

SEMINARY ISSUE

MARCH 1, 1968

BAPTIST HERALD

SERVANT IN PREPARATION



The kneeling figure in the cover picture is a **SERVANT OF GOD** who is called to minister to the masses of mankind symbolized in the lower right as undefined shapes of all colors.

The faceless crowds we see are in reality unique and distinct individuals who are loved by God. The hands reaching down depict His redeeming grace searching out people crowded into the secular cities and scattered across the countryside.

SERVANT IN PREPARATION

Nineteen hundred years ago God moved into man's history through His Son and opened the way of salvation for all through Christ's substitutionary death on Calvary. Today God sends His messenger to search out individuals and declare to each one that the Christ of the Gospel still has power to bring men into fellowship with Him.

The North American Baptist Seminary is one of the media used by God to prepare the servant and to develop his skills needed in the mission of reconciliation. The picture helps us to visualize the vitally important supporting role of the Seminary in the larger mission of God to reach teeming mankind with the message of redemption.

(An interpretation of the cover designed by Dennis Rundlett while a Seminary student, 1967).

Editorial

STUDY LEAVE FOR THE PASTOR

I am convinced that a wisely planned and diligently executed sabbatical leave for seminary faculty members is an excellent investment of time and money. Rich dividends accrue to the professors and the institution through a well deserved sabbatical. Experience indicates that faculty members return to their areas of Christian service responsibility with new insight, enthusiasm, and renewed dedication.

Does this not also apply to the pastor? Have you thought of your pastor's work load? Just think of the round of meetings and activities in which the average pastor is involved: boards, committees, building, youth, brotherhood, camps, associations, conferences, ministerial, denominational, civic clubs, community welfare, senior citizens, and many others. The obligation of his work load, the emotional strains, and the demands on the pastor's spiritual and intellectual capacities are numerous indeed. They are on the increase.

Besides time off for the annual vacation and the weekly day of rest, the pastor should be encouraged to attend workshops, institutes, lectureships, pastoral renewal clinics and other continuing educational opportunities available to him. By all means urge your pastor to attend area-wide continuing education programs sponsored by the Seminary.

Plans should be made in the church calendar and provision in the church budget. Every so often, perhaps after five to seven years of faithful service, the pastor should be granted opportunity for an "educational leave" of a minimum of 6 weeks to 2 months (a semester is better) for the purpose of concentrated study and meditation in a disciplined setting. It is good for the pastor to reside in the dormitory on the seminary or university campus. This will be a great time for the recharging of the pastor's spiritual batteries.

But who will supply the church's pulpit in the pastor's absence? May I suggest that the church provide an interim pastor so that the study leave may be uninterrupted. If the leave comes during summer months, write to the Seminary for the services of an advanced student. The church will make an excellent contribution to both pastor and student.

You pastor will return with greater love for his people, greater zeal for his work, and renewed dedication to his tasks. Why not surprise your pastor with a proposal for a well deserved study leave? Who knows, he might accept!

Guest editorial by Dr. Frank Veninga, President,
North American Baptist Seminary,
Sioux Fall, S. Dakota

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John Binder, Editor

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THE PRESENT DEBATE OVER THE INERRANCY OF SCRIPTURE

by Ralph Powell

IT IS becoming increasingly evident that evangelicals are giving careful consideration to the nature and extent of the inspiration of Scripture in the light of contemporary biblical scholarship. Several denominations have conducted serious study projects to examine their own confessional positions, and numerous Christian schools have experienced a shift of emphasis with regard to their specific statements about the inspiration of the Bible.

In June of 1966 a group of 50 evangelical scholars from American colleges and seminaries, together with professors from England, Scotland, France, Holland and Australia, met for ten days at Gordon College and Divinity School at Wenham, Massachusetts, to grapple with this crucial issue. There were marked differences of opinion with respect to the proper method of ascertaining the biblical doctrine of inspiration.

Should our doctrine be derived from an inductive study of all the evidence contained in the Bible, drawing up a statement that will be based upon and will adequately explain the phenomena of Scripture itself, or should we begin with a deductive statement about the inspiration of the Bible and try to explain the phenomena of Scripture in the light of this general statement? Or should direction be found in a combination of these approaches as complementary procedures?

To be sure, all agree upon the strategic importance of holding a high view of Scripture, but this assertion immediately becomes involved and complicated. There are differences of opinion as to what constitutes a "high view" of inspiration. The question is asked, "Can there be a higher view than that which is contained in the Bible itself?" What if our "high view" cannot be supported by the data contained in the Scriptures? Did we, in the first place, derive our view from a competent exegesis of the classical texts on inspiration, such as II Tim. 3:16; II Peter 1:21; Matt. 5:18; John 10:34-35; I Cor. 2:13, etc.? Do we read these



An old Bible in the Seminary archives which was printed in 1650. The title page of the New Testament shows woodcuts.

texts with certain presuppositions in mind and force our preconceived ideas into the Scriptural statements (eisegesis rather than exegesis) How do the results of our exegesis fit the data found throughout the Bible as a whole? These are some of the questions which are being asked.

LET SCRIPTURE SPEAK

We need first of all to be controlled by the express statements of Scripture about itself. In our interpretation we must *hear* what the passage is saying, and thus *learn* its meaning, not *attribute* meaning to it. Luther said, "The best teacher is the one who does not bring his meaning into the Scripture, but brings it out of the Scripture." Approach to the inspired record should be that of a Spirit-led humble learner, not that of a controversialist or a dogmatist.

Crucial to the issue at hand is whether the above-mentioned texts teach the inerrancy of Scripture. Does the language of the passages, when properly understood after careful examination, actually state this? The consensus on the part of the scholars present at the Wenham Conference was that our emphasis today should be on the absolute authority and trustworthiness of Scripture without necessarily using the word "inerrancy." The hesitancy on the part of the majority of these scholars over the term in-

rancy was not because they felt that there are in fact errors in the Bible, but because they felt the term is "open to misunderstanding and is likely to precipitate debate about peripheral minutiae in which the evangelical may be called upon to vindicate the Scripture in areas where we lack the full data for explanation" (as reported in CHRISTIANITY TODAY, December 23, 1966, p. 17).

Dr. Roger Nicole of Gordon Divinity School, who himself has no hesitancy about using the term inerrancy, feels that in all fairness to those who prefer to avoid it, their thorough-going evangelicalism should not be questioned. The effectiveness of evangelicals today cannot afford to be jeopardized by excessive divisiveness. "It would be unfortunate indeed," he said, "if the importance of some areas of legitimate differences among conservatives should be exaggerated, or false impressions created to the point of raising questions about the evangelical character of some men who are stalwart upholders of the faith" (*Ibid.*).

ETERNITY magazine (September, 1966, p. 9) reported that nearly all the men from British Commonwealth countries regarded the long discussion of inerrancy as a strictly American problem. European scholars have not typically spoken of biblical inspiration in terms of inerrancy. The crux of the matter is not whether the Bible contains errors or not, but what is meant by "inerrancy," and whether this is the best word to use as a description of our view of the Bible's inspiration. Teachers from strongly conservative institutions admit that this word presents as many problems as it seeks to solve.

PLACE IN CONTEXT

While Dr. Robert H. Mounce was still Professor of Bible at Bethel College, he emphasized the fact that "inerrancy" is not a simple word and we must understand it carefully. Basic to this consideration is an appreciation of the purposes of the Biblical writers, who were not concerned in ancient

times with Cape Kennedy accuracy or ultra precise chronological or genealogical data. "The rough measurements of antiquity do not have to conform to space age requirements," writes Dr. Mounce. "In the culture of the day the measurement was not only adequate, but also 'inerrant.' In our determination of what constitutes an error we must judge the accuracy of Scripture according to the prevailing standards of the time" (ETERNITY, June 1966, p. 18).

Authors of Scripture were inspired by the Holy Spirit to record God's revelation as an infallible guide for the faith and practice of the people of God through the ages. They were not writing textbooks on science, history, geography, etc. Not only were they inspired by God, they were also men of their times and employed the thought forms of their day. The revelation of divine truth was couched in the language and culture of the people to whom it was first given. We must appreciate the reality of both divine inspiration and human authorship. God did not set aside the individuality, peculiarity and historical conditionedness of the Bible writers when "holy men of God spoke

as they were moved by the Holy Ghost" (II Peter 1:21).

Dr. Bernard Ramm, Professor of Theology at California Baptist Theological Seminary, speaks of the "cosmic" and "anthropic" forms in which God communicated His revelation to man, by which he means that God's Word enters our world and takes the forms of our world. It is accommodated to man, his language, culture, concepts and limitations. "Scripture should not be embarrassed by the marks of humanity and humiliation which it bears . . . Revelation does not burst the bands of man's creaturely existence but it respects this creaturely existence" (SPECIAL REVELATION AND THE WORD OF GOD, p. 34). This cosmic form does not hinder the knowledge of God from "getting through" to man with all the revelational and saving purposes which God intended.

All one-sidedness must be avoided in our attitudes toward the Bible, which is *both* the inspired Word of God and the very real literary production of actual men under the guidance of the Holy Spirit. We can err to the right (by setting aside or minimizing the human authorship of Scripture) as

well as to the left (by neglecting or limiting the supernatural effect of divine supervision). Let us be reminded that the Church never held to a mechanical or dictation view of inspiration where the Bible writer acted merely as an amanuensis or a secretary who passively wrote down the words which were given to him by God.

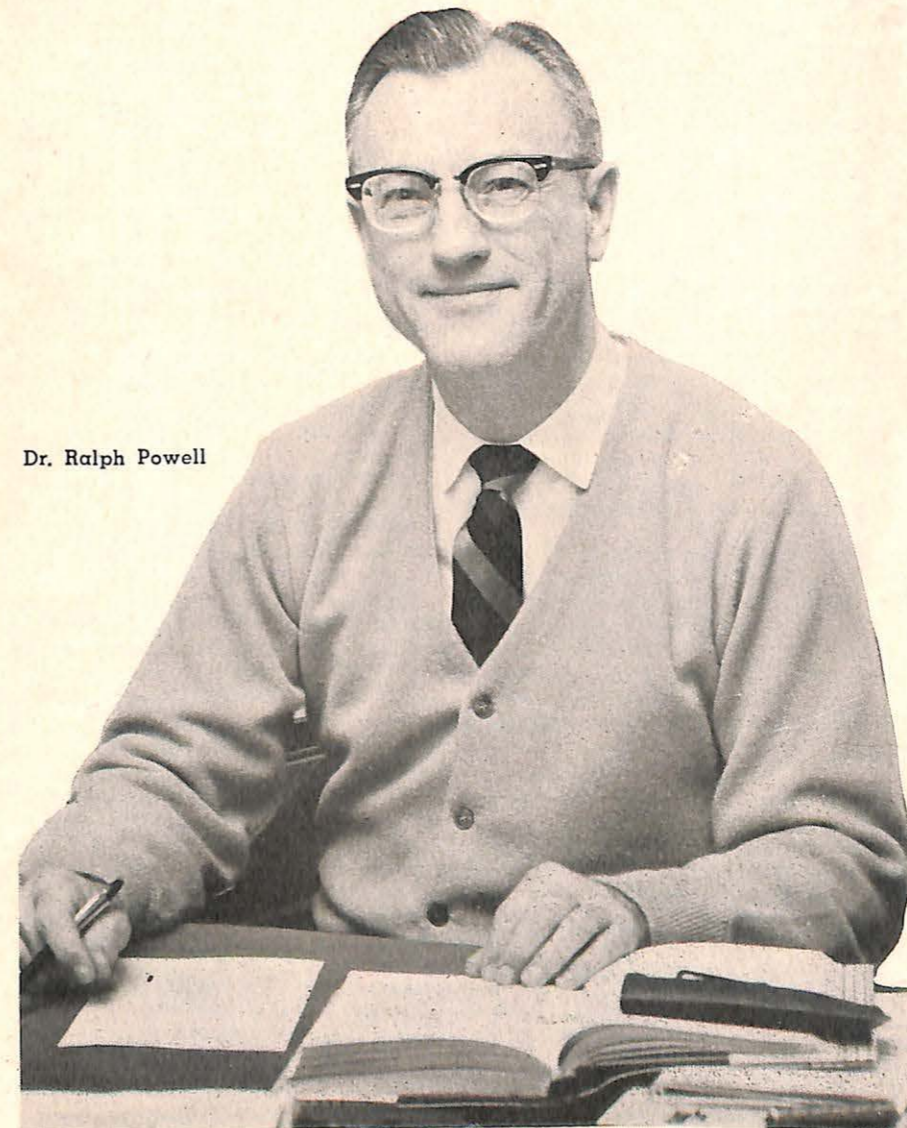
So it is possible not only to have slack theological views, but to have views far more rigid and dogmatic than Scripture itself. "Hyperorthodoxy in trying to be, royal to the Bible," writes Dr. Ramm, "has developed an exaggerated sense of what loyalty to the Bible means" (THE CHRISTIAN VIEW OF SCIENCE AND SCRIPTURE, p. 29).

SEEK FACTS, NOT THEORY

We may have our own ideas as to how God should have inspired the Word, affirms Dr. Everett F. Harrison of Fuller Seminary, but it is more profitable to learn how He actually did inspire it. Dr. Paul K. Jewett, also of Fuller, cautions us not to attempt to speak more plainly than God does in His Word. Mennonite Brethren theologian Dr. J. C. Wenger reminds us that it is indeed fortunate that the authority of Scripture does not depend upon any theory of inspiration. A priori demands as to what inspiration may or may not allow for in Scripture must not be devised by well-meaning orthodox persons to guarantee, as they feel, some "high view" of the Bible, especially if the contents of Scripture do not accord with such a concept of infallibility. No view of inspiration can indefinitely be maintained if it runs counter to the facts.

If the data of Scripture do not fit our theory of inspiration, so much the worse for our humanly devised theory. We must learn from the Word, not instruct it or force it into our pre-fabricated mold. Most advocates of inerrancy admit that this concept is not an explicitly stated claim by Scripture on its own behalf. It is, rather, an inference that students have made on the basis either of certain texts which seem to imply this doctrine or from the nature of God the Revealer. The argument is usually stated something like this: God who is truth, who cannot err or lie, has inspired the Bible. The Bible is God's truth and therefore it cannot err. If the Bible is the Word of God, it cannot contain error, for the simple reason that God cannot lie. Conversely, if the Bible contains errors, it cannot, certainly not in its entirety, be the Word of God.

However appealing it may sound at first, this type of reasoning has many problems, as even those who take this position recognize. The primary consideration is not whether the above premises follow with impeccable logic (which, however, might be questioned), but whether this is actually what the Bible teaches about its own inspiration and whether it fits the facts one encounters in the Bible itself. One of the



Dr. Ralph Powell

primary qualifications of this stance is that it is true only of the original autographs (none of which we now possess), and not of any of the copies or translations made from those first autographs. It is certainly true that through the elaborate studies in textual criticism we know substantially what the originals were (within one word in a thousand), but the fact remains that the claim of inerrancy is made only for the autographs written by the Bible writers.

Other qualifications need to be made. The words of the devil and of Job's friends, etc. are not actually the words of God. Of course, what is meant is that the Bible is the trustworthy, reliable record of what God wanted to be preserved for the guidance, instruction and warning of His people and for the salvation of the lost. Then why not state the proposition this way and make clear and explicit what is meant, taking into full consideration the historic process by which God communicated His Word to men, rather than to make some lofty and possibly misleading claim which does not explain all the exceptions, and then have it die of a hundred qualifications?

Space does not permit a more thorough examination of this contemporary debate over the inerrancy of Scripture. The foregoing considerations indicate a few of the reasons why many evangelicals today are avoiding the ambiguous term inerrancy and are speaking about the full sufficiency, complete adequacy, and absolute dependableness of Scripture. Indeed, it is the only infallible rule of faith and practice!

Dr. Ralph Powell is Professor of Theology and Philosophy of Religion, North American Baptist Seminary, Sioux Falls, S. Dak.

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have been sent to all
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OPEN DIALOGUE

— LETTERS TO THE EDITOR —

GENERAL

To the editor: Congratulations on being chosen editor of the *BAPTIST HERALD*. This is a challenging opportunity and a most responsible assignment. I am sure that your editorial career will be a wonderfully fruitful ministry.—Clifton J. Allen, editorial secretary, Southern Baptist Convention, Nashville, Tenn.

To the editor: Congratulations on your good recent issues of our beloved *BAPTIST HERALD*. Keep up the good work.—Mrs. Herbert Hiller, Woodside, New York.

To the editor: I get the *BAPTIST HERALD* five weeks late, but I enjoy reading every issue that comes my way.—Al Grams, exchange student, Hamburg, Germany.

To the editor: Congratulations on the new position. We will be praying for you and yours.—Reinhard Neuman, pastor, Calgary, Alberta.

To the editor: May I belatedly express my congratulations upon the new office which you have already assumed. We wish you God's blessing and much joy in this new area of Christian service, responsibility and opportunity. I am confident that this will be a great challenge to you.—Frank Veninga, President, North American Baptist Seminary, Sioux Falls, South Dakota.

To the editor: Some people in our area have made the following comments about the *BAPTIST HERALD*: "There is of very little if any spiritual food in it. It's not worth the ink and paper it is written on." I do hope and pray that this can be improved upon.—Miss Berneice Seibald, Cathay, North Dakota.

To the editor: We wish you God's blessing and much happiness as you are our new editor of the *BAPTIST HERALD*.—Mr. and Mrs. Elmer Schrader, Emery, South Dakota.

To the editor: Subscribers in this area would appreciate a serial story in the *BAPTIST HERALD* such as was published several years ago.—Mr. William L. Moser, Wishek, N. Dak.

To the editor: I really like the *BAPTIST HERALD*!—Miss Ruby Fomunyan, African student, St. Paul, Minn.

DECEMBER 15 ISSUE

To the editor: We would like to congratulate you, Mr. Binder, and staff on the beautiful Christmas edition. For the first time it was truly a family paper—our 11-year-old, our teen-ager, my husband and myself all found something of interest and inspiration.—Mrs. H. Schroeder, Guelph, Ont.

To the editor: You must be rather hard up to write articles in the *BAPTIST HERALD*. To have to publish articles written by men such as Ralph W. Sockman, Dec. 15 issue. I would suggest you go to the nearest library and read some books he has published and find out for yourself just what he believes. Was also set back in the Jan. 1 issue to see where Mr. Frank Woyke has been named associate secretary of Baptist World Alliance. If you think these two articles make for blessings in reading the *HERALD*, you have been mistaken. Please no more of this type of publishing. Looks as if our own NAB is slowly going down the tube. Can the Lord continue to bless this kind of activity? Art Kownigsberg, Sheffield, Iowa.

To the editor: You deserve our heartfelt congratulations on the colorful and well edited Christmas issue of the *BAPTIST HERALD*. It has been a joy to feast on the beautiful cover, to read the articles, and to look into the past of our Canadian churches with Professor Ed Link. The Christmas sermon by Dr. Ralph W. Sockman is outstanding and challenging. Your fine editorial emphasizes the true meaning of Christmas which is sometimes pushed into the background. "To believe that God is above us is one thing but to believe that God is with us in real life situations is another and much more inspiring truth. To believe that God is not only almighty, that He is not only all-sufficient, but that He is God with us, understanding and intimate—that is best of all."—Dr. Martin L. Leuschner, Oak Park, Illinois.

THE SEMINARY, ITS ALUMNI AND DENOMINATION

by George A. Lang



Dr. George Lang

THE NEED for a directory of alumni and former students of the North American Baptist Seminary has been in evidence for a long time. The latest listing with biographical sketches was published in 1930 by the Colgate Rochester Divinity School, when our Seminary was still known as the German Department of that institution. Since that time some records have been kept but not enough biographical material about the activities of the alumni.

Furthermore, the American Association of Theological Schools suggests strongly to its member institutions that they maintain an active relationship with their alumni. The seminary is encouraged to follow up its former students. It is assumed that an institution should be interested in knowing where its former students and graduates are and what they have been doing since leaving the halls of learning. It is suggested that occasionally the alumni be contacted so that they can give an evaluation of their education and preparation which they received at the seminary for the specific work which has been theirs. This naturally means that a seminary's "product," the alumnus or alumna, will give his (her) thoughts about his education there from the vantage point of the pastorate, the mission field, Christian education programs, or of other areas of service.

Moved by these two needs and challenges, a program of depth study of our alumni was submitted to the administration and Board of Trustees of the Seminary as a possible project for my sabbatical. Both of these looked with favor upon such an undertaking. All of

us felt that the results could be of great value and profit to the Seminary, the denomination, the alumni and possibly other educational institutions. Thus the study was undertaken with joy, enthusiasm and purpose.

Preparatory to the setting up of a questionnaire, reports such as "Research on Clergymen" by James E. Dittes and "The Guidance of Ministerial Candidates," edited by Harry DeWire, were thoroughly studied. Then a four-page questionnaire was formulated, entitled "Questionnaire for North American Baptist Seminary Alumni and Former Students." It is divided into two main parts. Part I requests biographical material of the graduates and former students for incorporation in the proposed alumni directory. Part II with the caption "Evaluation of North American Baptist Seminary and Suggestions" has questions about the Seminary and its courses, its contribution to the education of its students, its relation to the alumni, continuing education, the image of the school, suggested changes which are needed to meet a changing world, and similar areas of concern.

GOOD RESPONSE

These questionnaires with accompanying letter of purpose and instruction were sent to all graduates and former students who were on our mailing list. Within the time given, 291 answers were received. Since then a few more have been added. We thus had a most gratifying and encouraging return of about 75 per cent. Since that time we have been very busy collating and organizing the answers, related particularly to Part II.

We are most grateful to all the respondents for their wonderful cooperation. We have also been working on the biographical data received. In many instances a follow-up for more accurate information will be necessary so that we will be able to publish a complete file on the activities and achievements of our alumni. We thank you for your past help and will appreciate a continuation of your fine cooperation so that this part of the project, which will take many months more of detailed work, can be completed.

We wish to share with you some of the insights which have come to us through the answers and which will surely be of interest to you. In giving their present position at the time the questionnaires were filled out, 158 of the 291 who responded were either pastors or on the pastoral staff of a local church, 13 were active missionaries, 17 held positions in the North American Baptist General Conference organization, 5 had some executive position in a religious organization or denomination other than our own, 7 were chaplains in a veterans or state hospital or in the armed forces, 5 were on the staff of Homes for the Aged, 14 were members of the administration or faculty of an institution of higher education, 3 were teaching in an elementary or high school, 7 were taking post graduate work in some university, and 48 were retired. The remaining 14 gave their positions in varied occupations in social, community and general work.

Looking at these statistics percentage-wise, it is interesting to observe that more than 75 per cent of the 291 were active as pastors or as personnel

in other church related positions, 16.5 per cent were retired, all of whom had either been pastors or members of a staff of a church related institution or organization. Students doing graduate work who intend to be active in a church related vocation showed about 2.5 per cent. Only 5.8 per cent of the 291 held positions not church related. Though this is not the full picture of the alumni of our Seminary, yet it is suggestive of the activities which are theirs. The overwhelming number of alumni who are in the pastorate and church related vocations gives evidence that the objective of the Seminary to educate men and women for the church and its related organizations is being achieved quite satisfactorily.

LIST BENEFITS

Proceeding to another area of interest, in response to the question "What is the best thing you got out of seminary?", 237 gave some answer. The question is so formulated that the respondent had to look at his seminary training as it was related to him. This might involve areas of personality development, spiritual insight, intellectual expansion. The answers showed this to be true. Out of 222 references to the training and curriculum at the Seminary, 43 gave favorable answers in general terms of his entire education, and 29 were aware of the positive contribution which was made in their preparation specifically for ministerial service, whereas courses listed as our catalogue under Biblical Backgrounds were greatly appreciated, those under Heritage and Thought, which includes Theology, Ethics, Church History and others, outnumbered the former. The greatest number, however, referred to courses under Work and Witness, which includes Communications like Homiletics, Preaching and Audio-visuals, the Ministries of the Church like Pastoral and Practical Theology and Field Education, and Christian Education.

The contribution which the Seminary made in the development of the student's personality and life was referred to 92 times. In this category were included such listings as the call of God, the maturing process, attitudes and discipline, habits and stimulation, his own thinking, faith and theology, his own spiritual and prayer life. It would indicate that often this area of guidance and instruction which is not necessarily found in the structured curriculum is of great importance in the life of the maturing student.

Thirty-eight references were made to the beneficial fellowship which was enjoyed in the school as a whole. This was fellowship between professors and students as seen in these statements: "Perhaps the best thing was an intimate contact with men of God both faculty and students." The fellowship between students in the dorm and dining hall was mentioned as especially meaningful to some. Friendships were established at this time which in many

cases continued through life.

The influence of the professors was appreciatively referred to in such remarks: "More than what I learned from the lessons we had to prepare, I am thankful for our professors, for what they taught me through their own lives." "The low teacher-student ratio which allowed a great deal of personal contact with the professors and which made for better understanding and comprehension of the courses," and "Deep appreciation of God's power demonstrated in the lives of personality, namely in the examples of faculty members."

STRESS RELATIONSHIPS

The final item of benefit which some stated came their way through the Seminary has been the relationship to the North American Baptist General Conference. Note these answers: "An understanding of the workings of our denomination came through those years;" "Knowledge and love for our denomination;" "The wonderful denominational family relationship;" "A sense of denominational belonging and fellowship;" and "I appreciated, too, the close ties with our denominational fellowship and our missionary acquaintances." All of these give evidence of the contribution which the Seminary has made to the life of the students in relation to our beloved denomination which has provided faithfully for the operation of the school through the years.

We would consider the answers to one more question in the questionnaire. It is: "What do you need most right now in order to fulfill your ministry?" This is so worded that no stereotyped answer is expected. Actually the respondent could answer in such a way that it would have no relation to the Seminary. Naturally, however, most of the respondents thought of their present needs in the light of the Seminary's ability to supply or, at least, to help to meet them. The responses are significant.

We have classified 62 items mentioned as being related to needs in the character and personal life of the respondent. Twenty mentioned that they needed more time or "more effective self-discipline to make use of time in face of all demands that seek to be a part of the schedules." Four referred to attitudes such as "more discipline in study;" "To get rid of the terrible loneliness and discouragements," and the overcoming of a tendency toward cynicism. Twenty-one referred to his own devotional, spiritual life such as more prayer: "Reading Bible devotionally to strengthen and hold my faith;" "A stronger faith in the reality of God and His Christ;" and "Greater self-dedication to God." Twenty-nine mentioned the need personally of such qualities as courage, patience, faith, stronger convictions, endurance, love, enthusiasm, drive, understanding, encouragement, cooperation, fellowship. Eight stated that there was need of a more adequate salary, of a sabbatical

or time off for study, and of books.

In the area of education 6 stated that they needed further training or education. Nineteen felt refresher courses were a great need. Listing areas of study which might meet their present needs, 22 courses are under Biblical Backgrounds, 20 under Heritage and Thought, mostly in Theology and Christian Ethics. Seventy-two felt needs in the area of Work and Witness with 30 of these in Pastoral Counseling and 10 in Evangelism. In his service in a church or elsewhere, 19 felt the need of a better understanding of people in general, of youth and the teenagers in particular, or a more effective visitation program. Thirty-six needs were in the area of organization and administration of a church. Eleven were concerned with a better understanding in dealing with people organizationally. Twelve expressed needs for further training in leading the operation of a church as seen in these statements: "More administration ability and discipline;" "The ability and know-how to change the status-quo in my church and at the same time confront those outside with the life-changing Gospel;" and "A more thorough knowledge of the practical functioning of our denominational program and primarily how to employ denominational services—financially and otherwise—in the local church for the greatest benefit and result to both the local church and denomination." Others expressed need for ability in leading a building program, in church extension, in knowledge of and procedure in relating oneself to the ecumenical movement. Some missionaries expressed need for language and cultural studies.

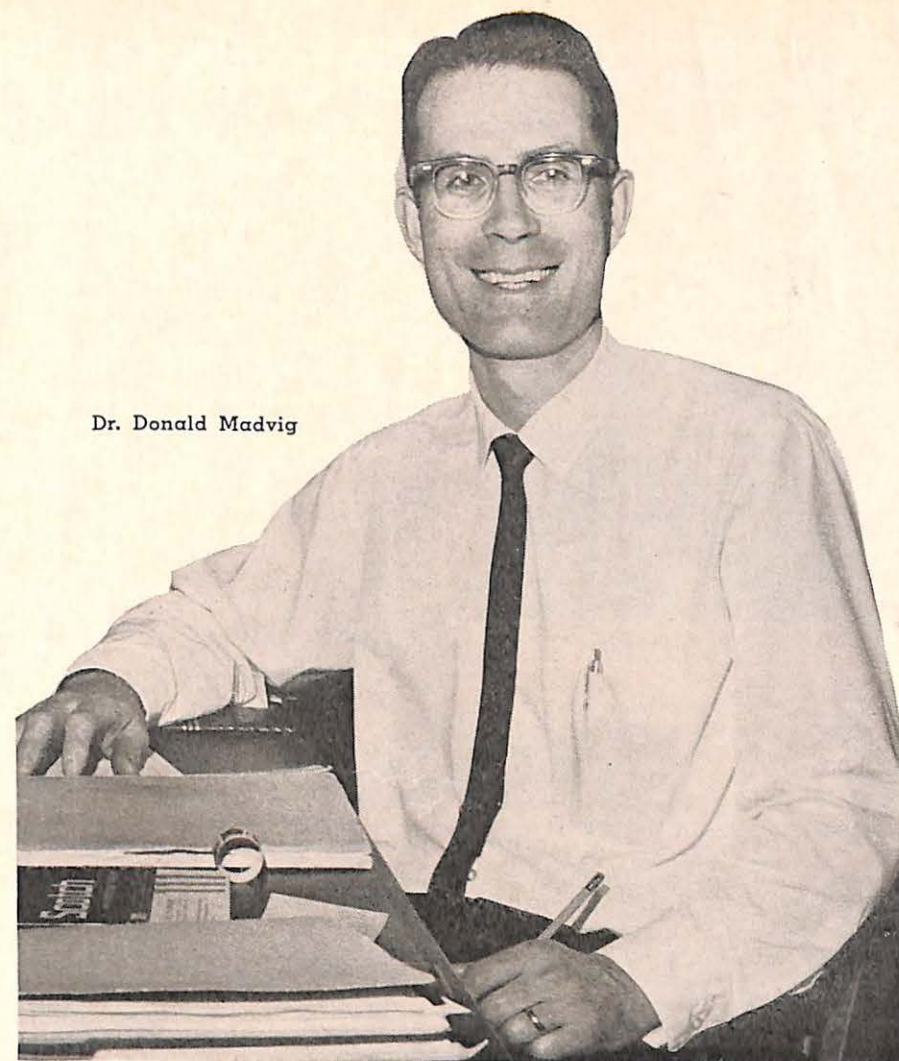
It will be noted that some of these needs can be supplied by further education and experience on the part of the person answering. Other needs, however, can only be met by a spirit of concern, cooperation and involvement on the part of the churches and God's people as a whole. Pastors need the support of their parishioners and fellow Christians in intercessory prayer. They also need many material and financial supplies to fulfill responsibilities which are theirs as they seek to carry out God's plan and purposes in the varied activities of the local church and denomination.

The genuine sharing of joy and achievements, of recognized shortcomings and needs on the part of God's servants and people in the spirit of Christ our Lord, can be of mutual strength and understanding to all. The Seminary, the churches, the denomination and the family of God's people need to seek to bear one another's burden and also to be faithful in bearing one's own burdens in accomplishing through the Spirit of God the unfinished work of Christ and His church.

Dr. George A. Lang is Professor of Homiletics and Pastoral Theology and co-ordinator of Field Work. The above study was made by Dr. Lang during his recent sabbatical leave.

ADEQUATE TOOLS FOR PREACHING

by Donald H. Madvig



Dr. Donald Madvig

TRYING TO preach without an adequate personal library is like trying to build houses without hammer and saw. No one would be so foolish as to try to build a house without the necessary tools, but what about the preacher? Would our pulpits merit greater respect from our people if our pastors were better scholars and theologians? We insist that we are men of one book. We insist that the Bible alone is our authority in matters of faith and practice. Nevertheless, in our earnest desire to be adequate interpreters of God's Word we must use every resource available to understand the message of the Word and to understand the people to whom we preach.

There are various reasons for the inadequacy of some pastors' libraries. Some do not see the need. For them an experience of earth-shaking intensity will be required to open their eyes. Others are confused as to which books it is important to have. I suspect, however, that for most men it is a matter of cold hard cash.

A BUDGET FOR BOOKS

Three things are required in order that the minister may have adequate resources. First of all, he must have a book budget. Happy is the pastor who

receives a book allowance from his church. But if he himself does not consider his library important enough to merit a portion of his personal income, then he should not expect help from his congregation. Let him make book buying a matter of prayer and include it in his budget. Perhaps \$100.00 would be a good annual minimum.

A BROAD BASE OF RESOURCE MATERIALS

In the second place, a good plan is essential. Attention should be given primarily to the development of a broad base of reference and resource materials—commentaries, dictionaries, encyclopedias, etc. A man must be careful to see that he has resources in every area of his responsibility—Bible study, theology, church history, sermon preparation, Christian education, etc. A careful inventory of his present library may reveal some very disturbing inadequacies.

A SUPPLEMENTED LIBRARY

Finally, he should supplement his library in whatever way he can. It would be ideal to be able to buy every book that we read so as to be free to mark it. Nevertheless, he is a wise man who with limited funds places his emphasis in buying upon those refer-

ence tools which will be used again and again. The preacher ought to read widely, but there are many books which he will read only once. These can be obtained from a library. Take time to visit the public libraries near you. The selection which they have in the areas of Bible, Religion, Psychology, etc. may surprise you. If you are fortunate enough to live near a seminary, you may find their resources available to you. Make yourself acquainted with the General Theological Library, 53 Mount Vernon Street, Boston, Massachusetts. The almost limitless resources of this magnificent library are available by mail to any ordained minister inside the United States. They even pay the postage both ways! This library publishes a bulletin quarterly in which they list new acquisitions or perhaps important books in a certain specific field. Let me urge you to send them a contribution with the request that your name be added to their mailing list.

We are stewards of the Gospel. God requires faithfulness in our service. Let us do our best to be supplied with adequate tools.

Dr. Donald H. Madvig, associate professor of Old Testament, North American Baptist Seminary.



Rev. Oliver Bender

FROM SEMINARY TO AN ESTABLISHED CHURCH

by Oliver Bender

and breadth of knowledge which enables me to have a proper perspective and a stronger understanding of my own position and viewpoints. Spiritually, I experienced a deepening of my faith, first, because of Christ's faithfulness in the practical, everyday life-situations and, also, due to a better understanding of my faith in Christ as a result of my academic studies.

Going from Seminary to the actual field in a specific community is a very significant transition. The words "adapting" and "adjusting" best describe the period of my life since graduation. While I was at the Seminary I was busy developing and deepening my resources—digging the "resource-wells" from which to draw in the future. On the actual field I began to apply and implement these tools and resources to serve the local church membership and the wider community. To minister to and to serve *others* with that which God has entrusted to us is the most significant challenge of the Christian ministry.

Another significant word describing the past months since graduation and coming to Donna, Texas is *discovering*. It has been a rich experience for me to begin to know personally each member of the congregation. It is equally challenging to find each member's special interests and abilities in order to see where in the church program each is best suited to serve. Equally exciting is the opportunity to *discover*, to learn to know the local community. The greater community in which Donna is located, commonly

known as the Rio Grande Valley, is a community with two peoples and two cultures. The Latin or Mexican population out-numbers the Anglo or White population. The influences of these cultures upon each other are not only outward and visible but they equally influence the general approaches to life and the way of thinking of the people. At this point I am very grateful for the Harris's and the Sandoval's, our missionaries to the Latin people in the Valley. They have been most helpful in helping us to learn about the Latin people and their way of life. Our association and fellowship with the missionaries has been mutually stimulating and profitable. During our short time on the field here I am, also, beginning to realize the importance of discovering the resources of this community along the line of social agencies such as public welfare agencies, marriage counselors, and agencies dealing with juvenile delinquents, etc.

In all of this the challenge before us is to achieve a deep appreciation of the people of this community through a sound understanding of their inner processes and attitudes. Our challenge is to identify ourselves with them in order to minister more meaningfully to their spiritual as well as other needs. "We preach Jesus Christ as Lord, and ourselves as your servants for Jesus' sake." (II Cor. 4:5b, Good News for Modern Man).

Rev. Oliver Bender, pastor, Central Valley Baptist Church, Donna, Texas.



Rev. Thomas R. Kramer

FROM SEMINARY TO CHURCH EXTENSION

by Thomas R. Kramer

fact of entrance into a seminary program seemed lacking significance. Was this really the time to take such a step? And besides, was seminary the place I needed to be?

May I say that the return of that commitment has proved itself far beyond my faintest anticipation. Seminary never looked like this from the outside. Experience can only teach you what a seminary program really is.

I entered seminary with what I thought was a firm conviction for the pastorate. God only knows that that

AS ONE proceeds through the various experiences of life there is much value in occasionally "stepping aside" (from one's own self) in order to survey as objectively as is possible those experiences. Allow me to reminisce over my Seminary days and to share with you some of my personal experiences of the past months since graduation.

First, I want to express my thanks to our denominational family for providing a Seminary such as we have. Socially, I found that in an intimate setting such as at our Seminary the invisible walls which we build around ourselves are soon broken down. In order to grow by helping and sharing with one another I learned that there must be a frank *acceptance* of one another, and we must make ourselves *available* to others. Academically, I gained a depth

EDITOR'S NOTE: These three articles were written by recent graduates from the Seminary who are now serving as a pastor of an established church, a church extension pastor, and a chaplain. The men were asked to share their evaluation of seminary training in the light of their present ministries.

IT WAS with a feeling of uneasiness that I entered the North American Baptist Seminary in the fall of 1963. I had been somewhat acquainted with seminary life through my pre-enrollment program during my four years at nearby Sioux Falls College. But that, I soon found out, was a far cry from what seminary was intended to be.

What really could seminary offer me? To one who had just taken the large step of marriage somehow the

conviction was not nearly deep enough and through my four wonderful years at the seminary, He saw to it that through the influence of a Christ-centered faculty and staff, a healthy and relevant student body, numerous visiting guests and a growing number of field work opportunities, this conviction became more intense and sure. I will never forget those days of really coming to grips with life both through contacts within and without the seminary walls. The really wonderful thing about seminary life is that its influence nor its intended purpose is limited only to its campus, but touches your whole person and reaches out with you into all of society. Seminary life is always something more than minds and books, students and professors, it is life meeting life where meaningful goals are met through the direction of the Spirit of God.

In terms of time seminary is a thing of the past but in terms of impact it is still very much with me.



Chaplain David Samf

"AS I CALL your name would you please respond by stating the field of service you desire to enter following graduation from this Seminary." These were some of the first words from Dr. Madvig as he began the Old Testament Survey course the first day of my seminary training. As my name was called I responded with "Chaplaincy or Missions." Little did I realize that today I would be experiencing the reality of that desire.

The experiences during seminary days when our class would get together for prayer and fellowship are precious times I will long remember. We would pray for each other and the areas of service God had for us. God certainly answered the prayers on my behalf in a way that made the impossibility of becoming a U. S. Air Force Chaplain (because of a full quota) a possibility.

When President Veninga informed me that there existed an opening in the Air Force for a Chaplain from our

The preparation it has given me is something for which I will always be grateful. How thankful I am that the seminary did not gear itself to making me the "self-made" man. It is only as one who has been trained to becoming the person God intends me to be that I can effectively accept the new challenges that come to me everyday. No one is really fully prepared for the future, but one can be prepared to face the present and from these experiences we draw our resources to deal with future situations.

Church Extension has been very challenging. I must say it is a little different to be sitting on the other side of the fence where, instead of the relative ease of a receiver, you have become the resourceful giver. Its demanding but very challenging and rewarding.

In Church Extension work one soon becomes aware of the importance of the seemingly little things that most churches take for granted. Things like

FROM SEMINARY TO THE CHAPLAINCY

by David A. Samf

denomination, it seemed almost too good to be true. Especially is it remarkable because one week later I probably would have committed myself to a call from a church. How I rejoice that God's hand was evident from the very beginning.

When a person submits to the will of God and has been allowed to enter the field of his desire, there can still be anxious moments. However, after I took the oath of office in June and was commissioned a Chaplain, there was no turning back. Shortly after my ordination service on June 30, I said goodbye to my family in Cleveland and reported to Maxwell AFB in Montgomery, Alabama, for five weeks of Chaplain's Basic Orientation. This course is designed to help a civilian clergyman make the adjustment to military life. Following graduation I reported to my first permanent duty station at Little Rock Air Force Base, Arkansas. The next week my family joined me.

My days have been filled to capacity with opportunities for service that I never imagined. The first week of duty consisted of a military funeral, several pre-marital counseling sessions, and one AWOL counseling session. During the second week I talked with a young airman who had attempted to take his own life with a shotgun. Counseling takes up most of my time at present. All the sessions evolve around the subjects of finance, marriage and religion. Progress with people you counsel is extremely slow and sometimes frustrating, but there are the rewards of seeing some airman make a commitment or a family reunited.

My present responsibility is in the

the presence of an adequate number of faithful worshippers and workers, those you can count on no matter what is planned; the confidence that when you step out into something new you won't be left standing alone; the joy of adequate facilities and supplies.

Yet we do have something here that many older churches do not have. A new taste of sacrifice and the joy of really giving your all. The privilege of relating to people's needs, not just being bound to a program. The challenge of the now-experience and the joy of truly welcomed success and growth. No we don't have to fight tradition and the fear of change, but we do have problems that compare. Please pray for us.

Excuse me please, there are some families that I simply have to contact today!

Rev. Thomas R. Kramer, pastor, Regency Baptist Church (Church Extension Project), Lincoln, Nebraska.

area of religious education. This includes the youth program as well as Sunday School activities. We have a Sunday School enrollment of 547, including 46 teachers and 10 staff. The military Sunday School presents many unique problems, i.e., rapid turnover of teaching personnel and the use of different denominational materials in the various departments. Consequently when a Teacher Training Institute is planned, many unusual factors must be considered. It becomes a challenge to develop a successful Sunday School program with five different denominational materials and 46 teachers from different backgrounds.

The flight line or work areas of the Airmen is another phase of my ministry. This involves the men who work on the airplanes as well as those who fly them. This ministry primarily consists of visitation in the areas, making myself available to the men for discussion and counsel. Included in the flight line ministry is the visiting of crews prior to their departure to the war zone.

Fortunately with an administrative staff, paperwork is limited for the Chaplain. Studying and preaching are areas that become more enjoyable as time goes on. Presently I preach about three times a month.

Each day is different and filled with new ventures. It may be a work of encouragement to one airman and a listening ear to another . . . each experience directed toward helping airmen find the real meaning and purpose in life with Jesus Christ.

Chaplain (Captain) David A. Samf, Little Rock Air Force Base, Arkansas.

A PLAN of faith, hard work and results best describes the feelings mixed together for many of us present recently at the Grand Opening celebrations of the Jickijem Maternity Center near Banso.

Dr. R. Schilke, Rev. Fred Folkerts, Pastor Nteff who is the Cameroons Baptist Convention executive secretary, the Fon of Oku, neighboring Fons, teachers, church workers, our Banso missionaries and over 2,000 natives were there for this grand occasion.

In 1965 we received a letter from the Jickijem people informing us that a previous Acting Field Secretary of our mission had promised them that a dispensary would be built for them. By this time a plan had been developed by our Medical Committee to expand our medical program through community project maternity centers, staffed by trained Cameroonian personnel and run largely on a self-supporting basis.

That same year we replied to the Jickijem people that the requirements for a maternity center and dispensary were that a road must be built to the dispensary site and that suitable buildings be provided by the people of the area. Much to our surprise we were given a letter in December of 1965 inviting us to visit Jickijem with the Fon to select a site so the work could begin. So we traveled over the "road" to Jickijem, and the Fon gave us a large, fairly level site in a valley near the large rushing stream.

At the time we did not have staff available, but knowing the speed with which things move here, we were planning in faith that we would have staff available when the buildings were ready.

From January to March of 1966, a nice three room dispensary building was completed with a zinc roof, and in May we held our first Saturday clinic there. That first clinic will long remain a memory for several reasons. First, the size of it—nearly 400 people were seen and treated that day. Second, the conduct of the men, especially the village "big men"—they sat under the trees and allowed the women and children to be treated first. This is exactly opposite of usual African fashion. They later explained that they had

A PLAN OF FAITH, HARD WORK AND RESULTS

by Peter E. Fehr



Dedication of Maternity Center at Jickijem, West Cameroon.

decided if we were going to run short of medicine or time to treat all these people who had come, the men would forfeit their chance for the women and children. Remarkable!

After that we carried on a regular Saturday clinic every eight weeks, treating between 300 and 400 people each visit. There was a lot of talk but no progress on the remaining two buildings—the maternity building and the midwife's house.

Finally in June of 1967, we held a meeting with the village leaders to ex-

plain that a midwife was posted to Jickijem. She would be sent there as soon as the remaining work was completed. Suddenly all excuses disappeared and the work began. In two weeks the midwife's house was ready for a roof. Then the maternity building was built and roofed, but again the enthusiasm lagged. If only the midwife could be seen at work, they could finish these little things. But now it seemed so hard.

At the August clinic, I announced that the midwife's husband, who is a teacher, would be coming the next week. His wife would follow as soon as all was ready. I know they doubted me, because when the teacher arrived, he wrote to me explaining that nothing was ready. But the day after he arrived a meeting was held, the final work was divided out and the next week all was in order.

To finish it off, we plastered the walls and cemented the floors. At the October clinic the midwife came with us and stayed with all the medicines. Then there was the scramble to put all in order for the opening and the happy word that a visitor from North America was going to be present for the opening. The program was put in order. And at last the big day was here.

All these memories go through our heads as we listen to the words of praise and encouragement given by the many speakers. Then the dedication prayer by Pastor Kemei, the inspection by Dr. Schilke and the Fon of Oku, and the rest of the celebrations were dancing and feasting in joy of what they had received.

A plan of faith, hard work by all concerned and now results: medicine close at hand, deliveries safe and attended in their own village, and treatment available for injuries and illnesses when they occur rather than after a long, hard eight hours walk to Banso or Belo.

It was hard work, but it was worth it. As we preach the gospel message before each clinic begins, we pray that there will be healing found there for many, both in body and soul.

Dr. Peter E. Fehr is a medical doctor and North American Baptist General Conference missionary, Banso Baptist Hospital, West Cameroon, Africa.

Christian Mbekum, Church teacher; (l. to r.), Mr. Tawah, School Manager; Mrs. (Rachel) Tawah, Midwife; and Rev. Stephen Nteff, Executive Secretary, Cameroon Baptist Convention.



Opening of Maternity Center at Jickijem, West Cameroon. Dr. Richard Schilke (center, l. to r.), Hon of Oku, Rev. Fred C. Folkerts and Dr. Peter E. Fehr.



URGENT NEEDS OF HOME & FOREIGN MISSIONS

by Richard Schilke

THE MISSION Advance Program is the name chosen for our million dollar capital funds drive to be launched this year. It means an advance over the present operational needs in our missionary program at home and abroad. Without this special advance certain great needs will not be met or else our annual budget will need to be increased to a prohibitive figure. These special needs are all classified as capital investments, one time expenditures, non-recurrent items. It is thus fitting that we should launch a special drive and exert ourselves in giving beyond our normal giving of the past in order that these special needs may be met.

AN EXPANDING RECURRENT BUDGET

Our missionary and denominational program has grown and expanded in the last twenty years. These twenty years have seen the beginning of our home missions among the Indians in Canada and the expansion of our Spanish American mission from Colorado to Texas. During this same period our foreign mission work in Japan and in Brazil were begun. The number of missionaries in these years has grown from approximately 20 to the present 100. Year by year with few exceptions the annual budget was increased until it has grown from about \$400,000 to the present \$1,250,000 for all denominational needs. The Missionary Society, one of our denominational cooperating

organizations, has usually received more than one-half of the annual denominational budget. More growth could have been seen if our budget would have increased and expanded more rapidly.

A small portion of the annual operational budget for the Missionary Society was used each year in capital investments to provide homes for missionaries, chapels for churches, and transportation vehicles on the mission fields. Seldom has this amount exceeded \$25,000 per year for the various fields at home and abroad. It is a marvel how much this little did accomplish. Much more could have been used but this area was always the first to be cut back in order to keep the total budget within a reasonable figure which we believed could be raised by the voluntary contributions of God's people in our churches.

URGENT CAPITAL NEEDS

Since the area of capital investments is the area which annually experienced

the greatest cut back, it is only natural that there is an accumulation of needs which build up over the years. In addition, each year presents its own needs in an on-going program of missions. Additional homes are needed and old homes must be replaced. Mission cars need to be replaced periodically and the fleet of cars grows with the number of missionaries. Proper means of transportation is very vital if the work is to be done effectively.

Where are these dire needs to be found? With the return to Japan of Rev. and Mrs. Edwin C. Kern, we are opening a new station in the city of Nagoya, the third largest city in Japan. We purchased land, which is expensive, and are in the process of building a home for the Kern family. We had no financial provision in this year's budget for this and had to make advances against future contributions. Land and a chapel are also needed for this field.

The Osaka Biblical Seminary in Japan is entering the final stages of its building program. A dining hall for the students is a must by late summer. Dormitories for men and women are urgently needed. A plan was submitted by the missionaries that if all could be built at once, there would be a saving of about \$15,000 for each of the three missions involved or a total saving of over \$40,000. This is good economy and approval was given, but again it required a sizable advance against the contributions of future years.

In Cameroon and Nigeria we have finally found a solution to the pressing problem of high school education for our missionary children. Hillcrest School in Jos, Nigeria offers us this solution through our becoming an affiliated member or cooperating mission of the school. There are two requirements for such affiliation: capital investments and a teacher for a certain number of children. The latter requires a home in addition to the investment in the school itself. We have filed the application for affiliation. The acceptance will mean an advance of funds against future years since we have no budget provision this year.

In one area of our home mission fields we are meeting for the second year in leased quarters. We have an option to purchase and notice has now been served us to purchase by spring or lose both option and lease. If we purchase, it will again mean that from somewhere funds must be secured since there is no budget provision for this need.

WHAT MAP WILL DO!

The General Conference in Detroit decided that \$300,000 of the capital funds drive should be designated for home and foreign missions. A question was raised as to where these \$300,000 will be spent. We could have supplied needed projects totaling twice that amount if we would have been asked in advance to prepare a list. The list has now been prepared and is approved, keeping to the maximum total of \$300,000.

MAP will provide a missionary home and two chapels on our Spanish-American fields. MAP will provide several missionary homes, chapels and station wagons in Brazil where we have just begun our mission and are in need of all. MAP will make possible the affiliation with Hillcrest School in Jos, Nigeria and thus set the minds and hearts of our missionary parents at ease when it comes to high school education for their children. MAP will build missionary homes in Cameroon at various places, chapels at our educational institutions, and possibly a rural health center in Nigeria where we have now placed a doctor. MAP will complete the final building stages at Osaka Biblical Seminary in Japan and make possible the expansion of our work into another city so that the gospel may be proclaimed to those in the land of the Rising Sun but in whose hearts the Son of God has not yet risen.

Yes, MAP is urgently needed. You, dear reader, are urgently needed to undergird this program of mission advance. Ask yourself what God would have you do beyond what you are doing. "And prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Dr. Richard Schilke, General Missionary Secretary, North American Baptist General Conference.

NEW MISSIONARY FILMSTRIPS

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

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

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

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

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

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

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

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

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

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



BOOK REVIEWS

By B. C. Schreiber

CHRISTIAN REFLECTIONS by C. S. Lewis. Eerdmans—1967—\$3.95.

The most pleasant and surprising element in this series of lectures is that while you read them you get the impression that Mr. Lewis is sitting on a park bench talking to you. He has such an easy, conversational style that you forget how thoroughly literate and intellectual he really is. Even beyond this you never lose sight of the fact that he is a Christian gentleman. He makes no claim of being a theologian yet all of his essays are permeated with the highest and best of theological thought.

On the other hand he can make the simple sublime. Speaking about futility he says: "The universe, as we have observed it, does not appear to be in any sense good as a whole, though it throws up some particular details which are very good indeed—strawberries and the sea and sunrise and the song of the birds."

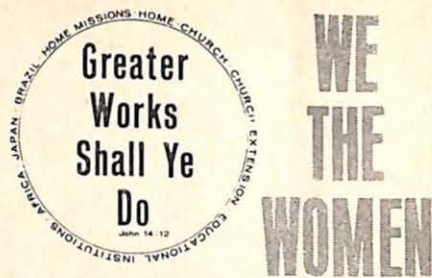
If an improvement could be made (and this reviewer is in no wise capable of improving Mr. Lewis) then it should be in the area of paragraphs. Some of them are over a page long. This is merely eye appeal and has no bearing on the contents.

JESUS OUR CONTEMPORARY, by Geoffrey Ainger. Seabury—1967—128 pages—\$3.50.

The author is not one of those who believes that "the old plan of salvation speaks to us as it did to our grandfathers." He is not the respectable pastor of a suburban church. Mr. Ainger's "Church" is in the Clarendon district of London, a multi-racial trouble spot where violence is no stranger. In search of the Christ who is his contemporary, he left the church and went into the streets. He looks at Jesus, the Victim of Golgotha, in order to see why it is that his suffering brings good news for all the world's victims and transforms our attitudes toward victims of every kind.

His "altar call" in the last chapter is not to the sinner outside the church but to the Christian: "The call to respond to what God is doing in the world today is a call into insecurity. It is a call into a spontaneity of ministry which can be adequately described only in terms of the work of the Holy Spirit and of a servant community which has begun to live the life of faith."

He agrees with Bonhoeffer that we throw ourselves utterly in the arms of God and participate in his sufferings in the world and watch with Christ in Gethsemane.



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

THE CHALLENGE OF LENT

Some people anticipate Lent as the time when they are not allowed to indulge or participate in certain foods or activities. Abstinence is a religious must, but not necessarily a voluntary discipline. There is merit in such a system. But how much more effective a person's life can be when there is genuine Christian commitment to the task of everyday living! We sometimes pride ourselves on our religious freedom, but do so little with it. Christ endured attacks, both physical and spiritual, prior to His death on the Cross; therefore, it behooves us as His followers, in this season, to consider our measure of cross-bearing.

Lent, meaning "spring" has become for Christians a remembrance of our Lord's passion. If observed in a mood befitting its solemnity and significance it may well usher in a springtime for the soul. As by an inner instinct or persuasion we refrain from self-indulgence and focus on the great work of redemption.

Meals for Missions is meant to be a rich, worthwhile experience. Fit it into your daily routine, or break your routine to fit it in—whichever brings you the greatest spiritual, missionary and prayer returns.

On March 1st Christian women of the world will gather to observe the World Day of Prayer. This has been a service of inspiration to many of you through the years. The theme "Bear One Another's Burdens" (Gal. 6:2), as developed by Mrs. Ray Yahn and Mrs. John Kokot, couldn't be any more personal. Besides prayer fellowship, it requires actual involvement in burden-bearing; the needs outlined are many.

Be a participant in your local society or city-wide venture of Protestant women on March 1. Then continue with the disciplined prayer program of your own for our Meals for Missions. Yours will be the spiritual growth and the victory!

WORLD DAY OF PRAYER
March 1968

THEME: "Bear One Another's Burdens"

OFFERING: toward our \$90,000 WMU Project

Please make checks payable to North American Baptists, Inc., and designate it toward the Woman's Missionary Union "World Day Of Prayer Offering"; 7308 Madison St., Forest Park, Ill. 60130

BAPTIST HERALD

CHRISTIAN EDUCATION

RESOURCES

The Sunday School Secretary

By Sharon L. Samson

YOUR SUNDAY School Secretary is an important person! She is the Superintendent's best assistant because she probably knows more about the Sunday school than any other person. If you want details, attendance figures, supply information—anything that pertains to the Sunday school—just ask the secretary!

QUALITIES

Whom should you choose for your Sunday school secretary? A wise choice is someone who is faithful to the Lord, the church, and to any previous duty. Never ask a person to be secretary because she is not qualified to teach. The qualifications for a Sunday school secretary should be the same as for a teacher, only with added secretarial skills.

There are many qualities a Sunday school secretary should possess. Spiritually, she must be a born-again Christian, an example of Christ, faithful to His Word and His work. She must be a member in good standing of the local church as she often serves as the church's representative. Physically, she must be healthy and able to be faithful in attendance; she must be neat and clean, well-groomed, wearing a smile. Socially, she must have a pleasing personality; be patient, thorough, cooperative, orderly, not easily upset. A real love and concern for people is essential. Mentally, she must be alert, able to organize, efficient and quick in detail work, accurate, and able to type or write legibly.

RESPONSIBILITIES

The responsibilities of the Sunday school secretary are many and varied. She is often the burden-bearer who gives sacrificial service without public recognition. Her specified weekly and monthly duties include the taking and recording of minutes of all Sunday school meetings, the accurate keeping of Sunday school attendance records, the addition and removal of names to and from the Sunday school roll, the care of all Sunday school correspondence; reminding workers of coming meetings, preparing new class rolls, keeping all materials in an orderly fashion, and ordering and distributing the Sunday school material each quarter.

The Sunday school secretary must always be on time (that is, at least

fifteen minutes early). This is an extremely important part of her work. Everything must be in order before Sunday school begins. She must be willing to assist superintendents with information when needed, and to work quickly and calmly. She must also be faithful in attendance and participation in all Sunday school meetings and Worker's Conferences. The attendance board in the sanctuary is under her care and must be changed promptly and inconspicuously each week.

In some Sunday schools the secretary is also responsible for sending cards for birthdays, new members, visitors, absentees, or illnesses; for keeping a permanent record file of all Sunday school members; for notifying teachers of absentees; or for keeping a history of the Sunday school and/or a memory album. The Sunday school secretary is often responsible for the detail work of a promotional contest—the points, prizes, etc. However, in all of these cases it is wise for another person to be appointed.

One of the important responsibilities of the Sunday school secretary is the ordering of the quarterly supplies. This should be done about eight weeks before the new quarter begins to insure the arrival of all needed material on time. Before the order is placed with Roger Williams Press, the secretary should check with each department superintendent or teacher for the amount of each material to order and the type desired (where more than one type is offered). It is always wise to order a few more supplies than are presently needed in each department, thus allowing for new members during the quarter. This evaluation of needed material is always necessary because of the constant fluctuation in sizes of classes and departments. The supply order would then be placed clearly on an official order blank from Roger Williams to insure receiving exactly what you want. Recheck the order blank to make sure your numbers are really where you want them. When the order arrives, check the contents carefully with the order blank to be sure all material is accounted for. If there are any problems in your order, write immediately to the Bookstore so that everything will be straightened out before the quarter begins. The new materials should be distributed to the teachers the last Sunday of the old quarter.

THE DEPARTMENTAL SECRETARY

In a larger Sunday school the departmental secretaries work with the general secretary in carrying out their work. The departmental secretary will take care of the materials for his department such as distributing attendance books, passing out Sunday school papers, and distributing Sunday school supplies when they arrive. He will also count his department offering (or take it to the proper place), get the department attendance figure, greet new pupils and be sure proper information (name, address, phone, birthday, school grade, etc.) is received, and remind teachers of coming meetings. The general secretary will train the departmental secretaries who in turn train the class secretaries. In the smaller Sunday school the general secretary also does the work of the departmental secretaries.

WORKING SPACE

The church should provide a centrally-located office for the secretary, equipped with necessary materials, facilities, and storage space. This office should be large enough for a file cabinet, desk, chairs and cupboards for supplies.

AN IMPORTANT PERSON

The Sunday school secretary must be sold on the work of the Sunday school. She must realize its importance in evangelism and Christian nurture. Along with this, she must realize the importance of her part of the Sunday school operation. Her attitude and efficiency will carry throughout the entire Sunday school.

Sunday school secretary, *you are important!* Do your work as unto the Lord. Colossians 3:17 says "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus. . . ."

Miss Sharon L. Samson is Director of Christian Education at Redeemer Baptist Church, Warren, Michigan.

ADDRESS CHANGES

Faszer, Rev. Isador, 917 Rottkamp Street, Valley Stream, L. I., New York 11580 New parsonage address.

Fink, Rev. Glenn D., 401 Williams Street, Victor, Iowa 52347.

Hisel, Rev. John W., 1825-180th Avenue N.E., Bellevue, Wash. 98004

Timmreck, Joanne, 900 C. Crescent, Apt. 3, Wheaton, Illinois 60187

Gutowski, Dr. and Mrs. Willi D., Baptist Mission, WarWar, P.M.B. Ndu, via Bamenda, Federal Republic of Cameroon, West Africa

Rabenhorst, Miss Ruth E., 317 South 8th, Watertown, Wisconsin 53094

Reddig, Miss Laura E., Cathay, North Dakota 58422

Schilke, Mr. Clifford H., Cameroon Baptist Mission, West Cameroon, B.T.T.C., Great Soppo, P. O. Box 65, Buea, Federal Republic of Cameroon, West Africa.



sunday school lessons

B. C. SCHREIBER

A TEACHING GUIDE

Date: March 31, 1968

THEME: FOR WHOM JESUS PRAYED

Scripture John 17:1, 6-10, 20-24

THE CENTRAL THOUGHT. Prayer keeps us in fellowship with God and unites us in fellowship with man.

INTRODUCTION. A genuine spirit of intercessory prayer is not a small achievement. It takes great strength, faith and sacrifice to think of others when you are in desperate need yourself. Jesus has given us a priestly example. It was when he was in greatest personal danger that he thought of the safety of others.

Many Christians have the impression that intercessory prayer is more easily accomplished after all their personal needs are supplied and they are left free to concentrate on the needs of others. But how many Christians ever arrive at such a state of contentment? We are more conscious of the needs of others when we feel our own need. When we pray for the forgiveness of others we discover that we too are forgiven; when we pray for the healing of others we too find healing; and when we pray for guidance of others we discover that the way becomes clearer for us also.

I. INTERCESSION FOR YOURSELF. John 17:1.

It is not selfish to come to God and present your own needs before those of others. There must be a period of cleansing and forgiveness in order to make you worthy of interceding for your fellowman. Jesus said that "the pure in heart shall see God." Purity and humility are necessary for meaningful intercession. How else can you ask God to remove a splinter in someone else's eye if there is a beam in your own.

Jesus realized the importance of praying for himself. It was not a selfish petition. He asked for honor and blessing only for the purpose of bringing more honor and glory to his Father. It reminds us that all of man's living and dying ought to be for the glory of God.

II. INTERCESSION FOR YOUR LOVED ONES. John 17:6-10.

There is an old saying that the gates to God's temple, where prayer is heard, are constructed in such a way that a Christian can enter only when he brings others along with him. Jesus did not wish to live alone in heaven with his Father, neither do we have the desire to be in heaven without our loved ones.

Even though Jesus does not pray for the world, at the same time he does

not pray that his disciples be taken out of it. Their place is not in some hideaway. Their place is being about Christ's business, serving the world.

III. INTERCESSION FOR A WID-ER FELLOWSHIP. John 17:20-24.

Jesus prayed for himself, his disciples and then on to an ever widening circle. He actually had us in mind today. To pray for the world can become such a broad undertaking that the issue is lost in generalities. As much as possible we must remain with specifics. This is what Jesus was doing. The unity of the fellowship was important to him and because this is one of our weak areas we ought to make it a primary concern in our intercessory prayer today.

Questions for Discussion

1. Jesus said, "For God so loved the world," and he also said, "I pray not for the world." How do you explain this seeming inconsistency?

2. Discuss some of your personal difficulties in praying for others. Is it merely a form or a genuine concern?

3. What did Jesus mean when he prayed that we might be one? Does it seem possible that Christians can ever unite?

A TEACHING GUIDE

Date: April 7, 1968

THEME: THE VICTORY OF THE CROSS

Scripture: John 19:17-30

THE CENTRAL THOUGHT. The cross, the sign of capital punishment, became the symbol of God's eternal love.

INTRODUCTION. Jesus realized that he had little time left on earth. In the Garden of Gethsemane he settled his personal decision by putting his life into the hands of his Father. "Not my will, but thine be done" was his earnest prayer. The song we often sing "It was alone the Savior prayed" has special significance for he got absolutely no help from his sleeping disciples. However, he did not forget them and that is why we have the wonderful and meaningful prayer of intercession.

Today we see sin in all its cruel and agonizing form. All the love, the goodness and compassion of God were revealed in the sacrifice of his Son. It was God at his best over against the world at its worst.

It was a manifestation of God's glory which was climaxed in the supreme moment, when from a worldly point of view it seemed to spell tragedy to the great mission of Jesus. John's Gospel is the story of Jesus' glory and according to the record "the hour had

come for the Son of man to be glorified." The cross is still the emblem of victory even though momentarily it looked like defeat.

I. CHRIST ON THE CROSS. John 19:17-22.

Humanly speaking it would have been easy for Jesus to escape and even to avoid the cross. But the inescapable "must" remained with him. He was now in a battle of physical endurance. Like an ordinary criminal he was forced to bear his cross to the place of execution. Even the description of the place—Golgotha, the place of a skull—has an ominous and fearful sound.

In our present generation in which reporting includes the description of every gory detail, the record which John and the other gospel writers give us seems quite ordinary and factual. Many people were eyewitnesses of such an event at one time or another and therefore this was nothing unusual.

II. THE SOLDIERS BELOW THE CROSS. John 19:23-24.

To the Roman soldiers this was just another duty which had to be performed and their natures were hardened to torture and suffering. They were interested only in the "fringe benefits" which gave them the right to divide the personal effects of the doomed men. The fact that Jesus was crucified between two national revolutionaries made no difference to them. They were so concerned about their little gambling game that they were not aware that the Son of God was dying on a cross.

III. THE GRIEF-STRICKEN SPECTATORS. John 19:25-30.

According to Luke the women stood sorrowfully at a distance. It is never easy to see your loved ones suffer, and yet it is impossible to keep away from them in their hour of need. Jesus had no difficulty recognizing his mother and was aware of her sorrow. His last act of love was the committing of his mother into the care of John, the beloved disciple. We wonder why this was necessary when according to Jewish law Jesus' brothers should have been the legal guardians.

His last words were, "It is finished." The salvation of the world was accomplished. Now it must be published and proclaimed.

Questions for Discussion

1. Why did the Christians adopt the cross rather than the stone from the empty tomb as their symbol?

2. To the Jews and Romans crucifixion was a disgrace. How did Jesus glorify the cross through his death?

3. Did you ever have an opportunity of turning defeat into victory?

A PILOT PROGRAM FOR OLDER PERSONS

by Mildred & Helmut Dymmel



Planning Committee of a Pilot Project on Our Ministry with Older Persons, Foster Avenue Baptist Church, Chicago, Illinois. Mr. Eugene Schmidt, (l. to r.) Mrs. Lena Berge, Mr. Paul Schroeder, Mrs. Helmut Dymmel, Mrs. G. K. Zimmerman, Mrs. Carl Jenkins, Rev. Clarence Walth, Mrs. Evelyn Hinzl, Rev. G. K. Zimmerman, Mr. Carl Jenkins, Rev. Helmut Dymmel, Mr. Walter Pankratz, Mrs. Ibse Mallenhauer.

GOVERNMENT, federal and local, is eager to foster groupings of older citizens for leisure activities.

Not every church, though, can have an older adult program. Yet she who does will be surprised and enriched. It takes the right caliber of adults, of leadership, and of program.

What do we mean by such a program? This: retired men and women of age 65 and well over meet in their church once or twice a month or even once a week for retreat, planning, lunch, service, learning, discussion, play, lectures and films—with four or five hours of joyous re-creation.

The program centers around their church, their neighborhood, the Bible and missions, and wider horizons. It's informal and serves to reassure the lone, give direction and meaning, discover their creative share in the stream of significant living.

The program does not conflict with that of other church organizations, which usually meet for merely one hour a month or week and remain in the main a side mirror. The older adult program, on the other hand, is varied, comprehensive, outgoing, pathfinding and welcomes every new challenge. Its eminent concern, though, is and remains the individual and his constructive drives whatever they are and wherever they lead.

For example, the pilot project we are privileged to serve and observe at Foster Avenue Baptist Church in Chicago started with fifteen persons, that

March 1, 1968

is, with about 5 per cent of the church roll. They had been the core of the previous church generation. They now have an assured retirement income by dint of work and thrift. They had always been busy in church, and still are. They are of an alert, outgoing, concerned and inquiring mind and never say die. They know their worth and covet appreciation. They speak their minds and have a memory stored with successful living. And they abound with loyalty to their church, the Bible, and their denomination. They relish no drab sameness and look to their leaders for stimulating contacts with life around them and beyond. They wish, however, to stay assured that they have long ago chosen that good part which shall not be taken away from them in today's upsetting confusion. They enjoy reminiscing, working for welfare, studying the Bible, Christian answers to burning questions, seeing foreign parts on films and learning the reasons and aspects of world missions. They say with 85-year-old Caleb: "Give me this mountain," Joshua 14:12.

But all this is tackled at a pace befitting their peace of mind and slowing step.

The leaders of such a group should be "head and shoulder above the crowd," not because of their background, standing and empathy, but foremost owing to their approval by the pastor and the official board.

The leaders will accept the advice of the pastor. The group will trust them clingingly, as the programming

remains a cooperative thrust in which their keen insights enjoys respect.

The leaders will help the individual discover new facets of himself and the group, explore new frontiers of value and effect. It is plumb soul rewarding.

The group's charm of deeds cannot but alert others in the neighborhood. It will be a means of drawing them into its unique blessings. The church will thus be welcome to cast her net for stable believers to further growth and outreach.

We are fortunate to have in the Reverend Gideon Zimmermann, general secretary of the Department of Christian Education, a foresighted executive who has initiated research and gathered a wealth of guidelines for the building of such older adult units. This material is lucid and compelling. A questing post card will put at your disposal the answer to whatever question you may mull and dispel any doubts that thrall.

Rev. and Mrs. H. G. Dymmel are co-leaders of the pilot program on Our Ministry with Older Persons, at the Foster Avenue Baptist Church, Chicago, Illinois. Rev. and Mrs. Dymmel are retired; however, they are very much occupied with creative activities in church and community ministries. Mr. Dymmel has served several of our churches, at our North American Baptist Seminary, and as general worker at our denominational office in Forest Park.

● **Rev. Jake Leverette** has resigned as pastor of the Wetaskiwin Baptist Church, Wetaskiwin, Alta., Canada to accept the call of the Church Extension Committee to become the pastor of the Greenfield Baptist Church (Church Extension Project), South Edmonton, effective March 1, 1968.

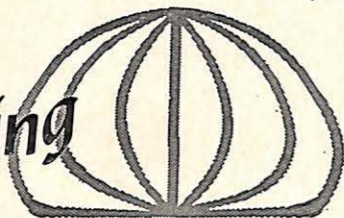
● **Rev. Herbert H. Vetter** has resigned as pastor of the Bethel Baptist Church, Missoula, Montana, and accepted the call of the Church Extension Committee to become the pastor of the Valleyview Baptist Church (Church Extension Project), South Everett, Wash., effective June 7, 1968.

LAYMEN'S CONFERENCE TO BE HELD IN 1969

The Laymen's conference will not be held in the summer of 1968, but will be combined with the Pastor's conference in 1969. Both will be held at Green Lake, Wisconsin July 12-19, 1969.

● The following are the missionaries of the week for March: March 3—Miss Geraldine Glasenapp; March 10—Rev. and Mrs. F. Kenneth Goodman; March 17—Rev. Gilbert E. Gordon; March 24—Mr. and Mrs. Norman Haupt; March 31—Miss Patricia Anne Heller.

● **God's Volunteers Team I** is presently



at Cypress Baptist Church, North Seattle, Wash., Feb. 27 to March 10; the team has a vacation period March 11 to 16 and then goes to Startup Baptist Church, Startup, Wash. for service March 17 to 24. Rev. Edgar Klatt is the director.

● **God's Volunteers Team II** conclude their service at Immanuel Baptist Church, Woodside, N. Y. on March 3. The team will take a break for their spring vacation March 4 to 9. Later service in the month will be at First Baptist Church, Jamesburg, N. J., March 10 to 22; and First Baptist Church, Elsmere, Del., March 24 to 29. Rev. Connie Salios is the director.

● **Rev. Glenn D. Fink**, had resigned from the Victor Baptist Church, Victor, Iowa but he has reconsidered and is

continuing as their pastor.

● **Rev. Harold Baker** has accepted the call to become the pastor of the Calvary Baptist Church, Billings, Montana, effective March 3.

● **Rev. Robert Roxburgh** resigned from the Glenbard Baptist Church, Glen Ellyn, Illinois to accept a call to the Killarney Baptist Church, Calgary, Alta., Canada effective May 15, 1968.

● **Miss Joanne C. Timmreck** resigned as Director of Christian Education and Secretary at the Napier Parkview Baptist Church, Benton Harbor, Mich. She had served at Napier Parkview, her home church for four and one half years. She was married to Rodney McClelland of Iron Bridge, Ontario, Canada. Mr. and Mrs. McClelland are now living in Wheaton, Illinois, where both are employed at Scripture Press.

● **Mr. and Mrs. Ron Berg** announce the birth of a baby daughter, Jeneanne Marie, born January 19. Mr. Berg is pastor of the Fellowship Baptist Church, Camrose, Alberta, Canada. He is furthering his studies at the Christian Training Institute, Edmonton, Alta., Canada.

● **Larry Howes**, director of music at the Emerson Jr. High School, Lakewood, Ohio, has accepted the call from the Parma Heights Baptist Church, Cleveland, Ohio, to become their part-time minister of music, effective March 3, 1968.

OUR denomination in action

REPORT ON MISSION FESTIVAL

RAPID CITY, S. D. One of the special programs at South Canyon Church was with Rev. Harold Lang, missionary in the Cameroons, as guest speaker at the mission harvest festival. A pot luck supper was held to get better acquainted with Rev. Lang. Rev. Lang met with the youth following the evening service.

On Nov. 22, a special candlelight praise and prayer service was held. On Dec. 17, we had our annual Sunday School Christmas program with all the classes taking part. A play, "Inasmuch," was given by the adult class. A fellowship hour was held after the program.

At the present time plans are in progress for a new baptistry. (Mrs. William Lutz, reporter.)

WOMEN SET NEW MOTTO

ASHLEY, N. D. The motto for the Women's Missionary Society of the Ashley Baptist Church for the new year is Psalm 100:1 and 2. On Dec. 14 the ladies of the WMS divided into groups and went carolling and brought baskets of fruit to aged, shut-ins and ill in the hospital. Eighteen homes were visited.

Officers for the year are: Pres., Mrs. B. J. Schnabel; Vice Pres., Mrs. J. J. Landsiedel; Sec'y., Mrs. Carl Fischer; Treas., Mrs. Theo J. Fischer; Missions Leader, Mrs. Emanuel Fischer; White Cross Chairman, Mrs. George Fischer; Buying Committee, Mrs. Aug. A. Bertsch and Mrs. Martha Meidinger. (Mrs. Carl Fischer, reporter.)

DEDICATE EDUCATIONAL UNIT

ELLINWOOD, KAN. Sunday, Nov. 19, the members of First Baptist Church of Ellinwood, dedicated their new educational unit and chancel facilities. Rev. Gideon Zimmerman was our special guest speaker at morning and afternoon services. Included in the afternoon dedication program was music by the local choir and men's quartet, a solo by Harold Hasse and a musical package by Team I of God's Volunteers. Rev. Zimmerman encouraged us to have the home and church support each other in Christian teaching.



The new educational unit, constructed at the back of the church, is pictured above. The new structure is shown at the left. On the right are (l. to r.) Rev. Harold E. Weiss, pastor; Rev. Gideon Zimmerman, guest speaker; and Milton Meyer, chairman of the building committee.

The new two story educational unit is 28 feet by 59 feet and joins to the west of the present building. It adds overflow space for approximately 100 people and can be divided into two large Sunday school classrooms. The main floor also has new library facilities, a new nursery and a ladies lounge. The new sub story provides five classrooms, furnace and storage rooms.

Nov. 26-29 the church shared in a missionary conference with four other NAB churches. The missionaries, Dr. Jerry Fluth, Mrs. Barbara Glewwe, Pat Heller and Harold Lang, gave up-to-date information of victories, prayer needs, problems and challenges on our mission fields.

In recent months the church has also assumed the partial support for Rev. and Mrs. Fred Folkerts. A special missions committee is now assisting in the presentation and coordination of mission education throughout the church. (Mrs. Kenneth DeWerff, reporter.)

March 1, 1968

what's happening

● **Dr. A. Dale Ihrie**, pastor at Grosse Pointe Baptist Church, Grosse Pointe Woods, Michigan, spoke during Bethel Seminary Founders Week Thursday, Feb. 22 at the evening service.

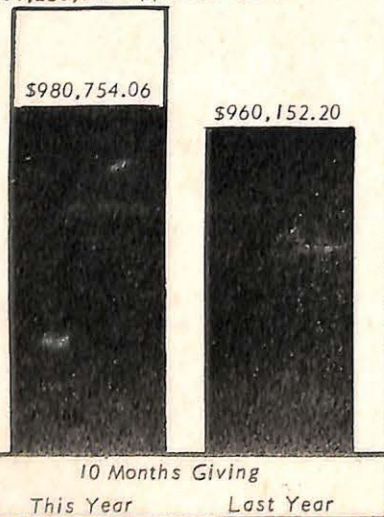
● **Rev. William H. Jeschke** resigned from the Immanuel Baptist Church, Portland, Oregon effective June 16, 1968. He plans to take graduate studies.

● **Rev. E. P. Wahl** has resigned from the Rabbit Hill Baptist Church on Jan. 14, 1968. He will continue to serve the church for the next three months if they are unable to get a pastor during this time. Mr. Wahl is making himself available to serve our churches in deeper life meetings, Bible study services or as interim pastor.

OUR STEWARDSHIP RECORD

N.A.B. MISSION PROGRAM
April - January, 1968

\$1,250,000 Approved Goal



CONTRIBUTION SUMMARY

January 1968

CONTRIBUTIONS FOR ALL PURPOSES

Conferences	Jan. 1968	Jan. 1967	Jan. 1966
Atlantic	\$ 7,296.06	\$ 4,243.73	\$ 4,057.33
Central	45,985.42	25,839.15	20,507.28
Dakota	26,091.83	19,460.50	13,558.73
Eastern	4,101.25	5,748.38	5,132.47
Northern	26,387.83	21,113.91	12,745.96
Northwestern	19,470.37	16,503.68	15,674.74
Pacific	43,240.70	26,575.87	25,458.18
Southern	1,312.96	1,021.27	1,168.69
Southwestern	6,391.16	4,980.12	6,503.66
Inter-Conference	3,093.39	4,645.77	3,208.12
Total Contributions	\$183,370.97	\$130,132.38	\$108,015.16

CONTRIBUTIONS RECEIVED

	Budget Contributions	Other Contributions	Total Contributions
For the Month of January 1968	\$155,144.42	\$ 28,226.55	\$183,370.97
For the Month of January 1967	109,071.90	21,060.48	130,132.38
For the Month of January 1966	100,445.79	7,569.37	108,015.16

CONTRIBUTIONS FOR THE FISCAL YEAR

April 1, 1967 to January 31, 1968	\$861,114.09	\$119,639.97	\$980,754.06
April 1, 1966 to January 31, 1967	875,953.58	84,198.62	960,152.20
April 1, 1965 to January 31, 1966	792,132.67	64,718.53	856,851.20

BAPTIST HERALD

MUSIC HIGHLIGHTS PROGRAM

ANAHEIM, CALIF., MAGNOLIA. The women of the Magnolia Baptist Missionary Society invited their husbands to their Christmas program Dec. 7. Two vaudeville numbers were presented by Mary Lou Coleman and Jack Gutman. The all male "water-glass" band gave a nearly recognizable rendition of "Jingle Bells." Then the three pastors were crowned and assigned to sing impromptu "We Three Kings of Orient Are."

Bob and Elsa Beckendorf featured guests gave a message in narration and music lifted our thoughts to Jesus Christ, whose birth we gladly celebrate. (Mrs. Joyce Fischer, reporter.)

PRESENT CROSS IN CHRISTMAS

WATERTOWN, WIS., The King's Daughters Society of the First Baptist Church of Watertown presented an impressive Christmas pageant entitled "The Cross in the Christmas Tree," on the evening of Dec. 17.

Two duets sung by Mrs. Arnold Krause and Mrs. Art Krueger, and Mrs. Paul Meister and Mrs. Wesley Leischer, a solo by Mrs. Roger Norman and group singing, were interspersed with Bible passages and poems while various sets of lights on the tree were turned on as the pageant progressed. Finally all lights on the tree were turned off except the ones arranged to form a cross, depicting that there is a Cross in Christmas. (Mrs. J. J. Abel, reporter.)

NINE BAPTIZED NEW YEAR'S EVE

TYNDALL, S. D. A New Year's Eve Watchnight service was conducted at the Danzig Baptist Church with the Rev. David Zimmerman, pastor, bringing the message and conducting a baptismal service. The candidates were baptized, and then following an hour of refreshments and fellowship, the Lord's Supper was served. The candidates were extended the right hand of fellowship and were received as members in their respective churches. The candidates were: Joel Fenik, Tyndall Baptist; Juliane Berndt, Cathleen Oorlog, Mrs. Esther Buchholz, Mr. and Mrs. Norman Berndt, Terry Kaul, Vernon Kaul and Charles Oorlog into the Danzig Baptist Church. Mr. Roy Lippert and LaRae were also welcomed as members by letter to the Danzig church. Mrs. Roy Lippert was unable to be present because of illness and will be received at a later date. (Mrs. David Zimmerman, reporter.)

YOUTH HOLD FAMILY NIGHT PICNIC

RANDOLPH, MINN., Our CYF held a Family Night Picnic at the Nathan Lufi home. We played volleyball and badminton. We also held a Christmas program on Sunday evening, Dec. 10, at the Randolph Baptist Church. Mrs. Wilbar Magnuson and Mrs. Ralph Johnson were the leaders. Some of the members played Christmas songs on their instruments while Larry Nelson gave a reading consisting of scriptures from the Bible of Christ's birth. The young children played the parts of the main participants in the Christmas Story.

On Dec. 22, we joined the Randolph ME and the Luther League in singing Christmas carols from house to house for the older people of the local communities. Afterwards we had a time of fellowship and refreshments. (Stanley Lufi, reporter.)

VISIT TO MEXICO MISSION

After Christmas Miss Joyce Ringering, librarian of the N.A.B. Seminary accompanied her parents, Rev. and Mrs. Oliver Ringering in visiting our churches and mission work in the Rio Grande Valley, Texas. Miss Ringering presented slides of the Seminary and her Cameroon trip at various places.

Rev. and Mrs. Sandoval took the Ringering's to the new

mission in old Mexico. This is an outreach of our Rio Grande Mission. The city of Camargo was inundated by the flood and the people lifted out by helicopter. The road across the border was badly washed out and is only partially restored. This mission work has been started since the Beulah hurricane because two churches were destroyed by the flood and were not reactivated. Mrs. Sandoval led some 30 children in some songs. Bro. Sandoval brought a short message and then interpreted for Joyce while 52 took interest in the pictures. The weather was rainy and cold, streets were muddy chuck holes, the room damp and unheated, but the final greetings and handshakes were warm and cordial. Christmas Sunday a week before had 75 in attendance.

The missionaries in the Valley still have a lot of clothes to give to the needy. The Mexican government stopped Bro. Sandoval from bringing over a load for two weeks here at Christmas time because of the Christmas trade. Those clothes have served and are still serving a very great need especially in this winter season. It has opened doors of opportunity for the missionaries. The fellowship with those akin in the Lord was a blessed experience of this trip. (Rev. O. K. Ringering reporter.)



CHRISTMAS OBSERVANCES

BURLINGTON, ONT. The Christmas story was told in three different ways in the Pineland Baptist Church. December 10. "The Gift of God" was presented by the Pioneer Girls. The following Sunday the Sunday School children portrayed "The Three Gifts of Christmas." On Christmas Eve the Choir presented a candlelight service "The Great Light." (Mrs. Dinah Herd, reporter.)

DEDICATE NEW CHAPEL, FACILITIES

PARMA, OHIO. The Missionary Baptist Church had its dedication of the newly built educational unit with chapel (above) Oct. 29. Among the guests at the dedication service in the afternoon were the Honorable Mr. Dietrich Lincke, consul general of the Republic of West Germany; Rev. Daniel Fuchs, assistant secretary of missions, who delivered the dedication message; and Rev. Rubin Kern, eastern district secretary. Our pastor, Rev. Erhard Knoll, led the service as denominational leaders, community representatives and pastors or representatives from our neighboring churches extended their greetings. The program included choir and music group selections under the direction of Alex Molzan. The building was filled to capacity. Refreshments were served in our new kitchen. The chapel area holds 110 people. In addition to the chapel there are seven class rooms, library, pastor's study, and a large cloak and narthex area.

The church met at a local Y.M.C.A. for four years. The building was under construction for a year and two months.

Now our task is just beginning. An Evangelism Training Institute is being planned for church members. Many have volunteered and we praise God for their willingness. (Olga Seizen, reporter.)

HEES FILLS PASTORATE

MINITONAS, MAN. The First Baptist Church of Minitonas welcomed Rev. Eberhard Hees and family as pastor

Jan. 7. The newly built church which had been without a pastor for about three months was filled to capacity for the service. About 400 attended the service which was under the direction of Deacon A. Hoehn. (Paul Muller, reporter.)



COMPLETES MEMORY COURSE

CORONA, S. D. Dan Potratz, (right) son of Rev. L. D. Potratz, received his certificate of award for nine years of memory work. Presentation was made by Melvin Binde, sponsor. (Mrs. Otto DeBoer, reporter.)

WELCOME BENKES

MADISON, S. DAK. Members of the West Center Street Baptist Church welcomed Rev. J. G. Benke and family as pastor Jan. 14. During a program in which all church departments participated, Rev. Wayne Dalton spoke in behalf of the Madison Ministerial Association and brought the evening message.

The church has scheduled special meetings during the Week of Prayer for Christian Unity Jan. 21-28. The theme of the week was "To the praise of His glory." (Mrs. Carl Frautschy, reporter.)

VANDERBECKS LEAVE SUMNER

SUMNER, IOWA. Dr. M. Vanderbeck concluded his ministry as denominational interim pastor at Sumner First Baptist Church on Sunday, Jan. 14. He has served the church since August, 1966. During his ministry the church has carried out an extensive remodeling program, remodeled and refurbished the church sanctuary and installed a baptistry. The Vanderbecks received a cash love gift from the church during Christmas Eve services. Dr. Vanderbeck gave his farewell message following a church fellowship dinner Sunday, Jan. 14. The Vanderbecks are now serving as interim pastor at Ashley, S. Dak. (Mrs. M. B. Potratz, reporter.)

GIVE CANDLELIGHT MUSICAL

SACRAMENTO, CALIF. On Dec. 17, the Willow Rancho Baptist Church choir, under the direction of Mrs. Richard Harclid, presented "From Darkness to Light," a candlelight musical which also included a brass ensemble and a song by the Pioneer Girls. The Christmas story was narrated by our pastor, Dr. Louis R. Johnson. The Sunday School Christmas program was presented Dec. 20, and the Senior C.B.Y.F. presented a play entitled "And There Found They Christ" Dec. 24. The annual watchnight service Dec. 31—was the concluding event of the month. (Mrs. Jeff Mahnke, reporter.)

CHURCH MEETS IN PRAYER

MORRIS, MAN. Universal Week of Prayer, Jan. 7-14, was observed at the Emmanuel Baptist Church with prayer meetings throughout the week. The material used during the week was "Youth Outreach Weekend," a witnessing program prepared by Rev. Connie Salios, director of God's Volunteers Team No. II (Mrs. C. Bergstresser reporter)

YOUTH ATTEND RETREAT

LANSING, MICH. Thirty-one teenagers of the Colonial Village Baptist Church attended a weekend retreat Jan. 5-7 at Camp Barakal. The young people were excused from their high school classes on Friday. The church has just installed a new grand piano. Over 200 attended the watchnight service which included youth participation, special request musical numbers, communion, and a baptismal service. (Mrs. Robert Penner, reporter.)

NEW MINISTERS AT LODI

LODI, CALIF. First. Dr. John Wobig and his wife began their ministry as interim pastor at Lodi First Baptist Church on Jan. 7. The Wobigs, from Portland, Ore., were given a reception Jan. 14.

Rev. and Mrs. Bill Copeland are serving the church as director of Christian education and minister of music. The Copelands and their four children come from Dodge City, Kan. They were welcomed into the church during the fellowship hour at the New Year's Eve watchnight service. The church gave them a pantry shower. (Mrs. Emil Bansmer, reporter.)

SPECIAL YEAR END SERVICES

ANAHEIM, CALIF. Magnolia. On the evening of Dec. 17 the chancel choir of Magnolia Baptist Church presented John W. Peterson's "Born A King." All the choirs of Magnolia, with the exception of the chancel choir participated in the Sunday school pageant entitled "Strangers in Bethlehem" enacted by youngsters from the Sunday school departments on the evening of Dec. 24. The evening of Dec. 31 was a time of testimonies and of talents given unto our Lord and Savior. At the end of the watchnight service, those present joined hands to sing "Blest Be The Tie That Binds."

It was our privilege to witness 74 persons following our Lord in the waters of baptism during the year 1967. We pray each and every one of these will grow in his word and his love in the coming years. (Mrs. Rosemary Query, reporter.)

CENTRAL HOLDS EVANGELISTIC SERVICES

EDMONTON, ALTA., Central. Evangelistic services were held Oct. 10-22, with Rev. R. Kerstan of Milwaukee, Wis., as evangelist. We are thankful for those who were led to come to the Lord and accept him as Savior.

The Central Baptist Church, Edmonton, Alta., brought the year 1967 to a fitting close with a baptismal service Dec. 31. Eight young people and adults were baptized by our pastor, Rev. R. Hohensee. Following this, the church took part in a communion service, at which time the new converts were received into the church fellowship. A time of prayer brought the service and the old year to a close. (Mrs. B. Jeske, reporter.)

REVIEW CHURCH ACTIVITIES

NEW LEIPZIG, N. D. The New Leipzig Baptist Church reviewed the blessings of 1967. In March, Rev. and Mrs. Paul Obinger of St. Paul, Minn., held a week of special meetings with prophetic Bible messages for the adults and special sessions for the children. The church choir presented an Easter cantata in our church on Easter Sunday evening, and also presented it at Beulah, Underwood, N. D., and Lemmon, S. D. churches on following Sunday evenings. New church pews and pulpit furniture were installed early in April. Our D.V.B.S. in June had an enrollment of 47.

The C.B.Y.F. of our church sponsored a weekend retreat at Crystal Springs Youth Camp in Sept. with Don Lonie as speaker. Speaker for the Harvest and Mission Festival was Rev. Jacob Klingenberg. During the missionary round robin conference we heard from three of our N.A.B. missionaries. In November Pastor Strauss conducted a week of evangelistic services, and we thank God for decisions made during that week as well as through his faithful preaching throughout the year.

An outdoor baptismal service was held in August with eight candidates. Seven more new members were accepted into the church by testimony and letters throughout the year.

The mortgage on the parsonage has been paid and a new heating system installed in the church.

The choir presented a Christmas cantata, and we closed the year with a watchnight service of testimonies and songs. (Mrs. Walter Kallis, reporter.)

FAREWELL TO ZIMMERMANS

TYNDALL, S. DAK. A farewell program Jan. 10 honored Rev. and Mrs. David Zimmerman and family who are moving to Creston, Neb. where Rev. Zimmerman will serve the

Baptist church. They served the Tyndall and Danzig churches the past seven and one half years. Several musical numbers were given and Rev. Walter Sukut, pastor of the Avon Baptist church, was the guest speaker. (Mrs. Glen Hoerth, reporter.)



FOUNDING SERVICE AT NAMAQ

EDMONTON, ALTA. With joy the Central Baptist Church witnessed the culmination of its hard work, prayer and planning as the Namao Park Baptist Church was founded as an independent work Jan. 1. Membership of 108 believers was transferred from the Central Church to the Namao Church. Founding services were held Jan. 7.

The history of the work goes back to November, 1961 when Central Baptist started a mission Sunday school in the Mee-Yah-No School in Edmonton. One year later, the Lauderdale Baptist Church disbanded and amalgamated with the church extension of the Central Church.

A new church sanctuary (above) was dedicated in October, 1963 and the Namao Park Baptist Church moved into its own structure. Dr. H. Hiller and Rev. R. Hohensee served as co-pastors. The Central Church looked after its new offspring most ably. Equipment of the latest design was provided for the Namao Church.

Following the resignation of Dr. Hiller from Central Church in 1965, Rev. F. W. Pahl accepted the pastoral responsibilities of the Namao Church. Rev. Hohensee remained as pastor of the Central Church. The Namao Church continued as the mission station, financially and administratively, of the Central congregation.

The day of separation between the mother church and the founding church was one of joy, love and unity. At the founding service, Mr. E. Fraszler, treasurer of the Central Church gave the Namao Church a substantial amount of money with which to begin its new treasury. Rev. Pahl was officially called as first pastor of the Namao Park Baptist Church.

Through the efforts of the Central Baptist congregation, the 66th church has been added to the Northern Conference, setting forth on its own practically debt-free. (Mrs. F. W. Pahl, reporter.)

MEN MEET FOR BREAKFAST

ANAHEIM, CALIF., Sunkist. Forty-five men attended the Sunkist Baptist Church men's breakfast fellowship meeting Jan. 6. Mr. J. Reed, principal of a local high school was the morning speaker. His topic was "Why I Am A Christian." Visitors included a delegation of men from Alamitos Friends Church in neighboring Garden Grove.

Following the meeting, several of the North American Baptist pastors met with Rev. Bruce Rich, director of youth work for N.A.B. General Conference, Forest Park, Ill. Mr. Rich reviewed Sunday school literature and materials from the Gospel Light Press which have been accepted for use in N.A.B. Sunday schools.

After much prayer for spiritual guidance, Dan and Sharon Brown have asked the church to release them from their

part-time duties as director of youth. After the first of February, the Browns will be doing full-time youth work in Lancaster, Calif. They look forward to the time when they will be able to serve on a South American mission field. (Ruth Mellen, reporter.)

OBSERVE CHRISTMAS, ANNIVERSARY

TRUCHU, ALBERTA. On Sunday evening, Dec. 17 the choir presented a cantata "Immanuel Forever" under the leadership of Peter Schroeder. Other special numbers included our men's chorus, duet, and a violin instrumental number. Lloyd Penrice, missionary in Australia at home for the Christmas holidays visiting his parents, spoke to us on Sunday morning Dec. 24. Christmas Eve, our Sunday school presented a pageant "The Gifts of the Wise Men." Our watchnight service included "Riding the Pulpit" a film, testimonies, prayers, and also a talk from Lyle Pickering of the work with the Indians at Loon Lake, Alberta. Our pastor, Rev. Fritzke brought a few closing thoughts.

On January 7 Mr. and Mrs. Art Tetz observed their 25th wedding anniversary in our church. A program with various poems, and special numbers was presented. A devotional was given by Rev. O. Fritzke. The church presented them with an engraved tray. Lunch was served. The children, Mrs. June Haller, Donna, and Kenny were present for this occasion. (Mrs. O. Fritzke, reporter.)



CONSTRUCT CHURCH REPLICA

EBENEZER, SASK. As part of the observance of the Canadian Centennial, members of the Ebenezer church took as their project the construction of a miniature replica of the First Ebenezer Baptist Church. The little log cabin church was placed on the site of the first church, started in 1889. Standing in front of the replica (above) is Kevin Fandrey, son of Mr. and Mrs. Arlan Fandrey.

The first building was completed in 1893. Rev. Brooks was the first regular pastor of the congregation which numbered 20. A number of the charter members attended a memorial service Sunday afternoon, Oct. 1, at which the log cabin replica was dedicated.

During the service Rev. N. Taylor, present pastor of the Ebenezer Church, gave a message on "Remove not the ancient landmarks." The service was a recounting of the blessings which have resulted from the church's ministry. Arlan Fandrey, church clerk, read the history of the first church in the area. Rev. R. Hoffman, pastor of the Spring-side church gave the names of church members who've given themselves to full-time service.

It was a time of rejoicing for churches in the area as they reviewed together the work of the Lord in their midst and looked forward to the sending forth of more laborers into the harvest fields. (Mrs. Paul Dregerm, reporter.)

BANQUET HONORS SS WORKERS

EDMONTON, ALTA. About 150 teachers, officers and friends of the Central and Namao Park Baptist Sunday

schools attended a banquet Nov. 24. The program was hosted by our General Superintendent Mr. E. Land. The program included a violin solo, vocal solos, a humorous reading and a skit which depicted the discomforts experienced in a dentist's chair. A film, "Signpost Aloft," was shown. Rev. R. Hohensee, pastor of the Central Baptist Church presented the devotional thought of the evening. Through the banquet, appreciation was shown to the workers of our Sunday Schools for their sacrifice and willingness displayed throughout the year.

In 1968, Namao Park and Central Sunday Schools will no longer be joint. After harmoniously working together for several years, Namao Park will embark on its own. (Judy Dalmer, reporter.)

VARIED PROGRAMS END YEAR

BRANCH, LA. The CBYF of the Mowata Baptist Church gave a full hour musical service Sunday night, December 3. Prior to Christmas they sang for several shut-ins and also at a nearby rest home.

On Sunday night, Dec. 17, Connie Bieber followed the Lord through the waters of baptism. The pastor extended the hand of fellowship to her at the end of the service and welcomed her into the church.

On the last Sunday of the year Rev. and Mrs. George Henderson, missionaries to the Cameroons, were with us along with the King's Men Quartet from our Seminary. The missionaries spoke during the Sunday school and morning worship hours. That night we all met for our New Year's Eve and watchnight services with the quartet presenting a concert, the missionaries showing color slides, and Helmut Labrentz, quartet member, closing the evening with a devotional time. (Paul Sandau, reporter.)

DISCUSS EXPANSION PLANS

WARREN, MICH. Our weekly visitation program is a challenge to our people. A goal of 100 people out for visitation on Dec. 4 was set at the Redeemer Church. There were 106 people out. On Dec. 8 a group met to review and discuss the plans for our new sanctuary which will seat 1500. We have been conducting two morning worship services for about two years.

The choir gave their annual Christmas concert on Dec. 17. They sang "The Song of Christmas" under the direction of Jerry Heath. Our Sunday school, nursery through senior high, presented their program on Christmas Eve, "The Three Christmases," ancient, modern, and future. Over 500 people attended the service.

Our annual Watch Night service began at 8:30 p.m. with the young people and choir taking charge until 10:00 p.m. Following an hour of refreshments and fellowship, we ended the old year by having testimonies and communion. (Doris Kintzer, reporter.)

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Obituary

EDWARD FRITZKE
of Fenwood, Saskatchewan

Edward Fritzke was born July 30, 1896 in Alexandria, Poland, the youngest son of Mr. and Mrs. Karl Fritzke, and passed on to be with his Lord on Dec. 4, 1967. He migrated to Canada in 1903, and settled briefly in the Yorkton district. As a young man, Edward Fritzke accepted Christ as his personal Savior, was baptized on June 19, 1912 by Rev. J. Burse, and joined the Church, first known as Beaver Hills and later as Fenwood Baptist. He was a faithful member of the Fenwood Baptist Church at the time of death, a period of over 50 years. On Jan. 10, 1922, Edward Fritzke was united in marriage to Eldie Hait of Ebenezer, Sask.

He leaves to mourn his passing: two brothers, William of Vancouver, and Gustav of Chilliwack; four sisters, Mrs. Mathilda Dohms of Melville, Mrs. Lydia Rosentreter of Swan River, Mrs. Karl Hait of Kelowna, and Mrs. Karl Schmuland of Windor; five sons and two daughters, Arthur of Yorkton, Edgar of Saskatoon, Clarence of Fenwood, Irene (Mrs. Bryden Reschke) of Regina, Evelyn (Mrs. William Frers) of Winnipeg, James of Melville, and Alvin of Melville; 15 grandchildren; relatives; and a host of friends.

Fenwood Baptist Church
Fenwood, Saskatchewan
CLEMENCE AUCH, pastor

SAM BIFFERT
of Hebron, North Dakota

Sam Biffert, the son of Karl and Magdalena Biffert was born on Aug. 12, 1888, in South Russia and passed away on Dec. 16, 1967, at the age of 79 years. He came to this country with his parents in 1908. He was united in marriage to Elizabeth Landsiedel in 1913. They farmed in the Hebron area. They had a family of 7 children.

He trusted Christ as his personal Saviour and was baptized and united with the First Baptist Church of Hebron, where he remained a faithful member as long as health and strength permitted.

After his first wife died, leaving him with 7 small children he was married to Christina Magstadt. He leaves to mourn his passing, his wife, seven children, 34 grandchildren, 26 great-grandchildren and 3 sisters. Last services were conducted in the First Baptist Church of Hebron on Dec. 20, 1967. His body was laid to rest in the Baptist Cemetery.

First Baptist Church
Hebron, South Dakota
PETER J. WIENS, pastor

MAGDALENA KREIN
of Hebron, North Dakota

Magdalena Krein, the daughter of Mike and Elizabeth Krein, was born at Hosmer, South Dakota, on July 28, 1888, and passed away in the home of her sister, Mrs. Adam Fehr, at the age of 79 years. She came to North Dakota with her parents in 1905, settling south of Antelope. In 1915 she came to Hebron to make her home with her sister.

She realized her need of a Saviour and trusted the Lord Jesus Christ, was baptized on confession of her faith on July 28, 1918, and united with the First Baptist Church of Hebron, where she remained a devoted member until the end. Her life was characterized by an unusual cross—she was a complete deaf-mute. Yet she always managed to greet everyone with a smile.

Left to mourn her passing are three sisters and two brothers, namely: Jacob and John Krein of Hebron; Christina, Mrs. Fred Hauck of Golden Valley, N. Dak.; Mrs. Adam Fehr of Hebron; and Mrs. Earl Templeman of Santa Monica, California.

Last services were conducted in the First Baptist Church, Hebron on Oct. 28, followed with interment in the Baptist Cemetery of Hebron.

First Baptist Church
Hebron, South Dakota
PETER J. WIENS, pastor

OLE D. NIEHUIS
of Aplington, Iowa

Ole D. Niehuis was born the son of Dick and Mary Niehuis at Buck Grove, Iowa, March 11, 1894. He spent his entire life in this area, engaging in farming for several years, until moving to Aplington in 1952.

Upon a personal confession of his faith in Jesus Christ, he was baptized by the Rev. D. Koester on June 27, 1920, and was received into the membership of the Aplington Baptist Church. He was a faithful and regular attendant, and served for several years on the board of trustees.

On December 9, 1920, he was united in marriage to Hannah Roskam of Worthington, Minnesota.

Mr. Niehuis underwent surgery on January 22 at Mercy Hospital in Waverly, Iowa apparently successfully, but later in the day

suffered cardiac arrest, which resulted in death. He attained the age of 73 years, 10 months, and 11 days.

He is survived by his wife, Hannah; one sister, Mrs. Grace Lindaman; one sister-in-law, and 8 nephews and nieces. He was preceded in death by his parents; a sister, Anna; and a brother, Minert.

The funeral service was conducted on Thursday afternoon, January 25, from the Aplington Baptist Church, with the pastor, the Rev. Donald Patet, officiating. Interment was in Pleasant View Cemetery.

Aplington Baptist Church
Aplington, Iowa
DONALD PATET, pastor

EMIL STEPHEN WALTERS
of Morris, Manitoba

Emil Stephen Walters was born Oct. 18, 1882 in Wolynia, Russia and passed away January 15, 1968 at the home of his daughter Elsie. He reached the age of more than 85 years. Out of these 85 years he walked with his beloved wife Hulda for more than 59 years, and as a child of God and member of the Emmanuel Baptist Church for more than 57 years.

He was married Dec. 13, 1908 by Rev. Albert Karlenzig and in 1910 he followed the Lord in the baptismal waters in the Plum Coulee River and became a member of the Baptist Church in Morris. He served as deacon, Sunday School superintendent, singer in the choir and served frequently in the absence of the pastor.

He retired from farming in 1950 and moved to Morris in 1952. Health failed in recent years and the final six weeks of his life he spent at the home of his daughter Elsie. In quietness and confidence he fell asleep during the night of Jan. 15.

Funeral services were held at the church he loved and served. His pastor brought messages in German and English from the Word of God and a very fine group of singers sang his favorite selections.

He leaves to mourn his beloved wife Hulda, two sons, Daniel and Reiny; four daughters, Lena Paschke, Elsie Edel, Mina Zillkie, and Amy Edel; 17 grandchildren and 13 great-grandchildren. He also leaves two brothers, August and Leo; and two sisters, Lydia Loch and Bertha Schinmann. And with them are Pastor and People of the church Fellowship and a host of neighbors and friends. Our comfort is in Christ our Lord who said: "I am the Resurrection and the Life."

Emmanuel Baptist Church
Morris, Manitoba
HENRY PFEIFER, pastor

EDWARD ADAM
of Mound, Minnesota

Edward Adam was born Jan. 25, 1907, in South Russia, and went home to be with the Lord Jan. 14, 1968. In 1920 he came to the U. S. with his family and they settled at Mountain Lake, Minn. Later the family moved to Minneapolis. Brother Adam accepted the Lord when he was a young man and on confession of his faith followed the Lord in baptism and united with the fellowship of the First German Baptist Church, now Faith Baptist, of Minneapolis.

On August 17, 1929, he was married to Olga Wannow in Minneapolis. They made their home in the city for a while and then moved to their present home at Mound, Minn. In 1944 they transferred their membership to the Minnetrista Baptist Church, of St. Bonifacius, Minn. At various times he served as Sunday school teacher and for many years held the office of deacon in the church. In addition he served as treasurer of the Baptist Men's Fellowship of the Minnesota N.A.B. Churches. For many years he was also an active member of the Gideon organization.

Brother Adam sincerely loved the Lord and the preaching of His word. It was a joy to him to be in all the services of the church, including prayer meeting. In the months of his illness he never complained about his suffering, but always showed a strong faith in the Lord and the promises of the word.

He is survived by his wife, Olga, at Mound; two daughters, Mrs. Jerome Fluth and Mrs. Gene Winkels, both of Minneapolis; six grandchildren; one sister, Mrs. Justine Orsch of Minnetrista; four brothers: John, Peter, William and Fred all of Minneapolis. He was preceded in death by his parents and one brother. The large funeral service was a loving proof of the high esteem in which our brother was held by all who knew him. May the peace and comfort of our Lord be with all his loved ones.

Minnetrista Baptist Church
St. Bonifacius, Minnesota
FRED E. KLEIN, pastor

CHURCH EXTENSION PROJECT, CEDAR RAPIDS, IOWA

by Ronald F. Derman

AS WE READ the Epistles Paul has written to the churches, it is interesting to note that much of the early church activity must have centered around the home. Paul refers in I Cor. 16:19 to Aquila and Priscilla and the "church that is in their house." In Col. 4:15 he greets Nymphas "and

the church which is in his house." Again in his letter to Philemon in verse two he says, "and to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house."

Much of our activity here in Cedar Rapids has been centered in the homes of the people that have committed themselves to this project. Many times we have claimed the promise of Matt. 18:20; "where two or three are gathered together in my name, there am I in the midst of them." As we have met in our homes we have been able to glean many rich blessings in sharing and planning, and also in trusting that through our efforts the Lord will help us to build a church in this city. Though we meet in a local elementary school for our Sunday Morning activities of Sunday School and Worship, we go to our homes for our extra group activities of Bible Study, business and other meetings that are necessary for the development of a church extension field. The primary reasons that we must turn to our homes for our activities is the high rental cost of the school facilities. Also, it is difficult to find other adequate facilities for church work located in our area of outreach.

As we look to the early church and its development, we find it very interesting to note a few similarities that we can identify with, especially the fact that we have Christ as our personal Saviour. However, we are aware that our age is a bit different today. Though the church that is meeting in the home and the school is per-

haps supplying the needs of itself and having a small outreach, its great outreach is stymied because it cannot hope to compete as it ought. Our affluent society has raised up beautiful homes and magnificent churches with prosperous congregations. These churches are able to produce elaborate programs through their facilities and resources. Therefore, if we expect to make an impact on the community and establish another North American Baptist witness, an adequate church building becomes a very necessary tool with which to work.

We are hoping to start a building program in the near future, with the backing of the other churches in Iowa. About \$20,000 of a \$45,000 goal has already been contributed by them. We also look forward to working with the Oak Street Baptist Church, Burlington, Iowa, in the future, as they have agreed to be our Parent Church.

We have developed some preliminary plans with an architect and the Lord willing, we hope that by the latter part of this year ground breaking will take place. Until that time it has been felt that a greater outreach could be attained by having the parsonage located directly on the Church site. Our Church in Steamboat Rock, which has been graciously providing the parsonage, is willing to help in the relocation of it, and this is in progress now.

Recently the Twin Pines Baptist Church applied for an organizational charter with the state of Iowa, with ten people as charter members. We know that this is a small beginning, but it is a beginning, and we thank



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the Lord for His gracious direction to this point in development.

We have a great God who has given us a great hope through His only begotten Son, our Lord Jesus Christ. He has also commanded us to go out into the highways and byways to win men unto Himself. We know there are many people in Cedar Rapids needing Christ. Won't you pray and give so that we might develop better facilities to reach them?

Rev. Ronald F. Derman, pastor, Twin Pines Baptist Church, Cedar Rapids, Iowa.