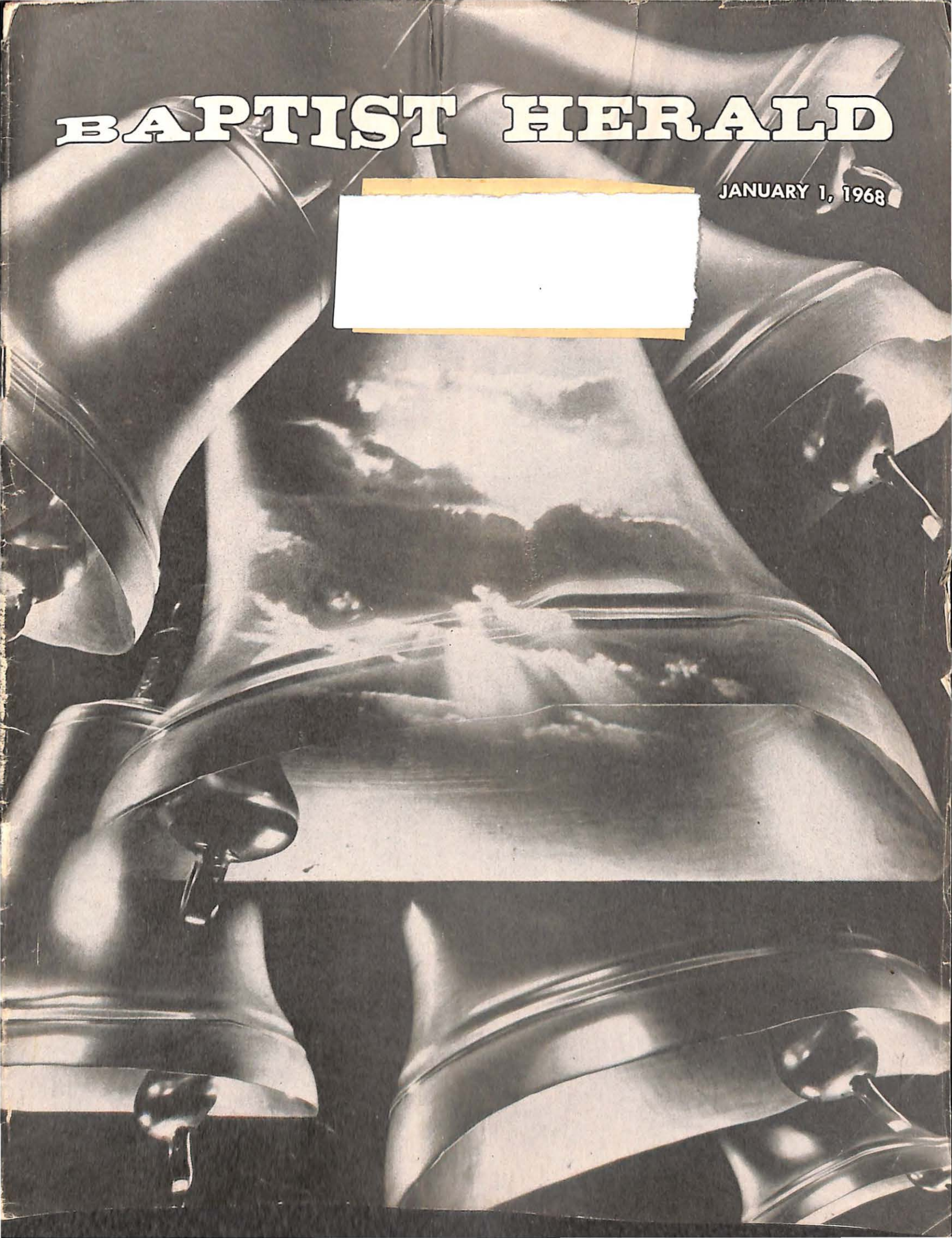
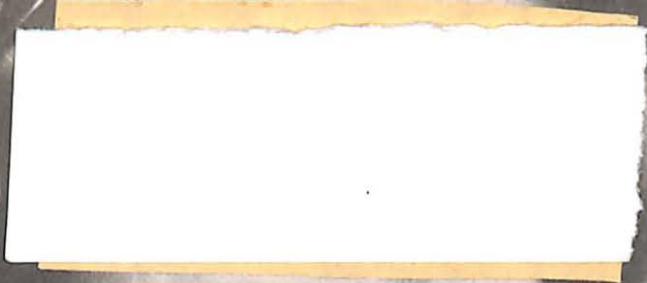


BAPTIST HERALD

JANUARY 1, 1968



FRANK H. WOYKE NAMED ASSOCIATE SECRETARY OF BAPTIST WORLD ALLIANCE



Frank H. Woyke, executive secretary of the North American Baptist General Conference for 21 years, has been elected associate secretary of the Baptist World Alliance. He will have responsibilities in the fields of world relief, study commissions and the North American Baptist Fellowship.

His selection was announced by Josef Nordenhaug, general secretary, after a meeting of the Alliance's administrative sub-committee.

Dr. Woyke has submitted his resignation to the General Council of the North American Baptist General Conference effective July 31, 1968. This will permit him to prepare the agenda for the May, 1968, meeting of our General Council and also record and distribute the minutes after the General Council sessions.

Our North American Baptist General Conference will greatly miss the most competent and wise leadership of Dr. Woyke. During his 21 years of service as our Executive Secretary, our conference has experienced advances in every area of our mission outreach and service to our churches. We are grateful that our ties will continue as Dr. Woyke has stated in his letter of resignation, "I shall not really be leaving our fellowship to serve another denomination, because we have been an active member of the Alliance since its inception. I shall simply be serving the wider fellowship of the Baptists of the world in addition to our own."

Dr. Nordenhaug described Dr. Woyke as a truly international personage. He was born to German parents in Southern Russia in 1905. His family immigrated to the United States three years later and settled at Windom, Minn.

Dr. Woyke is a graduate of the North American Baptist Seminary, Wesleyan University, Hartford (Conn.) Theological Seminary, and Yale University. He holds both M.A. and Ph.D. degrees from Yale. He has studied also at Marburg University in Germany under a fellowship of the Institute of International Education.

He was pastor of the Liberty Street Baptist Church in Meriden, Conn., 1932-36, and a professor at the North American Baptist Seminary, 1936-43. He was chaplain in the U. S. Army 1943-1946, serving at the end of the war in the hospital for American military personnel in West Berlin.

He has been closely connected with work of the Baptist World Alliance since he attended the Fifth Baptist World Congress in Berlin in 1934. He has attended every congress since that time. He has served as a member of the Alliance relief committee since 1947, a member of the Alliance executive committee since 1950, the administrative committee since 1960, and for many years as a participant in the study commissions. He was chairman of the nominating committee at the congress in Rio de Janeiro in 1960 and chairman of the committee that drafted bylaws for the North American Baptist Fellowship in 1964.

Dr. Woyke has been a member of the Baptist Joint Committee on Public Affairs since 1948 and is presently serving as chairman of that committee.

Dr. Woyke will become the third associate secretary of the Alliance. Robert S. Denny is serving as an associate secretary in Washington and also carries special responsibilities in connection with the BWA youth department, the men's department, and the planning of congresses and conferences. C. Ronald Goulding of London is associate secretary with responsibilities primarily in Europe.

Editorial

QUESTIONS AND CERTAINTIES

Predicting the future with accuracy is not an ability normally given to man. The Scripture declares: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Proverbs 27:1).

As we stand at the beginning of a new year, therefore, we are in a real sense facing an unknown. The coming twelve months may hold some totally unexpected experiences for us. These may bring joy or sorrow, profit or loss, pain or pleasure.

Though we cannot predict the details of 1968, we can be fully assured concerning many aspects of it. We may be certain that Christ will continue to lead his church despite its many weaknesses. We may be certain that men will continue to experience God's redemption whenever they come to him in repentance and faith. We may be certain that God will never allow us to be tempted beyond our ability to resist.

The coming year also has a significant number of unknowns for our denominational program. Yet, coupled with each are one or more certainties which stimulate our faith as we look toward the future.

One question relates our budget needs. Will we reach our total mission goal of \$1,250,000 for the fiscal year ending March 31? We do know that last year's goal was surpassed. We also know that God has given us the financial resources to do the same this year. It is likewise certain that only sacrificial giving during the next three months will bring the needed results.

A second question concerns the Seminary's application for full accreditation. Will the AATS look favorably upon our "School of the Prophets"? We have been diligently preparing for accreditation for a number of years. The faculty has never been stronger than it is today nor the library more adequate. We have prayed that the school might excell in training men and women for the ministries of the church in today's world.

The third question relates to the capital funds drive which will be launched in 1968. Will individuals and churches give their fullest cooperation and support to it? This special effort was recommended to the General Conference last summer after three years of study by the Denominational Advance Planning Committee. It was approved unanimously by the delegates present. The goal of \$1,000,000 is modest when compared to the needs we face. Building a new campus for the North American Baptist College, providing funds for Church Extension, supplying home and foreign mission capital needs, and erecting additional facilities at the Seminary require much more than the approval goal. Will we close ranks on this important effort and unitedly offer our best response, or will Satan somehow dim our vision?

Thus, 1968 holds both great questions and great certainties for us as individuals and for the program of Christ as represented by our denominational mission. Most of the certainties seem to relate to God while most of the questions appear to relate to us. I wonder how we shall answer them as the year unfolds?

Guest Editorial by David J. Draewell
Secretary of Stewardship & Higher Education

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No. 1

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NORTH AMERICAN BAPTIST
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John Binder, Editor

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Thoughts for the New Year

THIS IS THE NEW YEAR

The beginning of a new chapter in the book of life, threshold of a house that has never been entered, opening of a drama that none has ever witnessed—this is the new year.

Opportunity for undreamed-of experiences, personality growth, promise of more abundant living—this is the new year.

Use for unused energies and neglected powers, investment of treasures corroding from disuse, exercise of talents whose possibilities none knows—this is the new year.

A new outlook on the world and all life, a new glimpse of what the Creator meant for his human creatures to become, new and clearer vision of the vastness that beckons men to achievement—this is the new year.

God's grace proffered all men, his love demonstrated and proven, his invitation to achieve likeness unto himself, his mandate to come into our inheritance, his wooing to acquire heavenly benediction and untarnished happiness—this is the new year.

Dream of that which eye hath not seen, nor ear heard, but which is already coming to reality, the voice of the Almighty bidding all who will to come drink of the fountain of life freely and to inherit the kingdom prepared for them—this is the new year.

by Charles J. Lotz

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Photo by Harold M. Lambert

I SHALL PASS THIS WAY but once; any good thing therefore that I can do, or any kindness that I can show, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again.
... ANON.

TO KNOW what is right and not to do it is the worst cowardice.
... CONFUCIUS

PEACE was the first thing the Angels sang. Peace is the mark of the sons of God. Peace is the nurse of love. Peace is the mother of unity. Peace is the rest of blessed souls. Peace is the dwelling place for eternity.
... LEO THE GREAT

HELP ME, O LORD, to learn the blessedness of silence.

WORK IS THE GRAND CURE for all the maladies that ever beset mankind—honest work which you intend getting done.
... THOMAS CARLYLE

LET US ENDEAVOR so to live that, when we come to die, even the undertaker will be sorry.
... MARK TWAIN

I AM ONLY ONE, BUT I AM ONE. I cannot do everything, but I can do something. What I can do, I ought to do. And what I ought to do, by God's grace, I will do.
... ANON.

THERE IS NO SURPRISE more magical than the surprise of being loved. It is God's finger on man's shoulder.
... CHARLES MORGAN

RING OUT, WILD BELLS

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.
Alfred Tennyson, 1809-1892

FROM THE GATE OF THE YEAR

And I said to the man who stood at the gate of the year:
"Give me a light, that I may tread safely into the unknown!"
And he replied:
"Go out into the darkness and put your hand into the Hand of God.
That shall be to you better than light and safer than a known way."
So, I went forth, and finding the Hand of God, trod gladly into the night.
And He led me toward the hills and the breaking of day in the lone East.
So, heart, be still!
What need our little life,
Our human life, to know,
If God hath comprehension?
In all the dizzy strife
Of things both high and low
God hideth His intention.

M. Louise Haskins, contemporary English

THE NEW LEAF

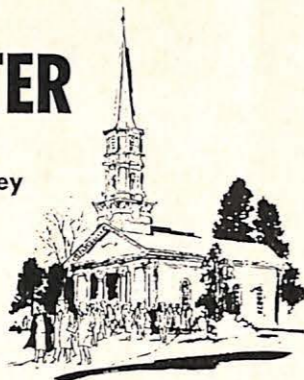
He came to my desk with quivering lip—
The lesson was done.
"Dear Teacher, I want a new leaf," he said,
"I have spoiled this one."
I took the old leaf, stained and blotted,
And gave him a new one, all unspotted,
And into his sad eyes smiled:
"Do better now, my child!"

I went to the Throne with a quivering soul—
The old year was done.
"Dear Father, hast Thou a new leaf for me?"
"I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled:
"Do better now, my child!"
Author unknown

I'M GLAD I'M STILL

A MINISTER

by Douglas A. Dickey



I'VE BEEN in the ministry 27 years now. I started preaching my first sermon while a sophomore in college. The vision began, however at a Christian youth camp when I was 16. Never have I forgotten the vigor and enthusiasm of several young ministers who at the time stimulated a burning and abiding idealism.

My father died suddenly when I was 11, and I was deeply impressed with what I can only call a "God-consciousness." My attitude toward church became less casual. One summer the usual interests in sports and girls and the long hours of after-school work in a grocery store were capped by a special climax. In those depression days one week of camp in a rented fairgrounds was all either the church or the church families could afford. During such a week came my crucial decision. Standing alone under the stars on a warm, sweet summer night, I knew I had to preach. Unsophisticated as it may sound, I was aflame with the desire to spend my life in sharing with all whom I could reach the transforming power of Christ that I had come to know.

My courageous widowed mother sold everything, and we moved to the state capital college town so I could secure a good liberal arts education. Ten dollars a week from my paper route sustained us for months, until mother got work. Then at 19 I preached my first sermon. I hitchhiked to and from a small country church, occasionally arriving just after the benediction! My "salary" was the offering, usually about five dollars.

But I really got ever so much more. These saints were patient and encouraging, long-suffering with my crude

sermons and pastoral ministrations. Slowly, in the course of several student pastorates, my illusions took on more realistic form. I learned that quarreling, hypocrisy, and sheer evil can infiltrate any congregation.

After graduation I moved to the smallest county seat in our state, a town of 1,200 population. There a preacher's daughter, who had said the parsonage was not for her, gave up her teaching career and joined me in a ministry that has continued in that small town for 24 years.

Ours is hardly a typical town or ministry in these days of crushing cities and sprawling suburbs. Yet America still has thousands of towns like ours—population now 1,300—and countless congregations like the discouraged handful that welcomed me in a damp dungeon of a building here 24 years ago. From such churches people flow into distant colleges, factories, and offices. Too often such churches have no relevance for daily living, too often are not even respected. Too often, too, success-mad seminarians have abused and trodden them under foot in their ambitious ministerial climb. Realizing this despicable fact I vowed, by the grace of God, to bring relevancy and respect to at least one such church.

This, I suppose, is one reason I have remained in the ministry, and for so many years in a given pastorate. The adolescent dream of sweeping the world with the love of Christ has admittedly grown dim at times. But the conviction has remained, and grown stronger, that the small towns with their neglected churches are a vital key to America's overall religious, social, and moral condition.

We have seen changes in our small church. Three major building programs have replaced the little, crumbling concrete-block structure with a striking edifice of semi-modern design. The brilliant young architect was a boy in the Sunday school when we came. We have seen the baker's dozen of discour-

aged people blossom into a strong congregation of over 400. The once ineffective Sunday school has grown into an educational organism whose young superintendent last year was selected "Superintendent of the Year" by a national Christian education magazine. We have seen young men and women go into medicine, teaching, business, and the arts with a mature Christian faith. We have seen new families firmly established, and older families reestablished. I say "we" because these results came through the work of many God-empowered people who found joy and vigor in their Christian faith.

One of my teachers used to say that "God made the country, man made the city, but the Devil made the small town." Wife-trading, alcoholism, secret dope addiction, stone-cold indifference to even the simplest spiritual truth are no strangers to the small town and to its churches. Small towns present unique problems of survival, too. Our first baby died at nine months of age with spinal meningitis; his strong little body, nearly ready to walk, was not equal to the stove-heated, out-house-supplied, cold-water shack we rented for ten dollars a month.

But when I faced the decision of moving to a better church, leaving the ministry, or finding part-time employment to augment the \$17 a week from the church, I decided to apply for work in a steel foundry. Steel foundries were busy in the early '40s, and I went to work almost immediately; there was no chance to consult with the men of the church.

The next Sunday, before I could call the board together, the church treasurer, who worked in the payroll department of the foundry, handed me my weekly preacher's check which he had reduced to \$14. The board upheld his action, a gesture that sorely threatened my loyalty to the ministry. For six months I divided my energies between foundry and church. Now, nearly 25 years later, the men on that board have grown in Christian spirit no less than the church and I have grown.

Yes, the Church is full of human weakness, and spiritual progress is agonizingly slow. Yet it is an important finger in the dike against the chaos that threatens our very existence. Carl Jung has said, "Among all my patients in the second half of life . . . there has not been one whose problem in the last resort was not that of finding a religious outlook on life." And according to Rollo May, the question "Who am I and what is the meaning of my existence?" most tersely reveals the basic anxiety of our time. Who but Christ can be the answer for mankind and for the church?

How else except through Christ and His Church can we adequately meet the problem of race relations? Or take the matter of nuclear power: can a small congregation in a small town somewhere do anything about this monstrous horror? The only power that can control man, any man who in turn controls the released atom, is found in

Jesus Christ, the Head of the Church.

I remember the successful salesman who hit my doorbell very late one winter night and blurted out, "I don't know what I'm living for!" Drinking, divorce, debauchery were not his problems—just the stark meaninglessness of life without God. He was a victim of today's emphasis upon scientific progress. Even if we escape nuclear annihilation, we still face the concept that life has no purpose, a theme which modern literature hurls at us from every side. It is precisely here that the Church, despite its faults, alone can offer healing and creative power. The young salesman, we ought to add, is now entering the ministry! God still works through the Church, still changes people's lives!

The Apostle Paul knew something about incest, drunkenness at the communion service, and general debauchery in the church at Corinth. Yet his letters to the Corinthians are an important reminder that to desert the Church because of its sins is to beg the question.

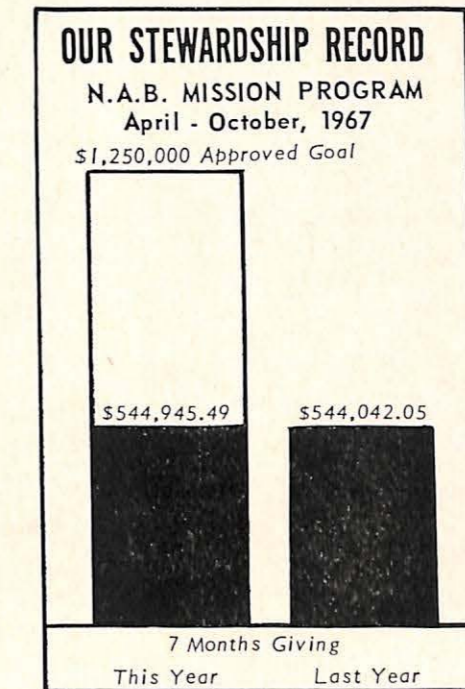
Remaining in the small church for 24 years lets one observe these changes which occur only in God's own time. Recently a handsome young basketball coach met with his boys before a game for prayer. For these kids who live in the moral jungle of a modern high school, this coach, who 20 years ago was a little thief and liar, is a moral guideline. I remember the time when we seriously thought of banishing him from our Sunday school and youth meetings! Slowly, through the influence of the church youth program, summer camps, a good, church-supported liberal arts education, plus marriage to a fine Christian girl, this onetime delinquent became an excellent coach and Christian leader.

A veteran missionary to China was approached by an American businessman to accept a position with his corporation. The firm would pay him well

for his knowledge of the country's language and culture. Salary offers grew to \$25,000 as the missionary refused each successive proposition. With some exasperation the corporation man finally asked, "Well, just how much would it take to get you?" "Oh," said the missionary, "your first offer was more than enough. The salary is fine, but your job is too small."

Perhaps a few more men like that in China might have changed the course of history and of the Christian faith in that part of the world and men with that kind of faith might well turn the tide in the present terrifying crisis.

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CONTRIBUTIONS SUMMARY

October 1967

CONTRIBUTIONS FOR ALL PURPOSES

Conferences	Oct. 1967	Oct. 1966	Oct. 1965
Atlantic	\$ 3,072.12	\$ 3,354.99	\$ 4,217.31
Central	22,026.02	21,483.74	20,387.11
Dakota	26,886.63	18,716.22	18,592.70
Eastern	5,426.60	5,284.89	3,289.56
Northern	20,850.79	36,798.62	16,847.29
Northwestern	11,852.52	13,015.90	6,989.80
Pacific	26,434.94	14,959.19	22,356.42
Southern	999.28	832.62	585.65
Southwestern	12,207.94	11,953.57	6,213.12
Inter-Conference	4,757.82	3,006.96	4,295.19
Total Contributions	\$134,514.66	\$129,406.70	\$103,774.15

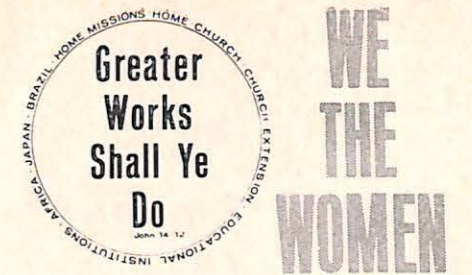
CONTRIBUTION RECEIVED

	Budget Contributions	Other Contributions	Total Contributions
For the month of October, 1967	\$114,989.15	\$ 19,525.57	\$134,514.66
For the month of October, 1966	120,657.33	8,749.37	129,406.70
For the month of October, 1965	93,759.68	10,014.47	103,774.15

CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1967 to October 31, 1967	\$484,086.38	\$ 60,859.11	\$544,945.49
April 1, 1966 to October 31, 1966	502,008.55	42,033.50	544,042.05
April 1, 1965 to October 31, 1965	435,503.33	30,103.11	465,606.44

January 1, 1968



BY MRS. HERBERT HILLER,
Woodside, New York,
President Woman's Missionary Union

Many families in our denomination are privileged to know the joy of sharing a great spiritual heritage from generation to generation. Enriching the same in their own time godly parents see the light of their faith burning even more brightly in the lives of their children.

From such a family comes our newly elected General Council Representative, Mrs. Henry Fluth of Minneapolis, Minn. Her grandfather was the pioneer pastor, Rev. Ottje Olthoff; her son is our very dedicated and efficient missionary-doctor, Jerry Fluth of the Cameroons. Mrs. Fluth has held the WMU Presidency of the Minnesota-Wisconsin Association, and the Northwestern Conference, besides currently teaching a Sunday school class and serving as deaconess in her home Faith Baptist Church. She brings to you her New Year's challenge:

WALKING WITH CHRIST

A Happy New Year to all of you. I look forward to the Watchnight Service in Church on New Year's Eve. It seems that God is saying: "I am opening the door to 366 days of 24 hours each without spot or blemish for you to fill. What the new year holds for you, my child, you cannot know. But you know that I will be with you every step of the way, so trust and follow me."

The story is told of a man with a lantern who was placed at a street crossing to warn passers-by of the danger. At that very corner a serious accident occurred. In the course of the lawsuit no amount of questioning could draw from the man anything but the words: "I was there. I was swinging my lantern." Later it was learned that the lantern was not lit. Does our life shine before men, or are we swinging unlit lanterns?

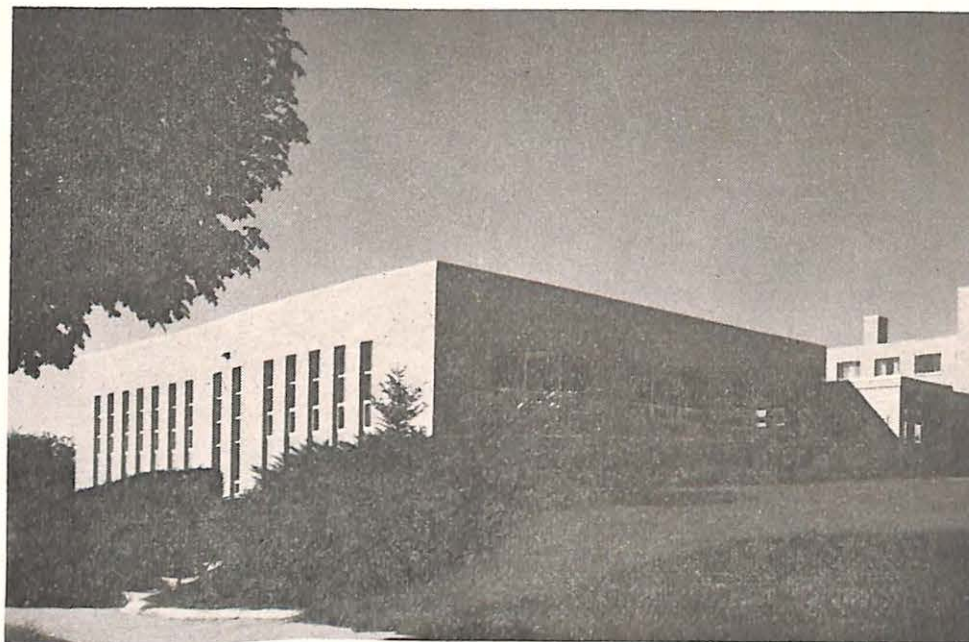
May this be our prayer:

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

In Hope that sends a shining ray
Far down the future's broadening way;
In peace that only thou canst give,
With Thee, O Master, let me live!

A MATTER OF HIGH PRIORITY

by Arthur Kannwischer



N.A.B. Seminary Library

AT THE General Conference in Detroit this past summer I was delighted to learn, both from formal reports and personal conversations, of the notable progress our Theological Seminary in Sioux Falls has made in recent years. Such advancements give every alumnus an increased sense of pride in his Alma Mater. Especially exciting were the reports concerning the extraordinary growth of our Seminary library from a small and entirely inadequate collection of books to one of 30,000 volumes. This achievement is the more impressive since by far the largest increase in these acquisitions of books has taken place within the past handful of years.

Why this emphasis on a larger and ever larger library for our Seminary? We live in an age of rapidly expanding horizons of knowledge. The increase of knowledge in our day has been so phenomenal that it is aptly referred to as a "knowledge explosion" or "information explosion." It has been calculated that the sheer mass of human knowledge doubles every 15 years. We are told that today we know about two million times as much about the universe and its creatures as was known at the time of the death of Galileo. If this estimate is right, we shall know four million times as much in another 15 years. Of all the scientists that have ever lived about 90 per cent are at work today. In the middle of the 18th century, we are informed, there were about ten scientific journals in the world. Today there are about 7,000 related to the bio-medical sciences alone. In the span of four years from 1960 to 1964 the number of books published in the United States nearly doubled.

What, then, is the significance of this situation for a theological school like ours? Perhaps it is more to the point to turn the question around: What is the significance of a theological school like ours in this kind of world? In a world so knowledge-oriented and secular-minded can a theological seminary like ours justify its existence or even maintain itself as a viable institution? What meaningful contribution can a theological school make to a civilization that is characterized by unprecedented scientific knowledge and stupendous technological achievements? To many in our scientifically-minded world, a theological school seems to be an academic anachronism, or even the undeniable evidence of cultural lag.

Some months ago, one of our most widely read news weeklies reported on the physical developments of one of Europe's famous universities. Many new buildings had already been completed to accommodate the various divisions or faculties of that university. Other buildings, the report stated, were in the process of being erected.

This in itself is not an unfamiliar or remarkable pattern today, not even in Europe. What arrested my attention, however, was the statement of a university official to the effect that there would be no new building for the theological faculty, because, he unabashedly asserted, we do not expect any important development or significant contribution to come from that area. This reflects an attitude that is tragically wide-spread. I am convinced, as the result of much reading and reflection on the subject, that the most basic thinking on man and the human situation is being done today in theological institutions or by theologically-oriented thinkers.

A SEMINARY MUST BE RELEVANT

In our country, theological schools are facing critical days. Some have already closed their doors, either because of financial difficulties or for lack of students. Others are planning mergers with other institutions in similar straits in order to survive. Still others are entering into working relations with nearby universities. Such

arrangements, it is hoped, will be mutually beneficial. Of course, this is not the occasion for a value judgment on these matters. At any rate, if a theological seminary is to keep the respect of the scientific and learned communities, it must remain strictly up-to-date in its function and totally relevant in its instruction. "Relevant" is the key word.

To succeed in that, however, a school must possess, among other qualifications, as complete a library as it is possible to attain. No matter how competent the faculty, an institution of learning is still seriously crippled without an adequate library. A library captures the accumulated knowledge and wisdom of the ages.

THE PREDICAMENT OF MODERN MAN

There are other reasons for the urgent need of a larger Seminary library. The present situation of the world makes it necessary. Today's intellectual acumen, moral decline, and spiritual vacuum demand a first-rate preparation for those who have to deal

with these human conditions. The predicament of modern man makes it an imperative that teachers and preachers of religious truths be found in the vanguard of those who are not only willing but also able to deal with this situation. The more complex an age, the more compelling becomes the need of the Gospel. We have repeatedly heard and read the argument that religion may have been necessary when man was primitive, life simple, nature mysterious, and man's soul filled with fears. But in a world which we understand rationally and explain scientifically, so the argument goes, religion has become obsolete and unnecessary.

A moment's reflection should expose this nonsense for what it is. Exactly the opposite is the case. When life is simple, it could be argued, man might conceivably get along without religion. In a complex civilization, however, with all of its mental confusions, moral bewilderments, and emotional anxieties, together with man's ability to destroy the entire species, religion becomes an absolute necessity. Henri Bergson, the French philosopher, referring to man's technological and material growth, said: "The addition to the body demands addition to the soul."

Of course, not any kind of religion will do; nor will any kind of person suffice to mediate it. To proclaim the message of God in Christ, men must have the most solid type of preparation possible. The Gospel has not changed; but circumstances and human problems have. The Gospel minister is, therefore, under the awesome obligation to acquire a thorough understanding of both the Gospel message and the human situation. For that the minister needs a spiritual and educational preparation that is second

to none in breadth and depth. Though he will never "know enough," with that kind of training the minister will at least be better prepared to make the Gospel message meaningfully relevant to modern man.

Recently three faculty colleagues happened to meet in my office at the University. One of these will at the end of this academic year close a life-long university teaching career. He is known on both sides of the Atlantic for his penetrating researches in the field of his specialization. Of interest, however, is the fact that our discussion quickly focused upon the impact—or rather the lack of it—of religion and the church of modern man. Much concern was expressed over the widespread loss to the Church of its youth. The concensus was, to state it briefly, that only if the Church's message becomes totally relevant will this trend be reversed or even checked.

In practical terms this means that the men and women who prepare for the declaration of the Christian message must be fully alive to the currents of thought that are the prime movers of this or any age. Ignorance of the ideas that shape civilization leads only to irrelevancy and ineffectiveness of preaching. To be relevant, one must be informed. Therefore, to prepare men so that their proclamation will be both dynamic and relevant, a school must possess, among other indispensable qualities, an adequate library.

I am fully cognizant of the fact that other requirements for the training of ministers are also high priority matters. At this point, however, it is my aim to bring into high relief this particular need of our Seminary.

YOUR SHARE IN A SIGNIFICANT CAUSE

It may appear shockingly naive to say that it is only money we need to secure these facilities. The necessary books and journals are available—for a price. This, too, sounds trite. But it is not when we consider that for immense areas of this planet, with more than one third of the world's population living under one form of communism or another, a free and uncensored acquisition of books is not even thinkable, let alone possible.

Hence, it seems to make sense to say that all we need to achieve this goal is money. With the material blessings that God has entrusted to our personal stewardship all across our denominational constituency, both as alumni of our Seminary and as members of our churches, this should be the least difficult of our problems, really, to furnish the necessary funds for so worthy and needful a project. Here is a welcome opportunity to invest in eternal values. Books that contain basic information never lose their value. Financial investments in these are sure to yield dividends that neither the passing of time nor the changing of circumstances can wipe out or diminish.

Our Seminary board requests an

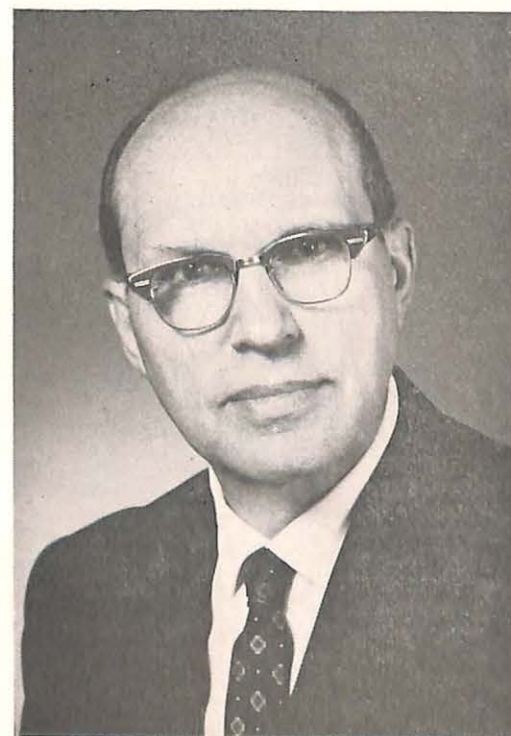
additional \$10,000 for that purpose. If we leaf through our "denominational directory" and count the number of our alumni, we realize that a not too burdensome contribution by each alumnus would suffice to reach that goal. But I extend the appeal also to all other prospective contributors, whether individuals or groups, to invest in a cause that, we pray, will long outlive all of us. In this way the very modest amount that our Seminary leaders ask for could easily be doubled and tripled. Why not! In the past triennium of our General Conference \$78,260.00 were raised for the library fund. It all started with a \$25.00 gift by one of the two oldest living alumni of our Seminary, the Reverend W. S. Argow. This gift grew into \$76,869.08. Those of us who were present will recall that moment during the alumni meeting at the General Conference when Brother Argow proposed the library fund and made that initial contribution. All the subsequent givings were, in a real sense, the dividends of that one investment. Surely, our affection for our Seminary and our sense of its vital importance for our beloved denomination are a sufficient impetus for the attainment of this new goal.

I have purposely broadened the base of my appeal, for the alumni are not the only ones who have a stake in the future of our Seminary. Most assuredly not! I, therefore, invite all concerned men and women in the entire denominational family to give serious consideration to this project. Our Seminary library is worthy of a high priority in our thinking and giving.

It is a recognized fact that universities and technological institutions are able to attract huge funds for the expansion of their facilities and the support of their programs. The larger these schools are, it appears, the easier it is for them to win munificent contributions, both from private sources and the great foundations. Generally, too, their alumni enter into the kind of professions and occupations that offer larger financial rewards than does the ministry.

Therefore, for these and other salient reasons, I make bold to invite everyone who is concerned for the continuing growth and effectiveness of our North American Baptist Seminary to share in this significant cause of an expanded library. There can be no gainsaying the fact that our Seminary ought to be the concern of every loyal member of our denominational fellowship. Surely, this is a matter of high priority.

Dr. Arthur Kannwischer is in the process of accepting a professorship in philosophy at Indiana University of Pennsylvania, Indiana, Pa. From 1948 until recently he was a member of the Department of Philosophy, University of Pittsburgh. Previous to this he served North American Baptist Churches: Temple Baptist, Buffalo, N. Y., and Union Baptist, Arnold, Pa.



Arthur Kannwischer

January 1, 1968



Some of those who participated in the first Sunday service were (l. to r.) Rev. Charles Littman, Dr. E. P. Wahl, Rev. F. Pahl, Rev. W. Sibley, Dr. Bernard Schalm, Dr. A. S. Felberg, David Follack, student pastor, and Rev. W. Muller, who appealed for stewardship participation in the church extension work.

The C. T. I. Choristers singing with the congregation at the first Sunday service.



Part of the congregation at the first Sunday service.



CHURCH EXTENSION IN SOUTH EDMONTON

by David Follack

ON SUNDAY, November 5, the first service of the Greenfield Baptist Church was held in St. Stanislaus School in South Edmonton, Alberta. This service was the initial reward for the group of men and women who saw the need and diligently worked toward the establishment of a new extension church in this area: the Greenfield area of Edmonton.

The need for an evangelical witness in this newly developing part of Edmonton was recognized some time ago by a few dedicated Christian families. The area is expanding with almost incredible speed. To illustrate this, it may be pointed out that an elementary school built in the area was not able to hold all the students wishing to attend. This school was to accommodate all the area children for five years. Now, just a year later three additional schools are being built in the area; already they are inadequate for the number of children of school age.

LAND PURCHASED; WORK ORGANIZED

In this area, there was no evangelical witness. Thus, the vision of

an extension church became pressing, and soon plans were being made toward this goal. After much deliberation and planning, the work received the "go ahead" from the church extension council, and land was purchased at 37th Avenue and 114th Street.

Several organizational meetings were held, and a board of officers was elected to give leadership to the work until the church is officially organized. The officers are as follows: Dr. B. Schalm, moderator; Rev. J. Walter Goltz, secretary; Rev. W. R. Muller, treasurer; Rev. A. Rapske, Sunday school superintendent; and Rev. E. B. Link, music director.

During the last week of October and the first week of November the entire area was blanketed with a newsletter informing the people of the new work which was to begin shortly. A survey was conducted by the students of the North American Baptist College (Christian Training Institute), and as a result, approximately twenty families indicated their interest in the Sunday school, church and club work. The first service was held the following Sunday, and the club work is to

be begun around the beginning of the New Year.

FIRST SERVICE HELD IN NOVEMBER

With the groundwork thus laid, the first service was held on November 5. The results were tremendously encouraging with some 125 attending the Sunday school, and approximately 175 attending the worship service. The North American Baptist Churches of Edmonton and surrounding areas were well represented as an indication of their support of the new work.

The service was led by Dr. B. Schalm, and special music was provided by the C.T.I. Choristers under the direction of Prof. E. Link. Rev. Charles Littman brought greetings and assurance of support from the mother church, McKernan Baptist. A fitting message was presented by Rev. W. Sibley of Meadowlark Baptist Church, who is also the chairman of the Northern Alberta Church Extension Council. His message, entitled, "A City Without Walls," presented a challenge to Christians to throw off the "walls" of prejudice against people of other religions and "castes" and to show

more of the love of Christ, so lacking in our lives today.

For the present time, services are being held in St. Stanislaus School, at 38th Avenue and 114th Street. Present plans are to begin building the new church next spring on the purchased property. Plans also are to extend a call for a regular pastor at the earliest possible date. At present, the pulpit is being filled by David Follack, a student at the University of Alberta, who has received two years of theological training at the Christian Training Institute.

The service of November 12 was probably a better indication of the regular attendance at the Greenfield Church. The Sunday school had an attendance of 50 and the worship service 59. It is hoped, with the help of our God, that from this nucleus will grow a thriving witness in this community.

The new church is indebted to the students of the North American Baptist College who gladly gave their time in carrying out the survey of the area homes. Many are also taking an active part in the work as Sunday school teachers and workers.

The vision of a group of dedicated Christians is becoming a reality in the Greenfield area of Edmonton. The work is the Lord's, and we have been commissioned by him to be faithful. Will you pray for Greenfield Baptist Church and pray also for the great task of reaching this area with the gospel of Christ which is the power of God unto salvation.



SPAIN MAY DELAY ENFORCEMENT OF NEW LAWS ON RELIGIOUS LIBERTY

The Spanish Government may delay application of the new law regarding religious liberty in view of the opposition to it by Baptists and other evangelicals. This was said in the debate of the Spanish Baptist assembly at Albacete when the union agreed to advise churches not to register with the authorities or to accept the new law.

PLANS ARE ADVANCED FOR 1970 CONGRESS

Plans for local arrangements for the 12th Baptist World Congress in Tokyo, Japan, July 12-18, 1970, are well underway. The World Congress will be one of the largest "conventions" ever held in Japan and is expected to draw at least 5,000 Baptists from North America alone. It is estimated that

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7,000 "foreign" delegates would represent 100 nations of the world.

BUHMESE BAPTISTS FACE DIFFICULTIES

May of the 230,000 Baptists in Burma are facing difficult circumstances since the inauguration of a socialist government five years ago. More and more restrictions have been placed on church activity in this country that has the fifth largest Baptist population in the world. (See Baptist World, Dec., 1967, p. 7, for particulars.)

3,100 DECISIONS REPORTED IN SOUTH AFRICA CRUSADE

A Crusade for Christ in South Africa led by 30 Southern Baptist (U.S.A.) ministers, has resulted in more than 3,130 decisions and a renewed emphasis on evangelism in the Baptist Union of South Africa.

TENTATIVE PLANS OUTLINED FOR CRUSADE LAYMEN'S MEETING

Tentative program plans for a hemisphere-wide Baptist laymen's congress, July 15-21, 1968, were announced by the chairman of the Crusade of the Americas layman's committee, Owen Cooper of the U. S. A. The Pan American Baptist Laymen's Evangelism Congress will feature morning and afternoon sessions at the First Baptist Church of Rio de Janeiro, with city-wide evangelistic sessions each night at the 30,000-seat Maracana auditorium.

BELGIAN BAPTIST CHURCHES AND FOUR LANGUAGES

The small Belgian Baptist Union, with members in seven churches, may in the near future attain the distinction of having churches of four different languages—French, German, Polish, and English—within its ranks.

BAPTIST LEADERS EXPLORE MEANS FOR CO-OPERATIVE WITNESS

Thirty-eight representatives from nine different North American Baptist bodies met for three days (Nov. 18-20) in Washington, D. C., "to explore the role of Baptists in our rapidly changing world."

Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance and secretary of the NABF, termed the three days of meetings as "an upper room experience in which we all came together, prayerfully facing the needs of the current world and seeking ways to work cooperatively to meet those needs."

The representatives spent their first two sessions speaking frankly about differences in their approaches to evangelism and their outreach to the world. Considerable discussion developed in the area of social action—whether or not the term evangelism ends with just the conversion experience of individuals or continues in an application of Christian principles to the whole of life.

"We did recognize that the North American continent needs a concerted Baptist witness and we sought ways to work together and give common expression to the gospel we all seek to proclaim," Dr. V. Carney Hargroves, chairman of the NABF, said.

The participants expressed a desire for increased communication between their groups. Publications of the various bodies will be exchanged between denominational leaders, news of the various groups will be channeled to the news services of other groups, and leaders will be invited to attend each other's meetings in order to become better acquainted and share plans for the future.

The meetings ended with a luncheon in the Senate dining room at the Capitol, with Senator Jennings Randolph as host. Senator Randolph, a Seventh Day Baptist, is vice-chairman of the NABF.

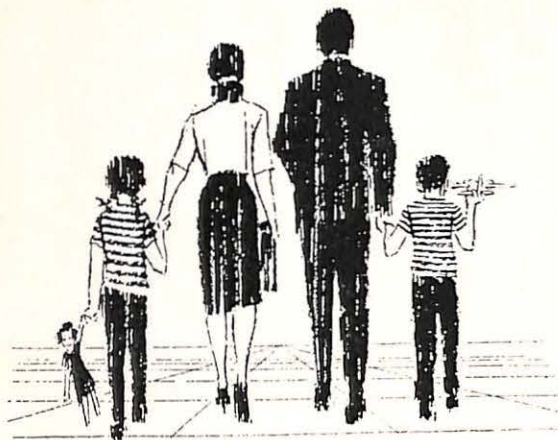
Participants in the consultation represented the American Baptist Convention; Baptist Federation of Canada; General Association of General Baptists; National Baptist Convention of America; National Baptist Convention of Mexico; North American Baptist General Conference (John Binder, Mrs. Herbert Hiller, George Lang, and Frank H. Woyke); Progressive National Baptist Convention, U. S. A., Inc.; Seventh Day Baptist General Conference; Southern Baptist Convention; North American Baptist Women's Union; as well as the officers of the NABF.

PLANNING MEETING OF THE NORTH AMERICAN REGIONAL COMMITTEE, CRUSADE OF THE AMERICAS

This committee met in Chicago, Ill., Oct. 30-31, 1967, under the leadership of Dr. Wayne Dehoney, regional co-ordinator for North American Region, Crusade of the Americas. It was reported that there are 38 conventions of Baptists from 26 countries enlisted in this Crusade of the Americas. Currently, all across Latin America, Sunday School Congresses are being organized.

Evangelistic congresses will be held in all six regions of the Americas. They will be held on the national, conventional, associational and local church levels. The Crusade of the Americas (COTA) will be conducted in four languages: English, Spanish, French and Portuguese. 1967 is a year of *Preparation*; 1968 is to be a year of *work and witnessing*; 1969 is a year of *proclamation* and 1970 is a year of *follow-up*.

The date for the North American Continental Congress on evangelism is set for Oct. 10-13, 1968, and the place selected is Washington, D. C. The executive committee of the steering committee of North American Region includes Dr. Wayne Dehoney, chairman; Dr. Kenneth R. Kennedy, recording secretary; and Rev. Daniel Fuchs, North American Baptist General Conference, treasurer.



IF YOU DIED TODAY?

by J. Lorne Peachey

LEROY OWENS did not waste money. His \$8,400-a-year salary provided well for his family with enough besides for a college savings fund for three children. Mortgage payments on the five-year-old house were ahead of schedule. The 1967 Plymouth had been bought with cash. At 38, Leroy Owens was as successful as many middle-class Americans cared to be.

Then Leroy Owens died. Six months later his widow had to borrow money for mortgage payments and grocery bills because the estate was tied up in the local court. By the laws of the state where she lived she could be appointed guardian of her children only by paying the state \$300 a year for each of them—all this because Leroy Owens had neglected to write a will before he died.

Leroy Owens' story is not an only story. Many others have died without a will because they put off making one until their old age. Or they wrote their own wills only to have them nullified by court order. Or they thought joint ownership would care adequately for their property after their death.

John Reedy and his wife, Mary, had all property and banking accounts in joint ownership. John died of cancer in March; ten months later Mary was killed in an automobile accident. Under the laws of their state, their estate was taxed after John's death and again after Mary's. A will could have saved the estate hundreds of dollars.

Perhaps the most important legal document in a family's life is a will. It enables a person to control the distribution of his property after his death. It also saves his estate from unnecessary expenses and taxes.

If a person dies intestate, i.e., without a will, his estate is frozen and cannot be used until a court appoints an administrator to distribute the property. Who gets the property depends upon state laws. Usually the assets will be divided in some manner among the next of kin. If none, it goes to the state.

An ailing wife and two sons, both successful businessmen, survived George Blakely. He left no will for his \$90,000 estate. The laws of his state gave each of the sons and the mother

a third of the estate. To the two sons it was more capital for investment. To the widow it was a livelihood soon to dwindle because of living expenses and medical bills.

Inheritance is a privilege, not a right, lawyers tell us. Some governments take over an estate at the time of death. In our country it can be passed on to heirs. We exercise this privilege, however, only when we provide for our heirs through a will.

A Christian in particular should be concerned with what happens to his possessions after his death. He realizes that part of his responsibility as a parent and marriage partner is providing adequately for his survivors.

How does one go about making a will? I visited R. Wayne Clemens, practicing attorney at Souderton, Pa., to find out.

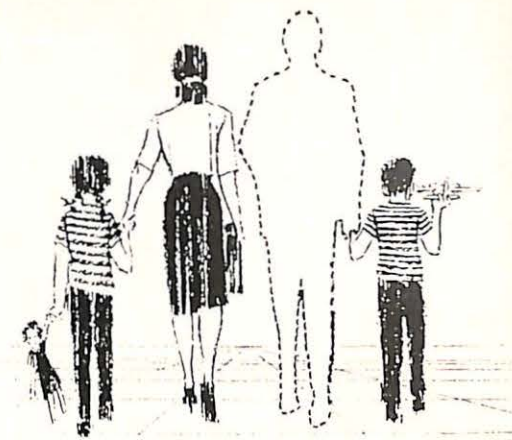
"The first step is to draw up a list of all one's assets," Clemens told me. "The best way to do this is to think of everything as cash—actually the basis on which property is distributed. After a person knows what his assets are, he should ask himself: 'If I knew I were to die today, what would I want to do with my property?' Those answers will be the main provision of his will."

Ways to decrease estate taxes should not be a person's first consideration, attorneys such as Clemens tell their clients. After a person has decided what he wants to do with his assets, his attorney can help him look for ways to decrease taxes if his estate is large enough. (Estates under \$60,000 in the U.S.A. are exempt from federal taxes.)

"Is it really necessary to have a lawyer draw up your will for you?" I asked Clemens.

"To write your own will is foolish," he replied. "Most people don't know enough about the law to write their own. And a self-written will may not stand in court if it is contested. Surely \$25 to \$75—the average fee attorneys charge for writing wills for both husband and wife—is worth the cost for a well written will."

"Is a Christian lawyer necessary?" I wanted to know.



"The important thing is to find a lawyer familiar with your cultural way of life, one who understands your interests and motivations in distributing your property. The attorney who can do this best for the Christian is himself a Christian."

"How does one find a good lawyer?" "Reputation in a community is the best thing to rely on," Clemens answered. "Or one might consult the local bar association. Most attorneys are reputable persons who will do their best to help a client put in his will what he wants in it."

The first step most lawyers take in writing a will is to have their clients understand that a will operates on a person's assets at the time of death, not the property he has when the will is written. For this reason the will must deal with property and cash in general rather than specific terms.

One man willed his 1950 Cadillac to his son, forgetting to tell his lawyer he bought a new model every year. When he died last year, there was no 1950 Cadillac for the son, and the will made no provision for the 1966 model the man left. Only family heirlooms should be named specifically in a will, lawyers say.

A husband and wife should have separate wills. In a family with minors the husband usually wills everything to his wife. The wife's will gives the estate's assets to the children. If the husband dies, the property continues in his wife's hands; if the wife dies at the same time or even later, the property goes to the children without the expensive, time-consuming awkwardness that usually accompanies joint wills.

A will needs some specific provisions. One sets up a trust for minors in the event of both parents' deaths. The administrator of such a trust must, by law, manage money or property for a minor according to the provisions of a will. If one has a strong feeling about who should have the children if both parents die, the will should appoint guardians for them.

A retarded or handicapped member in the family should receive special provision. Many lawyers suggest that most of the estate go into a trust fund for

care of the disabled member. What remains after his death can then be distributed to those children still living.

Another part of the will should provide for distribution of the property in the event the entire family dies at the same time. Many Christians make the church the beneficiary in such instances. They will their assets either to a special fund of the local congregation or to some church-related organization such as a mission board or school. Many of these have prepared brochures to help the Christian and his lawyer in writing this part of the will.

Helpful materials such as: "Making Your Will," "Why You Should Have a Will," "Questions and Answers on Why and How to Remember Christ's Cause in Your Will," and "A Record of the Personal Affairs Of . . ." may be obtained free of charge from the Department of Stewardship, North American Baptist General Conference, 7308 Madison Street, Forest Park, Illinois 60130. Estate counseling service is also available from the Department of Stewardship without cost.

Clemens, for example, advises his Christian clients to consider the church as another child and give it the same amount they will to each child. As the children grow older and need the money less, this should be reviewed and no doubt changed to a greater proportion for the church.

The will also needs to appoint the executor of the estate. Husbands usually name their wives and wives their husbands. Many lawyers suggest that a local trust company—which doesn't move or die as people do—be made executor in the event both husband and wife die.

After the attorney knows his client's wishes for a will, he writes it up in the correct legal language. The signature must be witnessed by two or three persons in most states to prevent charges the client was not of sound mind.

"Don't tell your relatives what is in your will," lawyers such as Clemens advise. "You may want to change it for some reasons. If they don't know about the provisions of your will until after your death, you can save a lot of hard feelings and even court contests."

A will needs periodic review. Births, deaths, or marriages may necessitate changes. Moving to another state certainly will since state laws and taxes governing inheritances differ in each. If the changes are few, a codicil may be attached to the original. Many changes mean writing a new will.

When should one make a will? He can't until 21 in most states. But as soon after that as he is responsible for the welfare of another, he needs to plan for that person's care in case of his own death.

J. Lorne Peachey is an assistant editor of CHRISTIAN LIVING, presently on leave of absence doing graduate study at Syracuse University. He is the author of many magazine articles.

● The North American Baptist Seminary Board of Trustees' officers are Herman Bleeker, chairman; Paul Stolz, vice-chairman; Walter Pankratz, secretary; and Rev. Leland Friesen, treasurer.

● Rev. Eberhard Hees, pastor of the Osoyoos Baptist Church, Osoyoos, B. C., since 1965, has presented his resignation as pastor of that church and accepted the call to become the pastor of the First Baptist Church, Minnetonka, Minn., effective Jan. 1, 1968.

● God's Volunteers Team I begins the second half of the tour of service at the First Baptist Church, Colfax, Wash., Jan. 3-12, 1968; Bethany Baptist, Portland, Ore., Jan. 14-21; and Trinity Baptist, Kelowna, B. C., Jan. 23-Feb. 4 (A. M.). Rev. Edgar Klatt is director of the team.

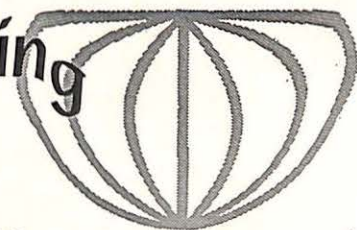
● God's Volunteers Team II continues the term of service at the First Baptist Church, Baileyville, Ill., Jan. 3-12; Fellowship Baptist, Warren, Mich., Jan. 14-26; and Snowview Baptist, Cleveland, Ohio, Jan. 28-Feb. 9. Rev. Connie Salios is the director.

● Rev. Richard W. Paetzel's article, "The Forgotten Thanksgiving," which appeared in the Nov. 18, 1965, issue of the Baptist Herald, was reprinted in the Nov. 16, 1967, issue of The Watchman-Examiner. Mr. Paetzel is pastor of the Lakeshore Baptist Church, Stevensville, Mich.

● The Mission Advance Program (MAP) Campaign Committee held the first meeting on Nov. 28, 1967. The committee members are Rev. Joe Sonnenberg, Rev. Ruben Kern, Dr. J. C. Gunst, Rev. William Sturhahn, Ed Marklein, Kenneth Miller, Rev. Donald Miller, Rev. Kenneth Fischer, Bill Volkman, Rev. Kenneth Fischer, Rev. John Binder, Rev. Everett Barker, Milton Hildebrand, Dr. Frank Woyke. Milton Hildebrand is the chairman of the committee, and Rev. David Draewell is the secretary. The committee organized and developed plans for the million dollar capital funds campaign.

● Rev. and Mrs. Wilfred Dickkau of Dickinson, N. D., announce the birth of a daughter, Jackie Lynn, on Nov. 16, 1967. Mr. Dickkau is the pastor of the Hillside Baptist Church, Dickinson.

what's happening



● Anita Pankratz, daughter of Dr. and Mrs. Herbert Pankratz of Chicago, Ill., was the Star Queen of the State Street Christmas Parade, Chicago, on Nov. 26, 1967. She was selected from candidates from 66 high schools in the Chicago area. Anita was a soloist at the 35th General Conference in Detroit in July.

● An ordination council consisting of pastors and delegates from eleven Kansas churches was convened to set apart Ted Keck to the work of the Gospel Ministry. Rev. Henry Lang served as moderator of the council and Rev. Bill Cowell as clerk. Persons who participated in the ordination service on Nov. 3, 1967, were Rev. Henry Lang, Rev. E. R. Oster, Rev. Thomas Kramer, Harold Fick, Rev. Bill Cowell, Mr. and Mrs. Eldon Riffel, Rev. Edwin Walter, Rev. James Schacher, Rev. Dallas Keck, who welcomed his brother into the ministry, and Rev. Donald Decker. Dr. Ralph Powell, professor, North American Baptist Seminary, gave the ordination address. Rev. Ted Keck is the pastor of the Ebenezer Baptist Church, Hope Kan., and a graduate of the N. A. B. Seminary. Mr. and Mrs. Keck have one daughter, Joyce, 7 months old. A gift of money was presented to Mr. Keck for his library. (Rev. Bill Cowell, clerk.)

● Rev. and Mrs. Paul F. Zoschke began an interim pastoral service with the Ripley Boulevard Baptist Church, Alpena, Mich., on Nov. 19, 1967.

● An ordination council, with Rev. Clarence Walth as chairman and Rev. Richard W. Paetzel as clerk and consisting of representatives from 12 churches, convened at the Napier Parkview Baptist Church, Benton Harbor, Mich., on Sept. 22, 1967, and recommended that R. Carl Zwart be ordained. The ordination service was held at the church on Sept. 24, 1967. Rev. Vernon Grounds, president, Conservative Baptist Seminary, Denver, Colo., gave the ordination sermon. Several musical selections and a solo by Mrs. Zwart were included in the service. Rev. Norman H. Vernon also participated. (Rev. Richard Paetzel, clerk.)

● Special dates in February are Baptist World Alliance Sunday, Feb. 4; Day of Prayer, North American Baptist Seminary, Feb. 14; North American Baptist Seminary Sunday, Sioux Falls, S. D., Feb. 18; Denominational Workshop, Summer Visitation Assignment Committee, Student Service and God's Volunteers Committees, Forest Park, Ill., Feb. 20-24.

● On Sept. 30, 1967, an ordination council met at the Goodrich Baptist Church, North Dakota, to recommend that the pastor, Harry Johnson, be ordained. The evening ordination service included the ordination address by Dr. Floyd Moore, professor, North American Baptist Seminary; the participation of area pastors: Rev. Otto Fiesel, Rev. Ray Hoffman, Rev. Gordon Huisinga, and Rev. Reubin Grueneich as well as other visiting pastors, and special numbers by the local church. Rev. Harry Johnson is a recent graduate of the North American Baptist Seminary and pastor of the Goodrich Church. (Rev. Alvin Auch, reporter.)



Rev. Harry Johnson

● Mrs. Hedwig Martha Mueller, wife of the late Hermann Friedrich Mueller, at one time member of the Faith Baptist Church, Minneapolis, Minn., passed away at the age of 90 on Sept. 7, 1967, in Berlin, Germany.

● An ordination council met at the Raymore Baptist Church, Raymore, Sask., on Nov. 25, 1967, for the purpose of examining the candidate, Paul Mohninger, for ordination into the Gospel Ministry. The council consisted of 18 delegates representing six churches. Rev. Edmond Hohn was elected moderator and Rev. Len Strelau as clerk. Upon recommendation of the council, Mr. Mohninger was ordained that evening with Rev. Willy Muller, professor, Christian Training Institute, Edmonton, presenting the ordination message, and Rev. Cornie Wiebe the ordination prayer. Rev. Paul Mohninger is the pastor of the Raymore church. (Rev. Len Strelau, clerk.)

● Rev. Milton H. Vietz, pastor of the

Spring Valley Baptist Church of rural Canistota, S. D., since 1965, presented his resignation effective Dec. 26, 1967.



REV. AND MRS. A. J. HARMS CELEBRATE GOLDEN ANNIVERSARY

On August 20, 1967, the children of Dr. and Mrs. A. J. Harms honored them with a golden wedding anniversary which was held at the First Baptist Church, Pomona, Calif., of which Dr. Harms is minister of visitation. The golden wedding anniversary was also the occasion for remembering the 50th year of the ordination of Dr. Harms to the gospel ministry.

Dr. Harms had served the following churches in the North American Baptist General Conference: Lorraine, Kan., Oak Street Baptist Church, Burlington, Iowa; Grosse Pointe Baptist Church, Detroit, Mich.; Temple Baptist Church, Lodi, Calif.; as well as having served as an interim professor at the North American Baptist Seminary in Sioux Falls, S. D. He also served churches in the American Baptist Convention and has been associated with various colleges and seminaries. Dr. Harms has written five books. Dr. and Mrs. Harms received congratulatory messages from his former schools and churches as well as denominational officials. Dr. and Mrs. Harms now reside at 1075 West Orange Grove, Pomona, Calif. 91766.

● Rev. Glenn Fink, pastor of the Victor Baptist Church, Victor, Iowa, since 1963, presented his resignation as pastor of that church effective Jan. 15, 1968.

● Missionaries of the week for the month of January are as follows: Rev. George Black, Baptist Bible Training Center, Ndu, Cameroon—Jan. 7; Joyce Batek, University Center, Tsu, Japan—Jan. 14; Daphne Dunger, nurse, Basso Baptist Hospital, Cameroon—Jan. 21; Rev. and Mrs. Herman Effa, Brazil—Jan. 28.

● Special dates and observances during January, 1968 are as follows: Jan. 3—beginning of the second semester, Christian Training Institute, Edmonton, Alta., Jan. 8—Hemisphere-wide Day of Prayer, Midwinter Convocation and Pastoral Retreat, Christian Training Institute, Edmonton, Alta.; Jan. 24—Beginning of the second semester, North American Baptist Seminary, Sioux Falls, S. D.; Jan. 28-Feb. 4—Youth Week.

NEWS AND VIEWS

(Continued from page 24)

MOVEMENT TOWARD CITY PLANNING CALLED 'RELIGIOUS UNDERTAKING'

NEW YORK, N. Y. (ABNS)—American Baptist Dr. Harvey Cox told an interreligious and interdisciplinary congress here that "our movement toward planning our cities for man is a religious undertaking."

He said this was the case since the city is where "man transforms nature into society" as a testimony "to man's God-given capacity and the responsibility to assume mastery over the world in order to praise God and to serve his fellowmen."

Dr. Cox, associate professor of church and society in Harvard University's Divinity School, Cambridge, Mass., equated city planning with a "religious vision" in an address to the first International Congress on Religion, Architecture and the Visual Arts.

The author of *The Secular City*, said that the city poses "the crucial test" for contemporary man's religious understanding.

At the present time, he declared man lives in a schizophrenic relationship to the city. He described this schizophrenia as being expansively powerful, in attitude, but continually plagued with trouble, in the attempt "to come to terms with the enormous social institutions and man-made practices."

"He (the modern man) believes there are no limits to his power over nature, but is despairing and cynical about the possibility of social and political change," Dr. Cox said.

Such a separation, Dr. Cox said, is making cities "uninhabitable." "Man needs to plan his cities in order to provide the experience out of which a confident religious vision can emerge."

"Theological and religious leaders today should recognize that the vision we need is a vision of the New Jerusalem. Theology has emphasized for long enough man's limitations, his guilt, his sin, and his pride.

"We should now begin to emphasize the call of God to man to construct the Kingdom of God, to fashion the New Jerusalem and to do so as an act, not a defiance, but of praise and thanksgiving."

80 MISSIONARIES LEAVE ASSAM VALLEY AREA

New Delhi, India. Nearly 80 foreign Christian missionaries, mostly Baptists from the United States, have been told to leave the Assam Valley districts adjoining India's northeast frontier, according to a broadcast by All India Radio. When the missionaries' residential permits expire, they would not be renewed.



BOOK REVIEWS

By B. C. Schreiber

THE ESSENE HERITAGE by Martin A. Larson. Philosophical Library—1967—237 pages—\$4.95.

In 1947 an Arab shepherd boy, looking for some lost sheep, threw some stones into the mouth of a cave near the Dead Sea and discovered what to the religious world is known as The Dead Sea Scrolls. Since then some fifteen hundred or more books and articles were written on the subject, and the above volume is evidence of the fact that the end is not yet in sight.

Much of the material which Mr. Larson presents to the reader is not new. What is new is the fact that this is one of the best condensations of all that is known of the Essene community. He goes farther "beyond and before" in the historical panorama. Some of the religious history goes back to about 4,000 B. C. Gradually he traces Osiris, the Egyptian deity, to Pythararas, whose doctrines were incorporated into Greek philosophy and later into the Essene community. Out of the Essene community emerged Christianity.

This still leaves us without an explanation as to why this sect was not mentioned in the gospels. According to Josephus, the right-wing Zokokites became the Sadducees; the more conservative wing became the Pharisees; and the people of the Covenant, the "Pious Ones," emerged as the Essenes. They became more and more dedicated to the holy life of religious separation.

Since much of the Essene literature is similar to the synoptic gospels, many scholars claim that Jesus was a member of an Essene community. Theology and Christology, parallels and contrasts are objectively but not dogmatically presented. Long and intensive research must have gone into the writing of such a volume.

DOCUMENTS OF DIALOGUE by Hiley Ward. Prentice Hall—1967—525 pages—\$8.95.

The subtitle gives more clarity to the volume when it refers to it as "a source reference book of Catholic-Protestant relations today."

Baptists have always been, and still are, strong separatists. However, they ought to be informed separatists. For this reason the documents in this book are sources of valuable information.

It should not be taken for granted that all sources of dialogue are in favor of the Catholic ecumenical church. It comes in for its share of censure, its faults and weaknesses. On the other hand, Protestantism also has an oppor-

tunity of looking at itself more objectively.

The basic philosophical guidelines for organized dialogue set up by Reuel L. Howe on page 188 could very well serve as an introduction. Four important characteristics are clearly stated:

- (1) The dialogical person is a total, authentic person;
- (2) The dialogical person is an open person;
- (3) The dialogical person is a disciplined person;
- (4) The dialogical person is a related person.

With these four points in mind, it is possible to hold to one's convictions while speaking and listening without prejudice or bias.

Some of the interfaith discussion, from the Catholic point of view, sounds like double talk. For example, the Cardinal Archbishop of Westminster, among other rules, said, "Don't deny that the Catholic Church claims to be the one true Church. But don't allege that only Catholics can be real Christians. On the other hand, never claim that doctrine does not matter."

One comment is ideal, as well as ridiculous, when it is reported that "we must unite in Jesus Christ, not in Roman Catholic or Protestant churches. What would we do together—play bingo?"

Probably the most naive proposal for interfaith relations is that of the Rt. Rev. Frederick J. Warneke, Episcopal bishop of Bethlehem, Pennsylvania, who suggested that Protestants donate money to the Catholic school system.

The documents referring to the last two presidents are as expected. President Kennedy's political strategy was to assume a pro-Protestant position while President Johnson's is pro-Catholic.

In the last section, *Fruits of Co-operation*, the author makes an attempt to reveal a reality on all levels, but the only level that seems to emerge is a measure of growth in the area of social action.

THE MAN WHO CHANGED THE WORLD (Two Volumes) by Herbert Lockyer. Zondervan—1966—\$9.95 the set.

It is difficult to give a complete evaluation of the contents of such an enormous undertaking. One gets the impression that it is a combination of secular and religious, church and political history. Because Dr. Lockyer included such a wide range of Christian influence covering almost two thousand years, he had, of necessity,

to make his condensations unusually short. In some cases, it would have been advisable to elaborate a little more. Curiosity often leads one to seek additional information elsewhere. Perhaps this was partly the intention of the author. It whets the appetite for more facts.

Beginning with Jesus Christ, he goes through the centuries and shows how changed men have changed institutions, social conditions, nations, civilizations, art and sciences. Although Dr. Lockyer is described as an uncompromising evangelical, he is tolerant enough to see the influence of men who do not hold exactly to his tenets of faith. He is honestly objective as he scans the whole panorama of human and divine history.

There is no denying the enormous amount of research that must be done in order to produce a work of this kind. The author is a prolific writer, but he must also be a prolific reader and a serious student. This is all the more remarkable, because Dr. Lockyer has already passed the biblical fourscore years. Like Moses, his eye is not dim nor his natural force abated.

BLACK RELIGION by Joseph R. Washington, Jr. Beacon Press—\$2.45.

This is a sensitive subject for many Christians. However, whether one agrees with everything in this book or not every person ought to be informed in order to judge and act more intelligently.

The author states his own viewpoints on many issues, and as such it is an indication that none of us have the final answer to integration. This is not newspaper headline material but rather a study of the sources of the problems. The historic position of the (white) church is also discussed at length in relationship to the religion of the Negro. It is strange that the Quakers who did most for the Negro never attracted a following. This was no doubt due to the fact that it was too far removed from Negro "folk" religion. The challenge to Christians, both Negro and white, closes with a fairly intelligent summary of what can and should be done.

A TAGORE READER edited by Amiya Chakravarty. Beacon Press—1961—\$2.45 (paper).

Although much of this material has been in print for a number of years, it has now been accepted as part of the UNESCO collection of representative works—Indian Series.

Tagore is India's best known mystic and poet philosopher. His travels, letters and virtuous life have been an inspiration to Christian and non-Christian alike. His goodness towers even over all of his talents and abilities. Yet in the true sense of the terms he cannot be called a philosopher or a Christian. He had no definite theological beliefs or affiliations, nor did his philosophical thought have a system. His was a life in tune with nature, creation and the inner spirit.

Owing to what he referred to as his "idiosyncrasy of temperament" it was impossible for him to accept any religious teaching on the basis that people in his surroundings believed it to be true. When questioned about religion, he had no prepared ground on which to stand, no training in a systematic approach to the subject. Essentially, his was a poet's religion.

This volume is not a collection of Tagore's writings. It is rather a selection or an anthology which gives a comprehensive view of the author. Included are some of his travel experiences, letters, short stories, conversations, philosophy, poetry, art and literary criticisms, but very little biography. Like Gandhi, he possessed many of the Christian virtues but no doctrine. Perhaps, for this reason, it ought to be read by Christians who are strong on doctrine and weak in the fruit of the Spirit.

GOD'S WORD WRITTEN by J. C. Wenger. Herald Press—1966—\$3.50.

These are the Conrad Grebel lectures delivered by the Professor of Historical Theology at Goshen Biblical Seminary, one of the outstanding Mennonite schools in the country. Dr. Wenger is known as an international preacher and lecturer whose ability is appreciated far beyond his own denominational lines. Because the Mennonite Church came out of the Anabaptist movement, this volume ought to be of special interest to Baptists.

Dr. Wenger bases his lectures on a firm foundation, stating that the authority of God's Word depends wholly upon God and not upon the ability of finite men to demonstrate its truth. The authority and meaning of the Scripture is given scholarly treatment. It is when the student of the Bible comes to the lecture dealing with the transmission and translation of Scripture that he might become a little confused. Although the chapter begins with strong evidence of their importance, it seems to end on an unscholarly conclusion. However, this is done not without reason. The author sees the danger of scholars leading the hearts and minds of students astray from the central affirmation of the Word to scholarly minutiae which contribute so little to growth in faith, holiness, love and obedience. Peripheral questions must never overshadow the spiritual effectiveness of proclaiming the message of the living Word of God. Nevertheless, Dr. Wenger believes that the written Word should be kept constantly available in the living language of the day.

GOOD NEWS FOR MODERN MAN (The New Testament in Today's English Version.) American Bible Society—600 pages—1966—25 cents, plus postage, paper cover; cloth cover—\$3.95.

One of the most amazing book bargains is this new translation of the New Testament by the American Bible Society into simple, everyday English available for only 25 cents. "Good

News for Modern Man" strikingly illustrated is "a distinctly new translation which does not conform to traditional vocabulary or style, but seeks to express the Greek text in words and forms accepted as standard by people everywhere who employ English as a means of communication." For sheer enjoyment and spiritual delight you will find the reading of this translation of the New Testament rewarding.

Here are a few examples. "Happy are those whose greatest desire is to do what God requires: God will satisfy them fully!" (Matt. 5:6). The familiar passage of II Timothy 2:15 reads: "Do your best to win full approval in God's sight, as a worker who is not ashamed of his work, one who correctly teaches the message of God's truth." The difficult passages in Romans and Hebrews will be easily and intelligently understood in this translation. The "love chapter" in I Corinthians 13 is presented with masterful simplicity. The first chapter of John will be read with joy. "But of the fulness of his grace he has blessed us all, giving us one blessing after another."

At the close, the book features an invaluable "Word List" describing the Jewish Feast days, Breastplate, Nard, Unleavened Bread, and so forth, as well as a fairly complete and helpful Index. (Reviewed by Dr. M. L. Leuschner).

THEOLOGY IN RECONSTRUCTION by T. F. Torrance. Eerdmans—1966 283 pages—\$5.00.

We are all familiar with the attempts to change theology in order to make it more palatable to the modern mind. Most of these attempts center in the existential philosophy which denies the relevance of history. This book presents a series of scholarly essays in which historic theology is defended and also interpreted according to the needs of today.

In the prologue Dr. Torrance says: "By its very nature theological activity must involve a dialogue with those at work in other fields, for it cannot avoid the questions they raise and cannot but pose for them other questions demanded by inquiry into its own subject matter." Theological education, he insists, must take into account science, language, history, and human need.

From the viewpoint of Reformed theology, he examines the historic doctrines of the Church and applies them to modern life. The main body of the book is divided into three sections in which he deals with (1) The Knowledge of God, (2) Through Jesus Christ, (3) And In the Holy Spirit. The chapters on Christology and the nature of the Church are especially worthwhile.

He is convinced that we are in the midst of a new Reformation as evidenced by the ecumenical movement, but such a Reformation, to be effective, must be accomplished "through rigorous and disciplined obedience to the objective reality of the Word of

God made flesh in Jesus Christ."

This is not an easy book to read, but it will prove to be beneficial to the persevering reader. (Reviewed by Dr. Robert Schreiber)

I THINK OF JESUS by Herbert Brokering. Eerdmans—1966—\$3.50.

For those who are looking for something different in an art form and a new approach to meditation this volume should be very appealing. The actual thought content is quite simple but perceptive. As an aid to meditation on God's Word this should be effective because it is different and deeply inspiring.

CHRISTIANITY AND AFRICAN EDUCATION by R. Pierce Beaver. Eerdmans—1966—233 pages—\$2.65 (paper).

CHURCH GROWTH IN CENTRAL AND SOUTHERN NIGERIA by John B. Grimley and Gordon E. Robinson. Eerdmans—1966—366 pages—\$3.25 (paper).

CHRISTIAN COUNSELLING by Bruce Reed. Eerdmans—1966—50 pages—\$.75 (paper).

This small but helpful book was written for the purpose of encouraging Christians to serve Christ better by training and study and by accepting responsibility for one another. The questions for discussion in the appendix are designed for group study.

THE WORLD OF MISSION by Bengt Sundkler. Eerdmans—1966—318 pages—\$6.95.

The layman, minister or mission board which are interested in building up their libraries with as many up to date mission books as possible will find much helpful material in these volumes.

In *Christianity and African Education* the author makes us aware of the dangers of this first generation of African intelligentsia. There is little self-reproduction for they are still being formed abroad. Theological education is on the move; some creative thinking is going on and Mr. Beaver is convinced that it is being used of God for his purposes.

The large volume on *Church Growth in Nigeria* is filled with facts, statistics, charts, maps and detailed information on the various churches and denominations which are working there. This is really two volumes in one and the extensive bibliographies indicate an intensive research into the growth of the church in both central and southern Nigeria.

In *The World of Mission* we are given a look at the church in its environment. As an example, we have experienced the results of missionaries who thought it natural to support their own colonial powers, convinced that the combination of religion and western civilization was the greatest blessing which could be afforded to the colored world.

The author hopes that the knowledge gained from these various insights will give the home mission board a better understanding of their task.

RESOURCE IDEAS FOR CHRISTIAN EDUCATION

THE CHAIRMAN OF THE BOARD OF CHRISTIAN EDUCATION

By Oliver Strong

What is involved in being chairman of the Board of Christian Education in the local church?

What kind of person should the chairman be?

Why is this person the key layman in the Christian Education program?

HAVE THESE questions ever crossed your mind? This article is intended to answer them and to help project a true image of the Christian Education Board chairman. The content is both specific and general so as to be helpful in local situations.

QUESTION: What is involved in being chairman of the Board of Christian Education?

ANSWER: The purpose of the position: The chairman shall be responsible for guiding the church's Christian Education program as outlined in the church by-laws or drawn up by the church governing body.

The specific responsibilities: The chairman shall:

- Oversee a program which will fulfill the educational responsibilities as stated in the by-laws.
- Chair the board meetings.
- Draw up the agenda of board meetings.
- Assign board members responsibility to oversee various phases of the total Christian Education program.
- Call for periodic reports from board members as well as from heads of agencies e.g., the Sunday School Superintendent.
- Submit regular reports to the church governing body as well as to the congregation.
- Be alert to educational needs which exist in the total program.
- Initiate a periodic evaluation of the total Christian Education program.
- Project long and short range objectives for the total Christian Education program.
- Confer with the board secretary as to time and place of board meetings.
- Instruct the secretary concerning board correspondence.

The requirements of time: The chairman will need:

- Time to attend and chair regular board meetings.
- Time to contact board members for an appraisal of their areas of responsibilities.
- Time to evaluate the total program and consider objectives to further the program as well as to meet existing needs.

QUESTION: What kind of person should the chairman be?

ANSWER: This person needs:

- To be a dedicated Christian who is a sympathetic and faithful member of the church.
- To be an organizer, administrator and supervisor.
- To be able to delegate responsibility.
- To be able to communicate with people.
- To have vision as to what needs to

be done.

QUESTION: Why is this person the key to the church's ministry of Christian Education?

ANSWER: The chairman, by virtue of the purpose and responsibility of the position, is the person who sees that the total program is operative according to plan. Who else can direct the Christian Education board in its deliberation? Who else gives account to the congregation for what is and what isn't being done? Who else has as thorough a grasp of the total situation?

QUESTION: What are his relationships to other leaders?

ANSWER: The chairman will:

- Consult with the pastor and director of Christian Education.
- Confer with members of the board, the heads of agencies and workers.
- Confer with other church leaders.

By virtue of these contacts, the chairman can see that the ministry of Christian Education is properly related to the total church program.

Consider also that the chairman can relieve the pastor of details and pressures which relate to the regular Christian Education ministry. As the church and its program grows, he enables the pastor to devote more time to other areas of church responsibility.

He is the leader who works through the Christian Education workers to see that the program is carried out according to plan. Under his direction, consideration is given to the following phases of the work: Children's work, youth work, adult work, curriculum, personnel, leadership education, library and audio visuals, finances, housing and equipment and church-home relationships. The chairman confers with the following agency heads as to how the above items relate to the agency: Sunday School, children's church, training union, youth groups, weekday clubs, camp and vacation Bible school.

Who else outside professional staff is in a position to oversee the total Christian Education program.

Perhaps a question is raised as to whether this all changes when a church has a professional director of Christian Education. No, everything does not change. The responsibilities and relationships remain the same although the director of Christian Education will help share some of the work and assume responsibility for details. Remember, the director of Christian Education is the person who carries out the Christian Education board directives. He is accountable to the board and its chairman. As a professional in this work he can advise the chairman in various aspects of the work.

A HIGH CALLING

The responsibility of the chairman is most challenging. The position is not to be taken lightly whether in a small or large church. The basic phases and agencies of Christian Education are to be considered by every chairman. As the program grows, the responsibilities and involvement will increase proportionately.

In this area of service a person can build and establish an on-going ministry which will affect the spiritual and educational needs of many people. The chairman can meet existing needs as well as plan ahead with new aspirations.

Perhaps these requirements sound too idealistic and unattainable. Without apology, these are high requirements. Remember, we only go as high as our vision and concern. Our vision must take us above the normal situation to the place where greater things can be accomplished for the Lord. Consider also that it is not the size of the church but the vision and concern of the pastor and people which will assure levels of effective ministry.

May we have people with vision who can fulfill this important position in our churches.

Rev. Oliver Strong is Director of Christian Education at the Immanuel Baptist Church, Kankakee, Illinois.



sunday school lessons

B. C. SCHREIBER

A TEACHING GUIDE

DATE: January 14, 1968

THEME: The First of Jesus' Signs

SCRIPTURE: John 2:1-11

THE CENTRAL THOUGHT. Jesus revealed himself through many signs and wonders. He is looking to us to show signs of a redeemed life.

INTRODUCTION. People in all ages have been interested in signs and wonders. It is the things that go against the laws of nature that attract and interest people. Therefore, when the Red Sea opens, the Jordan River is held up, the sun stands still, the iron axe floats on water, or when a person is miraculously healed of some fatal disease, then people begin to wonder whether there is not a higher power in back of the universe. The mind becomes occupied with thoughts of God.

John's Gospel is filled with a number of miraculous stories describing extraordinary healings and wondrous power. However, John is not interested in the miracles so much as he is in trying to demonstrate God's glory as revealed in his Son.

Because John spent three years with Jesus he knew how his Master had to guard himself constantly against the danger of gathering a group of "curiosity seekers" who saw in him a miracle worker but failed to understand the "signs" which had a deeper significance than the miracles.

I. A NEED AT THE WEDDING. John 2:1-10.

Everybody knows how embarrassing it is to run out of refreshments when people are invited to a social gathering. The hosts in this case were not only embarrassed but they were about to lose face in the community. This was a serious matter in their society.

The mother of Jesus instinctively knew to whom to go in case of emergency. Jesus took over and saved the day for the wedding party.

II. A PERSON AT THE WEDDING PARTY. John 2:2.

Many think of Jesus as a solemn and serious person who would not take time out for any social festivities. If this were true then the family in Cana would not have given him an invitation to the wedding. This is a joyous occasion, and no bride and groom would want to invite a person who had a habit of dampening such happy spirits. Jesus was not a hermit. He would never have become a monk in a monastery. He loved people and believed that this was his Father's world in spite of sin and tragedy.

III. A REVELATION AT THE

WEDDING. John 2:11.

There is something more in this story than a magical transformation of water into wine. It was not John's intention that we should marvel at Jesus' wonderful miracles. Instead he wants us to believe in the one who performed them and believe so that we might experience eternal life.

A faith based on what can be verified by the senses is no true faith. It lasts only as long as you can see or feel.

Questions For Discussion

(1) Do you need a miracle to convince you that Christ is the Savior, the Son of God?

(2) Are there any similar signs today which reveal God's truth more plainly to you?

(3) What conditions had to be fulfilled before Jesus turned the water into wine?

A TEACHING GUIDE

DATE: January 21, 1968

THEME: The Meaning of the New Birth

SCRIPTURE: John 3:1-15

THE CENTRAL THOUGHT. The Christian life includes the best in moral character plus the power of the Holy Spirit through the new birth.

INTRODUCTION. We come now to what is considered by Christians to be the most famous dialogue in history—the dialogue between Jesus and Nicodemus. The most simple and at the same time the most profound truths were expressed by Jesus when he spoke to one of the wisest and best educated Pharisees. The best we can say for Nicodemus is that he was respectful, kind and considerate. The most surprising and disappointing thing about him was the fact that he had such little understanding. His education got in his way, and no matter how hard Jesus tried he could not get through to him. His goodness also got in his way, and therefore he was unable to be conscious of sin. He felt no need of being saved and could not understand why he should not be good enough to stand before God clothed in his own righteousness.

I. THE NECESSITY OF THE NEW BIRTH. John 3:1-3.

Nicodemus was the best qualified religious leader of his day but he lacked the most important quality. He was a ruler of the Jews but he was not ruled by God. He wanted to talk about theology from an intellectual point of view but Jesus let him know that he lacked the basic foundation. Jesus spoke to him about a transfor-

mation so radical that he compared it to being born all over again. Newness of life, he said, was possible only from newness of birth.

In a slightly different way he told his disciples that they must turn and become as little children, or they would never enter the kingdom of heaven. In both instances there is reference to a wholly fresh beginning which will bring forth a person radically different.

II. THE MYSTERY OF THE NEW BIRTH. John 3:4-15.

As simply as possible Jesus tried to explain to Nicodemus how the Spirit works. Like the wind he is not subject to human predictions or control. His work is spontaneous and beyond rational understanding and human manipulations. Men who are born of the Spirit are difficult to control by those who know nothing of the world of the Spirit.

In his bewilderment Nicodemus could only come up with the same kind of question that he asked in the beginning, "How can these things be?" Jesus expressed surprise that a master in Israel had so little understanding.

Questions For Discussion

(1) When men look upon us are they convinced that the Holy Spirit can really transform life?

(2) Does the new birth mean that we will be transformed instantly? What does it mean to grow in grace?

(3) Is it always impossible for well-educated persons to understand the things of the Spirit?

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SOUTH DAKOTA BAPTIST MEN HAVE INTER-CONFERENCE FELLOWSHIP

Nearly 200 men gathered for Christian fellowship on Sept. 23, at Camp Lakodia near Madison, S. D. The group was comprised of nearly an equal number of men from North American Baptist General Conference Churches and Baptist General Conference Churches.

Dr. Ralph Powell, professor of systematic theology, North American Baptist Seminary, brought the first message entitled "Discovering My Faith" challenging the men to learn with the heart and in experience the faith which they have confessed.

The second address, "Sharing My Faith," was delivered by Dr. Carl Lundquist, president, Bethel College and Seminary. He drew from his rich



South Dakota Baptist Men at Inter-Conference Retreat near Madison in September



TWELVE RECEIVED INTO FIRST BAPTIST, GEORGE, IOWA
On Sunday evening, October 29, the First Baptist Church of George, Iowa, rejoiced to witness the baptism of ten persons. The following Sunday, Nov. 5, twelve persons were received into the church fellowship at the communion service. Ten came through confession of their faith and baptism and two came by statement of Christian experience. Those received into the church by the pastor, Rev. Ken Unruh, (l. to r.) were Gary Arends, Greg Kramer, Mrs. Glenda DeBoer, Keith Arends, Mrs. Janice Schneiderman, Judy Kramer, Lee Arends, Audrey Unruh, Herman Keith Kramer, Mrs. Andrew Eben, Renate Kramer and Mr. Andrew Eben.

experiences at the World Congress on Evangelism.

After a break for conversation and recreation, the men enjoyed a fine pancake supper.

The final message was brought by Rev. Maurice Wessman, former pastor, Central Baptist Church, Sioux Falls. The men were deeply moved as Mr. Wessman spoke in his message, "Living My Faith," of his spiritual experience in the midst of his affliction with cancer.

Several beautiful musical numbers were rendered by the Journeymen, quartet, North American Baptist Seminary. The opportunity for inter-conference fellowship was greatly appreciated. (Dr. Donald Frost, president, South Dakota State Brotherhood (BGC), and Dr. Roy Seibel, North American Baptist Seminary, reporters.)

McKERNAN, EDMONTON, ALTA., WELCOMES 32 NEW MEMBERS

McKernan Baptist Church, Edmonton, achieved another goal in Kingdom work this Centennial Year by the addition of thirty-two members on Nov. 5. Of these, 17 came by letter, five by testimony, and ten through a baptismal service held during the morning worship service.

The new group of believers were challenged by choir anthems. Presenting and accepting the group on behalf of the Church, the pastor, Rev. Charles Littman, mentioned how very special this class was, since it also included his son, Allan. This blessed experience was confirmed in our hearts with the remembrance of our Savior's sacrifice and victory at the Lord's Table. (L. Korella, reporter.)



New members of the McKernan Baptist Church, Edmonton, Alta., with pastor, Rev. Charles Littman, (front row, right).



In the setting of the recently remodeled chancel of the First Baptist Church, Ellinwood, Kan., Rev. Harold Weiss baptized seven boys and girls on Oct. 22. We as a church extended the hand of fellowship to these young people who were baptized and Wayne Gee who joined our church on Nov. 4. The new members are (front row, l. to r.) Tomera Madden, Carol Wilkerson, Sharon Meyer, Kathy Kasselman, Carolyn Weiss; (back row, l. to r.) Steven De Werff, Wayne Gee, Rev. Harold Weiss, pastor, Rodney Weiss.

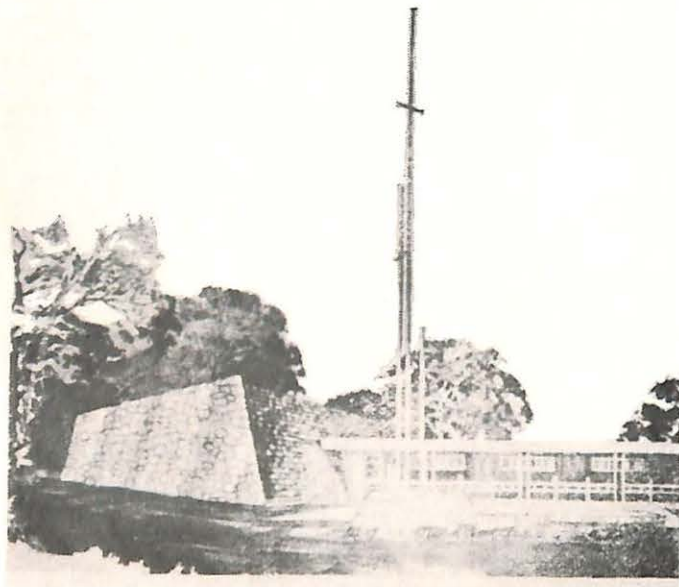
GOD'S VOLUNTEERS AT FIRST, ELLINWOOD, KAN.

The God's Volunteers Team I spent a week at our church, Oct. 29—Nov. 3. These young people were an inspiration to all who came in contact with them. Rev. Edgar Klatt brought soul-stirring messages each evening which should have challenged each one who heard them to a deeper Christian life. Several made decisions for Christ, and there were also a number of re-dedications. (Bessie DeWerff, reporter.)

DEDICATION SERVICE OF NEW HIGHLAND BAPTIST CHURCH, JUNCTION CITY

November 5 was a day of rejoicing for Highland Baptist Church, Junction City, Kan. Our new building was dedicated to the glory of God under the leadership of the pastor, Rev. David T. Priestley. About 175 persons were able to attend. Guests came from eight sister churches in Kansas and Nebraska as well as from local churches to rejoice with us in God's blessing.

The dedication service was preceded by an excellent concert by Mrs. Kathleen Reimer at the organ and Mrs. Alvina Zeckser at the piano. Musical highlights of the dedication service



were a choir number and a solo by Mrs. Alvina Zeckser, the words of the song having been specially written by Mrs. Laura Baker.

Historical notes were given by Edwin F. Walter, the pastor under whose ministry the work in Junction City was begun, and Chaplain (MAJ) Clinton E. Grenz, who was a great encouragement to this group when pastorless for about two years. Mrs. Laura Baker had filmed the progress of the construction; so the program included a fifteen minute showing of building highlights. Dr. J. C. Gunst, Central District secretary, preached the dedication sermon, "I Will Build My Church." After the responsive act of dedication led by Rev. David Priestley,

Rev. Edwin F. Walter led in the dedication prayer. The dedication offering exceeded \$1,100. Following the services the ladies of the church served refreshments.

Since we have moved into our new building the Sunday School has grown, and a new family is attending the services regularly for which we thank our generous Lord.

Special gifts to improve the comfort and appearance of the new building and our worship services were made by members and nonmembers. A new piano and organ, hymn books, pews, pulpit furniture and a decorator clock were given as gifts or as memorials.

Highland Baptist Church is a relocation of the former Mount Zion Church which had been situated 15 miles southwest of Junction City from 1881 until 1960. Services had first been held in the Seventh-Day Adventist Church, and for the past few years in the parsonage. On October 22 the first service was held in the new building. We praise God for his faithfulness in enabling us to accomplish our building goal; we trust him for the growth which will enable us to meet our obligations. To him be all the glory. (Charlie A. Zoschke, reporter.)

highlight, a message from our guest speaker, Rev. R. Hohensee, Central Baptist Church, Edmonton. The theme verse of his message was II Timothy 2:15. We were given some of the negative and then positive results of higher education. In conclusion Mr. Hohensee said, "the acid test of all education is to produce a 'workman' that needeth not to be ashamed."

We as N.A.B. students would like to give a real big bouquet to our chaplain, Rev. Charles Littman, for arranging such a splendid evening, but even more so for the generous offer of his time and his most competent and Christ-like counsel. (Gloria Neuman, reporter.)

SPECIAL EVENTS AT MOOSEHORN BAPTIST, MAN.

We at Moosehorn Baptist Church, Man., are rejoicing in the Lord for an answered prayer in sending us a pastor, Rev. Dan Buhler, who began as pastor here on Oct. 1. Being a musical family, they are contributing much to our services.

Our young people have organized, and they meet every other Friday.

Our ladies' group is also kept busy. Mrs. W. Russell is president for another year. Our white cross bundle is growing.

The choir is once again starting to practice a cantata for Christmas called



The annual banquet for N.A.B. students of the Edmonton, Alta., area under the direction of Rev. Charles Littman, Edmonton campus chaplain.

N.A.B. STUDENTS ATTEND BANQUET, EDMONTON, ALTA.

We as N.A.B. students of the Edmonton, Alta., area no longer need an invitation to our annual banquet sponsored by our campus chaplain, Rev. Littman. October 28, 1967, found 164 students from the Edmonton area in the social hall of the McKernan Baptist Church. The students were from various schools of learning including hospitals, the University of Alberta, the Technical School and our N.A.B. Bible College. We were efficiently served by the women of the church.

The theme for the evening was "The Quest for Knowledge." There was a variety program concluding with the

"Christmas Story in Candlelight Carol."

Our building fund thermometer is rising. The Lord willing, we will start construction on our new church in the spring.

Welcome home to Diane Fierbach, a former C.T.I. student, now nursing in Winnipeg, who will be coming to nurse at Ashern Hospital.

Congratulations to Gail Nielson and Jim Olson who were married on Oct. 28. They are making their home at Steep Rock.

"Between the great things we cannot do and the little things we will not do, we are in danger of doing nothing." (Mrs. Lorraine Nickel, reporter.)

EAST BURLINGTON, ONT., CHURCH EXTENSION WORK GROWING

God is richly blessing the efforts of pastor, Walter Kerber, and people, and our Church Extension Work in Burlington, Ontario, is thriving. Souls are being won for Christ, the number in services and Sunday school, is increasing constantly, and our people are greatly encouraged and enthused.

Two wonderful services were held Thanksgiving Sunday. Our Building Fund Campaign was launched, and the gifts received of \$1,717.10 are a real testimony to the concern of God's people for this new work and for a most urgent need—a building of our own.

October 15 was another wonderful day. Our Sunday School had a record



Mrs. Herd and Mrs. Hellem at the Thanksgiving Table, East Burlington Baptist Church Extension work, Ontario.

attendance of 104. Rev. L. Wacker, director of church extension, was guest speaker at the Morning Worship Service. In the evening we had a Sacred Concert by the Hallmark Singers followed by a time of fellowship. (Dinah Herd, reporter.)

DAKOTA CONFERENCE BAPTIST MEN MEET AT EUREKA, S. D.

The President of the Dakota Conference Baptist Men's organization invited all the presidents of the local Baptist Men's organizations and the chairman of the board of deacons of those churches not having Baptist Men's organizations to the Eureka Baptist Church on October 29, 1967.

Many items were discussed; such as, the scholarship program for our Seminary and the encouragement our young people need to attend our schools at Sioux Falls and Edmonton. Project 810 was explained. Alvin Haas presented the STEP Program and ways the men of the church have opportunities to promote the Lord's work. Mr. Haas also told about the Capital Fund Drive Program.

Aaron Bertsch, the president, distributed a packet to each one attending to help the local organization with their programs. After the meeting, the group had supper in the dining room of the local cafe. (Elmer C. Olthoff, secretary.)

FOURTEEN BAPTIZED AT FIRST, HEBRON, N. D.

On Sunday evening, October 1, we at the First Baptist Church, Hebron, N. D., had the privilege of witnessing the baptism of fourteen candidates. Many of them had responded to the invitation to accept Christ at recent morning worship services. All had participated in a series of instructional classes on the meaning of baptism and church membership conducted by our pastor, Rev. Peter J. Wiens.

At the communion service which followed, the hand of fellowship was extended to these fourteen and Miss Judy Conlon who was received by her personal testimony and previous baptism. (Mrs. R. Stanley Schneider, reporter.)



Baptized Oct. 1, 1967, by Rev. Peter Wiens at First Baptist, Hebron, N. D., were (front row, l. to r.) Donna Auch, Doretta Martin, Myron Roth, Brian Kitzan; (second row) Sheila Schneider, Bonnie Magstadt, Mrs. Herman Schneider, Mrs. David Will, Diane Hausauer; (back row) Ronald Krein, Gerald Krein, Dennis Magstadt, Russell Heinle, Dale Heinle, Rev. Peter J. Wiens. (Mrs. R. Stanley Schneider, reporter.)

PACIFIC NORTHWEST ASSOCIATION MEETS AT CYPRESS BAPTIST

Delegates and visitors to the Pacific Northwest Association gathered at the Cypress Baptist Church, Alderwood Manor, Oct. 19-22. It was especially meaningful to meet at the Cypress church, because it is a Church Extension church that organized in 1964 and is now at the point where enlargement of its facilities is necessary. Rev. Richard Grabke is pastor of the church.

The Association meetings opened with the theme, "Christian Character and Christ's Second Coming." Rev. Joe Sonnenberg, Western District secretary, brought the keynote address entitled, "Practical Perspectives of Christ's Second Coming."

Special guests were Rev. Lloyd Kwast, missionary, Cameroon, West Africa; Dr. Bernard Schalm, professor, North American Baptist College, Edmonton, and Rev. Joe Sonnenberg, Western District secretary. New ministers welcomed into the fellowship of the Association were Rev. LeRoy Kiemele, Evergreen Baptist Church, Renton; Rev. Albert Richardson, Odessa Baptist Church, Odessa; Rev. John Hisel, Sherwood Forest Baptist Church, Redmond; Rev. Edgar Wesner, Calvary Baptist Church, Tacoma.

The church and Sunday school reports indicated that our churches are

DR. WOYKE SPEAKS AT HARVEST-MISSION FEST, HOPE, KAN.

On Sunday, October 29, our church held its annual Harvest-Mission Festival with Dr. Frank Woyke, executive secretary, as our guest speaker both morning and evening. Dr. Woyke spoke on "Discipleship."

Special music for both services was given by Ervin Schill of Edmonton, Alta., Canada. He is a student at Tabor College, Hillsboro, Kan. Offerings were taken for missions and for the Lincoln, Neb., church extension project. A potluck dinner was enjoyed at noon. Our church was decorated for the occasion by the high school and junior high groups and by their director. (Mrs. C. A. Piper, reporter.)

active and growing. All of the reports contained a strong note of enthusiasm for the challenging opportunities which are available.

The Church Extension Committee reported that five of the present seven churches in our Association here in Western Washington started with Church Extension funds. Plans for the coming year include calling a man for a new project and purchasing property for a future project.

An interesting workshop on visitation was conducted by Paul Stolz, Calvary Baptist Church, Tacoma.

Officers elected for the coming year are moderator—Roy Edminster; vice-moderator—Rev. Myrl Thiesies; secretary—Mrs. Henry Schmunk; treasurer—Carl Bullock; representative, Pacific Conference Nominating Committee—Otto Stolz, Rev. Herbert Vetter, alternate; adult worker, Association Christian Education Committee, Mike McCourt.

Dr. Bernard Schalm delivered a very thought-provoking message, "Morality and the Blessed Hope," at the banquet. Rev. Lloyd Kwast brought the Sunday morning message. The Association closed on Sunday afternoon with a youth rally with Dr. Schalm as the speaker. (Rev. Kendrick Gould, reporter.)

DR. CHARLES KOLLER SPEAKS AT WILLOW RANCHO, SACRAMENTO

Dr. Charles W. Koller, president emeritus, Northern Baptist Seminary, Oak Brook, was the guest evangelist at the Willow Rancho Baptist Church of Sacramento, Calif., from Sept. 17-22.

During the week Dr. Koller emphasized deepening our prayer life, strengthening our home, and committing our lives more fully to Christ. A number of people responded to the invitation which was extended each night. (Mrs. Jeff Mahnke, reporter.)

SEVEN BAPTIZED AT FIRST, McLAUGHLIN, N. D.

It was a real joy to be able to use our new baptistry for the first time with 14 candidates. Truly the Lord has been good and blessed us in so many ways. McIntosh also joined us for the evening, and Rev. Klempel baptized 7. Rev. Walter Klempel and Rev. Jakob Klingenberg, pastor, were both in charge of a very impressive service. The choir sang. We thank



Persons recently baptized at the Baptist Church, McLaughlin, S.D.

God for those who have taken this step. (Mrs. Moser, reporter.)

SPECIAL MEETINGS AT FIRST, McLAUGHLIN, N. D.

October 2 through 8, the First Baptist Church, McLaughlin, S. D., held special meetings with Rev. Peter Wiens as guest speaker. The message and children's stories were enjoyed each evening.

We have also started a Junior Choir and prayer service for them. This is under the direction of Mrs. Klingenberg who does a wonderful job of training. We thank the Lord for this; as it means so much to the children, and we love to hear this choir sing. (Mrs. Art Moser, reporter.)

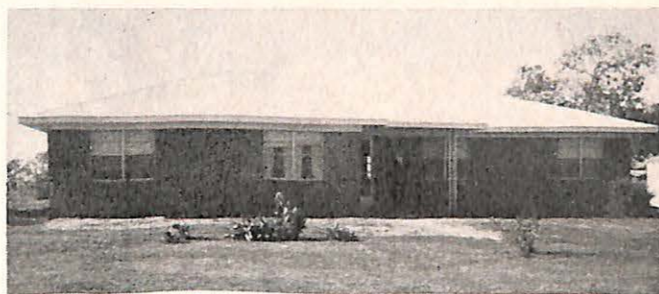
MISSION FESTIVAL AT FIRST, McLAUGHLIN, N. D.

October 29 the First Baptist Church of McLaughlin held its annual Mission Festival. We were privileged to have with us Missionary Patricia Heller for the morning and evening services, Missionary Barbara Stroh Glewwe on Monday and Rev. Harold Lang on Tuesday. On Wednesday, all three missionaries were in our church, and the Selby, McIntosh, and Isabel Churches

were with us. Very interesting discussions were held. The W.M.S. served refreshments. (Mrs. Art Moser, reporter)

NEW PARSONAGE, GREENVINE BAPTIST, BURTON, TEX.

A new parsonage has just been completed which has four bedrooms and two baths. It was dedicated on Nov. 12. After the close of the Sunday school taught by Mr. L. P. Sherrause, our pastor, Rev. Dwight Fry, chairman of building committee and deacon, Leslie Kramer, and Sunday school superintendent, George Alhardht, Jr., led approximately 80 people to the parsonage for the Dedication Service. Leslie Kramer brought a brief devotion based on Psalm 115:1-3, 12-18. He reminded us that we thought building a parsonage was impossible but now we see it became a reality. Pastor Fry led in the Dedication Prayer. Everyone returned to the church for the morning worship service. Alfred Imhoff, song leader, led in several songs. Rev. Gordon Thomas, North Highlands Baptist Church, Dallas, led in prayer.



New parsonage of the Greenvine Baptist Church, Burton, Texas

vary Baptist Church, Carrington, N. D., celebrated its annual program on Oct. 11. A short program included a report of our work, prayer, readings, special number by our group and a duet by Mrs. Ben Edinger and Mrs. Alvin Gedrose. Mrs. Sophie Klein is the president. We enjoyed a wonderful message and film from our missionary on leave from Cameroon, Mrs. Harold Lang. The offering of \$66.23 was given to the Dakota Conference Mission Project.

A lunch and Christian fellowship followed.

On Nov. 11, after a short business meeting, our husbands joined us for our birthday program. Mrs. S. Klein, president, welcomed all to the program which consisted of a playlet, songs, readings, and duet by two of our men. After a prayer of thanks for past blessings we adjourned to a delicious lunch and a time of fellowship. Our pastor's wife, Mrs. Jack Christensen, was honored and was presented with a gift for a belated birthday. Our offering of \$28.00 was sent for missionary medical purposes. (Mrs. Charles Seibold, reporter.)

SPECIAL SERVICES HELD AT GLADWIN, MICH.

Our pastor, Rev. Norman Berkan, of Round Lake Baptist, Gladwin, Mich., was taken to Detroit, Mich., on Oct. 18, where he entered Henry Ford Hospital for observation and treatments. On Oct. 27, surgery was performed on Mr. Berkan. We are glad our pastor is home now to await full recovery from his illness.

From Nov. 6-12 Rev. Adolph Braun, Redeemer Baptist Church, Warren, Mich., held a Week of Deeper Life Meetings at our church. Mr. Braun gave stirring messages from God's Holy Word each night.

Nov. 12 our church observed a Harvest-Mission Festival. During the Sunday School hour a program was given. The first half hour Jean Kleiss, superintendent, Primary and Junior Department, was in charge. Her students took part in songs and recitations; the last half hour was given over to the adults of the Sunday School Departments. Poems of by-gone years were read by some who then were young children in this Sunday School. A duet was sung by two sisters. Fruits, vegetables, canned goods and other

things, were placed near the platform in token of God's loving kindness and goodness unto us. (Augusta Will, reporter.)

CONSTRUCTION OF NEW BUILDING, WILLOW RANCHO

Construction is progressing on our new building at Willow Rancho Baptist, Sacramento, Calif., with 20 or more men working on the project each Saturday providing volunteer labor. (Mrs. Jeff Mohnke, reporter.)

FALL FESTIVAL AT CENTRAL BAPTIST HOME IN CHICAGO

The annual Fall Festival at the Central Baptist Home for the Aged, Chicago, Ill., was held Oct. 26, 1967. The Women's Baptist Service Union of Chicago and Suburbs sponsored the event. The nationally famous *Murk Family Musicale* of Wheaton, Ill., was the featured attraction on the program which was led by Mrs. Clarence Walth, president of the Service Union.

Residents of the Home and the capacity crowd of visitors were richly blessed as this Christian family presented a balanced musical program of secular and sacred numbers. Miss Emilie Miller of Chicago, accompanied by Mrs. Minnie Pankratz, rendered instrumental and vocal solos.

The offering and attendance were the largest ever had at a Fall Festival Program, according to Rev. Wm. Neuman, administrator. Residents of the Home participated by displaying and selling articles which they had hand made as part of the occupational therapy program of the Home.

ATLANTIC CONFERENCE W.M.U. HOLDS RETREAT

Beautiful Keswick Grove, N. J., was the setting for the Fall Retreat of the Atlantic Conference W.M.U. on Nov. 3 and 4. One hundred eighty-six ladies along with six gentlemen (including Eastern District Secretary Rev. Rubin Kern) gathered to enjoy this memorable week-end. The theme of the retreat, "That Ye Walk Worthy," was taken from Eph. 4:1. Mrs. Lois Ahrens, missionary to the Spanish-Americans in Colorado, challenged our hearts for the Spanish work. Devotions by Mrs. H. Hiller, national president, W.M.U., and Rev. Kern's stimulating message were also appreciated.

Laywomen of the Conference had a chance to participate via a panel which discussed the topic, Christianity Today, the Varied Role of Christian Women. The final meeting was closed with a period of prayer for each of our mission fields. The offerings, amounting to \$261.00, were designated to mission work. Mrs. Irene Lamprecht, president, Atlantic Conference W.M.U. was in charge of this very fine retreat and was assisted by the other officers of the conference. (Mrs. Audrey Dorozowski, secretary.)

ADDRESS CHANGES

Schauer, Rev. LeRoy, 2925 Connor Ave., Waco, Texas 76711.

Stahr, Rev. F., 17 Meslar Rd., Morris Plains, N. J. 07950.

Zoschke, Rev. Paul F., 114 Barry St., Alpena, Mich., 49707.

Obituary

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

WILHELM HUBSCHER of Vancouver, British Columbia

Wilhelm Hubscher was born on Oct. 2, 1908, in Rockin, Poland, and after a brief illness passed on to his eternal reward on Nov. 2, 1967.

He had accepted Christ as his personal Savior and Lord in his early youth and was baptized at the Roschick Church by Rev. Tutscheck during his later teens. In 1935 he was married to Erna Tomm, and God blessed this union with one daughter and two sons. The daughter, Anita, predeceased her father in 1958.

In 1939 the family moved to Germany where it remained until after the Second World War and the return of the father from captivity. In 1948 the family immigrated to Canada, taking up residence in Calgary, Alberta. During their stay in Calgary they were members of the Bridgeland and Temple Baptist Churches. In 1964 they moved to Burnaby, B. C., and had their membership transferred to the Bethany Baptist Church. Mr. Hubscher remained a faithful member until death.

His passing away is mourned by his dear wife, Erna; one son, Willi in Burnaby, and one son, Bruno in Surrey; one brother, Rudolf in East Germany and one sister Olga Miller in West Germany; two grandchildren in Calgary, and two grandchildren in Surrey.

The memorial service was held on Nov. 6 followed with interment in Calgary on November 7.

Bethany Baptist Church
Vancouver, B.C., Canada
ERNE ROGALSKI, pastor

MRS. KARL BRUCKER of Regina, Saskatchewan

On July 6, 1967, it pleased the Lord to call "Home" Mrs. Amelia Brucker, the dearly beloved wife of Karl Brucker of 2115 Edgar Street, Regina, Sask.

Born in 1896 in Austria, Mrs. Brucker came to Canada in 1905 and settled with her family at Serath, Sask. She came to know the Lord Jesus Christ as her own personal Savior in 1908 and, as a young girl, was baptized in the Southey Baptist Church.

Nearly fifteen years ago she was united in marriage to Karl Brucker. This was the second marriage for both parties, and indeed it was a happy one.

Mrs. Brucker was a member of both Edenswold Baptist and Faith Baptist Churches in Regina. She was also a member of the Women's Missionary Society in our church and a faithful attendant at all services. Truly we have lost a faithful praying mother, but our loss is Heaven's gain.

Predeceased by her son, Albert, Mrs. Brucker is survived by her husband, five sons, two stepsons, three daughters, two stepdaughters, four brothers, two sisters, thirty-six grandchildren and seven great-grandchildren.

Faith Baptist Church
Regina, Saskatchewan

THE CHURCH

MILTON LYLE SAUER of Winnipeg, Manitoba

Milton Lyle Sauer unexpectedly passed away and went to be with his Lord on Oct. 13, 1967. He was 40 years of age. Born in Southey, Sask., he lived, since 1964, in Winnipeg, Man., where he was buried.

He had been converted and baptized as a young person and continued to be active in the church all his days. While in Winnipeg he was an active member of the Grant Park Baptist Church serving on the Church Board, as a trustee, as assistant treasurer, and on the Board of Finance. A memorial fund has been established through the Grant Park Baptist Church.

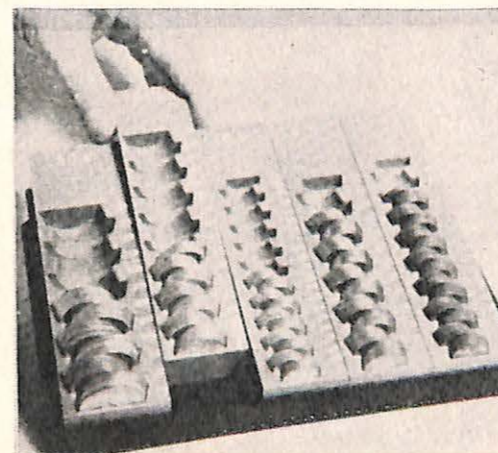
Those who remain to mourn his departure are his wife, Mrs. Erna Sauer, and one son, Marvin. He was predeceased by his mother, one brother, and two sisters. Other survivors are his parents: Mr. and Mrs. Frank Sauer; four sisters, and seven brothers.

Grant Park Baptist Church
Winnipeg, Manitoba
DONALD RICHTER, pastor

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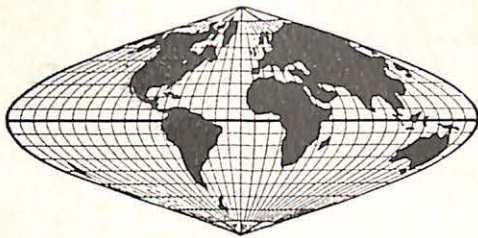
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NEWS AND VIEWS

BAPTIST, OTHERS CONSIDER EVANGELICAL ECUMENICALISM

WASHINGTON (BPA) Forty Protestant churchmen, including 12 Baptists, discussed in detail here proposals that evangelicals cooperate in the cause of evangelism.

The meeting, which was closed to the press, was called by Evangelist Billy Graham and *Christianity Today* Editor Carl F. H. Henry.

As a result of the meeting, a ten-member committee was established to study the possibility of a nationwide evangelistic drive across denominational lines during 1973.

The only official action taken by the group was the decision to create a 10-man committee to "study the feasibility of an in-depth trans-denominational evangelistic drive on a national scale in 1973."

Baptists attending the meeting said it was the first time that such a broad spectrum of Protestant and Evangelical church leaders had come together to discuss the possibility of working together.

Attending were key figures of the Churches of Christ, the American Baptist Convention, Southern Baptist Convention, American Lutheran Church, Missouri Synod Lutherans, the Reformed Church in America, the World Evangelical Fellowship, the National Association of Evangelicals, Methodist, Presbyterian, Episcopal, Christian Reform, Disciples of Christ (Christian Churches); Conservative Baptist, Orthodox Presbyterian, Free Will Baptist and Evangelical Free Church.

"LISTENING EAR" COMFORTS

Pittsburg, Pa. (EP) Seven Lutheran pastors here have installed an open line by telephone to the troubled. Called "The Listening Ear," each minister serves his turn on the line, talking to and counseling people in need of help. "The telephone is becoming as much a confessional booth as the church confessional," said the Rev. Elmer Klein, one of the founders.

The telephone service was started nine months ago following a conference of the seven Pittsburgh ministers. They were searching for some way to help people "in the immediate time of crisis." As a rule, they say, when people talk on the telephone they become more brave, more ready to get at the root of their trouble because they are anonymous. The ministers expected to get two, maybe three, calls each week. The first week they averaged 25 calls per day. A "good many calls" are from women who become involved with other men romantically and are too ashamed and burdened with guilt to

face their husband or children.

ARGENTINE BAPTISTS GIRD FOR CRUSADE

"Argentine Baptists are well organized and ready to move forward" in the Crusade of the Americas, declares Rev. Samuel Libert. Mr. Libert, an Argentine, is regional co-ordinator for South America for the hemispheric evangelistic campaign to culminate in 1969.

Argentine Baptist leaders, pastors, laymen, and students and Southern Baptist missionaries to Argentina studied plans for their part in the Crusade during a recent conference at the International Baptist Theological Seminary in Buenos Aires. Southern Baptist Missionary James D. Crane gave nine lectures on evangelism, and Missionary Alan W. Compton led conferences on techniques in radio-television evangelism.

NEW CHURCH IS BUILT AFTER 40-YEAR DELAY

Karl-Marx-Stadt, East Germany. (ABNS) After 40 years of waiting, the First Baptist Church here has built and dedicated a new church building. Members of the congregation, which now has 300 members, first began plans for the building prior to World War II. Interest grew after the war since the structure used was badly damaged. In 1954, a building permit was sought from the East German government. It was granted ten years later. In 1965, the foundation was laid. The auditorium of the new building will seat 350 persons. It has a small choir loft and three adjoining rooms.

Contributions for the structure came from the members and from other Baptist congregations in East Germany. The Rev. Rolf Dammann of Berlin, general secretary of Baptist work in East Germany, was the first person to preach from the new pulpit. The city has two other Baptist churches.

EVANGELICALS CONSIDER PLANS FOR NATIONWIDE EVANGELICAL CAMPAIGN

Washington, D. C. (ABNS) Forty churchmen, representing the conservative wing of Protestantism, met in Arlington, Va., to hold discussions which may lead to a nationwide inter-denominational evangelistic campaign in 1973. The group met unofficially at the invitation of Evangelist Billy Graham and *Christianity Today* Editor Carl F. H. Henry.

DR. V. EDMAN PASSED AWAY

Wheaton, Ill. Dr. V. Raymond Edman, chancellor of Wheaton College, died Friday morning, Sept. 22, as he

was speaking to the student body during the regular chapel service, his topic: "The Presence of the King." Dr. Edman joined the Wheaton faculty in 1936. He was fourth president from 1940-65, when he became chancellor.

THREE CANADIAN COUPLES REFUSED INDIAN VISAS

Toronto, Canada. The Canadian Baptist Foreign Mission Board reports that three of its appointed missionary couples have been refused entry visas to India.

EVANGELICAL FREE CHURCH MEMBERSHIP UP 8 PER CENT

The Evangelical Free Church of America added a new church every 14 days the past year and saw an eight per cent growth in membership at it went past the 50,000 mark for the first time.

Nineteen new congregations were added, bringing the total to 517. Twelve additional fledgling groups have been started and the first congregation organized in Alaska, which is the 36th state in which Evangelical Free Church congregations are located.

Total membership is at 50,312, with an estimated constituency of 95,000.

Per capita giving increased from \$243 to \$251. A year ago the denomination ranked third in this category among American groups.

SUPREME COURT DECIDES TO DECIDE

Washington, D. C. (ABNS) The supreme Court of the United States agreed to consider a challenge issued by seven New York residents that taxpayers be allowed the right to sue and test in a court a case involving federal aid to parochial schools in the city.

The complaint asserted that the 1965 federal school aid act violates the First Amendment to the Constitution by providing for use of federal funds to finance instruction, textbooks, and library materials.

The decision of the court, when made, will not determine the constitutionality of federal aid to church schools. It will merely decide whether it is possible for taxpayers to challenge federal aid on the grounds that the aid violates the principle of the separation of church and state.

For the past 44 years the Supreme Court has stipulated that court reviews by federal taxpayers were not permissible because their tax payments were too small to give them an appreciable interest in a court decision.

The N. Y. taxpayers appealed to the Court on the single issue of whether the 1923 *Frothingham vs. Mellon* decision barring judicial review, because of the amount of taxes involved, would apply when there may be an unconstitutional violation of the First Amendment.

A decision in favor of the taxpayers would permit a wide variety of court tests of federal funds allotted to church-related institutions.

(Continued on page 14)