

# BAPTIST HERALD

YOUTH WITNESS ISSUE

JANUARY 15, 1968



# GIVE ME A DRUM

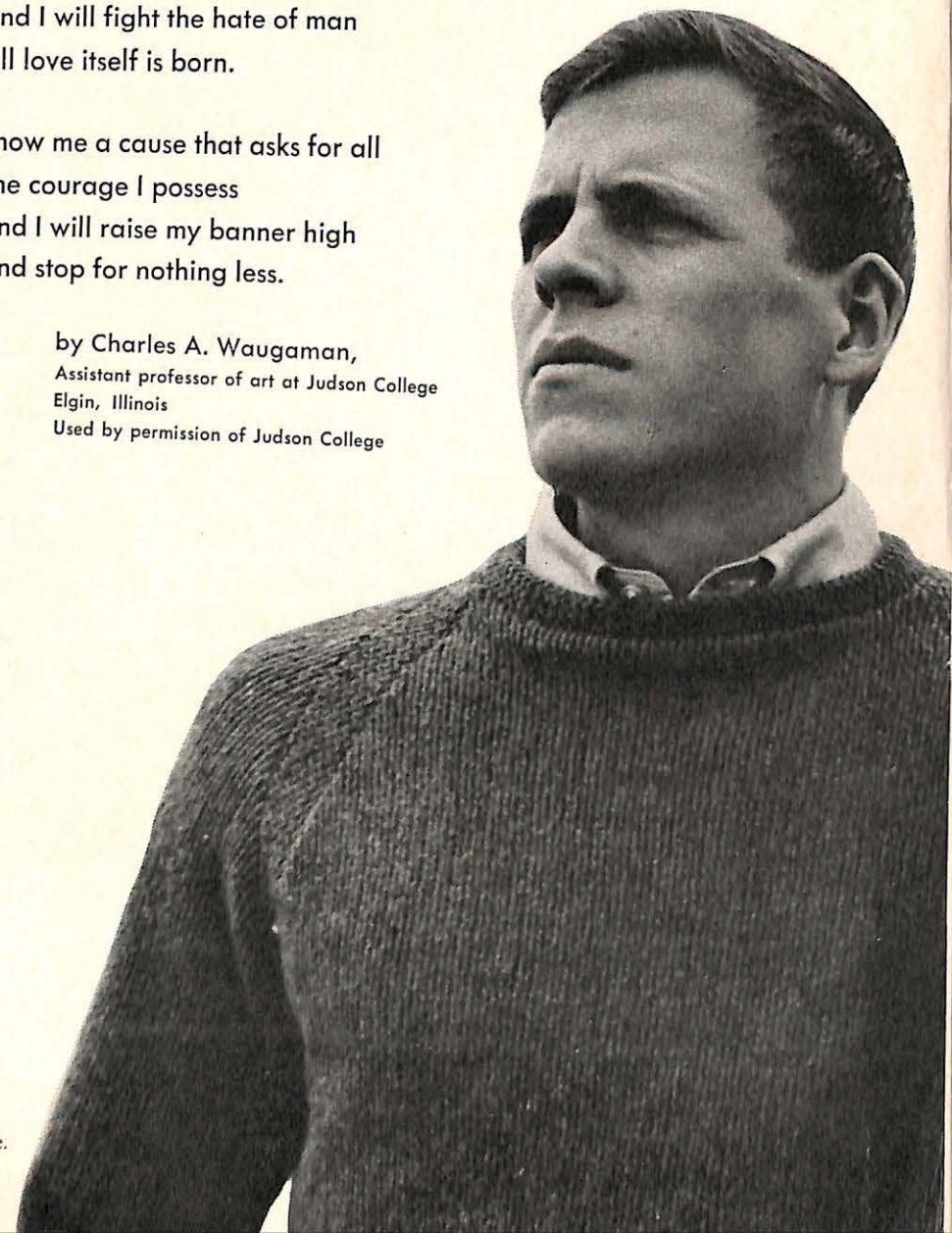
Give me a drum to march by  
That never misses beat,  
That leads me through the fog of doubt  
And fires weary feet.

Offer me faith that laughs at fear  
No matter who may scorn  
And I will fight the hate of man  
Till love itself is born.

Show me a cause that asks for all  
The courage I possess  
And I will raise my banner high  
And stop for nothing less.

by Charles A. Waugaman,  
Assistant professor of art at Judson College  
Elgin, Illinois  
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## Editorial

### WITNESSING — A WAY OF LIFE

Is the church "the salt of the earth," "the light of the world," the leaven for action? From within and without we hear cries of accusation against the church for being irrelevant, tradition-bound and totally ineffective in meeting the needs of the world today.

Young people, caught in the turmoil of the day, are asking, "Can I have confidence in the church?" Though often rebelling against authority and tradition, they are dependent upon something which offers both. There is a need for a stabilizing factor in our society. There is need for an institution with integrity. Is the church this institution? Can the church be this institution?

It is true, the church is an institution, it is traditional, it is slow to change, but more significant, the church is people. If the church is irrelevant, traditional and ineffective, what makes it so? People. We who form the institution, we who establish traditions, we who are ineffective in our Christian witness are the true focal point of criticism against the church.

What can make Christianity vital? What can make it relevant to the needs of the executive, the employee, the climber, the poverty stricken, the suburbanite, the socialite, the hippie, the intellectually elite and the many persons who are classed by one designation or another? What makes Christianity relevant?

Is it coffee houses, combos, and sit-ins?

Is it drive-in worship services, professional entertainment in the church or jazz worship services?

Is it home Bible classes, prayer fellowship groups, street meetings or social fellowship?

The renewal of the church, our renewal, is not in form or in program. Our renewal is in a way of life. The witness of the church, the body of Jesus Christ, is dependent upon our way of life. In Isaiah 43:10 God says, "You are my witnesses." As Jesus spoke to his disciples he said, "You bear witness because you have been with me." (John 15:27) Paul was told that he would be a witness for the Lord Jesus Christ to all men, concerning the things which he had both seen and heard. Can we expect to do less?

Is this often-repeated phrase, "You are my witnesses," only intended to be a complimentary phrase to warm the hearts of Christians? Or might it better be equated with such a phrase as "You are my disciples?" Is witnessing a matter of choice, or is it a way of life?

Youth Week 1968. Will it be just another week set aside for activities and compliments to youth, or will it be the beginning of something new? Meditate and delve deeper into the real meaning of being a witness. Your concept of the Christian's life may take a totally new shape. **Witnessing may become a way of life!**

Guest Editorial by Bruce A. Rich,  
Assistant General Secretary of the Department of Christian Education  
and Director of Youth Work.

January 15, 1968

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# QUESTIONS IN WITNESSING

by Bill Mistele

WE KNOW God because in his love he became Incarnate in Christ to open up the meaning of life for us. But if we know God personally, it would seem that this one relationship would spread to all our personal relationships with a particular motive of sharing what we have found in Christ. Is this possible? Can we convey the relationship we have with God in a natural, open manner?

I find it helpful to begin by mentioning certain surveys taken by Campus Crusade. They have found that among college students, for example, 89% of those surveyed didn't know how to become a Christian and yet were willing to listen. Campus Crusade is careful, however, not to confuse what people are really opened to hear with some academic, impersonal theological issue. Most people have in their past been introduced to Christianity in some form or another, usually as some unsatisfactory experience or caricature. Asking questions, then, which lead to a discussion of what Christianity is in general can be hazardous.

I have found it helpful to focus my questions on what is practical and personal, on the how one becomes a Christian. The "Four Spiritual Laws" used by Campus Crusade are helpful for this purpose. Similarly, such questions as, "Have you ever wondered about how to become a Christian?" or "Perhaps I can share with you some-

thing I've found very helpful in my life?" take on a simplicity and directness which is still personal and open. In orienting our questions around a sharing of our experience we are able to create an atmosphere for witnessing in which pointing to Christ is possible.

Yet the thought we put into witnessing and the questions we develop must never be reduced to an application of general principles to particular situations nor can it be something mechanical. To witness we must be sensitive and alive: the rain taps sadly on the window as a stranger sits down next to us on a bus; or we find ourselves talking to someone about loneliness or frustration as the Rolling Stones or the Beatles wail gingerly in the background. People find us, then, always in a particular situation with a certain naturalness or perhaps strangeness prior to knowing us as a Christian. Consequently, we need to be sensitive and creative. Yet our relationship with Christ gives us a que suitable for any situation.

What do I mean by que? I mean the way we respond to people, the way we go about living. In a particular situation with unique people, the most helpful que I have is to love and accept him. But how does love relate to witnessing? First of all, love understands. It doesn't protect itself with a narrow, judgmental attitude.

Rather, it identifies with the other and seeks to understand what life is really like for him. Only then is one person fully ready to accept another. Then also, love is responsible. If it understands the other in his situation and problems, it can offer answers which might not be plain at all to a nonchristian otherwise. In a sense, then, we don't do all the asking in witnessing. If we help another person in love, many times he will come back and ask why we have such an attitude.

But what happens when we seemingly exhaust our own creativity and capacity for witnessing? What do we do when our own problems seem so impressive that witnessing would only seem to be superficial and unreal? I think if one finds the companionship of other Christians helpful and supporting, it only carries further the method of witnessing. For example, the "coffee house," as a group operation, is becoming more and more practical in a number of cities. The idea involves a group of Christians in creating an atmosphere attractive to nonchristians. This can be done through art, music, and discussion of the problems with which most people are concerned. The approach is not to force people into some sort of religious discussion, but rather since the atmosphere is open to any topic, the Christian finds himself relating Christ to his morals, his world, and his life.

What I'm suggesting is that a group situation can often create an atmosphere more conducive to questioning, discussion, and a sharing of Christ than an individual can be himself. Nevertheless, in a group or as an individual, love becomes a dynamic factor and shows itself as responsible. Responsibility entails identifying with other teenagers in all their problems, especially when mass media expresses so publicly a dissatisfaction with traditional culture.

When questions are asked in the right way, with an openness and love, a nonchristian begins to ask himself, either slowly, or quite consciously, about the possibility of knowing God himself. He won't become a Christian because we have demonstrated God's existence or offered him a 5 to 1 shot. Rather, in sensing our love and concern, in clarifying for him what God means to us and how one becomes a Christian, in talking to him in a language he can understand, he can see how Christ opens up the possibility of a far richer life than he has known. What he says, sometimes immediately, sometimes after long deliberation, is essentially, "that's it, that's what I've been looking for—you've made it clear to me now." This is the goal of our questions and witnessing in leading another person to Christ.

Bill Mistele is a student of Wheaton College, Wheaton, Illinois, and member of Ebenezer Baptist Church, Detroit, Michigan.

ELTON Trueblood has made the searching statement that a religion that is not contagious is not genuine. If you are following a religion, this statement should cause you to examine your beliefs. If you are following Christ, this statement should cause you to examine your life. If Christ is Lord and Saviour of your life, you should be affecting those around you in a positive and loving way. God's love should be flowing through you in such a manner that those whom you contact daily will realize that you have something for which they may have been searching and have not yet found. Everyone has a twofold desire within his inner self. One part is the desire for happiness and the other is the desire to be somebody and do something. Christ has said, "I am come that (you) might have life, and that (you) might have it more abundantly" (John 10:10). He alone is the answer to our twofold desire.

## OVERCOMING TIMIDITY AND FEAR

If you are a Christian and you really believe that it is only through the Son of God that people can be saved from eternal damnation, then you should be passing on the great news of the love of God and the salvation of His Son, Jesus Christ. But I know what you are saying: "I can't witness," "What will people think?", "I don't know what to say", or "People aren't really interested." If you have said this, you do not really know people. They are searching for inner peace. You have it: share it! The excuses mentioned above are really false fears that have built up inside of you. They have become walls between you and God. Timidity and fear are Satan's most effective tools in combating a Christian witness. Is the Devil using you to help fulfill his purpose?

As a Christian, you must learn to face these fears. Fear is based on the unknown. It grows from thoughts of what you think might happen. But "perfect love casts out fear" (I John 4:18). As love increases, fear decreases. This love cannot be damned up inside of you. It is the heart's song of freedom. Through love, you can do anything. Most important, through it, you can witness with confidence and joy. You will have to share this abundant, incomprehensible love that is within you.

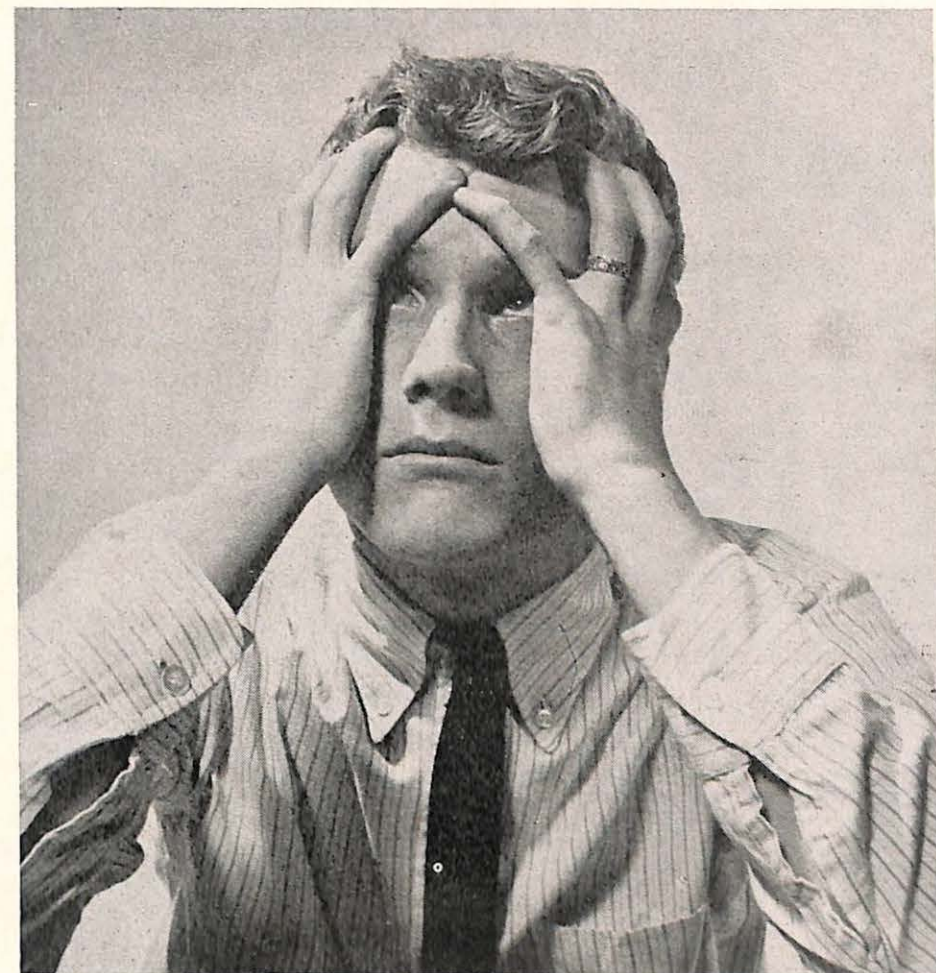
## THROUGH MEDITATION

I would like to share with you three guidelines which have aided me in developing confidence and power in witnessing. Meditation is the first necessity of becoming an effective witness for Christ. You cannot lead a person to Christ on your own. It is not up to you. You need the guidance of God through the Holy Spirit. Fear can be God's warning to you that you are not relying on the Holy Spirit.

January 15, 1968

# WE MUST OVERCOME

by Lynne Dudek



—Photo by Camerique

When the Holy Spirit comes into your life and controls it, you will share with others. Acts 1:8 tells you this: "But you will be filled with power when the Holy Spirit comes on you, and you will be witnesses for me. . . ." (*Good News For Modern Man* translation). All you have to do is catch the vision. You must realize that it is your duty and privilege to share God's love with those who have not yet experienced it. In order to win others to Christ, you must first be in union with Him. When all is right between you and the Lord, you can be a spiritual power. "If God be for us, who can be against us?" (Romans 8:31). Acts 4:29 tells you to ask for boldness as you pray for witnessing opportunities. After all, boldness is merely unembarrassed freedom of speech. God will provide for you a tactful opportunity to present His love. But when that opportunity presents itself and you have built up courage to say something to someone, what will you say? That is the second guideline which I have found to be

of primary importance.

## THROUGH PREPARATION

Preparation is a necessity to the mastery of the art of witnessing. Any Christian has the basic qualifications of becoming an effective witness, but he does need a plan to follow. There are many plans available—simple presentations of the Gospel. Most of these plans include four basic truths. They are: (1) God loves each person and has a plan for each life, (2) we are all sinners and are separated from God, (3) Jesus Christ is the connecting link of this separation, and (4) all we must do is receive Him as Lord and Saviour of our life. With the use of a similar plan and complete reliance upon the Holy Spirit, any concerned Christian will become an effective witness. But you must remember, as Dawson Trotman has stated, "Soul winners are not soul-winners because of what they know, but because of Whom they know and how well they know Him and how

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# TEENAGE EVANGELISM

by Connie Salios

Photo by A. Devaney, Inc.

**T**EENAGERS are not only being enlisted for every cause under the sun, they are also willing to do just about anything and this includes engaging in a program of evangelism. They need to be encouraged and trained to do it but they will do it. Billy Graham has demonstrated time and again that youth are willing to respond to Christ and to receive a straight-forward message that explains the Christian life in terms of discipleship. To be a disciple means that you are going to engage in the work of evangelism. Youth for Christ has long stressed that teenagers can best reach other teenagers for Christ.

In our own denomination the work of God's Volunteers has shown the effectiveness of youth reaching youth. In my brief experiences as a Volunteer Director I have witnessed some of our Volunteers, for example, lead a Bible study in the morning in one of our churches, go calling in the afternoon and then conduct an evening service. You would think that that would be enough for a day but I have observed these same Volunteers seek out young people in the congregation after an evening service and try to carry on a conversation about spiritual matters. Some youth have been won to Christ because of this added personal touch.

In my second year with the Volunteers all of the churches my team served scheduled some kind of a youth visitation day. These meetings were all successful, at least in one way and that is because the youth of the church were willing to come out and give visitation a try. They were willing to learn and they were not afraid to get involved. No, most of them did not do any talking but at least they were willing to stand with us at the door and let it be known they were concerned. Our problem was that we were not able to plan a long-range program that would help them get more training and continue where we had left off.

I think we need to take a more positive attitude in this area of teenage evangelism. We need to believe that youth can do evangelism and they will do it if we show them how and get them started. They need to see it being done and not just being talked about and they need to feel that it is really important.

If you do not have a program of youth evangelism in your church, here is what you could do. Order a



copy of the "Youth Outreach Weekend" materials from the Youth Department and seek to carry out both the immediate and long-range goals suggested in that program. The goals are:

1. Immediate:
  - (1) Plan a weekend, Friday through Sunday, of youth evangelism.
  - (2) During this Youth Outreach Weekend,
    - A. Teach the content of the gospel to your youth.
    - B. Train your youth to witness.
    - C. Take them calling.
    - D. Teach them to follow-up on new converts or on the youth won back to the fellowship of the youth group and church.
2. Long-range:
  - (1) Evaluate the present emphasis on youth evangelism in the church.
  - (2) Plan a well-balanced program of youth evangelism. The program should include study and action and it should be varied.
  - (3) Review your work and plan ahead for the coming year.

In addition to these goals, you will find detailed and step-by-step suggestions made for you to achieve the goals. Books and other study materials are recommended so that you can plan your own program of evangelism tailored to suit your own situation.

I don't think evangelism exists by itself but it must go hand-in-hand with dedicated Christian living. And again, evangelism is not something you simply add to your life or to your youth group. It must come from within based upon a genuine, personal and continuing relationship with Jesus Christ. To really know Christ is to become concerned for others. We can't really have a "program of evangelism" for it is a ministry in which we are to be engaged in and it is a life we live. We are to make Christ known by the life we live as well as by the words we speak.

Youth are willing to evangelize but we must help them by our example and by praying for them and by providing adequate training.

Rev. Connie Salios is the director of God's Volunteers Team II.

**J**OHAN STUART MILL once observed that mankind cannot be too often reminded that there was once a man by the name of Socrates. Without discrediting Mill's judgment, we must add that it is even more important to remind mankind that there once lived a man whose name was Jesus Christ. Socrates gave us a *philosophy*, Jesus Christ gave us the *gospel*. What is the content of this gospel?

## WHAT IS THE GOSPEL?

The Greek word for gospel, *euangelion*, is used more than seventy-five times in the New Testament. In the Gospels the word is used only in Matthew and Mark, but the idea is not foreign to the other Gospels. Paul employs the word sixty times, using it is every one of his thirteen epistles except Titus.

*Euangelion* in the Greek was a technical term for "news of victory." The messenger would appear, raise his hand, and exclaim with a loud voice: "Rejoice, we have gained the victory!" His appearance announced already that he was the bearer of good news: His face shone, his spear was decked with laurel, his head was crowned, in his hand he held a branch of palm, joy filled the city, the temples were garlanded, sacrifices were offered to the gods, and the messenger was honored with a wreath.

Our English word gospel is derived from the Anglo-Saxon "god-spell," "god-story." The gospel is indeed God's Story, God's redemptive story as told through the life, death, and resurrection of Jesus Christ. The story begins with the appearance on earth of Jesus, God's Son (Mark 1:1). At the beginning of his earthly ministry Jesus linked the gospel to his preaching. In response to John's inquiry Jesus gave this reassuring word: "The poor have the gospel preached to them" (Mt. 11:5). What was the essence of the gospel which Jesus preached?

## THE FATHERHOOD OF GOD

In the first place, it was the gospel of the fatherhood of God. The Jews in Old Testament times saw glimpses of the fatherhood of God like mountain peaks in a distance, but Jesus led the people into the heart of the mountains. Jesus, and he only, could say: "He that hath seen me, hath

## WE MUST OVERCOME

(Continued from page 5)

much they long for others to know Him."

## THROUGH DEDICATION

But meditation and preparation will profit nothing if you do not also incorporate dedication. Constant practice and an indefatigable spirit are requirements in the lifetime effort of becoming an effective witness for Christ. Here, patience is of utmost importance. It is often only after many, many patient visits that a person is

# THE CONTENT OF THE GOSPEL

by Bernard Schalm

seen the father" (John 14:9). In the second place, Jesus preached the gospel of the kingdom (Mt. 4:23). The hopes of the Jews in the Old Testament hovered for centuries round an earthly messianic kingdom, but only Jesus unlocked the door to the true kingdom, the Kingdom of God. In the third place, Jesus preached the gospel of salvation. After Peter's great confession (John 6:68-69) the emphasis in Christ's preaching shifted more and more from the fatherhood of God and the kingdom of God to the salvation of God. The gospel message narrowed down to its focal point: the person of Jesus Christ.

## THE PERSON OF JESUS CHRIST

The early church retained this christocentric note in its preaching. Its creed was concise and to the point: Iesus Christos Kyrios Kai Soter! (Jesus Christ is Lord and Savior). The emphasis was placed on the lordship of Christ rather than his saviorhood. While the word for savior (*soter*) is used twenty-four times in the New Testament, the word for lord (*kyrios*) is used nearly seven hundred times. Jesus Christ is not lord because he is savior; rather, he is savior because he is lord. The preaching of the gospel,

led to Christ. So tactful persistence is necessary in witnessing to God's love. And every visit helps one become more proficient in the art of visitation. As a true witness of Christ, you must invest your life in another person's life. Through this type of involvement, you will often get hurt, but in the cause of Christ, it is worth it, even if only one person finds Christ as his Saviour because of your efforts. Through a deep devotion to the cause of Christ, a Christian can share his faith, and God's love, with others.

As a Christian young person, you

therefore, must always have as its end the submission of the individual to the lordship of Christ. The consummation of the gospel will be when every knee will bow and every tongue confess that Jesus Christ is lord, to the glory of God the Father (Phil. 2:10-11). Thus the gospel begins in eternity and ends in eternity: it is the "eternal gospel" (Rev. 14:6). As such it has three dimensions: past, present, and future.

## THREE DIMENSIONS OF THE GOSPEL

The past dimension stresses the historicity of Jesus: his earthly life, ministry, and death on the cross. The present dimension emphasizes the resurrection of Christ: he lives today and intercedes for his own. The future dimension focuses on the glorification of Christ: his exaltation and glorious return.

The gospel does not merely bear witness to salvation history, it is itself salvation history (Rom. 1:16). The man who has appropriated God's salvation is a new creature in Christ, "old things are passed away; behold, all things are become new" (II Cor. 5:17). The body is presented to God as a living sacrifice (Rom. 12:1); the heart is established by grace (Heb. 13:9); the intellect is brought into captivity to the obedience of Christ (II Cor. 10:5); the will is surrendered to God (I Peter 4:2). The Christian is Christ's ambassador in the world constraining people to be reconciled to God (II Cor. 5:20); he is God's messenger proclaiming the gospel, the good news of Christ's victory over the world.

## GOD'S LIVING WORD

What is the gospel? The gospel is not primarily a word about something, whether it be the spiritual condition of man, or the state of society, or the nature and purpose of the universe. The gospel is a word to something. It is God's incarnate and living Word active in the world today: directing, transforming, and reconciling it to the divine purpose for which all things were created.

Dr. Bernard Schalm is Academic Dean and Professor of New Testament and Psychology at the Christian Training Institute, Edmonton, Alberta, Canada.

can accept this challenge. You can get involved. But you must meditate, prepare, and dedicate yourself for the cause of Christ, in order to face this challenge without fear. With God's great power behind you, you can overcome this attitude called fear and you can become an effective witness for the Lord and Saviour of your life.

Miss Lynne Dudek is a former God's Volunteer Team member. Her home is in Milwaukee, Wisconsin and is now a student at Taylor University, Upland, Indiana.



Photo by A Devaney, Inc.

# THE ONLY LIFE

by Donald Schilke

THE "GOOD LIFE" means much to me that it doesn't mean to other people. This is because I define the term differently. Basically, what I have put down here is my understanding of the term the "Good Life," how I get it, and how it affects me.

In a recent article in the *Chicago Daily News*, a research economist rated our state as eleventh in giving its citizens the "Good Life." This economist used nine goals set by a presidential commission as his basis for judgment. They are: status of the individual, equality, education, economic growth, technological change, agriculture, living conditions, health and welfare, and involvement of the citizens in public affairs. In other words, this man considered material conditions as determining the "Good Life." I have to reject this opinion. For me, the "Good Life" is in no way connected with material things of any kind. True, individual status, and equality, and education are good things, but not the "Good Life." The

"Good Life" doesn't consist of Sta-Press Levis, wing-tips, wide belts, \$20 sweaters, or numerals in three sports. It isn't what your grades are, what your contemporaries think of you; it isn't being "with it" or "out of it." A poor man in Appalachia can enjoy it more than a Rockefeller. No set of rules, codes, or regulations made by any organization or group can help me get it. The "Good Life" is personal, determined by what is inside me. It is what I received from God, His plan for me. Man is continually trying to reach the "Good Life," or abundant life through his own efforts: good deeds, ethics, morality. But I can't because I am sinful and God is perfect. God knows this, and made a provision by which I can have fellowship with Him and experience an abundant life. He sent Jesus Christ, His son, as the means by which I could get the "Good Life." What I did was accept that Jesus died as an atonement for the fact that I am imperfect. But a mental acknowledgement wasn't enough. I also had to commit my total person and being to Jesus, inviting Him to be the controlling factor in my life. This is hard, but worth it, because I can have the abundant life right now. It's not something that I have to wait for or plan to work toward. It is the immediate result of the control and harmonization of my interests by God's Spirit, who is with me all the time.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." For me, that is the "Good Life." The fruit of the Spirit is what I get when I let Christ work through me. If I have this in my inner self, it will be reflected in my relationship with other people. Thus, equality and the concern for the status of the individual are the by-products, the natural results, of living the "Good Life," not the cause of it. However, when I try to take over the reins and guide myself. I make a mess of things. I lose my fellowship with God and don't reap the fruits of His Spirit. I don't have joy, and worst of all, I'm not at peace! So I again have to ask Jesus to take over and restore me to fellowship with Him.

My writing has dealt with the "Good Life," but it is more than just a good life, it's the only life. Because of the experiences that I have had within myself, to try to live any other way is miserable. I know, because I tried and failed. Therefore, I consider the "Good Life" to be the fellowship I have with God through Jesus, and the benefits I receive from doing His will.

*Donald Schilke is a high school student in Oak Park, Illinois, and a member of the Forest Park Baptist Church. Don prepared this paper for a class on American Literature where each student was asked to give his view of the "Good Life."*

FOR THE past nineteen hundred years millions of people have claimed to be followers of a Jewish rabbi who made some of the most fantastic claims any sane man has ever dared to make. He claimed that he was the Son of God, the promised Messiah, and Redeemer of all mankind. But who was this radical person who made these claims? It is Jesus Christ the person of our witness.

## HIS BIRTH

All four Gospels tell us that Jesus Christ was born to Mary but not of a human father. St Mark does not actually write that Jesus was born of a virgin but in chapter 1:1 he recognized that Jesus was the Son of God: "The beginning of the gospel of Jesus Christ, the Son of God." In the prologue of St. John, Jesus is identified as the Word which has dwelt with God from the beginning and in chapter 1:13 we are specifically told that he was born of God. However, both in Matthew 1:18-21 and Luke 1:26-38 we are told specifically that Jesus was conceived not by Joseph but of the Holy Ghost while Mary was yet a virgin.

## HIS LIFE

From his birth until his appearance to John the Baptist we know very little about his personal life. Yet we know that Jesus must have learned to read (Luke 4:16) and write (John 8:6 and 8). Also, from Luke 2:46-47 we know that he had an excellent knowledge of the Scriptures.

His ministry lasted three years and was centred in Palestine. After his three years of public ministry he was offered up as the sacrificial lamb for the Salvation of all mankind.

## HIS TEACHINGS

The current belief of the Jews at the time of Christ was that Jehovah was the righteous King. Because He was the righteous King He set forth a number of laws which had to be followed. When Christ came he presented God as the loving Father. This was the same message preached by the prophet in Isaiah 63:16 "Doubtless thou art our father, . . . thou, O Lord, art our father, our redeemer; thy name is from everlasting." This was a forgotten message. Again in Psalm 103 we read "Like as a father pitieth his children, so Jehovah pitieth those who fear him."

We have proof of this "forgiving Father" image in Luke 15 where Christ tells parables about the forgiving Father. Thus we see that Christ's first mission was to change the belief about God.

Christ's teachings can be summed up with the words "Repent" and "Believe." Christ had a burning desire to seek and to save the lost. In Matthew 23:37 Christ wept because the people of Jerusalem rejected him and his message.

January 15, 1968



# THE PERSON OF OUR WITNESS

by Wenzel Hanik

(Drawing by Esther B. Heins)

## HIS MINISTRY

Christ constantly sought out those who needed both spiritual and physical help. He realized the inability of the current Jewish teachings to help those who needed help. Because the traditional teachings were helpless, Christ could demonstrate his power that much more.

In several cases Jesus specifically approached the unapproachables in order to help them. For example, it was the custom of the Jews to go around Samaria instead of crossing

through it, thus making the journey that much longer just so they would not be defiled by the looked-down-upon Samaritans who were a mixed race. However, this did not seem to bother Jesus Christ too much for he went right through it and even rested in it. There he came into contact with the Samaritan woman (John 4:3-42). As a devout Jew, he should have left without acknowledging her. However, Jesus saw a soul in need of a Saviour and thus he presented himself to her. The result of this incident was indeed a happy one—not only did the woman believe in Christ as the Messiah but the whole town was converted. His message to the Samaritans was simple: "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

A second example is found in Luke 15 where we see Jesus with the publicans and sinners. Christ did not care that the Pharisees and scribes were murmuring that he was fellowshiping with these outcasts. The only thing that mattered to him was that here were souls hungry for God's word and willing to receive him.

In Luke 19 we read the touching story of Zachaeus. Here was a man who had lost all friends because he was a tax collector for the Romans. However, he had a spiritual hunger which Christ detected. Consequently, Christ called him and invited himself to dinner. Zachaeus, friendless only a minute before, knew that here was someone he could really trust. Before the day was finished Zachaeus had experienced a new life. For it was for this specific reason that Jesus came to earth: "To seek and to save that which was lost" (Luke 19:10).

## HIS IMPARTIALITY

Christ has promised the same for all. The thief on the cross received the same promise that Peter received—to dwell with him in paradise. Christ taught love toward all men. It did not matter what state man was in, Christ was willing to be their Savior also. In Revelation 3:20 we read, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Christ is love. This is what he lived and preached.

His final exhortation was directed towards all future generations of believers, "Go ye therefore, and teach all nations" (Matthew 28:19a). This is our duty and command. God grant that we will fulfill what is required of us in our witness about Him who is the Author and Finisher of our faith.

*Wenzel Hanik is a student at the Christian Training Institute, Edmonton, Alberta, Canada, and a member of the Faith Baptist Church, Vernon, B. C.*

**I**NTEGRITY means, among several things, wholeness and honesty. Honesty bears directly upon the value of our witness. A dishonest witness is a contradiction of terms. The New Testament word for witness is transliterated into English martyr. The witness in the New Testament spoke with such integrity that his witness often cost him his life; hence, the witness was a martyr. In this article we shall think first of the integrity of the non-Christian; second, the problem of Christian integrity and finally the need for honesty in our witness as Christians.

Let's begin with the honesty of the non-Christian. Immediately we are faced with a paradox. The first thing to say about the non-Christian is that he lacks integrity. He is at war against God (Rom. 8:7); he is a child of disobedience and wrath (Eph. 2:2, 3); his mind not only fails to submit to the law of God—it can not submit (Rom. 8:7). Rather than thoughtfully considering the truth of God, he is actively suppressing it (Rom. 1:18). The Scripture does not view man as morally neutral. He is not just asleep, not just sick. He is dead (Jn. 5:25; Eph. 2:1, 5)!

But paradoxically the non-Christian is not as bad as he could be. Grace restrains him. In fact, grace even constrains him to do good rather than evil. The integrity of the non-Christian is explained theologically through what is called "common grace." It is called "common grace" because it is grace common to individuals even though they are not Christians. It is common grace that enables the non-Christian to make just laws, to compose great music, to describe aspects of truth and to do acts of mercy. Non-Christians often make fair employers, just judges, faithful husbands and good fathers. I've heard mature Christians say that many of their best creditors are non-Christians and some of their worst Christians! As Christians we ought to acknowledge common grace in non-Christians.

Then too, the non-Christian on his way to becoming a Christian experiences prevenient grace. It's called "prevenient grace" because it comes before salvation. Lydia was a God-fearer before she came to know the God to fear (Acts 16:13-15). Cornelius gave alms and prayed (Acts 10) before he heard the gospel of worshipping in spirit and in truth. The non-Christian who chooses to have a Christian friend, who attends the dormitory Bible Study, who seeks the counsel of a pastor may be receiving prevenient grace. As Christians we ought to be honest enough to recognize these evi-

by Robert Cahill

# THE INTEGRITY OF PERSONS

BAPTIST HERALD



Photo by A Devaney, Inc.

dences of grace.

Common grace and prevenient grace enables the non-Christian to recognize the truth and even to act with true integrity. He does not discern the spiritual truth of the gospel apart from the Spirit (I Cor. 2:14) but he can perceive honesty (or the lack of it) in the Christian.

This brings us to say something about integrity in Christians. As we have said integrity has to do with wholeness and honesty. It seems to me that there is a lot passed off as "Christian witness" that falls short of the truth. "... that which we have seen and heard we proclaim. . ." (I Jn. 1:3), that's what witness means in the New Testament. Study John 9 for an excellent example of straight forward unembellished witness. The witness (martyr) in this case only told the truth. And the truth brought excommunication from his church and forced a display of cowardice from his parents. No wonder that martyr came to mean martyr!

Several factors encourage dishonesty in witness. One is regarding the non-Christian as morally neutral. When this position is taken then all that is needed is human persuasion. Like the car out of gear all that's needed is a push. The bigger the story (witness?) the bigger the push. In this situation the end begins to justify the means. The end (decision) justifies the means (dishonest witness). The correction needed here, of course, is one of theology more than ethics. Salvation is of the Lord (Jonah 2:9) not human persuasion (I Cor. 1:17).

A corollary to this is the need of the Holy Spirit to convict and convince the non-Christian (John 16:8-11). The One who effectually bears witness is the Holy Spirit. This does not relieve us of responsibility; it does not free us from our commission (Matt. 28:18-20; Acts 1:8). Indeed, the Holy Spirit is mentioned in both of these passages bearing upon our commission. We point; He illumines. We commend; He draws. We speak; He convicts. Duty is ours; events are His. Integrity in our witness will be lacking until we humbly acknowledge that it is the Spirit who gives life (John 6:63; 3:5; 1:13).

Honesty has as much to do with motive as it does relating facts. The truth spoken out of low motive degrades the truth. Have you ever waited for a Christian friend to meet you for lunch and during your wait witnessed to someone? I have. And I discovered great pride in telling my Christian friend about my "wonderful opportunity while waiting." My motive was pride not love. When our witness is unnatural or compulsive ("I must speak to at least three people each day") we labor out of proud motives. Let's be honest. The non-Christian can tell the difference.

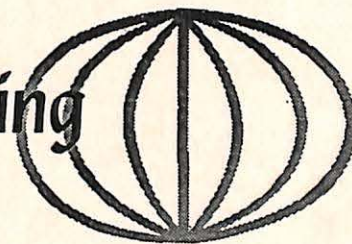
Our witness must be authentic; it must be earned. A witness is always personal. Relating someone else's ex-

perience may form a part of our proclamation of the gospel but witness is always personal. The young man in John 9 told only what had happened to him. Only that which we have seen, only that which we have heard we declare.

Integrity of persons means we must respect the moral demands of the Word of God and honor the rectitude of the non-Christian who out of "common grace" or "prevenient grace" is able to discern honesty. Integrity of persons means we listen as well as talk to the non-Christian. We don't "deal with a soul" we share our faith with another person. To exercise integrity we meet the other person where he is and not turn him around, set him up and bowl him over. Only complete integrity will provide full respect and consideration of the other person.

*Rev. Robert Cahill is the pastor of the University Baptist Church, Santa Ana, California.*

## what's happening



● **Rev. John Grygo, upon retirement as Editor of German Publications for the North American Baptist General Conference, shall become chaplain of the Central Baptist Home for the Aged, Chicago, Ill., effective June 1, 1968.**

● **Mr. Jerry Stafford is the interim pastor of the North Sheridan Baptist Church, Peoria, Ill.**

● **Twenty thousand tons of clothing were received by our missionaries in the Rio Grande Valley, Texas, from members of our NABGC churches for distribution to the people displaced by the flood this past fall.**

● **Miss Barbara Cahill has resigned from the position of Director of Christian Education, Erin Avenue Baptist Church, Cleveland, Ohio, to become married.**

● **The Immanuel Baptist Church of Vancouver, B. C., has excluded their former pastor, Rev. Paul Goetze, from its membership. He was also excluded from the Pastor's Fellowship of the British Columbia Association. (Ervin Strauss, reporter.)**

● **Rev. Frederick Spreuers of Warwick, Rhode Island, has accepted the call to become pastor of the Second Baptist Church, Union City, New Jersey, effective Feb. 1, 1968. Mr. Spreuers was ordained by one of our Iowa churches. The church has recently purchased a new parsonage.**

● **God's Volunteers Team II is presently serving at the Fellowship Baptist Church, Warren, Mich., Jan. 14-26; the team travels from Michigan to the Snowview Baptist Church, Cleveland, Ohio, for service from Jan. 28-Feb. 9. Rev. Connie Salios is the director.**

● **God's Volunteers Team I with Rev. Edgar Klatt as director is serving at the Bethany Baptist Church, Portland, Ore., Jan. 14-21; at the Trinity Baptist Church, Kelowna, B. C., Jan. 23-Feb. 4 (A.M.); and at the Osoyoos Baptist Church, Osoyoos, B. C., Feb. 4 (P.M.)-11.**

● **The Oak Street Baptist Church, Burlington, Iowa, has assumed the responsibility of parent church for our church extension work in Cedar Rapids, Iowa.**

● **Remember the Church Extension Builders' Project for January, 1968, is the new work in South Edmonton, Alberta, with David Follack, as student pastor.**

● **Special dates for February are as follows: Youth Week—Jan. 28-Feb. 4; Baptist World Alliance Sunday—Feb. 4; Day of Prayer, North American Baptist Seminary—Feb. 14; North American Baptist Seminary Sunday—Feb. 18; Denominational Administrative Personnel Workshops, Student Service, God's Volunteers and Denominational Visitation Committees meet Feb. 20-24.**

### ADDRESS CHANGES

Lichtenfeld, Dr. Lothar G., Christian Training Institute, 10810—78th Ave., Edmonton, Alta.  
Weiss, Mr. Roy, c/o Baptist Haven of Rest, Medicine Hat, Alta.  
Zepik, Rev. R. H., 7623 Monroe, Forest Park, Ill. 60130.

**SCANDINAVIA** Amsterdam, Berlin (West & EAST), Copenhagen, Stockholm, Oslo, Bergen, Wonderful 3 Day Norwegian Fjord Excursion—17 Days, Lv. July 29—Almost All Expense.

**HOLY LAND & EUROPE** Jerusalem, Bethlehem, Hebron, Jericho, Bethany, Megiddo, Nazareth, Cana, Tiberias, Capernaum, Acre, Haifa, Tel Aviv, Jaffa etc., Istanbul, Ephesus, Athens, Rome, Venice, Milan, Lucerne, Paris, London, 3 Weeks, Lv. July 9, Deluxe & First Class Hotels, Most Meals.

Write: Berger Christian Tours, 5636 Norwich Ave., Van Nuys, Calif. 91401



Photo by A. Devaney, Inc.

# A VOLUNTEER TO AFRICA

by Norman L. Glewwe

**"BECOME** a missionary? Me? How could I? That requires people with special training." Several years ago, that is how I felt about becoming a missionary. The thought of missions was not new to me, but what a missionary did from day to day was not clear to me. Missions seemed very remote, and missionaries seemed to be a special kind of people, while I was only an ordinary layman.

A few years ago I found out that God could use laymen as missionaries—even me. I found life in West Cameroon as busy as here, perhaps even busier because now I was a "missionary." This meant that I was looked up to as a leader, and often as a counselor, and therefore had a greater responsibility to tell the people about Christ, and to show them what it meant to live as a Christian.

As I expected a missionary would be, I was invited to work with the churches in our area. We visited many churches, some far from the main traffic routes. In these churches, we met people with whom we could fellowship and even had the opportunity to share in their worship services. On the way to and from these churches

we had a chance to talk with some of the Cameroonians who were with us. We learned of their customs and beliefs and shared with them our own belief.

In visiting the churches we found that the young men of our area had a special need. They were seeking to grow in their Christian lives, especially as they were faced by the challenges of native customs. Even some of the strong leaders faltered in their faith when faced by the traditions surrounding floods, certain lakes and waterfalls, and they wanted guidance. They asked to have a meeting where they could learn how to live as strong Christians. To help meet this need, several of the Cameroonians and missionaries joined together to write some program materials for them. The results were quite astounding—the interest picked up quickly and in only six months from the time the materials were released, the number of groups grew from less than six to around twenty in one area.

Contrary to what is often thought, this was only a small part of the work we did. As a Volunteer, my main job was to teach in the college to which I was assigned. As a teacher

at the Kom Baptist Teachers College, I taught mathematics, English, and English literature. I never expected to teach, especially to teach English, yet somehow it was not as difficult as I had anticipated. Since I was a member of the College staff, the students would come with their problems from time to time, and in this, there was some opportunity to talk with them in an informal way. In working and being with students in activities not related to class work, I found many of them willing to share ideas, beliefs, and plans for the future. It was easy, and hopefully, helpful to share my own Christian experiences with them.

Since I had some experience in building, I was responsible for the building program at the College. This was a great change from teaching, and an open door to meeting and learning to know an entirely different group of people. In working with the men on the job, I found it a challenge to let my life and actions be an example of what a Christian should do. In this situation the laborers saw me, not as they saw me on Sunday, as a missionary, but living as they lived every day, and experiencing some of

the same problems they experienced. Many times I found myself talking to them as we worked, and often the work in the churches, and to our own spiritual lives, and there was another opportunity to share my experiences and learn from theirs. Many times it did not take words. The correcting of a shopkeeper's bill, although it was a mistake in our favor, doesn't sound like anything unusual, yet even in this ordinary act, those around could see something of how a Christian should live.

Another area which I never considered as a missionary's place of service was my home. Was it a place where Christ was evident in every thought, word, and action? In Cameroon, there were often visitors in my home. More times than not, the discussion around the table, or in the evening, turned to the work of the Mission and then to our own relationship to Christ. I remember one United Nations employee, an Indian, who was in my home for several evenings. We had several chances to talk, and I tried to share with him what Christ meant to me, as well as show him by the way I lived and worked each day.

As there are opportunities for a layman in Cameroon, so there are opportunities here at home to share our belief in Christ and to live so others will see how a Christian should and can live. We must be prepared when the chance to speak is opened, or the situation around us requires us to react. How can we be prepared? By studying God's word and being so close to him and His will that our life literally overflows, and we think of everything in relation to God. Then we can be used on the mission field, here at home, at school, at work—anywhere.

*Norman Glewwe of St. Paul, Minnesota, served as a God's Volunteer, short term missionary, to the Cameroons, Africa.*

## SUNDAY SCHOOL LESSONS

(Continued from page 18)

(2) If God does not heal us from all of our illnesses does this mean that we have no faith?

(3) Why did Jesus not speak to the nobleman about the new birth or the water of life? Is it necessary to become a Christian first before you can have faith for healing?

### A TEACHING GUIDE

Date: February 11, 1968

THEME: THE TRUE BREAD FROM HEAVEN

Scripture: John 6:35-44, 48

THE CENTRAL THOUGHT. The pleasures of the world are a poor substitute for the joys of the Spirit, and the striving for material gain gives little satisfaction when compared with service for Jesus Christ.

INTRODUCTION. Although we in North America know little or nothing about famine we are aware that there

January 15, 1968

# "LEARNING TO WITNESS"

By Daniel Fuchs

## PRAY, STUDY, SHARE

Your church is especially urged this year, 1968, to prepare for evangelism by learning to witness. Attractive posters featuring the theme, "Learning to Witness," have been mailed and should be on display prominently in your church. A 1967-68 program outline on this theme is in the hands of your pastor, and suggestions for an Evangelism Training Institute in your church together with other resource ideas and materials on "Learning to Witness" have been made available.

are millions in other parts of the world who go to bed every night with a gnawing feeling of hunger. They do not know what it is like to eat a full meal and feel satisfied.

During Jesus' time famine was a common occurrence, and when he spoke about bread they knew the importance of the symbol.

Today's story really begins with the feeding of the multitude. They listened intently as Jesus spoke to them at the lakeside, and then in a miraculous and unexplained manner he provided food for the evening meal. It was a necessary though dangerous thing to do because their thoughts were centered far more on the fact that Jesus was able to provide for their physical rather than their spiritual needs. They were ready to acknowledge him as a great prophet and were determined to crown him king. However, he did not want them to acknowledge his Messiahship on the basis of physical satisfaction, but on spiritual needs. They were ready to receive him as a political and economic savior and failed to recognize him as the one who could feed them with the bread that has everlasting value.

I. THE BREAD THAT SATISFIES. John 6:35-40

Bread is still one of the most necessary food staples all over the world. Even Satan realized its importance when he tempted Jesus in the wilderness. The temptation was overcome when Christ reminded the devil that "man does not live by bread alone."

When Jesus said, "He that cometh

Three requirements are being emphasized for learning to witness: pray, study, share. First pray. Nothing can take the place of prayer in the process of learning to witness. The second requirement is study. Before you can be used of God to be your best in witnessing, it will be necessary to prepare by engaging in study. Last but not least is the requirement to share.

If I wanted to become a fisherman, I would do well to listen to the instructions of someone who has had experience. I would also do well to read and study some books about how to fish. But all the listening and studying of a life time would not make me a fisherman. The only real way for me to learn is to go out where the fish are and try to catch them. I need to put into practice what I have heard and read about catching fish. The only way to really learn to witness is to dare to do it!

Too often, evangelism is like the weather. We talk a great deal about it, but unfortunately not enough is being done about it. Let's quit just talking about it. Let us fervently pray together about it, and let us study what the Bible says about it and what the apostles and other men of God have experienced about it, and then let us go out and do something about it by sharing the gospel of Jesus Christ with lost people wherever they are.

to me shall never hunger," he did not mean that this was a "once for all" experience. Jesus meant that his quality of life provides satisfaction for every hunger of the human heart. The Christian knows from experience that he needs spiritual food daily just as he needs to eat daily. Prayer, Bible reading, fellowship, church attendance, witnessing and service are all part of the bread of life. Without these it is possible to exist but not really live.

II. MAN'S DOUBT AND JESUS' ASSURANCE. John 6:41-48.

The invitation to partake of this bread is open to all. Some think in terms of fatalism and rigid predestination. But no one who reads the Gospel of John can deny that men have the power to make choices. Some respond to the Gospel while others reject it. The follower of Christ is one who "wills to do his will" of his own free choice. One thing the true seekers can be sure of, and that is that none of them are on the rejection list.

With all matters pertaining to salvation there must be an element of faith. The writer to the Hebrews says that "without faith it is impossible to please him." God's will is that we believe on the Son whom he has sent. His part is to reveal; our part is to believe.

### Questions for Discussion

(1) Why is it so difficult to convince people that they have spiritual needs?

(2) Is it selfish to be concerned about our material and physical needs?

(3) Why should it be so difficult to believe that Jesus is the Son of God?

# GOD'S VOLUNTEERS

## TEAM II

by Linda Frey

FROM OUR FIRST campaign in the small, rural communities of Iowa and South Dakota, we headed north to hold campaigns in North Dakota's largest cities, West Fargo and Grand Forks.

### WEST FARGO, NORTH DAKOTA

Rev. Leon Bill welcomed us to the West Fargo Church, and we eagerly began our work there. Every afternoon was filled with visitation work; we went door to door trying to share Jesus Christ with others. Our training from Seminary was really put into practice as we talked to confused college students and housewives alike. Sometimes we would come back discouraged; discouraged because nothing seemed to have resulted from that day's visits or discouraged with ourselves for failing to communicate with real love what Christ really means to us. We only hope that the people we contacted may somehow have seen a need to analyze their own lives, their wants and desires and that through this searching they might turn to Jesus Christ.

Our first Youth Outreach Weekend was held here with the high school and college young people. The purpose of this program is to train youth in the why and how of witnessing. This training is then put into practice as we go out calling with the young people. The eagerness of these young people to do this greatly encouraged each one of us as Volunteers and made us realize what an influence dedicated young people on fire for Jesus Christ can be.

### GRAND FORKS, NORTH DAKOTA

From West Fargo, we headed farther north to Grand Forks where Rev. Willis Potratz greeted us.

Again we had the chance to work closely with the young people as the Youth Outreach Weekend was held. We also worked with the adults in the area of witnessing; one night was especially set aside for family visitation. Many church members went calling with us in the afternoons and evenings. It is encouraging to see church members concerned enough about their friends to talk with them about their spiritual life. We, as Volunteers, desire for others and for ourselves that this concern for people might grow and that witnessing might come to hold an integral and most natural part in our lives.

### ASHLEY, NORTH DAKOTA

From Grand Forks, we headed south again to Ashley, North Dakota, where Rev. Isador Faszer is the pastor. Our director, Rev. Connie Salios, was at his home during this campaign, so Rev. Daniel Fuchs, assistant general secretary, General Missionary Society, took over as our leader. We enjoyed working with such a dedicated man and learned from the new ideas he presented to us.

Heidi, Sharon and Judy enjoyed themselves tremendously as they got many chances to use their German. We had been told that these German farm people will really feed you, and they certainly did.

We also had some good recreation with the young people, as our team is quite basketball minded. We usually challenge any young people's group where we are serving to a game.

We had the opportunity to observe Thanksgiving Day with the Ashley people, and truly we had much to be thankful for. God was working in people's lives that week, and we praise him for it. As we look back on all that God has done for each one of us since we started our tour and think on what he is doing in our lives even now, we can only give thanks and praise to him.



Photos (top to bottom) 1. Heide Schaffrin and Dave Lake having an informal discussion with some college students in West Fargo. 2. The morning Bible study with the Church members. 3. Sharon Schroeder visiting with some young people at a fellowship in Grand Forks.



MISSION ADVANCE PROGRAM

# A VENTURE IN FAITH

by Everett Barker

DAVID LIVINGSTONE, the English explorer and missionary, once said, "I will go anywhere, provided it is forward." The whole Christian movement from Jesus' great commission, "Go ye . . ." has been imbued with the concept of advance. In fact, one can go back to Genesis 12 and observe that God has always worked with men on the basis of going forward by faith. It is said of Abraham: "By faith Abraham, when he was called to go out . . . obeyed; and he went out, not knowing whither he went."

To introduce and understand our new Mission Advance Program (MAP), one must begin before the General Conference at Sacramento in 1964. Many of our leaders felt that careful and prayerful study should be made of our anticipated denominational needs. By action of the General Council, a Denominational Advance Planning Committee was appointed. It was their assignment to make a comprehensive study of our denominational program and to prepare specific goals and priorities for a decade of advance. The recommendations for this program were printed in the *Baptist Herald* last June and presented to the General Conference at Detroit. One of the significant actions was the adoption of a Capital Funds Campaign goal of \$1,000,000.00 to be directed in four areas:

- 1.) Toward the relocation of the North American Baptist College (C.T.I.) to a new campus in South Edmonton, Alberta, Canada—\$275,000.00.
- 2.) Home and Foreign Mission projects in Canada, United States, Brazil, Cameroon and Japan—\$300,000.00.
- 3.) Church Extension Advance in the United States and Canada—\$275,000.00.
- 4.) Seminary Advance—\$150,000.00.

January 15, 1968

At this point, the question might be raised: "This is tremendous, but how are we going to do it?"

The General Conference in Detroit considered a proposal for professional fund raising assistance, but finally decided to ask the Denominational Stewardship Committee to carry out this assignment. The committee has been working since August making plans and giving leadership to the Capital Funds Campaign now officially known as MAP (Mission Advance Program).

MAP encompasses the four major areas as outlined earlier, and in subsequent articles in the *Baptist Herald*, you will see pictures and read articles giving more complete information. It can also be said that local churches will be given an opportunity to consider their own capital funds needs in connection with MAP.

Basically, what is at the heart of MAP, our Mission Advance Program? We need dollars for advance, but is that all we need? Even the wonderful achievement of gathering \$1,000,000.00 or more is not an end in itself. We need victory in "A Venture in Faith." It is imperative that we approach this with faith as the writer of Hebrews tells us: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Let us suggest a few reasons why this is true. The faith principle recognizes the existence and beneficence of God. There is no possible way for the Christian to live effectively without an abiding trust in God. The faith way, then, is a very real relationship with God based upon communication with Him. Faith is not wishful thinking born of an imaginative, undisciplined mind. It is not blind acceptance which does not exercise discernment. Rather,

faith is the response of the heart and mind of an individual to the communication of God through His Holy Spirit and His Word.

The familiar telephone instrument illustrates the truth of faith. Involved in telephone conversation are the instruments of speaking, transmission and receiving. Although the speakers do not see the total communicative process at work, nevertheless, there are carefully planned electronic principles in operation. Christian faith is the individual response to the revealed purpose and plan of God, which is as trustworthy as the electronic principles involved in telephone conversation.

What can you do about the Mission Advance Program? You can read about it. You can pray for the Campaign Coordinating Committee and the area personnel. You can listen to announcements and presentations. Finally, when the opportunity comes, you can share in it. Let us make this MAP campaign "A Venture in Faith" for our children, youth and adults. MAP is the most ambitious program ever adopted by North American Baptists. No one is under any illusion that this is an easy task to be accomplished by planning and promotion. If it were, we would be in no need of faith.

Let us, with God's help, embark on "A Venture in Faith" for the Lord's work through your local church and our denomination remembering the admonition of James: "Faith without works is dead." It is our desire to see the Stewardship of our churches strengthened in the years to come by a greater involvement of our people through the exercise of faith.

Rev. Everett A. Barker, secretary of stewardship advance, North American Baptist General Conference.





WE  
THE  
WOMEN

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

Mrs. H. J. Waltereit, efficient pastor's wife of our Ridgemont Baptist Church, East Detroit, Mich., served as WMU White Cross chairman in such a dedicated way last triennium, that our women re-elected her to this position for another term. Her article further proves her untiring interest in this aspect of missionary service.

#### A LABOR OF LOVE Mrs. H. J. Waltereit

##### WMU White Cross Chairman

At this time of year most of you are busily engaged in working on your White Cross quotas. To some of you it is a labor of love that serves as an avenue of service that you would not otherwise have. To others, perhaps, rolling bandages, making four-inch squares, or sewing baby jackets is something that has to be done, and that is all.

Let me share some thoughts expressed by our missionaries as I spoke to and corresponded with them in the past year. A White Cross box never is unpacked in Africa, whether it be baby jackets, bandages, or blankets; without that feeling of love and devotion that binds together you and our devoted missionaries. In a sense, through this White Cross work, you seem to move among them, encouraging them. To them, through this service, you are truly co-laborers and partners in the mission work. Again and again it was expressed that "without these White Cross parcels we could not work efficiently." To you who were not privileged to hear our African friends at the General Conference, let me say that their radiance and glowing testimony gave many of us the desire to work and pray with even more faithfulness. I can still see one of them as she repeated several times, "Thank you plenty, thank you plenty, for sending your missionaries that we could meet your Jesus and accept Him as our Savior."

You have done a tremendous task in White Cross again this year. Congratulations! This year our quota is very small as you have noticed. But there are many other avenues through which we can help our missionaries on the field. For more information on these projects, see the "White Cross report for the year 1966-1967," and the Jan.-Feb. 1968 "Broadcast" issue.

Thank you, women, for the wonderful co-operation you have given in the past year. As you continue this

The Youth Conference at Berne

## SPEAKERS ANNOUNCED

Eight speakers have been named for the 7th Baptist Youth World Conference at Berne, Switzerland, July 22-28, 1968.

Robert S. Denny, associate secretary of the Baptist World Alliance, said also that part of every program day will be devoted to discussion—with the expected 5,000 delegates divided into 200 separate groups for personal talk about that day's program theme.

"We are anxious for all these young people, coming from as many as 60 countries, to know each other and to understand one another's problems. They can gain inspiration and share ideas, one with another," he said.

Overall theme of the conference will be "One World, One Lord, One Witness."

#### BEGINS MONDAY EVENING

The program will open Monday evening, July 22 and will close Sunday noon, July 28.

Dr. Denny said that while he still awaits acceptances from other personnel invited to participate on the program, the following speakers have been appointed:

Kenneth Chafin, professor of evangelism at Southern Baptist Theological Seminary, Louisville, Ky., U.S.A.

Gerhard Claas, executive secretary of the Union of Baptist churches in Germany.

Billy Graham, the evangelist, Montreal, N. C., U.S.A.

Solomon Gwe; pastor and teacher from West Cameroon.

Othelo de Leon, assistant dean and professor, Central Philippine University, Iloilo City, Philippines.

Carl Lundquist, president of Bethel Seminary, St. Paul, Minn., U.S.A.

Samuel Proctor, American Negro leader, minister, college president, and government official, Washington, D.C., U.S.A.

Paul Tournier, noted medical doctor, writer and lecturer, Geneva, Switzerland.

A dramatic presentation by Georgetown College speech students, Georgetown, Ky., U.S.A., also has been set for one evening program.

Music will be directed by William J. Reynolds, of Nashville, Tenn., U.S.A.

work, won't you join me in the prayer that every patient that comes into contact with our White Cross articles might also come into contact with Christ and become a "new creature" in him.



Dr. Reynolds is a veteran at international Baptist conferences, having performed similar leadership roles at the youth conferences in Toronto and Beirut and the Baptist World Congress at Rio de Janeiro.

As in other meetings, he will conduct an international choir at Berne.

#### SOME NEED FINANCIAL HELP

Dr. Denny said that three major speakers are yet to be named, and that approximately 300 other program participants also will be selected.

"An effort is being made to make the program fully representative of all the world," Dr. Denny said. "Financial limitations have delayed our concluding arrangements with some persons from distant places who cannot come without outside help."

He suggested that individuals, churches, and student groups in the more affluent countries might help tremendously by underwriting travel expenses for young people from other countries. This already is being done in several cases, he said. Some American groups have asked for the privilege of sponsoring an individual. Others have not been able to assume complete responsibility for a person's travel, but have made contributions toward that expense.

A North American Baptist General Conference Youth Tour to Europe is being planned for July 16-Aug. 6, 1968. The complete price is \$688.00 from New York. About one hundred NAB youth have already indicated their interest in going to Berne and are in the process of registering and making a down payment on the tour. Though space is at a premium in Berne, a few more youth may be added to the tour if they write immediately to the Director of Youth Work, 7308 Madison St., Forest Park, Ill. 60130.

BAPTIST HERALD

THE WORK of the Sunday school superintendent may be almost as inclusive as the total Christian Education program of the church, or it may be limited to the administration of the Sunday school proper. This depends upon the way a church program is organized, and whether or not the church has a director of Christian Education. Sometimes the Sunday school is responsible for the vacation Bible school, boys and girls club programs and even the youth groups. Often the outreach program of the church and its social or fellowship functions are sponsored by the Sunday school. The present description of the Sunday school superintendent's role limits his work to basic Sunday school affairs, although this may not be realistic or necessarily best, especially in the small church.

#### AREAS OF RESPONSIBILITY

The major areas for which the superintendent is responsible include personnel, enrollment and records, and program. The superintendent may delegate one or two of these areas to assistants. He might have three assistants, one in each area, and function personally as idea person, coordinator, and as the Sunday school's "front man" who represents the school before the church and community and on the board of Christian Education.

#### PERSONNEL

Tasks under personnel functions include (1) organizing and staffing the Sunday school, (2) operating a program of supervision and teacher training including regular workers' conferences, (3) allotting space and equipment, recommending additions as needed, and (4) making available educational resources an supplies. Usually these jobs of finding, training, assigning, and equipping personnel have been initiated already and the superintendent's major task here is to maintain his personnel. He will be wise, however, to rethink the arrangements which he has inherited.

First he should determine how many classes and departments are needed and how many workers are required in each. Next he must decide where team teachers or single teachers would function best. Finally he will need to choose how to handle the problem of substitutes. Each class could have regularly assigned substitutes who have some regular teaching assignment as well. A pool of substitutes could be provided for each department. He must determine also a workable procedure for contacting substitutes when a teacher finds he must be absent.

Several questions about teacher training may require rethinking. Should a standard be set up requiring teachers to have a certain amount of training before they begin? What kinds of general training and specific training are required? Possibly a good general training program at workers' conferences supplemented by individual

January 15, 1968

## THE SUNDAY SCHOOL SUPERINTENDENT AND ASSISTANT

By Edwin J. Potts

help by a staff of supervisors will best meet the ongoing need. Special teacher opportunities during the Sunday school hour or Sunday evening training hour could be important supplements.

A general rule which the superintendent might wish to apply in thinking through space allotment is that the smaller children should be given the choicest and most suitable areas beginning with the youngest. If a kitchen, balcony, or sanctuary location is necessary, probably adults would best utilize them.

#### ENROLLMENT AND RECORDS

Tasks associated with enrollment and records include (1) developing plans for increased enrollment and community outreach, (2) overseeing enrollment procedures and (3) maintaining adequate records.

Some kind of planned visitation program has been responsible for most enrollment increases in Sunday School. Face to face personal invitations backed up by informative literature seems to be an effective means of encouraging attendance. New forms of evangelistic outreach such as home Bible classes, community survey evangelism and Coffee Klatch evangelism seem promising along with more traditional forms.

When a new person comes to the church every effort should be made to help him feel comfortable. Good ushering and enrollment procedures can actually help to express Christian love and prevent unnecessary embarrassment.

Good records should keep an accurate account of attendance and offerings, provide background and achievement information, and foster new contacts and follow up. Constant surveillance is necessary even with the best record system to make certain it is being employed properly.

#### PROGRAM

Tasks relating to the Sunday school program include (1) evaluating curriculum materials and recommending

changes as needed, (2) planning and directing programs for special days (including Christmas, Promotion day, Rally day, Missionary Emphasis days, Sunday school picnic, etc.), and (3) recommending an adequate budget for the Sunday school and overseeing the disbursement of funds. Although curriculum materials are usually selected by a board or committee, it is important for the superintendent to evaluate them in the light of the impressions of those who are using them.

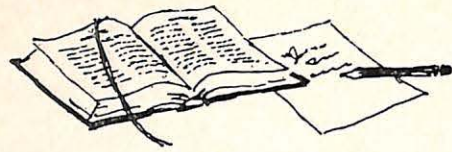
Negative reactions may mean that teachers do not understand their materials and how to use them. It may mean that changes are needed and should be recommended.

#### EFFECTIVENESS REQUIRES DEDICATION

Often church by-laws define the Sunday school superintendent's job as "having general oversight of the Sunday school and promoting its development." A great deal of responsibility and work is hidden within these generalizations. Almost always, even in a small church, an assistant superintendent, responsible for one of the three major areas of work, is highly desirable. Generally the assistant is aware of developments within the entire Sunday school and can take the superintendent's place when he is away; but his chief responsibility lies either in the personnel, program, or records areas.

Whatever the division of labor, the Sunday school superintendent and his assistants are usually responsible for a greater part of the Christian Education work of the church than anyone else. Their enlightened dedication and consistent efforts toward a high quality school may determine the success or failure of the Christian education program.

Dr. Edwin J. Potts is Minister of Christian Education of the Grosse Pointe Baptist Church, Grosse Pointe Woods, Michigan.



# sunday school lessons

B. C. SCHREIBER

## A TEACHING GUIDE

Date: January 28, 1968

### THEME: THE SAVIOR AND THE LOST

Scripture: John 4:7-14, 31-35

**THE CENTRAL THOUGHT.** No one is so sordid and sinful that he cannot be reclaimed by the grace of God.

**INTRODUCTION.** It is strange how Jesus met people in all walks of life without seeming to make an effort to seek them out. No doubt he realized that people everywhere had a hunger and thirst for a more abundant life. They wanted love and affection, they wanted respect and acceptance, they wanted assurance and forgiveness, they needed repentance and reconciliation. Above all they longed for someone who cared.

Peter had the answer to all who felt like the Psalmist when he cried out, "No man careth for my soul" (Psalm 142:4). To the first century Christians, as well as to us, he said, "Casting all your care upon him; for he careth for you" (I Peter 5:7).

No matter to whom Jesus spoke, that person had the conviction that here was someone who cared. It made no difference what station he occupied in life. He welcomed a Nicodemus, he ate with publicans and sinners, he spoke to outcast women. He even crossed the lake to sit and talk to a deranged man.

In today's lesson he comes in contact with a woman who is not only a Samaritan but a very sinful one at that. Very few Christians would pick her as a likely prospect for church membership. But Jesus believed that no one can sink so low that the grace of God cannot reach them.

**I. A STRANGE REQUEST.** John 4:7-9.

Jesus realized that he was speaking to a lost woman, so lost that she would never have entertained the idea that she was worthy of being saved. She was lost to her best self, lost to true love, lost to the community in which she lived and lost to fellowship with God.

She mentioned only two counts against her: she was a woman and a Samaritan. Her sordid past was left out for obvious reasons. But the first two were reason enough. The pious Pharisee prayed every morning and thanked God that he was not born a leper, a Gentile or a woman—in that order. Yet Jesus broke down all barriers by requesting a drink of water from her.

**II. A WONDERFUL OFFER.** John 4:10-14.

Jesus introduced himself as the "Giver." And he offered her the gift of

himself so that she might take him into her life.

It is often said that a little knowledge is a dangerous thing. A little knowledge can also be a wonderful thing. All the woman had to know was who Jesus was. If she knew he was the Messiah then she would do the "asking" and Jesus would take care of the "giving."

**III. THE SATISFACTION OF DOING GOD'S WILL.** John 4:31-35.

The experience with the woman at the well left Jesus spiritually satisfied. It was proof that man does not live by bread alone.

To the Christian the doing of God's will is often so important and joyous that he can afford to forget the needs of his body. When he sees sinners being reborn and emerging into an abundant life he can say with Jesus, "I have meat that ye know not of."

### Questions for Discussion

(1) How can you turn an interesting conversation with strangers into an opportunity for witnessing?

(2) Is it good Christian practice to walk up to any stranger and ask, "Are you saved?"

(3) Why did Nicodemus fail to respond to Jesus' teaching on the new birth and why did the Samaritan woman respond to his teaching on the living water?

## A TEACHING GUIDE

Date: February 4, 1968

### THEME: THE WITNESS OF CHRIST'S WORKS

Scripture: John 4:46-50, 5:2-9, 17-18

**THE CENTRAL THOUGHT.** The signs of Christ's power are around us but they will be of little benefit unless they lead to his power within us.

**INTRODUCTION.** Throughout the Gospel story we are reminded repeatedly of man's weakness and Christ's power. It reminds us of the prayer of the seaman who said, "O God, your sea is so great and my boat is so small." We have the same feeling on land also. There are dangers around every corner, diseases plague us constantly, troubles and sorrows follow us and death ultimately overtakes us. More and more we find ourselves praying as we sing, "In times like these, we need a Savior."

During the time of Jesus there was the same longing, the same need; the same troubles and illnesses of all kinds were all around him. On a more universal scale they had the power of the Roman Empire to contend with; we have the dangers of communism. The needs of the human race have not changed, but thank God neither has the power of Christ. His signs and wonders are not performed, however,

unless there is a definite need and a positive faith. In a sense we can say that God rewards our faith, but the reward comes only to the degree that we are willing to glorify Jesus Christ. Men made whole in body and soul become the best witnesses to the power of God. But even here there can be a danger on basing faith only on what we can see. This may be a help to our faith in the beginning. It should grow so that we can experience the commendation of Jesus, "Blessed are they that have not seen and yet have believed."

**I. PERSISTENT FAITH.** John 4:46-50.

In today's lesson Jesus performs a different type of service. With Nicodemus it was a matter of being born again. With the woman at the well it was the gift of living water. These needs were spiritual while those under consideration today are physical.

The faith which the nobleman exercised concerned the health of his son and not the salvation of his soul. We hope that this also happened but nowhere is it recorded.

In the light of the nobleman's desperate need for help Jesus' words sound quite blunt and heartless. But the man was determined not to take "no" for an answer. He didn't care how many people were looking for signs. His son was dying and he needed the help of the only one who could help him.

When Jesus said, "Go thy way; thy son liveth," he was putting the man's faith to a severe test. He had to leave without Jesus and simply take his word for it. Distance and space had nothing to do with faith. Jesus' word of assurance was enough.

**II. FAITH FOR THE FORGOTTEN MAN.** John 5:2-9, 17-18.

Do you ever wonder how many people could actually make a go of life if they were given a little encouragement and help? How often we neglect or refuse to talk to people because we take for granted that we can do nothing to help them. We judge them without giving them a chance.

The man at the pool of Siloam waited for thirty-eight years for someone to give him a little help. He must have been a very familiar figure around the pool whose presence was simply taken for granted until Jesus came along.

When people take such a rigid view of God's laws that they forget about the needs of mankind then it is time for them to re-examine their religion. To Jesus a person was far more important than an institution or a tradition.

### Questions for Discussion

(1) How is it possible to keep Sunday as a day of rest and a holy day in our present culture?

(Continued on page 13)

# OUR DENOMINATION IN ACTION

## FAREWELL TO PASTOR BARKER AT LORRAINE, KANSAS

The observance of the Lord's Supper on Nov. 12 brought to a meaningful close the ministry of Rev. Everett Barker as pastor of the First Baptist Church, Lorraine, Kan. The service followed Pastor Barker's farewell message to the church and the extending of the right hand of fellowship to three new members. Musicians were Mrs. Edward Staebler, organist, and Arthur Kruse, vocalist.

In the evening, a baptismal service was held in which Mr. Barker baptized four candidates upon their confession of faith. The farewell program, presided over by Richard Johnson, consisted of tributes and reminiscences by representatives of church groups: William Sies, Board of Deacons; Delmar Kruse, Board of Trustees; Arlen Janssen, Board of Christian Education; Mrs. Vernon Splitter, women's organizations; and Adele Johnson, C.B.Y. Musical numbers were provided by Cynthia Dobrinski, Susan Rolfs, Russell Janssen, Jack Rolfs, and Dennis Myers. The congregational singing was led by Mrs. Delmar Wesseler.

A reception and time of fellowship was held following the program. (Mrs. William Sies, reporter.)



**NEW MEMBERS AT CALVARY BAPTIST, BILLINGS, MONTANA.** On Oct. 29 four young people were baptized on confession of their faith in Christ by our pastor, Rev. Richard Grenz. They along with six others, who were received into the church by letter, received the hand of fellowship and were added to the Church. (front row, l. to r.) Joe Sieler, Nancy Wolff, Judy Fuchs, and Barbara Fuchs; (second row, l. to r.) Rev. Grenz Mr. and Mrs. Wm. Kraft, Claudia Lofthus, Mr. and Mrs. J. Lofthus and Mrs. J. White. (Mrs. Ray Kapptie, reporter.)

## SPIRITUAL AWAKENING SERVICES AT LORRAINE, KANSAS

A series of "Spiritual Awakening" meetings were held at the First Baptist Church, Lorraine, Kan., Nov. 5-10. Rev. Edwin Miller, Immanuel Baptist Church, Wilmington, Del., was the guest speaker. Harold Hasse, Ellinwood, was the guest song leader with Mrs. Hasse assisting at the piano.

Paper and ink cannot convey the rich spiritual experience that these meetings proved to be. Morning Bible studies throughout the week, sometimes extending for two hours and more, along with the gripping doctrinal messages of Mr. Miller in the evening services, made up a week of true spiritual edification. (Mrs. William Sies, reporter.)

## FIRST, LORRAINE, OBSERVES MISSION FEST AND RALLY DAY

The Harvest-Mission Sunday was combined with the Sunday School Rally Day to make a festive celebration at the First Baptist Church, Lorraine, Kan., on Oct. 1.

Dr. Ralph Powell, North American Baptist Seminary, was the guest speaker for both morning and evening services. Earlier the Sunday School assembled outside in the

fall sunshine and marched into the sanctuary to the strains of "Onward Christian Soldiers." A short Rally Day program was presented before regular class sessions.

The C.B.Y. arranged the appropriate Harvest-Mission decorations. Masses of fruit, vegetables and grain were backed by a sunrise mural painted by C.B.Y. member, Mark Hildebrand.

The annual Harvest-Mission offering was received for the denominational general mission fund. (Mrs. William Sies, reporter.)

## COLLEGE AND CAREER GROUP ACTIVE, TRINITY, SIOUX FALLS

The CCF group of the Trinity Baptist Church, Sioux Falls, S. D., is going all out this year to live up to our motto of "in the know and on the go." Our group has been originally known as the College and Career Fellowship, but it has expanded to include the high school age young people.

We began the year with a musical program, "Where Are the Answers?" Recalling past programs centered around science and Christianity, a study of the names of Christ, and a caricature of hippie life in relation to our own, we realize that there was and still is a real striving to be "in the know."

One program was set aside as a means of showing our appreciation to Rev. and Mrs. Emanuel Wolfe for their three years of faithful service in the Trinity Church.

Another Sunday it was our joy to present a program at the Children's Home in Sioux Falls. Bright and smiling little faces were all the thanks we needed for our service. We also gave the children horns of plenty baskets (which were weaved at a previous CCF gathering) filled with cookies and apples. (Pat Hagen, CCF editor.)

## EVANGELISTIC CRUSADE HELD AT FIRST, STEAMBOAT ROCK

The First Baptist Church, Steamboat Rock, Iowa, held an Evangelistic Crusade from Nov. 5-12 with Rev. H. Palfenier, Minneapolis, Minn., as guest evangelist. Each service was opened by our pastor, Rev. Jacob Ehman, then a chorus and storytime by Mr. Palfenier, which was heartily enjoyed by the children as well as adults. The messages were a challenge; it was a blessing to see souls come to know Christ as Savior, others for dedication of life and service, and some for baptism.

From Nov. 10-12 two N.A.B. Seminary students, Peter Ristau and Walter Bernadsky, were with us to help in the crusade as well as with visitation.

On Nov. 19 open house was held at the parsonage with refreshments being served. This gave us a chance to become better acquainted with Pastor and Mrs. Ehman and family. (Mrs. Ernest Luiken, reporter.)



Jane Voigt, (l. to r.) Lynette Lukkes, Alan Meiers, and Barbara Voigt received their Scripture Memory Ninth year bar and grand award from the First Baptist Sunday School, Avon, S. Dak., presented by the directors, Mrs. Robert Pudwill and Mrs. James Knoll, on Oct. 15, 1967. There were 36 enrolled in the year's course and 32 completed the course.

**GREATER ALBERTA BAPTIST ASSOCIATION MEETS**

The Greater Alberta Baptist Association took place in the Zion Baptist Church, Edmonton, Alta., from Nov. 9-12. The theme of our Association was "Faith Guidelines in Our Times," with Prof. Hugo Lueck and Rev. William Sturhahn as our guest speakers.

The Zion Baptist Church band as well as their choir were an asset to the program.

Two lectures: "The Bible, the Basis of Faith" by Rev. Fred Merke, and "False Faith Guidelines" by Rev. G. Poschwatta, were presented with a lively discussion following each.

We heard reports of the nursing home in Medicine Hat, our Seminary in Sioux Falls, our N. A. Baptist College in Edmonton, missions and church extension work.

Rev. William Sturhahn pointed out many ways to "Glorify God." The Central Baptist Church choir and Zion Baptist children's band enriched the service on Friday evening.

Saturday morning Prof. Lueck spoke on the theme, "Liberal Faith Deviation." Saturday evening was youth night. Interesting pictures were shown of Brazil by Prof. Lueck.

Sunday afternoon was the closing rally. We were well fed spiritually as well as physically. We enjoyed some real good German dishes, thanks to the Zion church. (Mrs. Fred Ohlmann, reporter.)

**MR. AND MRS. RALPH VOIGT OBSERVE GOLDEN ANNIVERSARY**

An open house honoring Mr. and Mrs. Ralph Voigt on their 50th wedding anniversary was arranged by their family: Mr. and Mrs. Harlen Voigt; Mr. and Mrs. Andrew Eben; Mr. and Mrs. Rayburn Rueb; Mr. and Mrs. Jake Krull; and Rev. and Mrs. Edwin Voigt; and their 24 grandchildren, on Oct. 22. Approximately 200 guests were present for the occasion and program at the Legion Hall in Avon. Mr. and Mrs. Voigt and their attendants of 50 years ago, Mr. and Mrs. Philip Genant, were seated under a golden bell. Mr. and Mrs. Voigt have spent their entire married life in this community. They are members of the Danzig Baptist Church. Their pastor, Rev. David Zimmerman, brought a short message in connection with the program.

The members of the Danzig W.M.U. were the kitchen committee. (Mrs. David Zimmerman, reporter.)

**SPECIAL ACTIVITIES AT SPRINGSIDE BAPTIST, SASKATCHEWAN**

It will be two years on December 19 that we welcomed Rev. and Mrs. R. Hoffman and family to the Springside Baptist Church, Springside, Sask. We are thankful for the inspiring, sincere and heart-searching messages we have heard. Their dedicated lives, their ministry in song, and the many other services they so willingly render have challenged us to live more Christ-centered lives.

As a church we are thankful to have been able to renovate the basement of our church by panelling the walls and putting carpet on the floor.

The various organizations are active and give all an opportunity to participate. The Kupples Klub meets every third Monday night of the month in one of the homes. The C.B.Y.F. meets on Friday night.

Tuesday night is family night at church. While most meet for prayer meeting, the girls and boys have Pioneer Girls and Boy's Brigade clubs. The Senior choir rehearses right after these meetings. The choir presented special music for the Christmas season under the direction of Mr. M. Arndt.

The Junior choir meets every Thursday noon for practice with Mrs. R. Hoffman as their director. The last Sunday night service of every month is music night, and many different themes have been presented in song and instrumentally. Every Sunday night before the service the orchestra has a rehearsal and plays for the evening service. (Mrs. Dan Arndt, reporter.)

**NEW MEMBERS AT WILLOW RANCHO, SACRAMENTO**

Following the Sunday morning service of the Willow Rancho Baptist Church, Sacramento, Calif., on Oct. 29,

Rev. and Mrs. David Berry and John were welcomed into the membership of our church. Following the communion service on Nov. 5, we had the joy of welcoming several others into our church, as follows: Mr. and Mrs. Thornton Barrows, Mrs. Dixie Gage, Jean and Mike Gage, Steven Hall, Judy Patton, Mr. and Mrs. Arthur Ters, Mrs. Margaret Wallace, Mr. and Mrs. David Whiteside and Mr. Jack Worrell. (Mrs. Jeff Mahnke, reporter.)



Rev. Milton Zeeb and Rev. Ernest A. Hoffmann at the Memorial service for Rev. Konrad Fleischmann founder of Fleischmann Memorial Church, Philadelphia.

**MEMORIAL SERVICE FOR KONRAD FLEISCHMANN**

On Oct. 15, 1967, members of the Fleischmann Memorial Church and the Pilgrim Baptist Church, Philadelphia, Pa., held a memorial service for Rev. Konrad Anton Fleischmann. The service was held in the beautiful Glenwood Gardens Cemetery, Broomall, Pa., where Mr. Fleischmann and his family are buried and where there is a stone erected in his memory.

Rev. Milton Zeeb, Pilgrim Church, led the program, and Rev. Ernest A. Hoffmann brought the message. The Scripture passage used was Joshua 4:11-25: "What Mean These Stones." A vocal quartet from Pilgrim Church favored the group with inspirational selections.

Konrad Anton Fleischmann was born April 18, 1812, and was called to his eternal home on Oct. 15, 1897. This memorial service was held on exactly the same day, one hundred years later. Seeing the stone with the dates of his birth and death and that of his wife and two children gave us much to think about. It certainly awakened anew in us the realization of the power of the Holy Spirit that has worked through this man.

Rev. J. C. Gublemann wrote this tribute to Mr. Fleischmann in approximately 1881: "Mr. Fleischmann was a man of talent; he was winning, affectionate, and eloquent in his discourses, and indefatigable in his labors; just such a man was needed to lay foundations for the German Baptist Churches of America. His memory will ever remain precious to them, and to large members of American Baptists who appreciated his worth and honored him for his work." (Mrs. Jeannette MacMeekin, reporter.)

**SCRIPTURE MEMORY**

We had an enrollment of 44 boys and girls grades one through nine in our Scripture Memory Program from Oct. 1966-Oct. 1967 at the Wishek Baptist Church, North Dakota. From the 44 there were 37 that finished the course for the year, and they received pins. From the 37 we had six who finished the nine year course. Each of the six finishing the nine year course received a certificate and a picture of Christ.

From the Sunday School these six each received a check to pay all expenses at Crystal Springs Bible Camp. We now have 29 boys and girls who have finished the nine year course. Mrs. Charles Bettenhausen of Wishek was leader and all S. S. teachers were helpers from grades one through nine. Rev. Carl Weisser is pastor. (Mrs. Charles C. Bettenhausen, reporter.)

**FIRST AT EAST BURLINGTON BAPTIST, ONTARIO**

November 19 was a day of "Firsts" for our Church. Parent-Child Dedication was observed in the Morning Worship Service when eight fathers and mothers brought their babies and small children to be dedicated. In the evening as a climax to the Pioneer Girls Week, the service was taken by the Pioneer Girls, and 40 girls with their leaders paraded and told the Gospel story in word and song. Awards were presented to the girls for their various achievements by Mrs. W. Kerber. New members were received into our Club, and Pastor Kerber gave a very challenging message on the theme for the Pioneer Girl Week, "Certainty—Change."

**FIRST BAPTISMAL SERVICE EAST BURLINGTON BAPTIST, ONTARIO**

November 5 was our first baptismal service conducted by our pastor, Rev. W. Kerber, in our sister Church in Hamilton. Six adult candidates, (l. to r.) Mrs. Darlene Vinter, Mrs. Dinah Herd, Mrs. Ann Engelsman, Peter Engelsman, Ingrid DeKoter and Sue Brownhill, followed the Lord in the waters of baptism after having given a brief testimony to a full Church of approximately 350 people. This wonderful day came to an end as we gathered at the home of one of our people for a short time of fellowship.



First Choir, East Burlington Baptist, Ont.



First Baptism, East Burlington Baptist, Ontario.



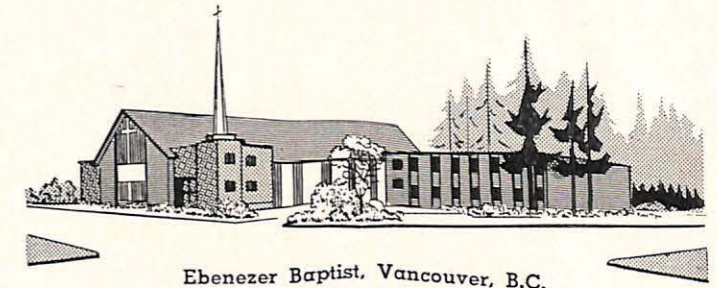
First communion service, East Burlington Baptist, Ont., with Mr. Boerchers (l), the pastor, Rev. Walter Kerber (c.), and Rev. Arthur Patzia (r).

**EAST BURLINGTON BAPTIST, ONTARIO, ORGANIZED ON NOVEMBER 12**

November 12 was a great day in the East Burlington

January 15, 1968

Baptist Church, Ont. As Guest Speaker at the Morning Worship Service we had the Eastern District Secretary, Rev. R. Kern, and our Choir of 18 men and women sang for the first time. At 5:30 P.M. the same day we met to organize our Church. Our membership is 32 with six joining by baptism and the remainder by letter and testimony. Following the Organizational Meeting we held our Evening Service with Mr. Kern again bringing the message. The highlight of this day was our first Communion Service, and it was a real joy to fellowship around the Lord's Table. Pictured at left is Mr. Boerchers, the pastor, Rev. Walter Kerber, and Rev. Arthur Patzia.



Ebenezer Baptist, Vancouver, B.C.

**EDUCATION BUILDING DEDICATION AT EBENEZER BAPTIST, VANCOUVER, BRITISH COLUMBIA**

Sunday, October 29, will long be remembered by the fellowship of the Ebenezer Baptist Church, Vancouver, B. C., as a day of unusual blessings. Members and friends from near and far gathered to observe the completion of our new Education Building.

The new building consists of a three-story wood and masonry structure having a total floor area of 8,200 sq. ft. designed to facilitate the Christian educational aspects of the church program. This includes the Sunday school, Pioneer Girls, Boys' Brigade and Church choirs.

The lower floor contains a 36' x 55' games room which will be fitted out for volley ball, badminton and shuffleboard and used for a great variety of recreational and social activities by various church groups. Adjacent to the games room is a workshop which will play a vital role in the Boys' Brigade program.

The main floor of the addition contains one large assembly room which will be used by the Sunday school as well as the Pioneer girls. Also on this floor is the Sunday school office, church library, which also houses the choir music, a choir assembly room, as well as two washrooms.

The upper floor comprises one large assembly room and ten individual Sunday school classrooms. Three of these rooms are fitted with moveable partitions which permit using them as an overflow for the adjoining assembly room. Each of the classrooms is equipped with two or three tables, chairs, a storage cabinet for teachers' aids and records, as well as blackboards and tackboards. The windows are fitted with drapes which permit the rooms to be blacked-out.

The Ozite carpeting on the main and upper floor was selected to minimize maintenance and sound transmission. The games room is to be covered with a seamless plastic flooring to minimize maintenance. This flooring will contain the necessary markings for volleyball, badminton, and shuffleboard.

The formal act of dedication of the building was held at the 11:00 A.M. Worship Service on October 29. In the afternoon Open House was observed, at which time guided tours were given of the entire church building. At the Evening Service the Fortieth Anniversary of the church was observed.

Our deepest appreciation is extended to the older members of our church for the foundation they have laid. It is our prayer that we may conscientiously bear this legacy of God and pass it on to faithful men who will always give a good account of the mercies of God. (Paul Siewert, pastor.)

**50TH ANNIVERSARY OF GRACE BAPTIST,  
MEDICINE HAT OBSERVED**

On October 15 the Grace Baptist Church, Medicine Hat, Alta., celebrated its 50th Anniversary. Many former members, children of the Church and friends were present for the occasion. We had over 400 in attendance at the Anniversary Service during the afternoon. With us for the occasion were Rev. Wm. Sturhahn, district secretary, who was the guest speaker at the Anniversary Service, and Dr. A. S. Felberg, president, Christian Training Institute, Edmonton, who was the speaker in our morning worship service.

Greetings and congratulations were extended by the Mayor of Medicine Hat, the Medicine Hat Ministerial Association and the sister Churches: Temple Baptist, Hilda Baptist, Golden Prairie Baptist and Bethany Baptist, Lethbridge.

Our band, under the direction of Rev. R. Kanwischer, played preceding the service. A mass choir of present and former members rendered several numbers under the direction of Mrs. Rose Breyer of Winnipeg, and a Ladies' Choir under the direction of Mrs. Caroline Zeitner of Edmonton also helped to beautify the service.

After the service a dinner was served in the lower



50th Anniversary Service of the Grace Baptist Church, Medicine Hat, Alta.

auditorium of the Church which has been renovated especially for this occasion giving opportunity for Christian Fellowship and reunion. Our offering was designated for the relocation of the Christian Training Institute and totalled \$1,955.00 for the day.

Our church was organized on July 11, 1917, under the leadership of the Rev. J. A. H. Wuttke and had 20 charter members. It had formerly been a Mission Station of the Josephsburg Baptist Church. The first place of worship was a remodelled house on Elm Street, and the name was Erste Deutsche Baptisten Gemeinde. In October, 1917, Rev. C. F. Dallmus became the first pastor. Since that time, we have had an additional 15 pastors serving in this church. The name was changed to Elm Strasse Baptisten Kirche in 1940. This house of worship soon became too small, and in 1945 a building and relocation program was begun. The church was built on its present location and renamed Grace Baptist Church.

From 1945 when the records show 131 members, there was a normal and steady growth of members until 1951 to 1954, the immigration years, when the membership increased greatly. In 1955 the Temple Baptist Church was organized and around 90 members were transferred to this

group. Since that time both churches have worked together in this city to further the work of the Lord. Our present membership is 216.

Over the years, young people from this church have gone into full-time ministry and missionary work. Some "sons" still serving as pastors in our North American Baptist Churches are Robert Hoffman, Walter Hoffman, Rubin Herrman and John Ziegler. There are many who have served as church officers, Sunday school teachers, and so forth, and together with the pastors have labored and sown the seed which we are reaping even today. We still have the Sunday School, Choirs, Women's Missionary Society and Young People who are all working together with our present pastor, Rev. G. Poschwatta, to keep the testimony and witness alive in this community. We thank God for his leading and guidance throughout the years and trust that he will continue to bless and give the increase in days to come. (Mrs. Lilly Fus, reporter.)

**FAREWELL AND RECEPTION FOR PASTORS,  
BRENTVIEW BAPTIST, CALGARY**

On June 26, 1967, the Brentview Baptist Church, Calgary, Alta., held a farewell service for Rev. and Mrs. R. Herrmann and boys. This was in the form of a Musical Program. The numbers that were sung and played were favorites of the Herrmann's. A gift from the church was presented to them. It was through the ministry of the Herrmann's that the Brentview Baptist Church was formed and their ministry here will never be forgotten.

In the absence of a minister, we were fortunate to have the services of Wayne Bibelheimer as student pastor from mid-June to the end of August. His ministry at the church meant a lot to young and old, and our sincere prayers are with Wayne as he continues his studies at the N.A.B. Seminary.

On Oct. 15, 1967, the Brentview Baptist Church rejoiced in welcoming Rev. and Mrs. Ron Mayforth and family to Calgary and our church as its new pastor. Rev. Wm. Mueller, Christian Training Institute, presented a very challenging message to both the members of the church and pastor. A fellowship dinner was held in the church following the morning service. A formal welcome by the neighboring churches and friends for Rev. Ron Mayforth was held at the church on Oct. 22, 1967, in the afternoon. (Phyllis Forsch, reporter.)

**CBYF, BRENTVIEW, CALGARY,  
HAS SPECIAL ACTIVITIES**

The Brentview C.B.Y.F., Calgary, Alta., has been quite active throughout the summer. The first weekend in August the youth held a camp-out at Pine Lake. About twenty-four young people attended. Since we all come from the 'Stampede' city, we had centered our Saturday evening theme on 'The Rodeo.' This certainly was enjoyed by all. The fireside, singsong and testimonial time was a real blessing to those who attended and who listened in.

The C.B.Y.F. has kicked-off with a full schedule of events for the winter months and welcome all of the University, Tech and Nursing students in the city to attend their functions. Brentview is fortunate to be situated near all of these institutions. (Phyllis Forsch, reporter.)

**TEACHERS' COURSE AT  
EAST BURLINGTON, ONTARIO**

November 2-4 the East Burlington Baptist Church, Ont., held a Sunday School Teachers' Course which was conducted by Miss Dorothy Pritzkau. This proved a very helpful and informative time of study and fellowship, and we are all indebted to Dorothy for the great challenge she gave to our teachers and for the way she led the sessions.

**SPECIAL W.M.U. PROGRAM  
TYNDALL-DANZIG, SOUTH DAKOTA**

The annual joint missionary program by the Tyndall and Danzig W.M.U.'s was held at the Danzig church on Nov. 21. Special guest speaker was Mrs. Walter Sukut of Avon. Committee in charge of the program was Mrs. Richard Voigt, Mrs. Andrew Stemper, Mrs. Grace Lubbers and Mrs. David Zimmerman. Refreshments were served after the program. (Mrs. David Zimmerman, reporter.)

**Obituary**

**ALBERT M. VOIGT**

of Tyndall South Dakota  
Albert M. Voigt was born Dec. 13, 1887, near Tyndall, S. D., to Mr. and Mrs. August Voigt and passed away at the Wagner Memorial hospital Nov. 18, 1967. He was a member of the First Baptist Church of Avon for 71 years. During these years he served as trustee and was a member of the Cemetery Board for 27 years.

He received his schooling in a rural school near Avon and also attended Sioux Falls College. In 1916 he was united in marriage to Emma Jucht of Emery, S. D. Two sons and two daughters were born to this union. Survivors include Milton and Stanley of Avon; Ethel (Mrs. James Cato) Denver; Althea (Mrs. Arthur Siverson) Ft. Collins, Colo.; 16 grandchildren; and three great-grandchildren. He was preceded in death by his wife, two grandchildren and all his brothers and sisters.

Funeral services were held Nov. 22 with Rev. Walter Sukut officiating. Interment was in the Avon Baptist cemetery.

First Baptist Church  
Avon, South Dakota  
WALTER SUKUT, pastor

**STEPHEN PHILIP REIN**

of Vancouver, British Columbia  
Stephen Philip Rein was born on Feb. 18, 1938, in Vancouver, B. C., and was taken to be with the Lord on Nov. 24, 1967. Steven had always enjoyed the blessings of the family circle until this joy was overshadowed by a fatal malady which evidenced itself about one and one-half years prior to his demise.

In July of 1965, while attending a Good News Club meeting, Steven realized his need for a personal Lord and Savior, taking the step of faith that made him a child of God. He attended the Bethany Baptist Sunday School and remained an active participant in the program up to several weeks before his death. He enjoyed his record of Gospel songs because of the assurance and comfort that their message applied to him.

His passing away is mourned by his loving parents, Mr. and Mrs. Paul Rein; his three brothers: Billy, Bobby, and Gordie; his two sisters: Linda and Sharon; one grandfather, and a number of aunts and uncles.

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

**CARL O. LEHMANN**

of Rock Rapids, Iowa  
Carl O. Lehmann was born on Sept. 21, 1896, at Steamboat Rock, Iowa. He was son of Herman and Augusta Lehmann.

On October 4, 1925, he was married to Mabel Kepler at Toledo, Iowa. To this happy union were born two daughters: Marjorie and Carol.

On December 31, 1921, Carl was received into the membership of the Central Baptist

**MR. AND MRS. AUGUST POELKE  
OBSERVE GOLDEN ANNIVERSARY**

Mr. and Mrs. August Poelke were married Sept. 17, 1917, in Birsk, Russia, by Rev. Nädel. After four years they moved to Volhinien, and in 1935 again moved to Germany near Steinau where they farmed for many years. As the war broke out, two of their sons were called to duty. One is missing, the other is still in Germany. Mr. and Mrs. Poelke sheltered many refugees.

It was in their home the church of Steinau and the Ladies' Missionary Society were organized. Mrs. Poelke's interests are missions, and she is still a diligent and faithful worker.

After the war Mr. and Mrs. Poelke with their eight children came to Vancouver, B. C., Canada. They are members of the Ebenezer Baptist Church. Mr. Poelke was a carpenter by trade and retired five years ago. We, as a

Church of George, upon his profession of faith in the Lord Jesus Christ as his personal Savior.

Dr. Lehmann was employed at the bank in George and in Rock Rapids. He served as postmaster for two years as well as County Treasurer. He operated a variety store in Paulina, Iowa. In August, 1966, the Lehmanns retired to Rock Rapids, Iowa.

He is survived by his beloved wife, Mabel; two daughters: Marjorie (Mrs. L. W. Kelly of Grand Island, Neb.), and Carol (Mrs. R. D. Tillou) of Manson City, Iowa; four grandchildren; two brothers: William of George, and Harry, of Rome, Ga.; and a sister, Mrs. W. F. Hass of Luverne, Minn. Central Baptist Church  
George, Iowa

HAROLD DRENTH, pastor

**ERIC SCHEEL**

of Stewartville, Ontario  
Eric Scheel was born on May 5, 1909, near Arnprior, Ontario, and died on October 19, 1967, in the Arnprior hospital as a result of a heart attack.

Eric was baptized upon the profession of his faith in Jesus Christ on July 9, 1933, and united with the First Baptist Church of Arnprior. On May 5, 1952, he was united in marriage to Alma Kuehl who survives him. He is also survived by his father, Ferdinand, of Pembroke; four brothers: Mel of Arnprior, Clifford and Percy of Pembroke, and Wilfred of Toronto.

First Baptist Church  
Arnprior, Ontario  
LOREN WEBER, pastor

**DEVERE E. JACK**

of Alpena, Michigan  
Devere E. Jack, was born April 7, 1919, in Lincoln, Mich., and was called to the eternal home Nov. 28. Having come to Alpena he was married to Lorine Mayou in 1945. He and his wife experienced vital faith in Christ as Savior and were baptized into the fellowship of the Ripley Blvd. Baptist Church, where he served his Lord enthusiastically.

Surviving him are his widow, Lorine; four daughters: Mrs. David Howell (Sandra), Diane, Jill, and Theresa; his parents, Mrs. and Mrs. Wesley Jack; one brother, Elwood; and one sister, Nelda. Ripley Blvd. Baptist Church  
Alpena, Michigan  
PAUL F. ZOSCHKE, Interim pastor

**OTTO H. JANZEN**

of Lodi, California  
Otto H. Janzen, son of H. K. Janzen and Justina Kirsch Janzen, was born on April 4, 1887, in Marion, Kan., and passed away on Oct. 25, 1967, in Lodi, Calif., at the age of 80 years and 21 days.

Mr. Janzen farmed in Kansas for 40 years before retiring and coming to Lodi in 1953. In 1925 he made a profession of faith in Christ as Lord and Savior and after baptism became a member of the First Baptist Church, Peabody, Kan. He was a member there for about 28 years.

While in Lodi he was a member of the Temple Baptist Church where he faithfully worshipped while in good health.

He is survived by his wife, Martha, Lodi; three daughters: Mrs. Connie Lien, Acampo, Calif.; Mrs. Margery Jean Miller, Great Bend, Kan.; and Mrs. Maxine Spradling, Vernalis, Calif.; six sons: Richard Janzen, Sacramento, Calif.; Rodney Janzen, Honolulu, Hawaii; Jerry Janzen, Wichita, Kan.; Rex Janzen, N. Hollywood, Calif.; Chet Janzen, Wilmington, Calif.; and Jack Janzen.



Mr. and Mrs. August Poelke

Pacoima, Calif.; 33 grandchildren; and two great-grandchildren; three sisters, Mrs. Olga Hanneman, Ottawa, Kan.; Mrs. Clara Reigle, San Anselmo, Calif.; Mrs. Alice Gerstenkorn, Marion, Kan.; and two brothers: Henry Janzen, Wheatridge, Colo., and Herman Janzen, Wichita, Kan.

The funeral services were held on Oct. 30, 1967, with Rev. Eldon G. Schroeder, pastor, officiating.  
Temple Baptist Church  
Lodi, California

ELDON G. SCHROEDER, pastor

**MRS. MARGARETHA REICHERT**

of New Leipzig, North Dakota  
Mrs. Margaretha Reichert was born in Gildendorf, South Russia, on Oct. 9, 1883, to Christof and Louisa Oswald, and went to be with her Lord on Oct. 6, 1967, at the age of 83 years, 11 months, 27 days.

She grew to womanhood in the land of her birth where she also was united in marriage to Jacob Reichert on Jan. 27, 1903. In the same year they immigrated to a farm in Campbell County, South Dakota, and later moved to Lodgepole, S. D. In 1911 and 1917 they farmed in the Hettinger and Bentley area, and in 1943 moved to New Leipzig where they lived until her first husband died, Aug. 14, 1951.

She was remarried to Jacob Schacher on Sept. 16, 1956, and he passed away March 12, 1962.

She accepted the Lord in 1906, was baptized by Rev. Frank Dobrowolny, and was united with the church at Herreid, S. D., and later transferred to the New Leipzig Baptist Church where she worshipped faithfully until the Lord called her home.

She was preceded in death by her two sons: Gottlieb and Jacob Reichert.

Those who mourn her departure are her four children: Helen Brochel, Bison, S.D.; Theodore Reichert, New Leipzig, N. D.; Elvin Reichert, Bentley, N. D.; and Martha Mattis, Elgin, N. D.; 17 grandchildren; 41 great-grandchildren, and three sisters still living in Russia.

New Leipzig Baptist Church  
New Leipzig, North Dakota  
H. STRAUSS, Pastor

**MRS. LYDIA DRAEWELL**

of Philadelphia, Pennsylvania  
Mrs. Lydia Draewell, who spent the last 16 years at the North American Baptist Home for the Aged in Philadelphia, Pa., was called to her heavenly home on Nov. 18, 1967, at the age of 93. She was born in St. Louis, Mo., on May 28, 1874, and was married to the late Rev. J. G. Draewell at Dorrance, Kan., on June 4, 1896. Mr. Draewell preceded her in death by 24 years. Together they served churches in our N.A.B.G. Conference in Clinton, Iowa; Concordia, Ill.; St. Louis, Mo.; Baileyville, Ill.; Elgin, Iowa; Ebenezer, Detroit; Marion, Kansas; and Pilgrim, Philadelphia.

Mrs. Draewell leaves the following seven children: Mrs. Esther Koppin of Palmetto, Fla.; Otto of Atlanta, Ga.; Irvin, Detroit, Mich.; Mrs. Lillian Dressel, Kalamazoo, Mich.; Mrs. Marie Simonds, Sacramento, Calif.; and Mrs. Lydia Elliott, Lansdale, Pa.; 12 grandchildren and 22 great-grandchildren. One son, Walter, preceded her. Rev. David Draewell, secretary of stewardship and higher education in our Denomination, is a grandson. Mrs. Draewell's firm conviction and faith in Christ shall be a lasting inspiration to all who knew her. Pilgrim Baptist Church  
Philadelphia, Pennsylvania  
MILTON W. ZEEB, pastor

Missionary Society, honored Mr. and Mrs. Poelke on their Golden anniversary on Sept. 22 in our church dining room. Their children and families, a host of friends and members of the church attended. Mrs. Eggert, our president, arranged a fine program. The German choir and the couples' grandchildren rendered fine musical selections. The older daughter spoke on behalf of the family. During the evening many speeches from the children and friends were heard. Rev. Paul Stewart spoke on behalf of the church and presented the couple with a bouquet of flowers. They received many gifts including a beautiful tea service with tray and a money flower bouquet of \$50 from their children.

Mr. and Mrs. Poelke responded with gratitude to God and to those present. A delicious lunch was served.

(Erna Martin, secretary, WMS)

# NATIONWIDE SURVEY REVEALS CHRISTIAN TEENS' MORALS, GOALS, PROBLEMS

**“W**E WANT the church to give us more counsel on our sexual problems, more information on vocational opportunities, and more instruction on marriage preparation.” This is the expression of half the young people in a nationwide study of almost 3,000 Christian teens in churches of conservative theology.

Other “help wanted” from the church by a majority of teens includes guidance on how to meet parent-teen conflicts, help on managing time and money, and instruction on church history.

Dr. Roy Zuck and Rev. Gene Getz, directors of the survey, also reported that making a happy marriage and gaining a college education are the two goals that most frequently occupy the thinking of a majority of these high school youth. The purpose of this extensive four-year research project, sponsored by the National Sunday School Association, is to discover the problems, doubts, morals, life goals and values, vocational plans, and religious activities of today’s evangelical Christian teens, ages 14-19.

The 2,646 young people were surveyed by means of a 26-page questionnaire. They are from 197 congregations, carefully chosen by a random sampling representing almost 40 evangelical denominations. The Youth Department of the North American Baptist General Conference also assisted in the survey.

Moral standards of professing Christian youth rate high, according to the directors. The great majority do not approve of teens swearing, lying, cheating, gossiping, having premarital sexual intercourse, reading lewd literature, drinking, breaking speed limits, and telling off-color jokes. Willingness to attend a racially integrated Sunday School was expressed by three-fourths of the young people. Three-fourths of the youths would not object to living in a racially integrated neighborhood. However, an overwhelming majority oppose interracial marriages.

Interestingly, their willingness to serve in the Armed Forces is exceptionally high, and forty-six per cent believe in capital punishment. “Most young people in churches of conservative theology are from harmonious homes and are good students academically,” the codirectors reported. Almost two-thirds are either A or B students, and four-fifths plan a college education.

Though few evangelical youth have complaints about their Sunday School teachers, many teens are concerned about the hypocrisy of adults in church. One in every ten teens surveyed plans to pursue a church-related vocation (most of them as missionaries or pastors).

An extensive and full report of the study is being prepared for book publication.

## CONTRIBUTION SUMMARY November 1967

### CONTRIBUTIONS FOR ALL PURPOSES

Conferences	Nov. 1967	Nov. 1966	Nov. 1965
Atlantic	\$ 3,819.12	\$ 5,298.40	\$ 2,660.58
Central	20,736.37	37,820.63	10,665.14
Dakota	27,856.86	25,939.16	19,315.64
Eastern	3,017.02	2,061.15	2,223.77
Northern	20,166.61	15,008.66	22,747.53
Northwestern	9,380.43	8,932.05	11,104.20
Pacific	14,704.17	29,994.84	14,910.15
Southern	858.78	1,018.78	1,022.78
Southwestern	10,554.74	11,652.88	16,551.92
Inter-Conference	3,131.38	4,261.35	4,139.51
<b>Total Contributions</b>	<b>\$114,225.48</b>	<b>\$141,987.90</b>	<b>\$105,341.49</b>

### CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Contributions	Total Contributions
For the month of November 1967	\$ 99,074.65	\$ 15,150.83	\$114,225.48
For the month of November 1966	131,983.41	10,004.49	141,987.90
For the month of November 1965	95,691.48	9,650.01	105,341.49

### CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1967 to November 30, 1967	583,161.03	76,009.94	659,170.97
April 1, 1966 to November 30, 1966	633,991.96	52,037.99	686,029.95
April 1, 1965 to November 30, 1965	531,194.81	39,753.12	570,947.93

## OUR STEWARDSHIP RECORD

### N.A.B. MISSION PROGRAM

April - November, 1967

\$1,250,000 Approved Goal

