisdom or intelligence, nor does he seem to have any faith in the saving power of God. When he repeatedly says, "All is vanity," he reveals a deep-rooted futility and meaninglessness in all of life. His philosophy seems to be, "eat, drink and be merry, for tomorrow we may die."

On the other hand he may also have had a purpose for writing the way he did. Exaggeration is one way of emphasizing a truth. There may have been a great deal of easy optimism during his time and he wanted his readers to re-evaluate their light-hearted convictions. There is a danger constantly of going either to the far right or to the far left. This is not to say that we are to be sitting on the fence not knowing on which side to fall. We are to seek a stable life which is centered in God. Here the Christian follows what he believes is right and trusts God where and when he does not understand.

### I. The Duty of Worship. Ecclesiastes 5:1-3.

The author is saying, "Watch your step" when you go to church. He is not referring to the physical danger of stumbling, but to a spiritual and mental attitude which is necessary for a meaningful worship. "Watch your tongue" would be a more fitting metaphor. Impetuous speech is often an obvious sign of an empty head.

From the context of the lesson the Preacher believed in the old warning posted at railroad crossings, "Stop, Look and Listen," with special emphasis on "Listen." He was, of course, referring to thoughtful reverence. Insincere worship is an offense to God.

### II. The Duty of Honesty. Ecclesiastes 5:4-7.

When the Israelites were in trouble they did not hesitate to make rash promises to God. They were accustomed to taking vows, making solemn oaths that if God would deliver them out of their suffering and distress, they would make generous offerings

in the temple. But as soon as the danger was over they would have second thoughts about their vows and withdrew from making their payments.

This is an open avowal of hypocrisy, according to the Preacher, which tries to seek the benefits of religion without meeting the responsibilities which it entails. It is far better not to make any promises than to renege on them.

### III. The Duty of Responsibility Toward Others. Ecclesiastes 5:8-12.

The Preacher has changed the subject abruptly. He has said all he knows about personal responsibility to God and now he shifts to responsibility of the government toward the poor. He seems to take bad government for granted: "marvel not at the matter." His conclusion gives the impression that bad government is better than no government at all. However, he ends on a note of contentment in which he pictures the ordinary laboring man as the only one who can sleep in peace because he does not have the worries of the rich.

#### Questions for Discussion

- (1) Do you agree with the writer of Ecclesiastes that "All is vanity"?
- (2) Compare the Book of Ecclesiastes with the Book of James, giving special attention to chapter three.
- (3) How is our Christian witnessing and service affected by the advice given by the preacher?

## A TEACHING GUIDE

Date: May 12, 1968

### THEME: WISDOM FOR FAMILY LIVING

Scripture: Proverbs 4:1-5a, 20-23; 6:20-23

**THE CENTRAL THOUGHT.** Wisdom must be imparted with loving concern in order to develop a growing Christian family.

**INTRODUCTION.** There is much said today about the parent-child relationship. Some blame the parents for everything the child is and becomes. They do not refer to juvenile delinquency but to parental delinquency. Of course there is a great deal of truth in this statement. We often say, "Like father, like son," or, "Like mother, like daughter." However, there are times when the son bears no resemblance to the father, nor is the daughter like her mother. There are prodigal children who never return and whose parents are heartbroken because their best efforts at love and discipline had no effect on their lives. It is not always easy to explain why some bad

children have good parents and why some good children have bad parents.

Generally it can be said that parents bear the burden of responsibility for their children until they become old enough to accept personal responsibility for their own lives. Those parents who claim to have no time should remember that Susanna Wesley, who had nineteen children, found time to give an hour's religious instruction to each child every week. Not all of them turned out to be a John and Charles Wesley, but there is no doubt that many of her other children became outstanding Christians even if they did not have the gifts of preaching and singing as did John and Charles.

### I. Home Teaching and Training. Proverbs 4:1-5.

In addition to other responsibilities the father was also the teacher in the home. He took his educational task seriously, but not to the extent that he lost sight of the father-son relationship. Past experience seemed to be the basis of his teaching. Although the good doctrine was based on laws, precepts and tradition there is an indication here that the material he taught was tried and tested in life and he found it to be true because it worked for him. His more practical role was that of preparing his children for parenthood. His method was based on loving kindness, but he was not an advocate of permissive education. If the entire Book of Proverbs is studied one finds that along with love and affection they also advised the vigorous use of the rod as a means of securing obedience.

### II. Teaching to Remember. Proverbs 4:20-23.

Memory played an important part in the teaching method. The aim, however, was not obedience through the memorizing of endless laws and precepts but the enrichment of life. What was taught did not bring success unless it became part of the personality. It had to enter the heart as well as the head. This is why the wise parent-teacher said, "Let thine heart retain my words."

### III. The Family Heritage. Proverbs 6:20-23.

The Jewish people were noted for their emphasis on family heritage handed down from generation to generation. It was steeped in religious principles permeated by a warm and affectionate family relationship. Even today there is less juvenile delinquency among Jewish families than among other people. Wherever they go, whenever they sleep and when they are

## PASTOR DISTURBED BY ETHICAL IMPLICATIONS OF WAR PROTESTS

SEATTLE (EP)—Pastors who support persons dissenting must consider the responsibilities that go with that right, says a Seattle Baptist minister in his church's publication.

"There is a difference between dissenting as a responsible citizen and dissenting as an extremist who would destroy the rights of others," said Dr. August M. Hintz. "The responsible dissenter seeks to better the situation—the extremist only tears down. . . ."

We must be tolerant of people we don't like, the minister declared, and listen to views that we detest. We must preserve their right to march. But to break the law is to jeopardize the rights of the little man and to encourage anarchy."



## NEWS & VIEWS

### 97 PER CENT: 'I BELIEVE IN GOD'

PRINCETON, N. J. (EP)—Against the harsh aspects of today's society comes news that out of every 100 adults interviewed by the Gallup Poll, 97 attest to a belief in God.

Apparently the American people aren't as ready as their theologians to say that orthodox religion is becoming outmoded and that it is no longer possible to believe in a Supreme Being.

While the finding is impressive, it should be pointed out, the pollsters say, that "some people say they believe in God because they think it is the 'right' answer to give."

A majority said they "strongly" believe in God and receive a "great deal" of comfort and support from their beliefs. Most believe in a personal God—a "Heavenly Father who watches over each of us and can be reached by our prayers."

awake, these godly principles and family heritage are to remain with them.

#### Questions for Discussion

- (1) How can we relate this lesson to our present generation?
- (2) Are children more rebellious today than they were in former generations?
- (3) Would there be a need for marriage and family counseling services if more parents would follow these precepts?

April 15, 1968

## PASTOR WARNS SEMINARIANS LOOK TO MINISTRY OUTSIDE CONGREGATIONS

BOSTON (EP)—Unless the church finds its "new mission," it will be faced with a growing number of seminary graduates who will seek their ministry outside the local congregation, a noted American Baptist pastor predicted here.

Dr. Roger L. Fredrikson, pastor of the First Baptist church of Sioux Falls, S. D., was joined by other noted churchmen in urging some 1,600 laymen and clerics to extend the church's message in the trouble spots of the country.

Addressing a conference sponsored by the Evangelistic Association of New England, Dr. Fredrikson said American youth are not attracted to the church "because of its petty quarrels, hurt feelings of members, the cozy club

church to start giving back something to the people instead of taking from them all the time.

That's the view of the Rev. Ralph Gamble, pastor of the House of Lord Church, who started a restaurant to feed the needy.

Its fare is "Soul Food," and the diner is exhorted by a sign to "Pay what you can. . . but be a man."

The object of the restaurant, adjacent to the church, is to "feed all who come to our doors hungry, whether they can pay or not."

The menu is scrawled on a blackboard. It features plenty of "down-home soul food," and consists of chicken and dressing, chicken and dumplings, red beans and rice, collard greens, cabbage and chili for the dinner meal. Breakfast is bacon, sausage, rice and cream of wheat. There is also milk, coffee, tea or rolls.

A tag line on the menu states: "Food not priced. . . donate what you can. . . help us to protect those who really need help."

"Most people who come in can afford to pay," Mrs. Ardlie Willett, Manager of the month-old business, told a UPI reporter. She added that the ultimate aim is to make a profit, but "We'll get our real profit from the Lord."

## 'TRAGIC APATHY' UNCOVERED BY GHETTO REPORT

WASHINGTON, D. C. (EP)—Tragic apathy, rather than anger, appears to be the dominant mood of the majority of poor Negro youths in city ghettos, according to a government-financed survey.

The unpublished report, made available to the *Los Angeles Times*, is based on interviews last August with 5,886 youths—mostly Negroes—in selected areas of 11 cities. The government wanted the views of ghetto youths to help evaluate the effectiveness of summer youth programs which have been costing \$600 million a year in federal funds.

Entitled "From the Streets," the report was ordered by the President's Youth Opportunities Council, a Cabinet-level agency headed by Vice President Humphrey which is charged with coordinating summer youth programs.

The report rejects the idea that most ghetto Negroes are angry. They are, it said, rather "overly content or apathetic."

Also flatly disputed was the notion that summer programs to provide youths with opportunities in employment, recreation and education can prevent riots. *Times* staff writer Vincent J. Burke stated that the report showed that "the complex causes of urban unrest and riots are little affected by whether or not there are summer programs, good or bad."

## 'EXPOSURE' IS GOAL OF EPA EDITORS IN 20th ANNUAL MEET

MINNEAPOLIS (EP)—Some two hundred editors of religious publica-

tions in the United States and Canada will gather in Minneapolis May 13-15, 1968 for the 20th annual convention of the Evangelical Press Association, it was announced by Paul Fromer, EPA president and editor of Inter-Varsity Christian Fellowship's periodical HIS.

Meetings will be held in the Holiday Inn Central, 13th and Nicollet, and a special feature will be a visit to "The Way" neighborhood center in North Minneapolis for a panel discussion on urban racial problems. Taking part in the discussion will be Rev. Rolland Robinson, Rev. Stanley King and Mr. Sylvester Davis.

The editors will be guests May 14 at a performance of "The Why Generation," presented by young people of Aldrich Avenue Presbyterian Church. Program Chairman of the Evangelical Press Association convention is Dr. Sherwood E. Wirt, EPA vice president and editor of *Decision*.

#### 70% OF YUGOSLAV READERS SURVEYED BELIEVE IN GOD

BELGRADE (EP)—Readers of the weekly paper *Feljton*, published here, were surveyed on the question: "Do

#### YOU, YOUR CHURCH . . .

(Continued from page 9)

cation have so many individuals, industries, and organizations poured so much money into our public schools, colleges and universities. We expect these institutions to set the pace in the search and development of a more comfortable, a more enjoyable and a more peaceful society.

The church, too, needs an academic institution to assist her in coping with the needs of modern society. The church can rightfully expect the Bible College to be a leader in the area of church ministry. It should be a stimulant to the church, and an innovator, searching for better things.

As well, the Bible College should be a training institution for our youth. This training is not confined to "professional" Christian workers, but extends to the training of the musicians, Sunday school workers, youth workers, and other lay church officers.

Furthermore, the Bible College seeks to educate our youth in Biblical studies. Many ministers are appalled at the lack of knowledge of the scriptures and of doctrines shown by most of our church members. Few theological graduates need to "shake in their boots" for fear of having their views challenged as they meet their first congregation. This is a very unhealthy situation, but one which the Bible College can help to overcome.

With the new resources that are being put at the disposal of NABC, your college will seek to meet these objectives with increased efficiency.

Mr. E. Klatt is professor of Mathematics, Physics, Biology and Chemistry at the North American Baptist College, Edmonton, Alberta, Canada.

you believe in God or in man?"

Results showed that, based on replies, 70 per cent of the Yugoslav people are religious while only 30 per cent are atheist. A brief report on the findings was published by *Glasnik*, Yugoslav Baptist periodical.

The editor of *Feljton* said the Communist state, which "like an impartial power rises above society," is partially to blame for continued religious interest by the people. He urged livelier atheistic propaganda against religion.

#### DR. DANIEL A. POLING DEAD AT 83

PHILADELPHIA (EP)—One day after he entered University Hospital here, Dr. Daniel Alfred Poling died at the age of 83.

Ailing for some time, Dr. Poling nevertheless was serving at the time of his death as chairman and editorial consultant of Christian Herald magazine and president of Christian Herald Charities.

Minister of religion, editor, novelist, radio speaker, leader in civic movements, counselor of philanthropists, and friend of youth—Daniel Poling for more than half a century was an outstanding church leader and a dynamic figure in American life. He logged over two million air miles in worldwide travel and served several presidents of the United States on commissions and special assignments.

#### SCRIPTURES NOW TRANSLATED INTO 1,326 LANGUAGES (UBS)

The Bible in whole or in part has been translated into 1,326 languages and dialects, the United Bible Societies report. This total represents the languages spoken by about 96% of the world's population.

Although 96% of the world's population have Scriptures in their language and over 90% have the complete Bible, an enormous task of translation still remains to be done. The 4% without the Scriptures speak well over 1,000 mutually unintelligible languages and dialects. In addition, in those languages with only part of the Bible, further books are being translated. Furthermore, a very large proportion of translation activity is being devoted to the revision of Bibles and New Testaments in major languages.

#### INCREASED POSTAL RATES ADD TO CHURCH JOURNAL WOES

LITTLE ROCK, ARK.—(ABNS)—Higher postal rates have slightly increased the costs for church-related publications, adding to what one editor calls a condition of "poverty" and "bankruptcy possibilities."

According to Erwin L. McDonald, editor of the Southern Baptist-related ARKANSAS BAPTIST NEWSMAGAZINE, "The Post Office Department is getting harder and harder for us poor folks to live with."

Mr. McDonald complained specifical-

ly about the cost of change-of-address notices through the post office, necessary when a subscriber does not notify a newspaper or magazine that he has moved.

The post office hiked the cost of each such notice from 10 to 15 cents as of January 8. However, the increase caused so many complaints that it has been rescinded, at least for the time being.

Costs in mailing a publication, however, remain higher in 1968.

#### METHODIST MEMBERSHIP DOWN 21,405 IN YEAR

EVANSTON, ILL. (EP)—For the second year in a row, The Methodist Church has experienced a decline in membership, according to data released by Dr. Don A. Cooke, general secretary of the denomination's Council on World Service and Finance.

Representing the fiscal year which closed last May 31, the figures show 10,289,214 members, a decrease of 21,405 from the same date in 1966.

#### DELEGATES BACK DR. JACKSON ON WAR IN VIETNAM

DENVER, COLO.—(ABNS)—At the annual meeting of the National Baptist Convention, U.S.A., Inc., delegates to the largest Negro religious body in the United States endorsed their president's support of President Johnson's policy in Vietnam.

Expressing support for the administration's policy in the Far East, President Joseph H. Jackson stated his belief that cooperative effort by Russia and the U. S. could end the conflict.

In correspondence with Russian Baptists, which he has also shared with President Johnson, Dr. Jackson has called upon them to urge cutting off Russian supplies to Hanoi. In exchange, he promised that National Baptists would petition Washington to withdraw support of Saigon.

Dr. Jackson also condemned militant black power groups, and said that civil rights demonstrators must keep within the bounds of law and order.

#### WORLD'S POPULATION RISING 1.9% EACH YEAR, REACHES 3.3 BILLION

UNITED NATIONS, N. Y.—(ABNS)—If the present 1.9 per cent growth rate continues, the world's population of 3,366,000,000 (1966) will double by the year 2,005.

The figure comes from the Demographic Yearbook, 1966, just released here. The yearbook also discloses that the population is 61 million higher than in 1965; that nearly three-quarters (72 per cent) of the world's people live in the developing regions, with one-half of the total on the Asian continent; and that 41 per cent of the population in developing countries is under 15 years of age, compared with 28 per cent in more developed coun-

(Continued on page 24)

BAPTIST HERALD



## BOOK REVIEWS

By B. C. Schreiber

**PARTNERS IN PREACHING**, by Reuel L. Howe, Seabury—1967—\$3.50.

The sub-title, *Clergy and Laity in Dialogue*, clarifies the purpose of the book. The word of the professional preacher by itself is no longer, if it ever was, enough. In his preface the author states that the layman's responsibility and the preacher's task



ment to its affairs. This will make him an active listener rather than a meditative worshiper. The object of both is to become person-centered.

Monological preaching and teaching is meaningless for it leads to isolationism and indifference. Dialogical preaching challenges, disturbs and provokes men to decision.

The author is not advocating a new concept of the clergy and laity but one which needs a new and honest self-examination of what our mission in the world should be.

**SIMPLE SERMONS FOR SUNDAY EVENING**, by W. Herschel Ford. Zondervan—1967—\$2.50.

**TWENTY-FOUR INSTALLATION SERVICES**, by Oleta R. McCandless. Baker—1966—\$1.95.

**NINETY-FIVE BRIEF TALKS**, by C. B. Eavey. Baker—1956—1967—\$1.50 (paper).

**THE TEARS OF JESUS**, by L. R. Scarborough. Baker—1922—1967—\$1.50 (paper).

**MEN THAT COUNT**, by Clovis G. Chappell. Baker—1929—1967—\$1.95.

**TWO-HUNDRED AND ONE OUTLINES**, by George Brooks—1863—1966.

All of the above can be helpful and useful primarily to the pastor whose busy schedule often prevents him from making thorough sermon preparation. Seed thoughts, ideas, illustrations and inspiration will be found in one degree or another in these volumes.

**PREACHING THROUGH THE BIBLE**, Volume 2, by Eric W. Hayden. Zondervan—1967—319 pages—\$5.95.

The author refers to his first volume as a "telescopic" view and the present a "microscopic" view. Actually there is no such thing as preaching through the Bible because of its inexhaustible character. In this case the name of the book is more inclusive than its contents. Only one chapter of each book in the Bible is taken as a "sample" of what can be done if the pastor has the desire to take his congregation through the contents of the Word of God.

Each message has an introduction, a skeleton outline, followed by an expository treatment. The minister is free

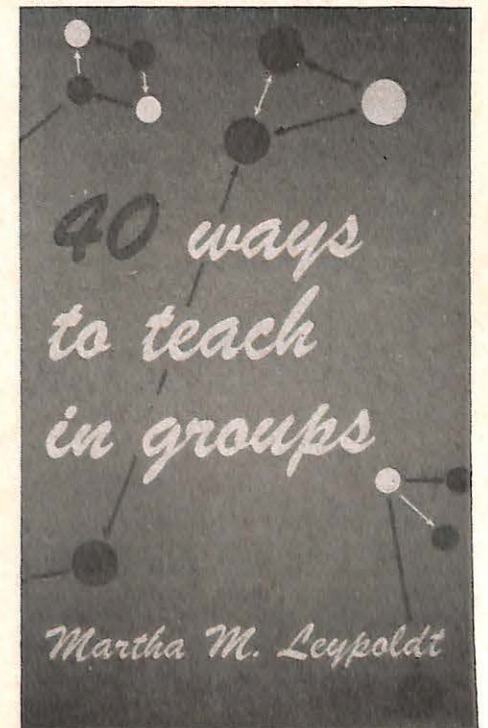
to expand or change the sermon according to his own study and inspiration.

**FORTY WAYS TO TEACH IN GROUPS**, by Martha M. Leypoldt, Judson Press—1967—125 pages—\$2.50.

Helpful and practical guidebook for persons with leadership responsibilities in groups of adults or youth. As the title implies, the author has identified forty distinct teaching methods based on currently accepted principles of group dynamics and each method is clearly described with the help of a diagram indicating the relationships which are involved in it. The functions of a leader and the group members are clearly explained, along with those of other persons having special responsibilities such as panel members, play readers or resource persons. Included are helpful introductory pages highlighting some of the principles of leadership and indicating some of the particular values and possibilities of the various methods described.

Teaching and learning experience can be made more meaningful and interesting for all participants through methods of teaching illustrated in this book. Many methods and diagrams described can be used effectively even though room arrangements are limited. Several copies of this book should be made available to your teaching staff.

Dr. Martha Leypoldt is Professor of Christian Education at Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania. Dr. Leypoldt was Professor of Christian education at the North American Baptist Seminary, Sioux Falls, South Dakota for ten years. She has participated extensively in various groups concerned with adult education. (Reviewed by Dorothy Pritzkau.)



ought to compliment each other. It is the whole church's responsibility for making known the Word of God. One of the dangers of the ministry is exhibitionism in which the preacher makes his performance an end in itself. There is no life-worship dialogue in the content nor the context for his preaching.

Mr. Howe is particularly lucid in his chapter on the role of the preacher and that of the laity. The minister's preparation should be centered primarily upon a relationship rather than upon a manuscript. It is important that he be informed about the things that his people are doing, seeing and thinking outside the church. The layman, on the other hand, must concentrate on an examination of his involvement on the life of the world and his commitment to it.

April 15, 1968



WE  
THE  
WOMEN

Mrs. Alphonz Lamprecht, President  
Atlantic Conference WMU

As the oldest conference in the denomination, we as women of the Atlantic Conference W.M.U. may be proud of the heritage established over the years. It was in 1907 that Mrs. Elsie M. Licht, of Buffalo, New York, called to order the first meeting of the "Schwestern Bund der Atlantischen Conference." She served as president from 1907 to 1920. Mrs. William Kuhn was the first secretary, serving until she moved to Forest Park where her husband, Dr. William Kuhn assumed the responsibility as the first executive secretary of our denomination. Many women have served and worked faithfully since that time.

Today, at 61 years of age, our W.M.U. has 23 societies, a membership of 474 and the attendance at our annual spring conferences average 180-200. Our societies are mainly in urban areas along the Atlantic coast, stretching from Boston, Massachusetts, to Elsmere, Delaware, in precisely the "Megapolis" of the United States. In 1963, Mrs. E. A. Hoffmann. (then our president and now our national treasurer) and her executive committee made the initial plans for a conference fall retreat. For us the idea of getting away into the country for study of God's word and world has been physically beneficial and spiritually stimulating. Attendance has grown from 60 in 1963 to 190 in 1967.

I am sure that we in the Atlantic Conference have many of the blessings and challenges of other conferences, but I think the most outstanding distinction here is the stress and importance of living and working with people of other denominations, other religions, other nationalities and other races. Some societies formerly in traditional Germanic neighborhoods are having to respond to neighborhoods which have become predominately Negro or Puerto Rican. The world is asking much of us. We must uphold the principles of faith and love given to us by our Lord Jesus Christ, if we are going to live peaceably with ourselves, our neighbors, and our world. We, as women of The Atlantic Conference and the North American Baptist General Conference, can and must do "Greater Things Through Him."

● Rev. Ernest Hoffmann has resigned from the Fleischmann Memorial Church, Philadelphia, Pa. and accepted the call to become the pastor of the Austin Street Baptist Church, Buffalo, New York effective July 1968.

● Rev. Oscar Fritzke has resigned from the Trochu Baptist Church, Trochu, Alberta, to accept the call to become pastor of the Anamoose Baptist Church, Anamoose, North Dakota effective March 18, 1968.

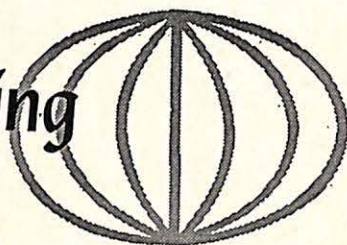
● Rev. Carl Weisser has resigned from the First Baptist Church, Wishek, N. Dak. to accept the call to become the pastor of the Redeemer Baptist Church, Columbus, Nebraska effective June 1, 1968.

● Observe National Library Week, April 21-27, 1968.

● Members of God's Volunteers Team I are traveling to Rapid City, S. Dak., where they will hold meetings April 17 to 24 at the South Canyon Baptist Church. The team will serve the Pioneer Baptist Church at Pound, Wisc., April 28 to May 3. They will then work with members of the Bethany Baptist Church at Milwaukee, Wisc., May 5 to 12. Rev. Edgar Klatt is the director of the team.

● God's Volunteers Team II, under the direction of Rev. Connie Salios, is on its way to Canada where team members will serve the East Burlington Baptist Church in Burlington, Ont., April 19 to 26. Following their time there, they will go to Cleveland, Ohio for meetings at the Missionary Baptist Church, April 28 to May 3. From May 5 to 12 they will serve in the Ripley Boulevard Baptist Church at Alpena, Mich.

what's happening



● The North American Baptist College will have its Graduation and Commencement Exercises on May 4-5, 1968.

### SECRETARY WANTED

Must be proficient in typing, filing and dictaphone transcribing. Some shorthand is desirable. To begin June 1, 1968. Make application to Rev. John Binder at North American Baptist General Conference Office, 7308 Madison Street, Forest Park, Illinois 60130.

### ADDRESS CHANGES

Rev. Jake Leverette, 11436—37th Avenue, Edmonton, Alberta, Canada.  
Rev. J. P. Rempel, Ste 1, 845 Jones Street, Klowna, B. C., Canada.

### FARM FOR SALE

Three sections. 1350 acres cultivated, 20,000 bushel storage, hay, pasture, water, housing and feed accommodation for 160 head of cattle. Modern 9-room home. Will sell separately. Contact William Nicholson, Box 220, Semans, Sask., Canada.

### MISSIONARIES OF THE WEEK

April 21 to 27: Rev. and Mrs. David C. Keiry ministering to Spanish Americans in Colorado.  
April 28 to May 4: Dr. and Mrs. Willi D. Gutowski carrying on a medical ministry at Warwar, Nigeria, Africa.  
May 5 to 11: Rev. and Mrs. George Henderson on furlough from Cameroon, West Africa.  
May 12 to 18: God's Volunteers for Cameroon carrying on short term ministries as school teachers.

### ADDRESSES OF SOME BAPTIST CAMEROON STUDENTS IN AMERICAN INSTITUTIONS

Ruby Fomunyan  
Bethel College  
1480 North Snelling  
St. Paul, Minnesota 55101  
Hannah B. Nteff  
Mary Hardin Baylor College  
Box 46  
Belton, Texas 76513  
Mr. Sammy K. Martin  
Reed College  
Box 587  
Portland, Oregon 97202  
Miss Agnes Tanyi  
214 Abbey Hall  
Mount Holyoke College  
South Hadley, Massachusetts 01075

BAPTIST HERALD

Mr. Samuel N. Becke  
471 East 13th Apt. 2  
Eugene, Oregon 97401  
Mr. Emil J. B. Tutuwan  
P.O. Box 212, Administration Bldg.  
Howard University  
Washington, D.C. 20001  
Dorah Ekiko  
Stanton Dorm  
Wheaton College  
Norton, Massachusetts 02766  
Mr. Solomon Gwei  
University of Michigan  
921 Church Street  
Ann Arbor, Michigan 48104  
Mr. Johnson G. Jato  
(Address can be obtained from Solomon Gwei)  
Mr. S. M. Ngome  
University of Hawaii  
Mr. Emmanuel Akuchu  
Kansas University  
Mr. J. T. Banser  
University of New Hampshire  
Mr. Daniel Ngangmutu  
Claremont Men's College  
Claremont, California

## Why I Made A Will

by Donald N. Miller

RECENTLY I made a will. To some it may seem strange to make a will when one doesn't have much in the way of this world's goods. But that's exactly why I made a will. I want to be sure that the little I have will go where I think it will do the most good. One of the most unfortunate happenings related to people who die without a will is that the estate sometimes goes to those who least need it and frequently to those who least deserve it. This is even more crucial when the estate is a large one and becomes subject to estate taxes. The Lord has said, "... set thine house in order; for thou shalt die, and not live!" (II Kings 20:1).

Actually I had contemplated making a will several years ago, but I always put it off. What finally got me down to the lawyer's office was an

article entitled, "Born Again—But Not Ready To Die." It told of a Christian couple who always planned to give part of their estate to the church, but they never got around to making a will. Suddenly they died and the estate was divided according to the laws of the state—not the intent of their good wills—and the church got nothing.

It has been estimated that procrastination is one of the primary reasons that 60% of the people in our country die without a will. But I, also, know that some people don't make a will because it gives them a superstitious feeling about the nearness of death. All of us know, however, that death will come in its own time, whether we make a will or not. Then why not be sure that we do God's will even after we have moved on to eternity?

Rev. Donald N. Miller, pastor, Faith Baptist Church, Minneapolis, Minnesota.

## OUR DENOMINATION IN ACTION

### WELCOME LEVERETTE AS PASTOR

SOUTH EDMONTON, ALTA. Greenfield. About 170 people attended the reception March 3 for Rev. J. Leverette, newly appointed pastor of the Greenfield Baptist Church extension work. The reception, attended by members of churches in Edmonton and Greenfield, was held in the gymnasium where the extension church congregation is presently meeting.

The Leverettes previously served at Calvary Baptist Church in Wetaskiwin, Alta. They have six children.



Above is a photo taken of the reception service. The pastor and his family are seated in the front row. (David Follack, reporter.)

### HOLD SUCCESSFUL LIVING SEMINAR

CHICAGO, ILL., Foster Avenue. Rev. Bill Gothard, director of Campus Teams, La Grange, Ill., conducted a Seminar on Successful Living March 3—April 7 at the Foster Avenue Baptist Church. The seminars were held each Sunday evening in place of the regular Sunday evening services.



His seminars on principles of life dealt with "How to identify four levels of conflict," "How to remove roots of resentment," "How to begin the one activity through which God guarantees successful liv-

ing," "How to transform sources of irritation," "How to conquer anger and worry," and "How to gain a clear conscience."

Mr. Gothard (pictured above) began each session by discussing the topics of the evening. This was followed by discussion groups of men, women and students. The evening was concluded through illustration of the lesson using chalk drawing and special colored lights. (Clarence H. Walth, reporter.)

### YOUTH CONTRIBUTE TO MISSIONS

RENTON, WASH., Sierra Heights. Through missionary letters, members of the senior CBYF at Sierra Heights Baptist Church learned of a need for \$12,000 to purchase land in Japan. The Richard Mayforths, North American Baptist missionaries in Japan, requested the money to build a church.

The young people had \$40 in their treasury which they chose to invest rather than send as an outright gift. The group invested the money in postage and stationery and began a fund raising project among other CBYF groups.



Individual letters were written to the 336 churches in the denomination asking for a \$10 contribution from each CBYF. Among those churches that have regular CBYF groups, 83 responded with a total contribution of \$1,086.82. The Sierra Heights youth had hoped to complete the project by Christmas 1967, but checks are still being received.

Letters from other participating groups expressed the enthusiasm of the young people for the project. Pictured above are Sierra Heights CBYF members with some of the letters they received.

The young people's contribution pushed the Japanese land project over the top with a total of \$13,915.04 collected from all sources. (Arnold Goehring, reporter.)

#### WELCOME HOME TO LAURA REDDIG

ST. PAUL, MINN. Sunday, Feb. 11 was celebrated as welcome home day for Laura Reddig at Dayton's Bluff. Miss Reddig gave a missionary challenge in the morning service and in the evening presented tapes and slides of the work among the girls at Saker College in Cameroon, West Africa. A time of refreshments and fellowship followed. (Mrs. H. Stanke, reporter.)



#### ACCEPT 28 NEW MEMBERS

VANCOUVER, B. C., Ebenezer. Sunday evening Feb. 11 Rev. Paul Siewert, pastor, baptized 17 young people (pictured above.) Special classes were held for several weeks by our pastor to teach the candidates the true meaning of baptism and the Christian life.

On Sunday, March 3, these 17 and 11 others were accepted into the church by letter or by personal testimony. (Sylvia Schmuland, reporter.)

#### MEET FOR SPIRITUAL RENEWAL

STAFFORD, KAN., Calvary. Rev. Leland Friesen from St. Paul, Minn., held spiritual renewal meetings Feb. 19-25. The theme of the meetings was, "Your Happiness is Christ's Concern."

On Tuesday morning a men's breakfast was held in the church. The theme was Christ and the businessman. Wednesday morning a coffee for WMS ladies was held with the theme, Christ in my home. Thursday morning a coffee was held for the younger ladies.



On Sunday morning, March 3, a baptismal service was held. The Rev. James Schacher baptized two young ladies, Mrs. Douglas Eisenhour and Mrs. Merlyn Hearn. During the Lord's Supper these two ladies and Mr. Hearn were welcomed as members into the church. Pictured above (l. to r.) are Merlyn Hearn, Mrs. Merlyn Hearn, Mrs. Douglas Eisenhour and Rev. James Schacher. (Mrs. J. B. Giedinghagen, reporter.)

#### GIVE MUSICAL FAREWELL

ELLINWOOD, KAN. Mr. and Mrs. Harold Hasse gave a musical program Feb. 25 during their last service with the church. They have accepted a position at the Park Lane Baptist Church of Tulsa, Okla., as directors of Christian Education and Music. (Mrs. Kenneth DeWerff, reporter.)

#### WOMEN MEET FOR PRAYER

DETROIT, MICH. The Detroit Women's Missionary Society held an all day session for the World Day of Prayer in March. Mrs. June Haupt, missionary to Cameroon, was the guest speaker. The day was spent in workshops and discussion groups. Newly elected president of the society is Mrs. George Riederer of Redeemer Baptist Church of Warren, Mich.

#### RECOMMEND NAMAQ AS NABGC CHURCH

EDMONTON, ALTA. Namao Park. The Namao Park Baptist Church has been recommended for acceptance into the fellowship of the North American Baptist General Conference. A recognition council composed of delegates from eight city churches of the NABGC made the recommendation Feb. 22. The council was presided over by Rev. C. Littman, pastor of McKernan Baptist Church, Edmonton.

The church was also recommended for acceptance into the Greater Alberta Association. (Mrs. Eugene E. Land, reporter.)

#### YOUTH SPEND BUSY WEEK

CHANCELLOR, S. DAK. The Crusader CBYF of the First Baptist Church began their youth week activities with a singspiration service. On Thursday evening they invited a quartet from the NAB Seminary to be their guests at a pot-luck supper and to present a program to the church. The offering was designated for the S. Dak. Youth Mission Project. "The Life of Christ in Song and Scripture" with the entire group participating concluded the week activities on Sunday evening, Feb. 4.

Dennis Buseman, who was wounded in Viet Nam returned home recently. He gave the Crusaders firsthand information about his experiences and witnessed to God's guiding hand during this time. God's Volunteers Team 1 visited our church in October. (Mrs. Raymond DeNeui, reporter.)

#### NEW PASTOR WELCOMED AT BILLINGS

BILLINGS, MONT. Calvary Baptist Church welcomed Rev. and Mrs. Harold Baker on March 3. The Bakers and their daughter Karen have moved to Billings from Livingston, Mont. Members of the Plevna and Sidney churches participated in the welcoming services. Rev. Edward A. Kopf, pastor of Plevna First Baptist Church, spoke during the afternoon reception.

The senior CBYF is studying the *Chaos of the Cults*. The youth recently amended their group constitution.

The WMS completed their White Cross quota of 80 pounds of supplies for Cameroon. (Mrs. Raymond Koch, reporter.)

#### HEAR MISSIONARY SPEAKERS

BUFFALO CENTER, IOWA. The First Baptist Church held their missionary conference March 3-10. Speakers and the areas they represent were: Dr. and Mrs. Jerry Fluth, Cameroon, West Africa; Miss Lavonna Lee, Nigeria, Africa; Miss Jeanette Snyderman, Nigeria, Africa; Rev. Robert Coulture, India; Rev. Mel Wyma, South America; and Rev. and Mrs. Paul Obinger, Jewish mission. (Mrs. Fred Stratman, reporter.)

#### REPORT FEBRUARY EVENTS

KENOSHA, WISC. Members of the Immanuel Baptist Church participated with six other churches in the fourth annual observance of Baptist World Alliance Sunday, Feb. 4. During the evening program, Mrs. Edgar Bates, president of BWA women's department, spoke on "A Worldwide Challenge." Music was provided by a combined choir.

Rev. Clifford Barker, pastor, attended the Northwest Conference Continuing Study Institute in Minneapolis, Minn. He took part in the program while there.

A special musical program was the highlight of the annual sweetheart banquet, Feb. 10. Larry Mayfield, staff musician at WMBI in Chicago, and Wendell Borink, station manager of WYCA-FM in Hammond, Ind., provided the music. Mr. Borink is a baritone and Mr. Mayfield is a composer, pianist, trombonist and singer. (H. Behr, reporter.)

# Obituary

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

#### EMIL BUSS of Vancouver, B. C.

Brother Emil Buss was born in Wolensky, Russia, on Sept. 8, 1877. Following a period of intense suffering, he was called home by the Lord on Jan. 23, 1968.

Brother Buss immigrated to Canada in 1903, taking up residence in Winnipeg, Manitoba. Here he met Auguste Kuppe, to whom he was married on May 19, 1904. His wife pre-deceased him on April 20, 1958. In 1912 the family moved to Ashern, Manitoba, and remained there till 1936, at which time they returned to Winnipeg. During the years on the farm, Br. Buss accepted Christ as his personal Saviour and was baptized in 1925 by Rev. C. N. Hiebert. In 1944 Br. and Sister Buss moved to Vancouver, B.C., at which time they became members of the Bethany Baptist Church. Br. Buss was a faithful member and shared in the work of the church until his physical condition no longer permitted the same.

His passing away is mourned by one sister, Emille Newman in California; one brother, August Buss in Portland, Ore.; two sons, Daniel and Arthur of Vancouver, B.C.; three daughters, Mrs. Olga Harmel and Mrs. Edna Tesky of Vancouver, B.C.; and Mrs. Elma Weber of Winnipeg, Manitoba; 14 grandchildren and nine great grandchildren.

Bethany Baptist Church  
Vancouver, B. C.

#### ERNIE ROGALSKI, pastor

#### MRS. SOPHIA LENTZ of Startup, Washington

Mrs. Sophia Lentz was born on July 26, 1878 in New Leipzig, Russia. She passed out of this life at a rest home on Jan. 21, 1968 at the age of 89 years.

She was united in marriage to Andrew Lentz on Dec. 28, 1896 in Catalui, Rumania by pastor L. Liebig.

She became a citizen of the U.S. on July 29, 1904. She was a resident of Startup, Washington for 25 years and was a member of the Startup Baptist Church. Her husband and four of their children preceded her in death.

She is survived by two sons Andrew and Ed of Sultan, Wash.; two daughters Mrs. Martha Miller of Monroe, Wash.; and Mrs. Emma Rust, of Sedro Woolley, Wash.; 24 grandchildren and 41 great grandchildren.

Startup Baptist Church  
Startup, Washington

#### KENDRICK GOULD, pastor

#### MR. FREDERICK FIPKE of Vancouver, B. C.

Mr. Frederick Fipke was born on April 29, 1901 in Russia. In 1901 he immigrated with his parents to Canada and lived in Edmonton, Alberta. Later he moved with his parents to Leduc, Alberta where he resided until 1930. He was married in 1921. This marriage was blessed with four children. In 1930 he moved to Vancouver with his wife where he resided until his death, January 17, 1968.

Bro. Fipke became a Christian under the preaching of Dr. A. S. Felberg in 1951 and was baptized by Rev. Rueben Kern of the Ebenezer Baptist Church. Following his baptism he joined the Ebenezer Baptist Church where he remained a member until his death. We are confident that his devotion to the Lord will long be remembered and the Christian influence that he had will continue to bear fruit.

Bro. Fipke is survived by his loving wife, Olga; one son, Edward, Vancouver; three daughters, Mrs. W. H. (Clara) Clarke and Mrs. G. (Ruby) Muirhead, Vancouver; Mrs. H. (Doris) Erkamps, Richmond; three brothers, Ephriam, West Rose, Alta.; Asoph, Edmonton; Edward, Ponoka; two sisters, Mrs. Hanna Riser, Leduc; Mrs. Dina Schubert, Edmonton and 11 grandchildren.

We are grateful to the Lord for his guidance in the life of Bro. Fipke and for the assurance that the loved ones can have that he has taken residence in the eternal courts of God.

Ebenezer Baptist Church  
Vancouver, B. C.

#### PAUL SIEWERT, pastor

#### TONY SIELER of Plevna, Montana

Tony Sieler, son of Mr. and Mrs. Edward Sieler, was born at Plevna, Mont., Feb. 19, 1916, and passed away on Feb. 29, 1968. Tony suffered from bone cancer for five years. He spent his entire life in the Plevna community except for four years of service with the U. S. Army.

He accepted Christ at the age of 17 and was baptized by Rev. Albert Stelter in June, 1934, becoming a member of the First Baptist Church of Plevna. In his quiet way, Tony has been a blessing and inspiration to our fellowship all these years. He served as Sunday school teacher and was church treasurer at the time of his death. He was a member of the men's brotherhood and of the Fallon County Men's Fellowship.

Brother Tony sincerely loved the Lord and the preaching of his Word. It was a joy to him to be at all of the services of the church. In the years of his illness he never complained about his suffering, but always showed a strong faith in the Lord and the promises of his Word.

Survivors are his six brothers and two sisters: Arthur, Emil, Hable, and Ruth of Plevna; Mrs. Hulda Huether and Simon, of Baker; David and Benjamin, of Billings; three aunts and 29 nieces and nephews. He was never married. He was preceded in death by his parents and four brothers.

Memorial services were conducted at the First Baptist Church of Plevna on March 4, 1968.

First Baptist Church  
Plevna, Montana

#### EDWARD A. KOPF, pastor

#### MRS. CARRIE B. STOERI of St. Joseph, Michigan

Mrs. Carrie B. Stoeri, 87, of St. Joseph, Mich., died March 1 in Memorial Hospital where she had been a patient for one week. Mrs. Stoeri was born in Elgin, Iowa, Feb. 14, 1881.

On June 29, 1904, she was married to the Rev. Thomas Stoeri, and in 1945 they returned to St. Joseph. Rev. Stoeri had served previously as pastor of the First Baptist Church, St. Joseph, from 1919 to 1927.

Survivors include two daughters, Mrs. Rudolph Kovalska (Marguerite) with whom Mrs. Stoeri made her home, and Miss Carrie Stoeri of Rochester, N. Y.; two sons, Edgar of Benton Harbor and Herbert of Midland; a sister, Mrs. Theo. W. Dons of Denver, Colo.; ten grandchildren and six great grandchildren. She was preceded in death by two brothers. Rev. Stoeri died Sept. 19, 1954.

Funeral services were held at the First Baptist Church of St. Joseph, Michigan on March 4. The Rev. Kenneth C. Fenner, pastor, officiated.

Following the services, the body was taken to Elgin, Iowa where services were conducted Tuesday morning by the Rev. Orville Meth, pastor of the First Baptist Church.

Memorials may be made to the memorial fund of the First Baptist Church, St. Joseph, Mich.

First Baptist Church  
St. Joseph, Michigan

#### KENNETH C. FENNER, pastor

#### MRS. OLGA LOHR of Portland, Oregon

Mrs. Olga Lohr, nee Ersbek, was born April 16, 1880 in Russia. On Dec. 26, 1896 she was united in marriage with William Lohr. He preceded her in death on Dec. 28, 1949, two days after they celebrated their 53rd wedding anniversary. The family came to Canada in 1906, settling in Winnipeg, Manitoba, and in 1920 they came to Portland.

At the age of 12 Mrs. Lohr surrendered her life to Jesus Christ and remained faithful to her Lord throughout her life. She was baptized by Rev. Wm. Mueller in Russia and when the family came to Canada she united with the McDermott Avenue Baptist Church. In Portland she was a member of Immanuel Baptist Church before uniting with Trinity in 1959. She faithfully participated in the services and work of the church as long as she was physically able to do so.

Mrs. Lohr had been confined to her home for about two years before entering the Baptist Home for the Aged in January 1967. After suffering a stroke she entered a local hospital where she passed away on Feb. 19, 1968 at the age of 87.

Those who sorrow because of her passing are three sons, Ralph of Portland; Herman of Seattle, Wash.; Albert of Brazil, S. A.; three daughters, Lillian of Portland; Mrs. Naomi Buckmeyer of The Dalles, Ore.; Mrs. Bertha Janick of Redding, Calif.; one

sister, nine grandchildren, and 12 great grandchildren.

Trinity Baptist Church  
Portland, Oregon

#### ROBERT SCHREIBER, pastor

#### LUDWIG WEDMAN of Vancouver, B. C.

Mr. Ludwig Wedman was born in Russia in 1886. At the age of 19 years he immigrated to Canada and established his home in Yorkton, Sask. In 1909 he was married and this union was blessed with three children. In 1921 the family moved to Edmonton, Alberta and resided there for 30 years. Finally in 1951 Mr. Wedman and his family relocated to Vancouver. Here he resided until his death Feb. 25, 1968.

Mr. Wedman made a public confession of faith in Christ in Edmonton, Alberta and was united with the local Baptist church. Since coming to Vancouver, he was a member of the Ebenezer Baptist Church until his death.

Mr. Wedman is survived by his loving wife, Julia; three sons, Lyall, Leslie and Lawrence, Vancouver; one brother and five sisters; also six grandchildren and two great grandchildren.

Mr. Wedman's devoted service to his family and friends and his interest and concern for the work of the Lord will continue to be pondered by many. Though in the latter years of his life he was handicapped so that he was unable to communicate in the proper manner, he never lost his positive outlook in life. We are grateful for this life that God has blessed in our midst and it is our prayer that He will give due comfort to the bereaved and that His promise of eternal life will become increasingly precious to all who remain.

Ebenezer Baptist Church  
Vancouver, British Columbia

#### PAUL SIEWERT, pastor

#### MRS. AMELIA PUDWILL of Avon, South Dakota

Amelia Pudwill, daughter of Jacob and Amelia Guthmiller, was born on Feb. 7, 1888, in Bon Homme county, and went to be with the Lord on Feb. 14, 1968, at the age of 80 years and 7 days.

She grew to womanhood in Bon Homme county in South Dakota. In June, 1907, she was baptized on confession of her faith; and became a member of the Danzig Baptist church, near Avon, So. Dak., where she remained a devoted member to the end.

In the last years when it became difficult to attend in Danzig, she was faithful in her attendance at the Avon Baptist Church.

On Feb. 8, 1906, she was married to John Pudwill. The Lord blessed this union with the birth of 14 children, three of whom preceded her in death. Her husband, John, also preceded her in death on July 22, 1960.

She was a member of the Good Samaritan Home in Wagner, So. Dak., for the last year and 3 months, during which time her health was failing due to a severe stroke which she had suffered.

Mourning her departure from this life are five daughters, six sons, 36 grandchildren, 42 great grandchildren, and one sister, besides many friends and relatives.

Last services were held on Saturday, Feb. 17 at the Danzig Baptist Church with Rev. Walter Sukut and Rev. Burnell Pudwill officiating.

First Baptist Church  
Avon, South Dakota

#### WALTER SUKUT, pastor

#### JUANITA ARBIZU of Sacramento, California

Juanita Jo Arbizu was born in Sacramento, Calif., March 14, 1954, and passed away Nov. 17, 1967, at the age of 13 years.

Since 1961, she has battled a serious illness. In 1963, she was so seriously ill that doctors gave no hope for her recovery. God intervened through the intercessory prayers of His people, and she experienced a remarkable improvement. Recently, it seemed she had completely regained her health. Very suddenly, however, she was again stricken and taken home to be with her Lord.

Her illness had its blessings in turning her heart to Christ, whom she trusted as Saviour and Lord in 1961. Illness prevented her baptism until July 15, 1962, when she united with Willow Rancho Baptist Church of Sacramento. Since then, her smiling face and happy disposition have been an inspiration to all who knew her. Surviving are her parents, Mr. and Mrs. Joe Arbizu, and sister Jean of Sacramento; and Joe Robert, and Joyce Arbizu of Oakland, California.

Willow Rancho Baptist Church  
Sacramento, California

#### LOUIS R. JOHNSON, pastor

# "LEARNING TO WITNESS"

by Daniel Fuchs

## LEARNING TO WITNESS OUR EMPHASES AND GOALS

**H**ERE ARE the emphases and goals for your church's involvement in "Our Ministry in Evangelism" and the simultaneous evangelistic Crusade of the Americas. Every North American Baptist congregation is urged to make sure it is sharing in the challenges, inspirations, and blessings of these evangelistic objectives. Make sure your church is prayerfully and actively involved.

From September, 1967 through August, 1968 "Learning to Witness" (Acts 5:32).

Goals: Prepare Workers and Know your Field.

1. Get workers enlisted and ready to witness.
2. Seek out and cultivate the people you want to win.

From September, 1968 through August, 1969 "Winning Persons to Christ" (John 1:42).

Goals: Actively Move Out into the Harvest Field.

1. Have visitation evangelism campaigns.
2. Conduct simultaneous evangelistic meetings.

From September, 1969 through August, 1970 "Training Believers" (Acts 2:42).

Goals: Conserve the Results of Evangelism.

1. Integrate all new members into the fellowship.

2. Help the evangelized to be the evangelists.

Let us join in prayer and effort, and pay the price in long-range planning and preparation for a great spiritual awakening in our midst and throughout the Western Hemisphere. We are in the Crusade of the Americas now. The major evangelistic thrust is being planned for this fall, 1968 and through 1969.

One part of the 1968-69 emphasis will be to involve our churches across the denomination in simultaneous evangelistic campaigns. These campaigns will be two-fold in nature. They will emphasize both visitation evangelism as well as public evangelistic meetings. The time for these campaigns has been set for March to May, 1969.

We are exceedingly thrilled with the exciting possibilities of this united evangelistic effort. Surely such a unified effort in the unity of the Spirit should give us all an overwhelming sense of the presence of God and the mighty moving of the Holy Spirit among us.

## NEWS & VIEWS . . .

(Continued from page 18)

tries. However, the death rate in these countries was more than double the rate of 9 per 1,000 recorded for developed areas.

Life expectancy for both sexes has steadily increased during the past 20 years, the yearbook reported, with females having the longest life expectancy in every age group.

### HALVERSON CITES 'SHEER INHUMANITY' OF 'HIT-RUN EVANGELISM'

WASHINGTON, D. C. (EP)—In Detroit to participate in a discussion on racial issues led by an incisive young Negro leader, a pastor here says he became "deeply conscious of the sheer inhumanity of hit and run evangelism."

Dr. Richard C. Halverson, writing in *Perspective*, a weekly devotional letter for the business man, explained that the kind of evangelism he condemned was that which "equates witnessing with words and makes no attempt to understand persons or re-

late to them . . . evangelism which treats persons as 'its' to be converted."

The Presbyterian minister, and First Vice President of World Vision International, Monrovia, Calif. pointed out that "God's witness to man stands out in sharp contrast." He went on to quote John 1:14, "And the Word was made flesh, and dwelt among us, and we beheld his glory. . . ."

"Words are important," Halverson said, "but they were never meant to stand alone. The apostles," he said, "heard, to be sure, but they *saw* first! Seeing was believing. This is authentic witness—embody what you believe and there'll be plenty of opportunity to talk."

### 'TOO LATE' TO AVOID FAMINE, SAYS STANFORD BIOLOGIST

PALO ALTO, CALIF. (EP)—The time of famine is upon us, according to a Stanford University biologist, and it is already too late for the world to avoid the plight which will be most disastrous by 1975.

The U. S. population is already too big, says Paul Ehrlich, suggesting that birth control may have to be accomplished by making it involuntary and by putting sterilizing agents into staple foods and drinking water.

Ehrlich suggested also that the Roman Catholic Church should be pressured into going along with routine measures of population control.

World food supplies will have to be tripled to feed the six or seven billion people expected by 2000 A.D. "That may be possible theoretically but it is clear that it is totally impossible in practice," he said.

### CARL HENRY TO RESIGN AS CHRISTIANITY TODAY EDITOR

WASHINGTON, D. C.—(ABNS)—American Baptist Dr. Carl F. H. Henry, editor of the theologically conservative fortnightly, *Christianity Today*, will relinquish his post next July 1.

Announcement of the resignation appeared as an "editor's note" in the Jan. 5 issue of the magazine. Dr. Henry gave as his reason for leaving the publication, which he has edited since its beginning 11 years ago, a determination "to engage in theological research at the frontiers of the current spiritual crisis."

BAPTIST HERALD  
7308 Madison Street  
Forest Park, Illinois 60130

Non-profit organization. Second class postage paid at Forest Park, Illinois 60130 and at additional mailing offices. ADDRESS CORRECTION REQUESTED.