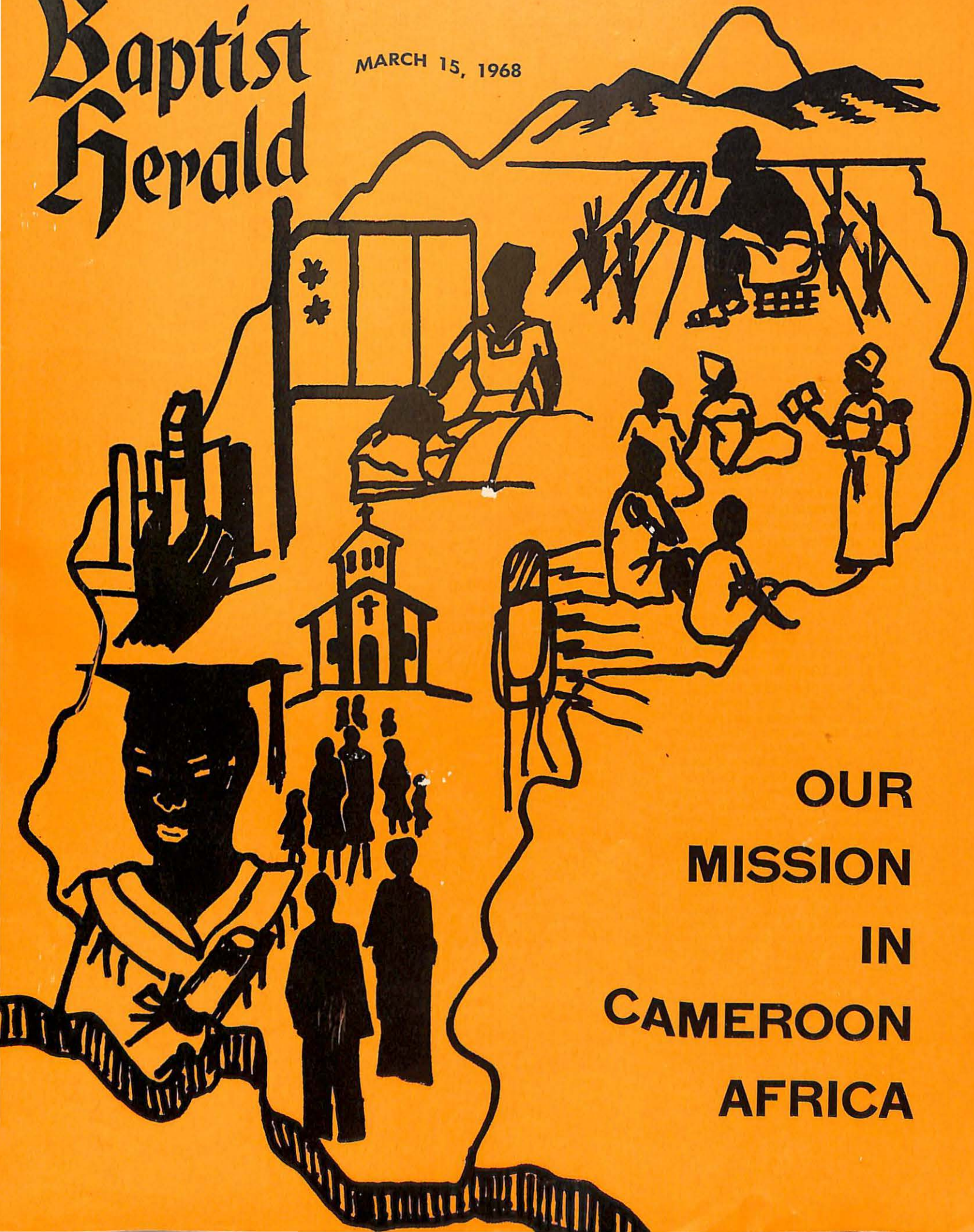


# Baptist Herald

MARCH 15, 1968



OUR  
MISSION  
IN  
CAMEROON  
AFRICA

# AFRICA

Africa is a vast continent: it is 4,500 miles from Dakar in the West to Djubuti in the East; the famed trading route—Cairo to Capetown—is a distance of 5,100 miles. (Remember, New York to London is only 3,400 miles!) One can fly from New York to Dakar in 10 hours—and still be closer to Brazil than to the central African city of Bangui.

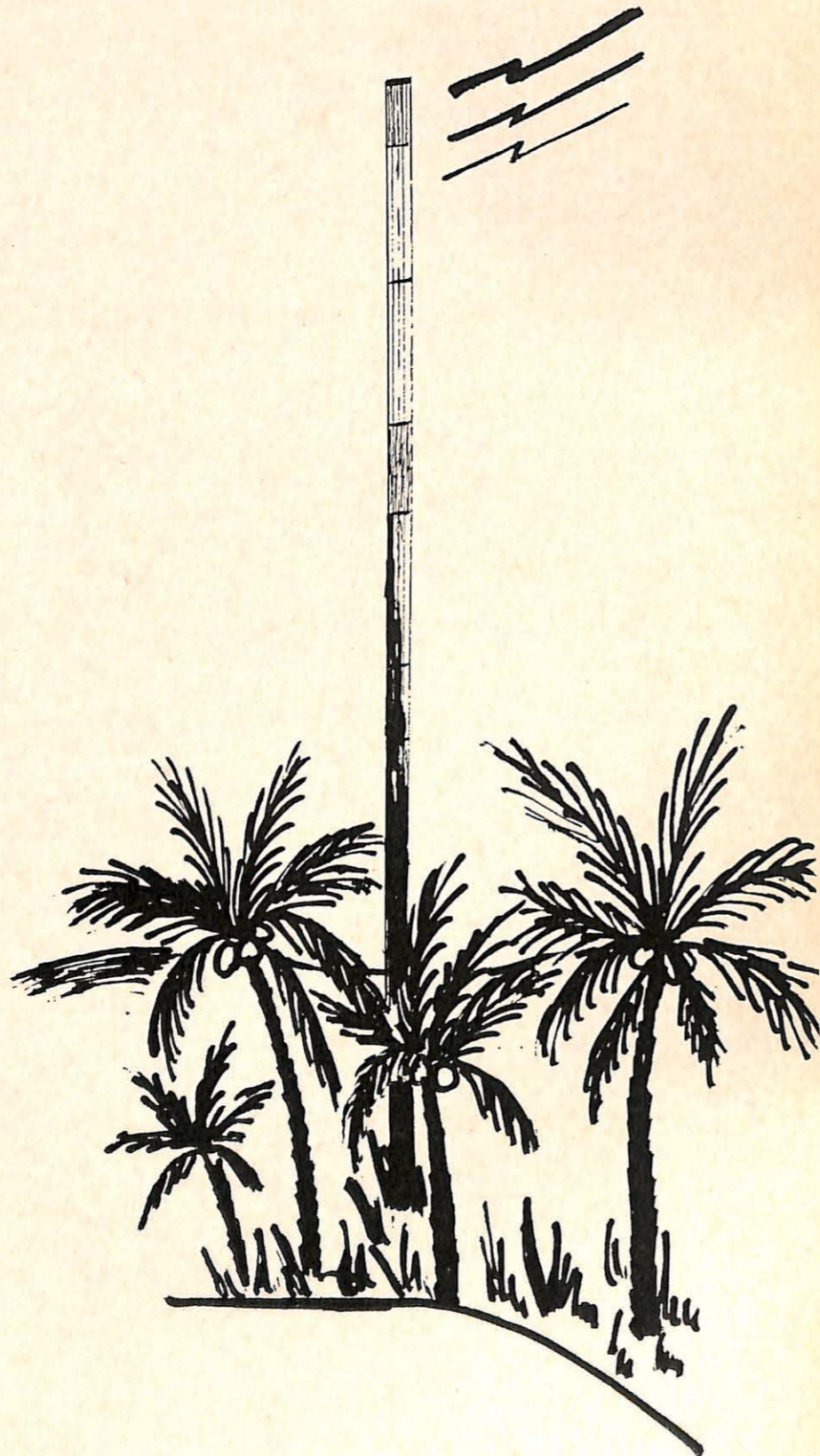
Today Africa's population is estimated to be in excess of 320 million. It has a growth rate second only to Latin America because it also has the highest death rate per thousand persons of all of earth's continents. Africa's people are poor; it is estimated that the per capita income for sub-Saharan Africa is less than \$120 a year.

In 1885 the present boundaries of African states were created by European colonial powers sitting in Berlin. These lines were drawn with little, if any, regard for the people of Africa. Old kingdoms and tribes were cut asunder so that clans and families were divided by national boundaries. In some areas English became the language of education on one side of the line and French on the other. This is true of the Ewe-speaking people in Ghana and Togo. Likewise, the Bakongo people were divided and placed under the rule of three different European nations: Portugal, Belgium and France.

Under Western influences Africa has moved into the age of rapid social change and is being propelled into the 20th century at terrific speed. Since 1956, thirty-four nations have been born. The flags of European powers have been lowered and with great pride the flags of new nations lifted to the breeze.

A new Africa has been born. It needs the Gospel of Jesus Christ as never before.

*(Taken from a speech given by Mr. Paul Hopkins, American Bible Society Overseas Secretary for Africa.)*



## Editorial

## GOOD NEWS IN AFRICA

Christians face an enormous challenge on the vast continent of Africa in spreading the good news of Jesus Christ. We are sharply conscious of that challenge in Cameroon. In a rapidly changing setting, missionaries and local Christians work together to confront non-believers with the gospel of Christ. The forces which oppose Jesus Christ are many and formidable, but in increasing numbers men and women are making a commitment to Him. Their commitment becomes reinforced as their Christian life is deepened through training, prayer, Bible study, and witness. The dangers of superficial commitment or drifting from obedience to the Biblical way are great. So hard won gains to the churches must be conserved. Cameroon Baptists share with North American Baptists in a stewardship of challenge, commitment, and conservation for Christ.

The year 1968 offers a variety of opportunities to meet these goals. Rapid educational, social, and political changes have created a unique context for the Christian's faith and witness. In an increasingly informed society the radio has become the voice to the nation. Unprecedented opportunities for radio evangelism have opened to us in the present year. This and other means of witness have resulted in phenomenal gains in church membership. The women of Cameroon particularly have taken the lead in carrying the work in the churches. This issue of the BAPTIST HERALD describes the effective leadership of Cameroonian women whose efforts in the Women's Union have won devoted followers for Christ.

Training of Cameroonian leaders has become a pre-eminent objective in 1968. Church leaders are receiving that training in a newly opened Certificate Course at the Bible Training Center at Ndu. And training for leadership in the schools and colleges is being intensified through our University Scholarship Program and through in-service training in posts of responsibility.

Training is, also, our emphasis in our medical work. This issue describes our objectives and programs for high quality medical training for Cameroonians. Disease is still terribly rampant and all of our Cameroon Christian medical forces are being marshalled to fight it. The pitiable lot of the lepers in this country is now mitigated to some extent by available drugs. But this year we can offer more hope to overcome some of the crippling effects of leprosy through a program of physio-therapy and occupational therapy at New Hope Settlement, Mbingo.

A brief survey in this issue of the present social, economic, and political situation in Cameroon gives you a sketch of the nation. We, also, highlight some of the unique ways in which progress is being made to make Christ known and followed in Cameroon. Your obligations and the obligations of Cameroon Christians have not lessened in this process. They have increased. Gains in population and the advances of other religions have made our task even more demanding and our message more urgent. The present year calls for a deeper involvement and a greater dedication to Christ from us all.

Here is the need. Have you prayed? Have you given? Today in Cameroon the opportunities for the spread of the Christian faith are extensive and the response has been substantial, but we have only begun. Let's make even more of our present opportunity!

*Guest editorial by Rev. Fred Folkerts, Field Secretary, Cameroon Baptist Mission, Federal Republic of Cameroon, West Africa.*

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No. 5

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The art design on the cover as well as the art sketches on page 2, 5, and 10 were designed by Mr. and Mrs. Berndt Lemke, Cameroon missionaries.

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# CAMEROON IN '68

by GEORGE W. LANG

**E**LECTRICAL installations underway in Bamenda town. . . Heavy equipment straightening out the winding road proceeding over Subga Pass 18 miles north of Bamenda. . . Experimental farms under cultivation in Ndop plain. . . A very welcome stretch of pavement on the main road of Bansa town. . . A Shell gas station on the edge of the Tea Estate five miles south of Ndu. . . A water supply system under construction for the Ndu village. . . These are some of the sights you see today traveling from Bamenda to Ndu. . . sights that were non-existent five years ago.

West Cameroon development is moving ahead, steadily. Throughout the Cameroon, projects are under way endeavoring to further the Country's development. At the Coast, the railroad is now within ten miles of Kumba, and soon will connect it to the main sea port city of Douala located about 60 miles away. The construction of the difficult but vital road through the Mungo swamps linking main sea port of East Cameroon, Douala, with one of the main ports of West Cameroon, Tiko, is nearing completion. Just last October the tape was cut to open the services of a ferry crossing the Mungo River south of Kumba, providing another link between East and West Cameroon.

Industrial growth is also underway. In the local market, you can now buy tennis shoes, matches, umbrellas, and soft drinks made in the Cameroon. In a recent speech, President Adhijou referred to factories in the Cameroon Federal Republic engaged in the production of such diverse commodities as sugar, aluminum, tobacco, cocoa, and flour. The newest Landrover in the Mission is one which was assembled in Douala in a plant which just began operation in October.

In Agriculture, the government's agronomy department has announced its plan to turn over 60,000 yam seeds to Bamenda farmers for planting this season as part of a crash food program. Another section of the department is to produce two tons of Cuban Yellow maize (a different strain of maize which is doing well here) to distribute to interested growers. Experiments and promotion plans are also in progress concerning the use of various fertilizers. The World Bank has granted a loan to the Cameroon Development Corporation toward the development of tea, rubber, and palm oil.

A number of individual countries are active in assisting these develop-

ments, as they provide specialized personnel, equipment, and money. The Germans are engaged in an agricultural development farm project in Wum. The Dutch are helping in a rice cultivation experiment in Bafut; the French are assisting with teachers in high schools; the English also with teachers; the United States with teachers as well together with such other projects as road surveys, construction of artificial lakes where fish can be stocked, and industrial arts training centers for school boys. The Belgians are soon to send out experts in banking, and marketing.

A new emphasis that is being stressed is that of Tourism. The Federal Republic has a Minister of Information and Tourism. Within this last year he has energetically promoted the formation of local tourism boards to encourage the local people to make available indigenous crafts and to arrange for traditional entertainment.

One special arrangement has been made with a travel agency in Germany encouraging the visits of German tourists. Starting from mid-December, groups of German tourists have been coming, one hundred or more at a time. This is to continue until the middle of March. Over 1,000 German tourists are expected to visit the West Cameroon during this period. Some come up as far as the Grasslands; others spend their time at the Coast.

The Secretary of State for Primary Education in a speech delivered on December 15, 1967 cited statistics which give some indication of the cultural development that has been taking place. Within the six year period that has elapsed since West Cameroon independence in 1961 until now the enrollment of primary school children has increased from 85,000 to 195,000 and the state and local government expenditure on primary education has mounted from \$553,000 to \$1,960,000. In 1961 there were only three high schools in West Cameroon with less than 600 pupils. Today there are 14 secondary schools with 3,000 pupils and 170 teachers.

Higher education is provided for by the College of Arts, Science, and Technology which was established only a few years ago just north of Bamenda. This is about equivalent to one of our Junior Colleges preparing its students to enter Universities in Europe and England or the United States (at the Sophomore or Junior Class level). A full scale University has been found-

ed in Yaounde, East Cameroon.

On the political scene, the leaders are developing as a team in working together for the progress of the Country. On September 1, 1966 a new political party was formed called the Cameroon National Union (CNU). This party resulted from mutual agreement of the leaders of the various existing political parties in West and East Cameroon to merge and to form one unified party.

Just last December, an election was held to which the people responded well. Thirty-seven members representing the various sections of the nine divisions that make up the West Cameroon were elected to the House of Assembly. Along with this election of a new House for West Cameroon, also came the appointment of a new prime minister, Mr. S. T. Muna.

Of the 37 members of the new House, six are Baptists. Included among these six Baptists is the only woman member of the House, Mrs. Gwen Burnley, who is a daughter of our Education Secretary, Mr. E. K. Martin. Another Baptist, Mr. S. N. Tamfu is one of the eight ministers of the new West Cameroon cabinet. His is the Ministry of Public Works and Transport.

We are most grateful to the Lord that in these important positions of Government responsibility we have Baptists who are taking their place of leadership. Together with these Baptists who occupy important elected offices in Government are a number of others who are in non-elected Government positions, some as the heads of their department: in Immigration, Customs, Marketing and Agriculture, Cameroon Development Corporation, District Officers of Divisions. Such men are in need of our earnest prayers as they discharge their duties during this important period of this country's expanding development.

We praise God for the steady peaceful growth that has been taking place. We trust that as you have been made aware of economic, cultural, and political developments that are happening here that you will pray even more intelligently and fervently that the Gospel of Jesus Christ will make even more of an impact and will have even greater opportunity to be spread to those here who have not yet heard, before Christ returns.

*Rev. George W. Lang, missionary, Federal Republic of Cameroon, West Africa.*

# NEW OPPORTUNITIES IN



## EVANGELISM

by Gary Schroeder



**S**EVERAL YEARS ago the upper highlands of West Cameroon were beyond the reach of our one struggling radio station. As the process of reunification began to hasten, financial and technical assistance strengthened Radio Buea so that today its voice reaches into the corners of our country. Its voice presents us with the challenge and opportunity to beam the message of Jesus Christ into the homes and hearts of Cameroonians.

For years other responsibilities seemed to demand our time, and this ministry was allowed to deteriorate. In recent months, under the faithful direction of Rev. Fred Holzimmer and Miss Mary Fuchs, radio has become a priority. A designated program, the Baptist Hour, is now a regular part of the Radio Buea schedule. Local Cameroonian pastors provide the messages, 'live' music comes from our student groups, or when not available, from a sacred record album.

Recently I approached several of our pastors in the Bamenda area, asking if they would be willing to bring a twelve minute message for the radio ministry. Within the week five messages were recorded and sent to the coast. Radio time and talent are available. Often, however, we suffer from the technical side. Equipment is limited to the personal portable recorders of the missionary. Seldom are there two alike, making the transfer of material a difficult and often discouraging project. The need for equipment is felt each time our 'make shift' studio is pressed into service.

Pray with us that God will provide the needed equipment and also, realize that the cost of an average color television in our American and Canadian homes would go a long way toward proclaiming the Gospel in West Cameroon.

Turning from the extensive outreach of radio our thoughts are centered on the individual. Not just any individual, but particularly the Youth of Cameroon. Among his possessions, he or she generally has a transistorized radio—a target for our radio ministry. Beyond his material possessions, he, just as his counterpart in America, has a deep desire for fellowship, often satisfied in the local bars. Young people, having left the rigid control of the local tribe are moving into the urban centers in search of employment and en-

joyment. The streets are alive. The distorted blare of record players pierces the night from gaily lit bars. Our youth are searching—searching!

At the present there is no specific work directed toward these young people. Our field committee has made a request for someone to take up the responsibility of this needy area. Yet priorities are established, and our youth go on searching.

An effort is being made through your missionaries at our post-primary institutions. Young people who have come for an education usually spend five years at one of these colleges. Here we have the opportunity to counsel and train, so that when they return to their villages they are prepared to take leadership responsibilities in the local church.

There are thousands whose lives are not touched. Those who live for the pleasure of the moment. These are our concern! Urban centers such as Victoria, Buea, and Kumba act as magnets to captivate the imagination of youth. It is here that we are failing! Into these areas, local business men have brought the cinema, the dance hall, and the ever present alcoholic beverage. Our youth, eager for the acceptance of the crowd, sees nothing but pleasure in these surroundings. Pray with us that God will provide the men and the means whereby Christ will be lifted up to reveal a joy and pleasure that transcends the vanishing allurements of today's attractions.

A youth program in Cameroon will require an individual with imagination and perseverance. It will demand the sacrificial gifts of our Christians in America beyond what we are now doing. It must be undergirded by faithful prayer partners whose hearts are burdened for lost souls, the youth of Cameroon!

At the very heart of our mission work here in Cameroon is the indigenous church, organized as the Cameroon Baptist Convention. For a number of years, only token assistance has been given to the churches and mission effort was more specifically directed toward the medical and educational ministries. Both Convention and Mission have come to realize our need of each other. A closer sense of co-operation has developed. With the formation of the office of Evangelism Secretary, greater interest has been created for

(Continued on page 6)

March 15, 1968

# NEW CHURCHES AND FIELDS IN C. B. C.

by STEPHEN N. NTEFF

**WE** THANK God for the courage and love for lost souls which moved the hearts of men like Pastor Babi Paul Mubuin, who in the early part of the year 1964 moved from Mbem into Mayo-Darle, and Pastor Song Obed who moved from Belo to Mamfe-Overside early in 1966. These two pastors have established two New Fields which have been recognized by our Cameroon Baptist Convention.

## MAYO-DARLE FIELD

The *Mayo-Darle Field* is located on the far North of West Cameroon about half a day's journey from Warwar. The inhabitants are mostly Fulani and Islam is the most accepted religion of the indigenous natives. Those who are members of our church

## NEW OPPORTUNITIES . . .

(Continued from page 5)

an evangelistic outreach in the local church.

Our missionaries have caught the vision of those who live beyond their own compound. Each weekend, after a busy schedule of teaching or nursing, teams of missionaries have found new vistas of evangelism as they worship and counsel with fellow believers in small 'out-of-the-way' villages. Recently a group from one of our educational institutions trekked into a remote area and spent almost a week of their vacation visiting and encouraging our Christians.

More and more the leaders of the Convention are looking to us for leadership. Pressures from every side are demanding attention. Decisions must be made. As we counsel with one another, we come to the realization that each of us is dependent upon God for wisdom to make the decisions that will bring honor and glory to the name of Christ.

Evangelism is not only the preaching of the Word of God, it is the day by day, moment by moment living in the reality of Christ's presence. Its methods may involve radio, its focal point may be youth, but its demands are upon each of us here and around the world. Opportunities for evangelism become new when they grip the heart of each of us.

*Rev. Gary Schroeder, missionary, Bamenda, Federal Republic of Cameroon, West Africa.*

in this area are mostly Yamba and Mambila immigrants who are attracted to the area by the fertile farm land in vast circuits.

There are twenty-two churches in this area with one ordained man as Field Pastor, Rev. Daniel B. Nwunzak. The church workers are made up mostly of older Christians who are prepared as church workers in a Bible Class located right there in Mayo-Darle and self-supporting. Miss Barbara Kieper, the missionary in charge of this field, though she resides in Mbem, pays frequent visits to this field. The success of this field is partly the result of her ambition and the previous missionaries, Rev. and Mrs. F. Holzimmer. During their last Annual Bible Conference both Miss Kieper and myself were thrilled to see that this field could meet their field budget with little difficulties. The Christians and church workers are inspired people with a goal in their hearts for the lost souls. Our thanks again goes to the Mbem Field for founding this new field.

## MAMFE-OVERSIDE FIELD

The *Mamfe-Overside Field*, as well as the entire Mamfe field, is the baby of the C.B.C. The Field Evangelists in Mamfe and Mamfe-Overside are the missionaries of the C.B.C. Besides them the C.B.C. is supporting three young men who are at the moment studying at our Bible School in Ndu. This support, though partial in a sense, is a reminder to these three youngsters to know that other Christians take pleasure in their decisions to labour in His Vineyard. Pray with us that they continue till the end of their course at the Bible School.

The Mamfe people are not easy to stick to one faith. We have lost two of them, both trained at the Bible School, to certain sects. This makes it difficult for the converts to remain faithful to their Lord. Pray for Rev. Song Obed who has retired from Mamfe Overside due to ill health. He is replaced by Mr. Samson Ashu, a native of Mamfe, who has been pastor of Manshi Church in Ndu Field last year. He too is a third year Bible school graduate and still single.

## NEW CHURCHES

Speaking of new churches I would like to mention but a few beginnings with Bakinglele in the West Coast of Victoria. This church is the result of effective visitation of the evangelist,

Mr. Molemise Luma. This church is located near the newly discovered crude oil in West Cameroon.

The *Bethany Buea Baptist Church* is located in Buea, the headquarters of West Cameroon Government. During the past year, Dr. E. A. Zimelman, (Principal of B.T.T.C. Soppo) has rallied the Christians and kept encouraging them to build a better church building which is now nearing completion. This church has a membership of 261 Christians.

The *Middle Farm Bota Baptist church* with 89 members has a promising future. It is located in the heart of commerce and industry in the West Cameroon. Her members are mostly working class men and women in the plantation. It is also one of the churches Rev. and Mrs. Henderson worked hard in the early part of the year 1967. They inspired hope in the people to begin the new church construction and brought encouragement to the members.

The *Tuabi Baptist Church in Bamenda Field* has come into existence through the influence of Mrs. Kala, wife of one road overseer, a native of Victoria. This lady, an elderly Baptist Christian, organized the dedication of the church during the last week of December 1967 where I participated in the programme myself. She acts for the movement as pastor of this church.

The *Jinkfin Baptist Church* is in the *Belo Field*, where Mrs. Elizebeth Ndi's husband is pastor. It is located on the North-East of Belo about two miles away with a membership of 175. It is a church with a very promising future.

On the whole, according to my observation, Ndu and Belo Fields had the best output in their Annual Bible Conferences. Here you find a high desire for spiritual growth among the churches and associations. A high standard of Christian generosity is indicated in the evangelization of neighbouring villages and towns by means of the Harvest offerings brought together in the Field budget.

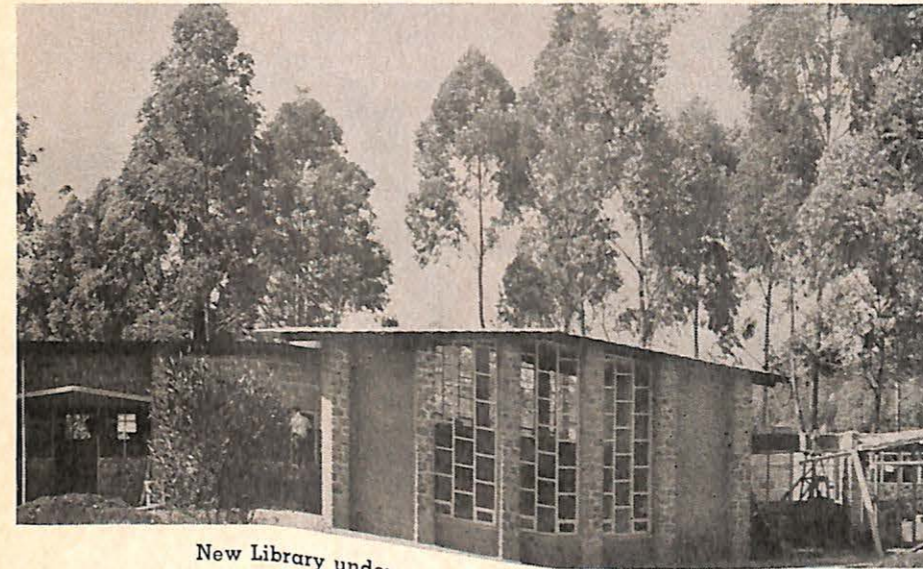
Pray for more trained leaders to extinguish the acid of tribalism among our Christians and church leaders to remember that in Jesus Christ we have but one tribe, "The Christian TRIBE."

*Rev. Stephen N. Nteff, Executive Secretary, Cameroon Baptist Convention, Cameroon, West Africa.*

BAPTIST HERALD

# PASTORAL TRAINING

by Elmer Strauss



New Library under construction at Bible School—Ndu.

**T**O SEE where we are in 1968, it is necessary to see where we have come from since we set sail in 1947. I can visualize the Ganstroms veranda and looking down the path leading to their house and wondering how many "charter students" there would actually be in the new Bible Training Center which the mission had authorized them to open at Belo. According to the records there seem to have been 14 noble pioneers who came to study the Scriptures. Up until this time, Bible training had been given by busy missionaries to their church workers on their verandas.

The staff that first year consisted of Rev. Donald S. Ganstrom, presently pastor of the Bethel Baptist Church, Anaheim, California; Rev. S. N. Nteff, presently executive secretary of the Cameroon Baptist Convention and Evangelist Robert Jam, now retired due to his age but still a faithful Christian living near Belo. The curriculum consisted of eight basic subjects.

From this humble beginning, 1968 finds us with the following to report to you who have made this possible with your prayers and dedicated dollars. We have grown to 94 students (not including 19 wives) with ten teachers: five Cameroonians and five missionaries. Our campus has nearly as many buildings as acres—36. The curriculum has increased to over 40 subjects.

When the class of 1967 completed their third year of training, we could count 129 graduates of whom 3 had

gone to be with our Lord. This may look good until we see that only 25% of the 473 Baptist churches have a minimum trained leadership.

By the time we had 100 graduates,



some of the early students who were welcomed by the Ganstroms had been in the fields of service for about twenty years. Here was Pastor Toge. He had the equivalent of four years of formal schooling. He came to the Bible Training Center in 1951 and finally completed his third year in 1959 after interrupted attendance. From 1960 to 1967 he continued to render good spiritual leadership to his people in one out-of-the-way church. Few were the months that he actually received the salary which the church had promised, but his service was faithful. By the end of 1967, Pastor Toge had been in the Gospel ministry for over 25 years but with only four years of reading and writing and three more at your Bible Training Center. He had to draw heavily upon his class work for books are still few, far between and costly. Fellowship with other pastors is not too frequent because of the lack of good transportation facilities and the high rates in order to keep the old trucks chugging over our mountainous roads and through our watery holes.

I noticed in a recent report form that the only four "books" he had read one year were four pamphlets which you Christians had given, and I had passed on to him. Please keep the good Christian literature and used books coming to Cameroon for the postal rates are low while the benefits are high and eternal.

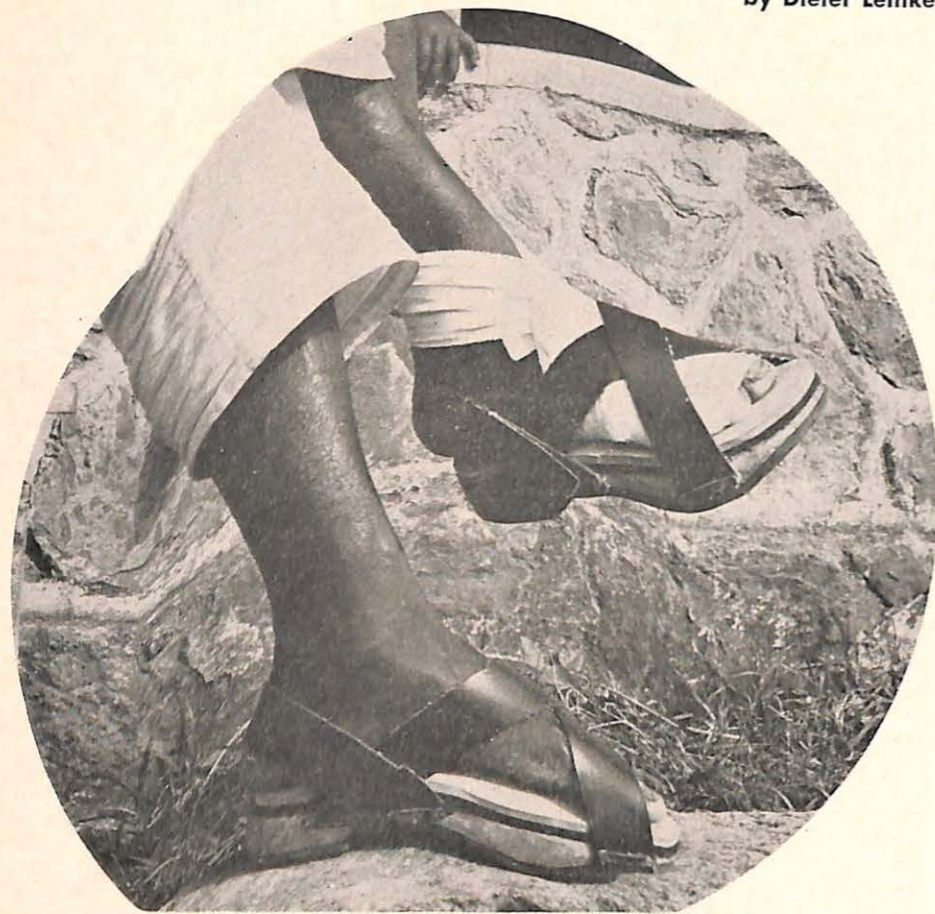
With the lack of facilities available here for self study, Pastor Toge and others felt that they needed more training to refresh their ministry and better feed the flock of God. The answer to this need was the recent addition of the Theological Certificate course for faithful graduates. Beginning with January 1967, Rev. L. E. Kwast, presently on furlough in the U.S.A., spent approximately three months visiting Pastor Toge and others who have this past September come back for two additional years of classroom instruction. In the fifth year class you will find seasoned and experienced pastors who want to study to refresh themselves and better serve in Cameroon. Our new library building with your used volumes of choice books provides an excellent atmosphere for guided study. You are making their training possible with your support of the Student Projects at \$100 per year. These twelve have served as pastors, association pastors and field pastors (which they compare to your District Secretaries) and two in special service.

God willing, with your support, we hope to take in another fourth year class this September, 1968. Pray for these older men as they study and look forward to continual service. Remember also the young school boys who are training with us as well as Church workers. This is your 1968 Progress Report.

*Rev. Elmer C. Strauss is missionary in Ndu, West Cameroon, West Africa.*

# NEW HOPE

by Dieter Lemke



Solid soled sandals for diseased leprosy feet.

**A** NEWCOMER to Mbingo, like myself, can only marvel at the work done here in fifteen short years by previous missionaries. It will be an achievement to continue with similar energy, foresight, faith and planning in 1968 as has been shown here before by dedicated men and women of North American Baptist Mission.

To continue in a building program is both satisfying and necessary. It is an impressive sight to see the four missionary houses, two hospital complexes, five leprosy camps with over forty houses, storage and maintenance buildings among the now fully grown eucalyptus trees and coffee plantations planted here by former missionaries.

In 1968 we shall continue to build. A physical-occupational therapy building was finally made a possibility by a gift from an U. S. A. donor. Leprosy patients with serious deformities of hands and feet will then have a better chance for retaining and regaining function of those much needed appendages. Dr. Jerry Fluth will be able to

better use his special abilities in physical rehabilitation medicine when he returns from his furlough. But will you send us the physiotherapist?

Mbingo settlement has a dual role staff must divide their time wisely and fairly between leprosy care and the ever increasing number of General Hospital patients. The 33 bed General Hospital had an occupancy rate of 105% last year, and over 13,000 outpatients were seen. Nearly 500 surgical procedures were carried out including 30 Caesarian sections. A new outpatient wing is planned for 1968 to help us cope with growing needs. We see this expanding general hospital work as a challenge to extend our witness to the acutely ill patients and all who seek help for their physical ills.

Mbingo is a leprosy settlement, though, and leprosy care is our primary obligation. Leprosy patients are a special kind of people. Even with all the enlightenment about this perhaps least contagious disease, we still see many patients coming here re-

jected, dejected, miserable, and in despair. Grateful as they may become for the things that they find here—provision of housing, means of self-support, free drugs and hospital care, and a sharing community—these same people may become very demanding and, at times, difficult to handle. Many have found new hope through their new found faith in Christ: hope for a definite, if yet far-away, arrest



Basket weaving serves as therapy for crippled hands.

or even cure of their disease, hope to again live normal lives in their homes But day.

Many we, too, have hopes for them. We do not wish, at this time, to become responsible, self-sufficient, self-respecting people. They rely heavily on our welfare work, our free medicine for minor ailments or free food whenever possible. Our hope is for new ways to instill in them the desire for full rehabilitation; so that those with living crippled hands will earn their bread by various handicrafts rather than sit idle, that those with recurrent ulcers of the feet will be moti-

An "old papa" at New Hope Settlement.



vated to wear the special shoes now being made here by a talented Cameroonian cobbler rather than return as soon as possible to the warm sheltered environment of the hospital where food and care is provided.

We hope to spread our witness to new patients who continue to come to the settlement at the rate of 25 to 40 per year.

We hope that our sad monetary situation in self-support projects will improve on the basis of exploration and application of sound farming methods. Rev. George Black, graduate in agriculture and first full-time manager at Mbingo since 1961, has definite plans with our 450 head of cattle, our many acres of poorly used fertile soil and the distribution of produce. Many a Cameroonian stops to gaze at the impressive size of corn on his experimental plots.

Since the settlement began, many attempts have been made to train patients in crafts and trades. At present only two such projects enjoy both popularity with patients and a reasonable margin of profit: basketweaving and embroidery. Good sales and long order lists have proven both proficiency and artistic design to be sound.

Still there are a few patients whose future seems rather bleak and void of hope: those completely without fingers, with ulcers that will never heal, with neverending complaints and unreasonable demands. We hope for them, too, and we hope that you will hope and pray with us that new hope will arise in some of these pitiful minds who need more than pity and more than a "balanced Mbingo budget." They need our applied effort in seeking ways to lead them to a meaningful life. Christ can give meaning and content into seemingly hopeless lives—a few examples prove it!

But it will take a greater measure of hope and trust and work than many Christians are prepared to offer.

"New Hope at New Hope Settlement!" Will you hope with us?

*Dr. Dieter Lemke, is a medical doctor and missionary at Bamenda New Hope Settlement, Mbingo, West Cameroon, West Africa.*



Dr. and Mrs. D. Lemke and family.

March 15, 1968

# CBM TEACHING MINISTRY

by William Layui

**"GO YE THEREFORE,** and teach all nations." This indeed has been the command of our Lord Jesus Christ that came to our early missionaries of the North American Baptist General Conference. In obeying this command of the Lord Jesus, they decided to extend their missionary work to the Cameroon, a land about 7,000 miles away from New York City, "as the crow flies." The Cameroon Baptist Mission is an evangelical missionary organization founded by the North American Baptist General Conference. For the proclamation of the gospel in Cameroon, West Africa.

In 1935 the North American Baptists were confronted with the great task of taking over the Cameroons Mission Field, which had here-to-fore been in the hands of the German Baptists. As a result of World War I and of God's marvelous guidance, Dr. Paul Gebauer came back to the Cameroons in November 1936 to do pioneer work in the grasslands and to strengthen the faith of the Baptist Converts along the Forest Region, thus opening a new chapter in this missionary saga. From these humble beginnings the work has grown to involve more than 90 missionaries including children and short-term missionary volunteers; ten main stations with 473 churches comprising a total membership of more than 30,000; a Bible Training Centre at Ndu; two teacher training colleges, one at Soppo and another at Njinikijem in Belo; two secondary schools, one at Victoria and one at Ndu; a joint secondary school of Baptist and Presbyterian participation; over 107 primary schools with an enrollment of over 22,000 pupils.

Much has been done in the field of health ministry. A hospital at Banso ministers to thousands of people far beyond its immediate area. Another hospital for leprosy patients as well as a clean section is at Mbingo, commonly referred to as New Hope Settlement, which together with its outlying clinics has several thousands of patients under its care.

As can be seen above by these brief statistics, the Cameroon Baptist Mission undertakes several aspects of the work to meet up with the various ways of ministering to the people. One of these major aspects is the Education Ministry.

The Cameroon Youth are awakening. The hunger for knowledge and an education is very evident, not only among the younger generations, but also among the older people as well. Though

they may believe that the day for themselves is past, yet they desire that their children may receive what they themselves could not have. The schools and colleges play an important part in the lives of our boys and girls daily.

To work with these boys and girls daily in the Mission Schools has been a golden opportunity not only to give them an education, but to present them with the claims of Christ upon their lives. The many school baptisms from year to year give evidence that this teaching ministry is the most rewarding and most fruitful work, at a time when these young lives are most



Mr. William Layui, Acting Principal of the Kom Baptist Teachers College, Belo, Cameroon.

pliable. Let us remember again the Lord said, "Go ye therefore and teach all nations."

As the work in the educational teaching ministry continues to expand and in order to fulfill the belief that a literate and educated church membership is essential to the extension of churches and the proclamation of the good news of salvation, the Mission, in consultation with the home board and the local group, the Cameroon Baptist Convention, decided to establish an Authority for the operation of the Baptist Schools, Colleges and other educational institutions. When fully established the Authority will be the legal recipient of all educational institutions transferred to it and formerly operated by the Cameroon Baptist Mission. As such, it is a co-operating organization with the Mission

# WOMEN'S WORK

by Mrs. George W. Lang

and the local group, the Cameroon Baptist Convention. The Authority shall operate as a private non-profit voluntary agency, and it may apply for grants-in-aid or subventions from Cameroon Government departments in support of its institutions and projects. The Authority will be controlled by Baptist Cameroonians whose interest will be to further education and foster the Christian faith.

Recently, there has been rapid expansion at the Primary School level. This expansion consequently directs the pace of expansion at the secondary and teacher training college levels. Primary School leavers needed some avenues of further education and so more secondary schools were to be opened; hence, a second Baptist Teacher Training College at Njinikijem—Belo and a second Secondary School at Ndu, Joseph Merrick Baptist College were opened.

With this rapid expansion in education, there have been very great problems. One main problem has been that of suitable personnel to man the educational institutions. The home board has been able to overcome part of this problem by the recruitment of short term missionary volunteers. But the Mission realizes that the salvation in this direction, lies in preparing suitable Cameroonians to take the place of these expatriates and missionaries in these schools and institutions. Again, there has been a general feeling in the Cameroon political set-up that Cameroonization be exercised in all the public services of the Federation. Here we are really handicapped because of lack of trained personnel.

To this end, the home board of the mission has recently started a University Scholarship programme for deserving Cameroonians who show some marked leadership qualities to receive university scholarships in the United States of America. Under this scholarship programme, Mr. Samuel Becke of the University of Oregon is the first recipient.

If Cameroonization in our schools and colleges is to be made a success, the University Scholarship programme should continue toward increasing the Cameroonian graduate teachers in our schools and colleges. The presence of these graduate teachers will eradicate the complaints of our college students about understanding the foreign teachers who have method problems in our schools. Also the Cameroonian graduate teacher coming from the same background as the students can best understand their problems. In the meantime, the present situation of having the North American Baptist General Conference Short-term Missionaries will need to continue until trained Cameroonian personnel return to replace them.

*Mr. William Tayui, is the acting Principal of the Kom Baptist Teachers College, Belo, Cameroon, West Africa.*



A WOMAN working her farm, patiently bending to loosen the ground with her shovel. A woman walking along the path or road, baby on her back, a basket of corn on her head, or a bucket of water. A woman bending over a cooking pot in her kitchen, stirring the fufu or cooking soup for her family. A woman nursing her baby, sitting to visit with others in the family compound. Women chatting together while they take turns rhythmically pounding the corn in the large wooden mortar in front of the house.

All these pictures come to mind when one hears the words "Women's Work," for aren't these the things that women have been doing for years in Cameroon?

But today some new pictures are coming into focus: Many girls—the young women of tomorrow—going off

to Dayschool classes each weekday morning. More and more girls—teenagers—enrolling in high schools, meeting the challenges of home economics, chemistry, English, French, math. . . . Young women graduating from Teacher Training Centres, finding their places behind those teachers' desks that they surveyed with awe from pupils' benches not so many years ago. . . .

But there is another picture too: that of women standing before other women, leading in song or prayer, telling a Bible story, bringing a lesson from the Word of God. Women's Work! Yes, and more pictures come crowding into view: Women going together to visit a sick sister, bringing her, in word and deed, the love of Christ. Women working together to prepare a farm so that together they can earn money for their Women's Meeting Treasury. Women



Miss Helina Ngege, Ndu Women's worker and Women's Union Secretary-Treasurer.

contracting to weed several acres of tea so as to help earn money for a new zinc roof for their church. Women gathering in a compound to give comfort to the hearts of those who mourn the loss of a loved one. Women's Work? Yes, indeed!

There are other new pictures: Women enthusiastically giving their money to help send to America one of their Women's Union officers, Mrs. Elizabeth Ndi. The Women's Union President, Mrs. Sarah Mokake, traveling to Coastal and Grassland Fields to visit women's meetings and to encourage the women. Women's Union officers and missionary women sitting down to talk together about budgets, about the "We the Baptist Women" publication, about Women's Manuals and Training Courses.

A Women's Day, a full day for inspiration, business and fellowship before the regular Cameroon Baptist Convention sessions held every two



Women come to leadership training courses for the 3-H girls program.

March 15, 1968

years. Women's Field Conference held once a year, in addition to the regular Field Bible Conferences to which both men and women are invited.

These new pictures are developments of the last four or five years. And soon there will be the first regularly-held meeting of a Women's Council, just preceding the meeting of the Cameroon Baptist Convention's General Council sessions in Bamenda, during April 1968. The Women's Union Officers will be there, plus the Field Chairwomen from each field in Cameroon.

Other changes have come, as well. Take the words, "Women's Worker," for example. In the past, that term has been applied, in our Baptist fellowship of missionaries, to the missionary woman who was responsible for helping Women's Work in her area, —encouraging the women in their meetings, helping to provide them with lesson materials, giving counsel where needed.

Today, in two of our Fields in Cameroon we find two Cameroonian Women's Workers. Ndu Field was the "pioneer" in this, when three or four years ago the women together agreed to send Helina Karfashu Ngege to Bible School, for three years, so that on completion of her course she could serve as their own Women's Worker. Last year she completed the course and is now serving faithfully and energetically.

Banso Field has followed the lead of Ndu Field and has employed as their Women's Worker a young woman named Helina Wiba, who also completed three years of BBTC last year.

For quite a number of years the fields have had Field Chairwomen who have done their faithful best to visit the Women's Meetings of their fields, to encourage those who are weak, and to inspire those who are strong to help the weak. Many times these Field Chairwomen are married women with families, and it is not always easy for them to tour round to visit meetings as often as they would like to do.

This is where young unmarried women serving as Women's Workers have the advantage, as they are more free to come and go.

Their work is not always easy. They must travel to sometimes widely-scattered areas. Not always are there motor roads so a certain amount of this visitation must be done on foot. There is no doubt that this new role of "Women's Workers" is an important one, another aspect of the total picture.

But sometimes the picture of Women's Work blurs. Attendance at meetings falls off. Offerings are small. Women become discouraged. Differences arise. But the eye of faith looks to the Saviour and knows that these things are not the whole story.

For there are the African Dorcas of the willing hands, ready to help their sisters in Christ. Several years ago Baptist women in Victoria sewed



Women trying out the new sewing machine at the Bible School.

clothes for Bible Training Centre children. Last year some women gave money so 3H Girls could buy caps and sashes for their uniforms.

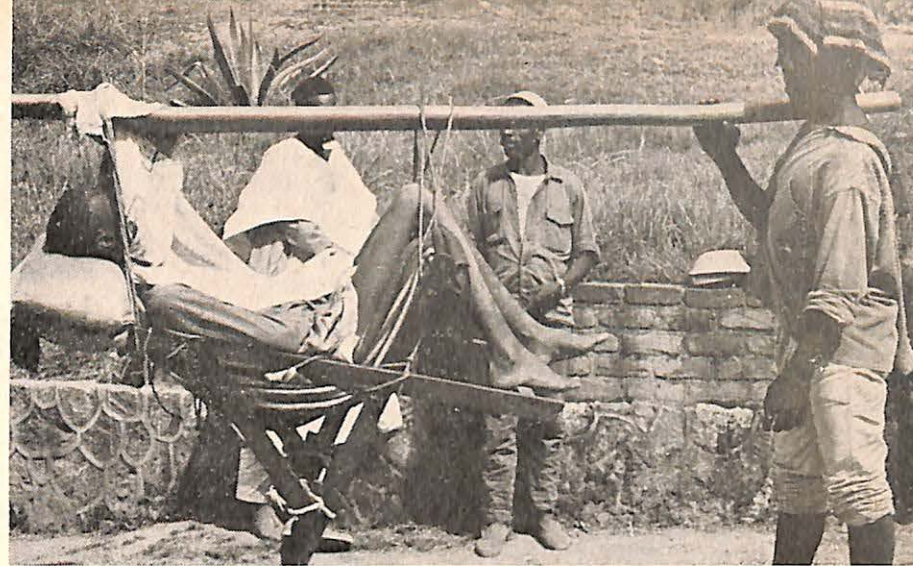
There are African women of the giving heart of whom it can be said they have done what they could. They take time and money to visit other places to preach the Gospel to other women.

There are white-haired women who in the evening of life are saying to Jesus Christ, "Abide with us: for it is toward evening, and the day is far spent"; and He comes into their lives to impart His own new Life.

As we think of all these things, we remember that the Word of God has much to say about women and their work. Women of the New Testament had an important part in sharing the Good News of Jesus Christ. Today's twice-born women in Cameroon have the same joyous privilege. Pray that they may be faithful always in doing their own "Women's Work"—for HIM.

*Mrs. G. W. Lang, missionary, Federal Republic of Cameroon, West Africa.*

**A  
NEED,**



A litter chair is used to bring patients to the hospital from distant areas.

**AN  
OPPORTUNITY,**



New nurses are being oriented at Banso hospital.

**AN  
ANSWER**

by Peter E. Fehr



Graduates from Banso Hospital.

"WE, the chiefs, once more appeal to you to come here and consult us for our ill health. In reality there is such disease in the entire population. Since three quarters are depressed by health and age coming up to Banso many of my people—women, men and children—have died on the way to the hospital.

"We, the humble, need your medical help to elevate the population as health is concerned.

"Bring us up spiritually and physically. Pity my people and foster our lives and nourish us medically is our cry.

"Eliminate the spread of infectious diseases in my village and give us

therapeutic aid as to these diseases. We wish you the best you can in your daily duty. May God bless you."

Signed by the chief

How would you respond to this letter? What would you do? This is the content of one of many letters that come to the Medical Committee meeting from villages all over the grass-land region of West Cameroon. Where are these people and places? Lus, in Mbem Field, is a long, hard day's

trek for a healthy person to Mbem Maternity Center or to Ndu where they must find transport to Banso; Fundong is a long hard walk to Belo Maternity Center; Dien is a long hard walk to Banso Hospital; and so the list goes on. We cannot deny their need; so this requires some thought.

A man's need can be an opportunity of Christian service and Christian witness. In 1964 Dr. L. M. Chaffee saw the need at Bangolong; so, by

using some old unused customs' buildings, he opened our first Cameroonian staffed Maternity Centre. Then the principle was established, and the idea provided an answer to these many requests but produced new needs, also.

To staff village maternity centres and dispensaries so that they will serve as a Christian witness, you need trained personnel. Trained personnel are in short supply; so to get trained midwives and nurses to extend our medical ministry, we must train young Christian Cameroonians to serve their own people. To train personnel requires equipment, staff, facilities and students.

In 1954 we began our training school at Banso Hospital with two students, two missionary nurse-midwives, one classroom and a room in a building designed for graduate girls' quarters. As we grew, so did the needs until now in 1968 we have 96 students. Fortunately, we have been able to enlarge our training facilities to meet this demand. In 1967 we completed our classroom block which provided three large classrooms, a small library and offices. We are now completing a large girls' dormitory with 18 rooms, each accommodating four girls, so that we now have a pleasant place to house our student girls. At present we have four missionary nurses who are all busy in the teaching program.

We were thrilled, in our most recent entering class of students, to be able to choose Baptist girls from the several grassland tribes to enter into the midwifery program. We depend for our students on our Baptist Primary Schools and our Baptist Churches.

We take the opportunity to train, so that these trained midwives and nurses may be used in these village health centers to "bring them up spiritually and physically."

It has been said that we are expanding our program, and by so doing we are increasing our needs. We would rather say we are expanding our program to meet the needs of the Cameroons. These needs are real; the opportunities are limited by our own supply of personnel; the answer is at hand. We must reach out into the rural village health centers staffed by our areas, treating the ill, establishing trained Cameroonian personnel for continued care and preaching the Word of God to all who come.

Will it be easy? No. It requires work on the part of the village. It means more work for the missionary medical personnel in visits and supervision. It requires persistence on the part of the Cameroonian midwife or nurse who deals with the superstitions and problems from day to day.

An example of the problems came from our recently opened Jickijem Maternity Centre. Three weeks after opening, on a clinic visit, I was told that no one was attending, and no women were coming for delivery again. Why? The rumor had been circulated that all babies born at the maternity

## OPEN DIALOGUE

— LETTERS TO THE EDITOR —

**To the editor:** The Christmas issue of the BAPTIST HERALD was outstanding! I appreciated several articles in particular and shared "Only Seven Shopping Days Till Christmas" with our church on Sunday morning. I think this is the best issue of the BAPTIST HERALD that I have ever seen, and I just wanted you to know that I appreciated the fine work you are doing. Of course, we are trying to enlist as many subscribers as possible, but I really feel a joy in doing this now, because I believe that it will be a real blessing to each subscriber.—Ervin Gerlitz, pastor, Renton, Washington.

**To the editor:** Why are they putting so much color on our BAPTIST HERALD? My bifocals are poor and I had trouble reading white print on the red.—Lena Liedtke, Tacoma, Washington.

**To the editor:** We question the advisability of our Conference becoming involved in all of the social and welfare activities and programs which seem to be taking precedence over the Evangelistic ministry to which we have been called. We do not question Christ's compassion for the needs of men in every area of their lives, but we feel that His first concern was to reach them with the message of His redeem-

center would die soon after they reached home. There had been an epidemic of influenza causing pneumonia, and several recently delivered babies had died, so this gave apparent truth to the rumor. The solution was prayer by all of us, patience on the part of the mid-wife and an explanation by the local pastor. Once the people overcame the fear of the curse, business was again booming, and the midwife just wrote, "We have had 11 deliveries in the last 13 days, and we need more help."

The need is certainly real. The opportunity is great for Christian witness and service. The answer is available. Let us all be faithful in our prayers and gifts to make use of the opportunities that present themselves for the future in our missionary medical ministry.

*Dr. Peter E. Fehr, is a medical doctor and missionary at the Banso Baptist Hospital, West Cameroon, West Africa.*

ing grace. He "fed them" after "He had taught them" and we feel that there is a danger of our losing sight of our prime objective as a church and as a Conference of local churches if we do not guard against involvements in "poverty programs" which minimize or overlook the Spiritual needs of men. We are wondering about the policy of our Conference relative to the use of the pages of the BAPTIST HERALD in the promotion of some of these programs. We appreciate honest reporting but wonder why some governmental officials, who to our knowledge take no positive stand of personal faith in Christ, are set forth as authorities in matters which we are being led to believe are our spiritual concern. There are other evangelical religious periodicals which also report the current trends of our day, but which likewise let it be known where they stand as born-again believers. We feel that the HERALD is lacking in real Spiritual meat and certainly men of the spiritual caliber of Ralph W. Sockman are going to make little contribution to the Spiritual growth of our readers. We would encourage a more positive spiritual emphasis through the pages of our periodicals.—Mr. Les Feldick, Church Clerk, First Baptist Church, Buffalo Center, Iowa.

### EDITOR'S NOTE:

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

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

# SOCIAL SECURITY QUESTIONS FOR CLERGYMEN

by Barry Garrett

CLERGYMEN are now included in the provisions of the Social Security, according to the new Public Law 90-248, unless they elect on grounds of conscience or religious principles to apply for exemption.

The new law raises many questions for clergymen. We do not profess to know all the answers, for one reason because we do not know all the questions.

However, from the legislative record in Congress, from the wording of the law itself and from conversations with persons in the responsible governmental agencies, we do have some answers to some questions.

QUESTION: What change did the new Social Security law make regarding coverage of ministers of religion?

ANSWER: Previously ministers were exempt from Social Security unless they asked for coverage. Now clergymen are covered unless they ask for exemption.

QUESTION: What are the grounds upon which a clergyman can stand in asking for exemption from Social Security?

ANSWER: The new law exempts a minister only on the grounds of conscientious objection, or religious principles or if he has taken a vow of poverty as a member of a religious order.

QUESTION: Is there a way a minister can obtain exclusion from Social Security other than to claim conscientious objection, or to claim that his religious principles prohibit him from participation or to take a vow of poverty as a member of a religious order?

ANSWER: No.

QUESTION: What does the law mean by opposition by reason of conscience or religious principles?

ANSWER: As far as we know the regulations defining these terms have not yet been spelled out. We can be sure, however, that financial reasons or political reasons will not be accepted as conscience or religious reasons. If a person is simply disgruntled at the government, or if he thinks he has a better insurance or old age plan or if he thinks he cannot afford to pay, he cannot thereby claim that he is a conscientious objector.

QUESTION: When does the new law take effect for clergymen?

ANSWER: January 1968.

QUESTION: When does the clergyman have to pay?

ANSWER: At the same time he pays his income taxes. On or before April 15, 1968 the clergyman as a "self-employed" person pays his 1967 income tax and files his estimate for his 1968 taxes. On or before April 15, 1969 the clergyman pays his 1968 income tax and his Social Security tax for 1968.

QUESTION: How does a clergyman obtain exclusion from Social Security?

ANSWER: He should file an application for exemption at the time he pays his income tax.

QUESTION: When should a clergyman file a claim for exemption on the ground of conscience or religious principles?

ANSWER: The Internal Revenue Service probably will have forms to fill out and application blanks available on or before April 15, 1969. Those serving as ministers in 1968 or before have until April 15, 1970 to obtain exclusion from Social Security. Those beginning their ministerial duties in 1969 or later have two years to file for their exemption.

QUESTION: If a minister is now participating in Social Security, can he withdraw on the grounds of conscience or religious principles?

ANSWER: No. If he is conscientiously opposed, why does he now participate?

QUESTION: If a minister waives Social Security coverage on grounds of conscience or religious principles, can he later change his mind and elect to be covered?

ANSWER: No. The law plainly states that such an exemption shall be irrevocable.

QUESTION: Will the churches be expected to pay one-half of the minister's Social Security tax as it does for other employees?

ANSWER: No. The church is not involved with the minister's coverage. Congress placed him in the special category of "self-employed." He has to pay his own taxes. Of course, there could be no objection to a raise in salary for the minister to help him bear this additional expense.

QUESTION: What effect does the new law have on the minister who is now a participant in Social Security?

ANSWER: None, except that it rules him out as a conscientious objector.

QUESTION: What authority do you have to give all these answers to questions about the minister and Social Security?

ANSWER: No authority whatsoever. If you want official, authoritative answers to your questions, you will have to get them from the Internal Revenue Service.

QUESTION: What advice do you have for a minister who is considering non-participation in Social Security on the grounds of conscience or religious principles?

ANSWER: First, make sure that his objections are really on those grounds. At present the field of conscientious objection to Social Security is occupied by a very limited minority such as the Amish and a few others. Conscientious objection to Social Security may be hard to prove by a person who is not a genuine conscientious objector to

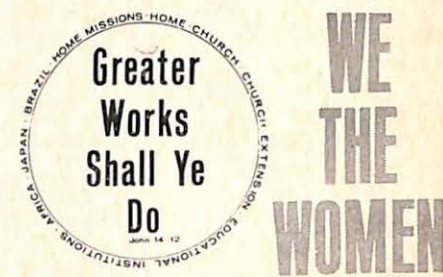
military service or to other government benefits.

Remember, too, that once a minister signs himself as conscientious objector to Social Security he rules himself out of other government benefits for citizens such as medical care and possibly a wide range of other benefits.

Before signing as a conscientious objector to Social Security, get good legal advice and consult with the brethren about the real meaning of conscientious objection.

If a minister is a genuine conscientious objector and if his religious principles are violated by participation in Social Security, he should not hesitate to ask for exemption.

*The above is the complete text of a Baptist Public Affairs news release dated January 19, 1968.*



## RETROSPECT AND PROSPECT by Mrs. Willy Herke

In the present Executive Committee I am an "old timer." For the past triennium I had the privilege of serving as editor of the German Program Packet. This work was entirely new to me.

Yet when we are willing to undertake a new task for the Lord, He provides helpers to guide our paths. I shall ever be thankful for the support I received from the Rev. and Mrs. H. G. Dymmel (my brother and sister-in-law). Whenever I had some doubts or questions concerning my work they were always willing to enlighten, to explain, to answer, to suggest and to advise me successfully. Their understanding and love gave me the necessary assurance, especially in the first year of my commission.

Besides that I got to know many wonderful women who wrote devotionals for the respective packets. Often they added a letter of gratitude and encouragement. Some presidents sent a kind note of acknowledgement, stating that they were using the contents of the Program Packets in many ways.

My spiritual life became much enriched while searching God's word in preparation for writing the numerous programs. My knowledge of the work

*(Continued on page 15)*

CHRISTIAN EDUCATION

RESOURCE IDEAS FOR

DEPENDING upon the age span of the group, the duties of the adult workers will vary from those of supervisor and program director for the junior highs, to those primarily of a friend and spiritual counselor for a college and career group. Of course, there are elements of these duties at all age levels, but individual ones must be stressed depending upon individual needs of the group.

The youth sponsors, teachers and superintendents, etc. should work closely together with the youth in the making of an effective, church-wide program for the youth.

### QUALIFICATIONS

- He should be a Christian, one who is earnest in his own Christian life and who has expressed love and concern in all aspects of his life.
- He should be spiritually and emotionally mature, able to lead youth through example and suggestion, respected for and appreciated because of his witness and his life as an adult in our society.
- He should show an active interest in and understanding of youth. Beyond simply "liking" young people, this means loving them at all times, enjoying being with them, understanding their problems, their needs, and even their fads.
- He should be loyal to their pastor and to the church and denominational programs for youth. He should be acquainted with the programs of the church and of the denomination as well. He should be a good team worker, cooperating with the church program, and presenting the needs of the youth to the church.
- He should be optimistic, energetic, adaptable, enthusiastic and able to make good decisions and plans.
- He should have good judgment in dealing with young people so that he can recognize the capabilities and talents of the group and actively lead only as needed. Too much leadership for an active, talented group can cause resentment, and stifle imagination and initiative; too little leadership for a group that needs guidance will result in an uninteresting, unenthusiastic group with little growth or accomplishment.
- He should be easy to talk to, and readily available to young people for counseling and friendship. In most cases it is best to have a married couple as sponsors, as this provides a counselor and confidant for both boys and girls. However, a well-qualified single adult can also be effective, especially if he or she realizes the value of referring prob-

## THE ADULT WORKER WITH YOUTH

- lems that cannot be dealt with immediately to the pastor or another qualified adult in the church.
- He should be willing and free to spend sufficient time in preparation for his tasks and in being with the youth.

### TRAINING

The pastor should realize that even though the adult workers are well qualified and have been with young people, there is some need for training, even if this training consists of informal information sessions.

Of first importance for youth sponsors is a full understanding of their responsibilities and duties as sponsors. This is vital for any job, and when the job involves leadership and young people, it is imperative that the sponsors realize the extent of their jurisdiction and leadership, as well as the scope of their responsibilities.

Teachers of youth should continue to study the cultural patterns and behaviors of youth through personal reading and exposure. They should also be trained in skills of teaching and relating to youth. The *Leadership Education Curriculum Guide* is a helpful resource for study courses and procedure in this regard.

Youth workers should be encouraged to attend leadership education conferences in the church, the conference, or on a denominational level. The more contact the workers have with others who are facing the same problems, and working with the same age group, the more efficient and understanding they will become.

### RESPONSIBILITIES

- Show interest in the group and in the work of the officers by attending all meetings, social activities, officers' meetings, and participation in service projects.
- Give advice and take the leadership of programs, meetings and other activities only when necessary or when asked to do so by the young people. Here the sponsors must be able to judge at which point this becomes necessary.
- Work to know each member of the

group individually, showing interest in them, and demonstrating willingness to counsel and advise when needed.

- Understand the entire program of the church, and lead the young people to become an integral part of this program.
- Work carefully with the officers, contributing ideas, suggestions and opinions through them (especially in high school and college and career groups).
- Attend leadership conferences, clinics, training programs, etc., incorporating ideas you obtain into your work with the young people.
- Work in cooperation with the church and with the pastor, making known to the church the needs of the youth group.
- Of greatest importance, demonstrate love and concern for the spiritual climate of the youth group and for the Christian life of each individual. Provide an example for the young people through your own life, taking care that the young people themselves emulate Christ in you, and not you yourself. Remember that you are human, and cannot succeed without God's help.

The sponsors will be expected to guide, advise, discipline, participate and occasionally feed the youth group—and all of these must be done with subtlety, understanding, tact, and a genuine love which only Christ can give.

*Reprinted from Our Ministry With Youth, a handbook for youth groups, available from Roger Williams Press, 7308 Madison Street, Forest Park, Illinois, 60130, at \$1.00 per copy.*

## WE THE WOMEN

*(Continued from page 14)*

of our NAB General Conference and the Woman's Missionary Union in specific became both broader and more personal. I experienced how marvelously God carried me through hours of disappointment and weariness. This always brought me closer to the Lord and made me realize that I had to depend entirely on Him in all things.

The fine spirit of Christian love and co-operation amongst the members of the past as well as the present executive committee is an experience which I shall always remember.

The General Conference in Detroit was the greatest event in many years for my husband and me. The message of Mrs. Norman Haupt at the Ladies Luncheon inspired me anew to serve the Lord wherever He would need me. Two days later our new president, Mrs. Herbert Hiller, asked me to become German editor. I accepted the challenge and am willing to serve to the best of my ability.

*Mrs. Willy Herke, Woman's Missionary Union, German editor, Vancouver, B. C.*





# sunday school lessons

B. C. SCHREIBER

## A TEACHING GUIDE

Date: April 14, 1968

THEME: OUR RESPONSE TO THE RISEN LORD

Scripture: John 20:19-21; 21:15-19

THE CENTRAL THOUGHT: The resurrection is not only a fact out of the past; it is an ever present reality.

INTRODUCTION. Death does not end all. The resurrection and not death is the climax of life. Whatever the gospel writers may leave out or where they may differ in the reporting of the events in the life of Jesus, there is no overlooking his death and resurrection. These two events are indisputable. All four records end on a note of triumph—the triumph of life over death.

Nothing opened the eyes of the disciples so clearly and convinced them so thoroughly as to who Jesus really was than the resurrection. Because of the resurrection the cross was now meaningful and their faith was not only restored but strengthened.

In the past much effort has been expended in order to explain away the miracles of Jesus. Even his resurrection is doubted by some. But with the facts so clear and the witnesses so many it is impossible to disprove the resurrection. What the disciples were able to do after the resurrection also has to be taken into account. Even the Apostle Paul did not base his faith upon a single conversion experience but upon his constant consciousness of Jesus Christ alive and at work in him.

I. THE RESURRECTION BRINGS PEACE. John 20:19.

There is much speculation as to what Jesus' body was like after the resurrection. To the disciples it was much more significant that he was alive. Since his death they were in a fearful state of mind. Meeting behind locked doors in constant fear of the Jews they must have had sleepless nights and reassuring to hear their living Lord say, "Peace be unto you." Jesus knew what they needed because nothing disturbed their peace more than the arrest, trial and crucifixion of their Master.

II. THE RESURRECTION BRINGS JOY. John 20:20.

This must have been a happy reunion. It was, in fact, a new day and a new life for them. Gloom turned to joy; hopelessness to hope; fearfulness to faith; sorrow to gladness. Their entire life seemed to be transformed by the presence of Jesus in their midst. The note of gladness is missing in the

lives of many Christians today because they are not as conscious of his living presence as they should be.

III. THE RESURRECTION DEMANDS SERVICE. John 20:21; 21:15-19.

You may be disappointed in Jesus if all you want him for is good company and good insurance. Christ expects the company of the redeemed to become the company of the commissioned. The proper place for Jesus' disciples is not in an isolated retreat but the world into which they are called and sent to serve. You cannot be genuinely glad to see Jesus unless you are also glad to serve him.

Jesus' appearance on the shore of the lake seemed to be primarily for the purpose of testing Peter's commitment and loyalty.

### Questions for Discussion

(1) Would your faith be strengthened if Christ appeared to you physically and spiritually? Would such a presence frighten or comfort you?

(2) Is your service to God as loyal as your verbal expression of devotion to him?

(3) Jesus did not demand a verbal expression of repentance for Peter's denial, nor was anything said about forgiveness. Why was this omitted?

## A TEACHING GUIDE

Date: April 21, 1968

THEME: WHAT IS WISDOM?

Scripture: Job 28:12-13, 23, 28  
Proverbs 3:13-18

THE CENTRAL THOUGHT. Wisdom can provide you with a comfortable living or a meaningful life in God's kingdom.

INTRODUCTION. More and more emphasis is placed on education. Colleges and universities are bursting at the seams. Education and wisdom, however, are not synonymous. There are hundreds and thousands of young people who receive degrees in education, but no university can bestow upon any of its graduates a degree in wisdom. Education is related to facts and figures, to sciences and knowledge of all kinds. Wisdom helps you to decide how and where and for what purpose to use the knowledge you have acquired.

In our materialistic age there is first of all the temptation to use knowledge to earn money. Many university graduates make their services available to the highest bidder. Others seek fame and adventure. Only a small minority use their newly acquired knowledge wisely. They believe that they are not only saved to serve but they are also

educated to serve. This is wisdom at its best.

On the other hand there are people who have little or no education but they have wisdom. The prophets, priests and elders of Israel were uneducated according to present day standards, but many of them were very wise men. Their reverence for God and faith in God opened their hearts and minds to his revelation.

I. THE SEARCH FOR WISDOM. Job 28:12, 13, 23.

Not all of us have problems in such magnitude as Job, but we have Job's impatience, bitterness and ignorance. We are "born into trouble as the sparks fly upward" (Job 5:7), but somehow or other wisdom and understanding are not born overnight. We are not easily taught and therefore it takes time to understand. Wisdom comes out of experience. God cannot make a wise man and at the same time give him a sheltered life. Like Job we come to the place where we thought we knew it all and then suddenly God begins to teach us a new and difficult lesson.

II. THE BEGINNING OF WISDOM. Job 28:28.

Job was beginning to discover that the conditions for receiving wisdom are not primarily intellectual. To be truly wise a man must have a religious foundation. The conditions are both positive and negative. First, there must be a reverential fear of God and secondly, there must be a sincere and active attempt on our part to avoid all evil. When these conditions are met then God's gift to man will be a wisdom that can be experienced in an awe-inspiring consciousness of God's presence.

III. THE RESULT OF THE SEARCH. Proverbs 3:13-18.

Happiness is looked upon as a reward that comes to the person who follows the path of wisdom. This is because he sees the true values in life and lives by them. He can distinguish between the superficial standards of success which come with the possession of material things and the eternal values such as love of God and fellowmen.

### Questions for Discussion

(1) What did Job learn from his experiences. Would he ask the same questions today?

(2) Can a man be considered wise if he does not follow his own advice? Was Solomon really wise?

(3) What is God's part in giving wisdom and what is man's part in acquiring it?



# BOOK REVIEWS

By B. C. Schreiber

THE INDOMITABLE BAPTISTS, by O. K. Armstrong and Marjorie Moore Armstrong, Doubleday—1967—392 pages—\$5.95.

Mr. Armstrong is more familiarly known to the millions who subscribe to the *Reader's Digest*. For many years he has been on the staff as a roving editor. The State of Missouri also remembers him as one of its former Congressmen.

The volume begins with a study of John Leland, a Baptist minister, who influenced our founding fathers to incorporate the Bill of Rights into the Constitution. The most important point in the issue was the guarantee for complete religious liberty. This dramatic story is also portrayed in the film, "Magnificent Heritage."

Mr. and Mrs. Armstrong have an intellectual as well as a spiritual understanding of Baptist history. Their perceptive insight into the workings of this large and divided body gives coherence to the religious contributions to the American way of life and to its

resolutions which turn the course of history.

At times the authors analyze and interpret Baptist thought, which is no simple undertaking. Where necessary, as in the cases of Roger Williams, John Clarke, Adoniram Judson and others, they include enough biography to make their lives and labor meaningful. Growing pains and splits are objectively and honestly presented. What seemed to be unchristian controversy has often turned out to be a seeking after more truth. Rugged individualism has always been a peculiar trend among Baptists, but their basic freedom of expression and conviction have brought out many biblical truths which otherwise would have been left under the cloak of conformity.

Facts and figures, churches and min-

isters, sects and denominations stand out boldly throughout the book. It is easy, but fascinating and interesting reading. Perhaps all of us as Baptists will know ourselves a little better after we have read this important, historical and biographical volume.

WHY PRAYERS ARE UNANSWERED, by John Allan Lavender. Judson Press—1967—78 pages—\$2.95.

This is one book which should not be judged by the number of pages. Mr. Lavender has a way of saying a great deal in a few words.

The average Christian is an ambivalent creature. He is torn between belief and unbelief. He finds it easy to believe in prayer when his prayer is answered, but he finds it very difficult to believe in prayer when his prayer is not answered.

Mr. Lavender does not claim to have all the answers, nor as he says, does he even know all the questions. But most Christians will find help and understanding in the use, disuse and misuse of his prayer life. Many of the ailments are discussed and the correctives are suggested at the end of the chapter.

An excellent little volume for discussion groups.

## A Tribute to Erika Borrmann

who passed away on February 4, 1968

by Mrs. H. J. Waltereit

My acquaintance with Erika Borrmann goes back to Sept. 1964, when I attended my first W.M.U. executive committee meeting in Chicago. At that time she was our White Cross worker at the North American Baptist General Conference office in Forest Park. She packed and directed the packing of all White Cross parcels and shipments to the Cameroons. This is a very difficult task. Much paper work is connected with the packing, the naming of the articles, their value, etc. This work is very tedious and time consuming, but Erika Borrmann gladly and sacrificially gave of her time.

In November of that year Erika and her son Hilmar spent a weekend at our home. Since this was my first year as White Cross Chairman she gave me a great deal of information and help. I came to know her more intimately then. She was already suffering from the dreadful disease of cancer at this time. Her deep faith in God came to the fore as she spoke of her life being in God's hands and He could heal even this disease if He so desired.

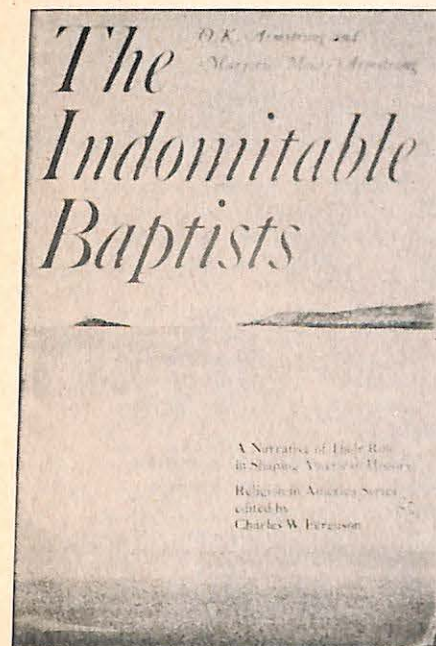
In 1965 we worked together on the greatly needed and appreciated White Cross handbook. Erika Borrmann was a woman of many talents and she enjoyed writing. Her book of poems *Aus Dem Leben* published in 1966 has been a blessing to many.

It was a delight to be in her company. She was a happy woman even though from a human standpoint she had little to be happy about. She seemed to have a built in joy and that joy was the presence of Christ in her life.

We, as Woman's Missionary Union executive, are indeed grateful for her faithful and dedicated services rendered in the area of White Cross and Missions. Erika possessed a steadfast love for her Lord, our missionaries, our denomination, and the women's work. We, as women, have lost a loyal and enthusiastic worker. I am grateful for the privilege of having known her.

## SECRETARY WANTED

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



world-wide missionary program. Its strength as well as its weaknesses are underscored. It is a miracle that Baptists can have religious convictions which go in all directions and still remain united as a body. In a humorous vein it is demonstrated that where there are two Baptists there are three opinions, and yet they are able to gather together and set up goals and

● **Chaplain (Captain) and Mrs. David A. Samf** announce the birth of a son, Gary Alan, on Feb. 12, 1968.

● **On Feb. 19, 1968 about 50 NAB** laymen and pastors met at the Forest Park office for a training workshop as leadership gift solicitors for the Mission Advance Program (MAP). Rev. Kenneth Fischer challenged the group in the opening devotional by saying, "Come Alive, Gentlemen! There is a task to be done to bring thousands of people to a knowledge of Jesus Christ." He pointed out that the purpose of MAP is "building to teach and witness." Rev. David Draewell, Rev. Ever-

● **Rev. Otto Ertis** has resigned as pastor of the German Baptist Church, Toronto, Ont., and accepted the call to become the pastor of the Zion Baptist Church, Edmonton, Alta., effective April 1, 1968.

● **Rev. Irvin Schmuland** has resigned as pastor of the Temple Baptist Church, Jamestown, N. D., and accepted the call to become the pastor of the Temple Baptist Church, Medicine Hat, Alta., effective June 1968.

● **Mrs. Fred Moore**, our missionary in Japan, has suffered a cerebral hemorrhage and was hospitalized on Feb. 13,

attend the very informative and challenging lectures of Dr. A. Martin, dean of faculty, Moody Bible Institute, and Rev. G. Henderson, missionary with the North American Baptist General Conference. The principles of faith which they expounded in their lectures were accentuated by their personal witness of devotion to the cause of Christ.

By observing the pastors of the Northern Conference we saw that pastors are also plagued with frustrations and problems which arise from the needs of the 20th Century man. As we enjoyed their fellowship, we learned to appreciate and to understand better their calling as ministers of the gospel.

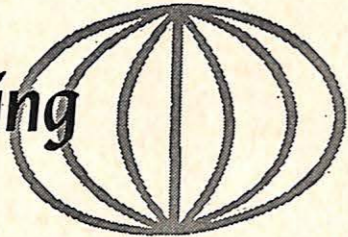
The topic of "The unchanging Gospel in a Changing World" invoked many thoughts concerning the needs of the contemporary church. Pastors realize the need to come alive with contemporary approaches in the proclamation of Jesus Christ in this "new" world. Students were encouraged to tithe NOW and Dr. Martin's obvious love for and knowledge of the Bible inspired each of us to a more concentrated study of its answers to the needs of man. Dr. C. G. Penny forcefully suggested that laymen are the churches' witnesses while the pastor is the man to whom they come for strengthening and encouragement for their battle against sin. Do you need such strengthening?

The informative speeches of Rev. Wm. Sturhahn, Dr. A. S. Felberg and Rev. G. Henderson spurred us to greater dedication to denominational causes. The response of our churches to the relocation of the Christian Training Institute has been overwhelming and we as young people are encouraged and thankful for the sacrifice and interest of our churches. May we be found worthy of your sacrifice. Rev. Henderson, by his sincere and obvious love for young people, challenged us with the needs of the young African church. We were impressed with the fact that the success of today's Cameroonian church rests heavily on the solid base laid by early German and American missionaries; men and women who were led by the Spirit of God.

We have enjoyed these days of convocation and as the Christian Training Institute enters a new phase of its development, pray that God might call more young people to a life of dedication to His cause and that these young people might take time to prepare for His service. In this hour of need we need not only commitment to God but we need involvement with men and we as young people must be spiritually prepared for the fiery darts of wickedness which Satan will surely hurl at us as we, with the Gospel of Jesus Christ, do battle with sin.

*Harvey Hiller is a student at the Christian Training Institute, Edmonton, Alberta, Canada.*

## what's happening



ett Barker, and Milton Hildebrandt, chairman of the MAP committee, led the workshop discussions. Toward the end of the workshop sessions opportunity was given for the solicitors to make their covenant for financial contributions to the MAP million dollar goal. Solicitors made commitments totaling \$90,000. Others will make their commitments later. Who will be next?

The meeting was closed with a season of prayer as the group sought the guidance of the Holy Spirit and the blessing of God on this program.

● **Rev. Henry Ramus** has resigned from the Brook Park Baptist Church to accept the position of Director of Children's Ministry with the North American Baptist General Conference, Forest Park, Ill., effective July 1, 1968.

● **On Feb. 20-21, 1968 twenty-one NAB** executive personnel met at the Forest Park office to share their mutual concerns and review the work of our churches in what is known as the semi-annual denominational workshops.

● **On Feb. 22 the Denominational Visitation Committee** met to make all assignments of denominational personnel for conferences, associations and camps from March to November 1968.

● **Rev. James Clark** is the new pastor of the Cornerstone Baptist Church, Union City, N. J.

● **Rev. Harold Baker** is the new pastor of the Calvary Baptist Church, Billings, Mont.

● **Rev. Paul Zoschke** is serving the First Baptist Church, Lorraine, Kansas, as the interim pastor, effective March 10, 1968.

● **Rev. Calvin Chadderdon** has resigned from the First Baptist Church, Trenton, Ill., effective March 4, 1968.

1968. Pray for her and the family.

● **Siegfried Hoppe**, who is graduating in May from C.T.I., has accepted the call to become the full-time pastor of the Immanuel Baptist Church, Edmonton, Alta., effective May 1, 1968. He has been serving this church as a student.

## MID-WINTER CONVOCATION

by Harvey Hiller

"WHAT A wonderful existential experience," was the overheard comment of one Christian Training Institute student while nearby, a bewildered and frustrated colleague moaned, "What does convocation mean?" Mid-Winter Convocation had rumbled to a close. Most students who attended the lectures had experienced blessings expressed by comments of a nature somewhere between the above two extremes.

We were fortunate to be able to



Dr. A. S. Felberg (l. to r.) Dr. Alfred Martin, dean of faculty, Moody Bible Institute, Rev. George Henderson, North American Baptist General Conference, missionary.

### NEW CHURCH ORGANIZES

SOUTH EDMONTON, ALTA. A spirit of enthusiasm and anticipation was evident as some 20 people met in the home of Dr. and Mrs. B. Schalm Jan. 11 for the organizational meeting of the Greenfield Baptist Church in South Edmonton. The meeting was opened with a brief



meditation and prayer. Of those present, 14 (pictured above) became the nucleus of the new church, with several others expressing the desire to unite in the near future. The charter membership will remain open throughout 1968 so that those wishing to unite during this year will be recognized as charter members.

The election of officers and discussion of several items of business followed. Plans were further discussed in connection with the purchase of a parsonage and the building program which, we trust will begin in the spring or summer.

Encouragement was given to the group by Rev. and Mrs. J. Leverette who have accepted the call to the Greenfield Church. (David Follack, reporter.)



### NEW PASTOR BAPTIZES FIVE

BENTON HARBOR, MICH. First. Last October the members of the First Baptist Church of Benton Harbor, welcomed their new pastor, Rev. Herman A. Pohl, and his family.

On Jan. 7, a baptismal service was held with five young people following the Lord. They were three sisters of the Walter Brandt family, Rosemarie, Alice, Rita, and the two oldest children of the pastor's family, Barbara and Maynard. (Pictured above).

On Jan. 14, 200 North American hymnals were dedicated, to be used in our worship services. The basement of the church is now under renovation. May 19 is set aside to celebrate the tenth anniversary of the church. (Mrs. Margret Pohl, reporter.)

### YOUTH SPONSOR CONCERT

COLUMBUS, NEBR., Shell Creek. The senior CBYF recently sponsored a concert by the Kordsman Quartet of Neligh, Nebr. A capacity audience attended. Parents Night was another special occasion for the Senior CBYF when they served and entertained their parents at a supper. The room was decorated in the fall motif and a time of fellowship was enjoyed by all. (Mrs. George Behlen, reporter.)

### MISSION EMPHASIS AT WACO

WACO, TEXAS. Rev. George Henderson and Dr. Richard Schilke were the speakers during missionary emphasis week at Central Baptist Church in Waco. Mr. Henderson,

March 15, 1968

on furlough from his term of missionary service in Cameroon, spoke Jan. 12 during the 49th anniversary program of the Women's Missionary Society. The WMS morning group presented the program with Mrs. Herbert Schneider, president, presiding. A devotional was brought by Mrs. LeRoy Schauer. Mrs. J. J. Lippert and Mrs. Schauer sang a special song. The \$65 offering was designated for the national WMU project.

Sunday, Jan. 14 Rev. Henderson spoke at 7:30 a.m. at a breakfast meeting of the Men's Brotherhood, at 9:30 a.m. to the primary and junior departments in the Sunday school, and at 10:40 during the morning worship service. Dr. Schilke gave a report in the evening of his recent tour of the Brazil, Cameroon and Nigeria mission fields.

Also during January, the King's Men Quartet of the North American Baptist Seminary in Sioux Falls gave a program including vocal and instrumental musical numbers and testimonies. Rev. LeRoy Schauer is pastor of the church. (Mrs. R. E. Engelbrecht, reporter.)

### GIVE POSTPONED CANTATA

HEBRON, N. D. On Jan. 7, the choir of the First Baptist Church of Hebron presented the cantata "While Shepherds Watched," under the direction of the pastor, Rev. Peter J. Wiens. This cantata had been prepared for a Christmas presentation, but it had been postponed twice due to inclement weather.

Recently elected youth officers are: president, Jim Wiens; vice president, Sandra Auch; secretary, Nila Heinle; assistant secretary, Rodney Kitzan; treasurer, Dale Heinle; pianist, Leona Miller; assistant pianist, Patty Auch; ushers, Tom Creviston and Douglas Kitzan; advisors, Pastor and Mrs. Wiens and Mr. and Mrs. Reuben Walth. (Mrs. R. Stanley Schneider, reporter.)

### HEAR MISSIONARY TO INDIA

TACOMA, WASH. Calvary. On Sunday, Jan. 21, Miss Alma Kludt, missionary to India under C.B.M.S. was with us. She spoke to various groups about her work during the morning sessions and showed slides of her work in the evening. She told us that there are about 200 different dialects of the language, and when you get farther than 20 miles out from your working area, there is the possibility that you may not understand the dialect spoken there. She wore the Sari dress, which is the garment for women and explained that the women are very fashion conscious. The people of India are very religious, but for the most part practice the Hindu or Moslem religions, so it is very hard to bring the true word of God to them. Miss Kludt was a former member of Calvary Baptist church. (Ida Wigle, reporter.)

### BUILD CHURCH IN VIET NAM

ROCHESTER, N. Y., ZION. One member of our young people's group is presently on duty in Viet Nam. Some time ago, the small church of his division was bombed and destroyed by enemy fire. When it was finally rebuilt, the soldiers were asked for name suggestions. From the many that came in, our soldier's was chosen: Zion Church of Viet Nam. For Christmas his company, including many Baptists, remembered our church, and sent us a beautiful flower.

Recently we heard some sad news from our brother's regiment. They were transferred to another area and had to leave their new church behind. But a few days later, something close to miraculous happened. A large helicopter lifted the church building and carried it over the jungle to where the company is now stationed. These hardworking soldiers were overjoyed to see their church once again.

Let us pray for those men and all the others undergoing difficult experiences in service for their country. Let us pray that the Lord may bring them home safely to their

loved ones and to their churches.

Pray for the Zion Church of Viet Nam. (W. Hellmann, reporter.)

#### PASTORS HOLD SEMINAR

HOUSTON, TEX. A Pastor's Seminar, a newly scheduled event in the Southern Conference, was held at Houston, Dec. 6-8, 1967. Pastors and wives met in this manner for the first time in many years. The Seminar was held at the new Anderson Road Baptist Church, one of the denomination's newest church extension projects, for the first day.

Guest leaders were: Dr. J. C. Gunst, Central District Secretary; Dr. Frank Veninga, President of the NAB Seminary; Dr. A. E. Kannwischer, presently on the Staff of Houston Baptist College; and Rev. Walter Doty, Dean of the Gulf Coast Bible College.

The theme of the Seminar was, "The Pastor in a New Age." The president of the Southern Conference Pastor's Fellowship is Rev. Elton Kirstein of Houston. The secretary-treasurer is Rev. Eleon Sandau, Branch, La. Included in the Fellowship are missionaries to the Spanish-American work in the Rio Grande Valley. Missionary Robert Sandoval was also part of the Pastor's group representing the Garcia's Ranch Baptist Church, Rio Grande City.

Areas of study and discussion were: "Our Denominational Challenge" by Dr. Gunst; "Fitting the Church into Today's World" and "A Realistic Look at Our Ministry to Youth" by Dr. Veninga; "The Challenge of Crime in a Free Society" by Dr. Kannwischer; "Unity Among Christians" based on Ephesians 4 by Rev. Doty (LeRoy Schauer, reporter.)



#### COMPLETE MEMORY WORK

WINNIPEG, MAN. Anita Pohl, Glen Schmidt and Pamela McClarty (above) of McDermot Avenue Baptist, Winnipeg received certificates on completion of nine years of Scripture memory work. Mrs. Meta Schmidt is at the right. Of the 107 children enrolled, 70 completed the course. (Meta Schmidt, reporter.)

#### HONOR CHURCH MEMBERS

BEULAH, N. D. IMMANUEL. Sunday evening, Jan. 7, following the worship service, the members and friends of the Immanuel Baptist Church met in the basement for a time of fellowship and lunch honoring Mr. and Mrs. Carl Zimbleman for many years of faithful service as custodians of the church. They were presented with a monetary gift.

At the same time, the young people of the church held a singspiration and time of fellowship to honor Perry Karges of rural Hazen who will leave soon for Omaha, Neb., where he has enrolled at Grace Bible Institute. Perry is planning to prepare himself for the gospel ministry. (Mrs. Gilbert Ost, reporter.)

#### WOMEN GIVE TO COLLEGE

CARBON, ALTA., The Women's Missionary Society of Carbon decided to have "a mile of pennies" for their Canadian centennial project. We will donate it all to our North American Baptist College at Edmonton. It takes a lot of pennies, and many a piggy-bank was emptied.

We did not quite reach our goal and decided to continue until the mile is completed. At our birthday banquet each table had a cake, decorated to represent the month. The group at each table rendered a chorus or poem as part of the program. Each table also had a contribution box—the Septemberians having the highest. In the fall we had our semi-annual program. Mrs. Dreger from Leduc spoke on the topic, "Have you a Vision for Missions?" The Christmas social revealed our Secret Prayer pals as we exchanged gifts. (Mrs. Eunice Bitz, reporter.)

#### FIRSTS FOR EXTENSION CHURCH

DICKINSON, N. D. Sunday, January 21 was a day of rejoicing for the members and friends of the Hillside Baptist Church, Dickinson, as the initial services were conducted in the "first unit" of our church. During the worship service, our pastor, Rev. Wilfred Dickau, spoke on the four fold obligation of an extension church: "A sowing church, A growing church, A knowing church, a going church."

At the evening service, a capacity audience enjoyed the musical program by the choir of the First Baptist church, Hebron. Our guest speaker, Rev. P. Wiens, pastor at Hebron spoke on "Why I believe in Church Extension." He emphasized Church extension as the Biblically outlined plan and pattern for the furtherance of the gospel.



Even though our "first unit" is not fully completed, we felt there was no alternative but to begin using the building at the earliest possible date. The congregation had met for all services in the parsonage basement for the past six months. Plans call for the completion of this unit within the next two months. Planting of grass, trees, exterior trim painting and sidewalk installation to be completed as soon as weather permits. Much thanks and credit must be given to the many men from our Association churches, who under the direction of Rev. M. Falkenberg of Ventura, volunteered their time during the various phases of construction. Dedication date has been set for Sunday, June 2. (Mrs. Martin Arndt, reporter.)

#### RECEPTION FOR AUCH FAMILY

CORN, OKLA. Pastor and Mrs. Alvin Auch, Michele and David arrived in Corn Dec. 27 and moved into the recently remodeled parsonage of the Calvary Baptist Church. That same day the Auch's were welcomed at an evening meal prepared for the Auch's and the deacons and their families at the church in the fellowship hall.

A reception for the new pastor and his family was held Dec. 31 in the fellowship hall. Archie Franz, church moderator opened the reception with Scripture and prayer and welcomed the pastor's family.

Since August our church has been without a pastor. During these five months we have had some very good pastors, laymen and Campus Crusaders speak to us.

On the evening of January 21 a welcome festivity was held for the Rev. Alvin Auch in the high school auditorium. Participating in the welcome services were the congregations of the Bergthal, Calvary Baptist and Mennonite Brethren churches of the Corn community. Rev. Albert Epp pastor of the Mennonite Brethren church was in charge of the service. Rev. Auch had the evening message.

The youth of the Calvary Baptist Church started their youth week activities on Sunday, Jan. 28. Linda Kosanke, a college sophomore, gave her own personal testimony.

Rev. Auch spoke on "Born to Serve." Each young person was challenged to take an inventory of his own life to see if he was really 'serving' in the right way and if he was 'serving' the right person. Wednesday, Jan. 31, the young people visited all the families of the church to invite them to the special youth Sunday. The young people gave each family a church calendar for the month of February and told them about the planned activities of the CBYF for the coming year. To conclude the Youth Week activities all the CBYF members taught the different Sunday school classes. The young people were able to teach all but a couple of classes. For the final service of youth week, the youth presented a playlet "More Like The Master." (Sherry Reimer, reporter.)

#### FRIEDS MARRIED 60 YEARS

VANCOUVER, B. C. Dec. 27 relatives and friends gathered at the Ebenezer Baptist Church, Vancouver, to celebrate the 60th wedding anniversary of Mr. and Mrs. Karl Fried, married Dec. 27 1907 at Fessenden, N. Dak.

They lived in the Dakotas for 13 years. They moved to Glidden, Sask. where they became charter members when the church there was organized. Mr. Fried served as deacon for 10 years. They moved again this time to Innisfail, Alta. There too they were charter members in the church organization, and he served as deacon for 14 years.

Upon retiring from farming in 1944, Mr. and Mrs. Fried came to Vancouver, B. C., and are members of the Ebenezer Baptist Church. Mr. Fried served here as deacon for seven years until his health failed. He is an honorary deacon now. Mr. Fried has been a faithful Sunday school teacher and scholar. Mrs. Fried has always been very active in a missionary circle wherever she lived and still is busy quilting and crocheting.

The family was blessed with 13 children, 33 grandchildren and 24 great grandchildren. Their family now consists of 98 in all, of which 83 were present at a family gathering. They lived in different parts of the United States and Canada.

A celebration was arranged by the WMS. Our president, Mrs. Louise Eggert, was in charge of the evening program. Rev. P. S. Siewert spoke in behalf of the church. A nephew, John Fried, reminisced about the couple's life. Mrs. Clara Baker, a daughter, gave a report of the family's history, recalling the many years of happiness and blessings in their lives. A crystal vase was presented to the couple.

The Women's Missionary Society of the Ebenezer Church, presented its annual program Dec. 12 with Mrs. Eggert in charge. Our program consisted of songs by the society and trios by Mrs. Helen Siewert, Mrs. Erna Heidel and Mrs. Emma Hein. A short dialogue, "60 years of service," was presented by Mrs. Erna Heidel and Mrs. Elsie Zulke.

Monetary contributions went to Foreign and Home Missions. Our project for the coming year is to buy and install a dishwasher in our church kitchen.

Our Society consists of 71 members and 9 honorary members. During the year our ladies made 284 sick calls. We also remember the aged at the home as well as in our church with gifts for Christmas. (Edna Martin, reporter.)



Mr. and Mrs. Fried



Mr. and Mrs. Wilhelm Kerber

#### KERBERS OBSERVE 65 YEARS

STARTUP, WASH. Oct. 18 the children of Mr. and Mrs. Wilhelm Kerber held an Open House at the Startup Baptist Church in honor of their parents' 65th wedding

anniversary.

Mr. and Mrs. Wilhelm Kerber were married November 27, 1902 in Fessenden, N. Dak. Their marriage was blessed with nine children; eight of whom are still living. Those who were able to attend were: (Elsie) Mrs. Stanley Copenhagen of Carrington, N. Dak.; (Alma) Mrs. Robert Froelich of Carrington; Mrs. Luella Ebbert of Fessenden, N. Dak.; (Lauretta) Mrs. Leo Haley of Grand Forks, N. Dak.; (Evelyn) Mrs. Hugh Tarbell of St. Paul, Minn.; William W. Kerber of Omaha, Neb. and Wardell Kerber of Seattle, Wash. One son, Roland Kerber, of Delmar, N. Y.; was unable to be present.

In 1937 the Kerbers came to live in Startup. During this time Mr. Kerber was busily working on housing for war workers. In 1947 the Kerbers moved to Sultan, Wash., where they bought a home. Mr. and Mrs. Kerber have been faithful members of the Startup Baptist Church and have helped in the Lord's work whenever they could.

During the evening service Nov. 26 the members of the church honored the Kerbers. Our pastor gave a short meditation on "The Marriage Covenant." Refreshments were served after the service. A money tree was presented to the Kerbers.

The Young People of the Startup Church have been busy the past several months working on several projects to raise money. In January they purchased two speakers for the church tower and a record turn table so that we can now play chime music before the services. (Mrs. Kendrick Gould, reporter.)

#### BAPTIZE FIVE YOUTH

FESSENDEN, N. D. The First Baptist Church, Fessenden, witnessed the baptism of five of their young people by our pastor, Rev. R. Hoffman, Jan. 28. Those who were baptized were: DeRonda and Sheila Branson, Jane Fehr, Ross Kost and Jeffrey Pepple. After the Baptism a Communion Service was held. The right hand of fellowship was extended to the candidates and to Mr. and Mrs. Warren Hoover who came into our fellowship by member-



ship transfer. Pictured above (l. to r.) are: front—DeRonda and Sheila Branson and Jane Fehr; second row—Jeffrey Pepple and Ross Kost; third row—Rev. Hoffman; Mr. and Mrs. Hoover. (Mrs. James McBain, reporter.)

#### MUSICAL FAMILY PERFORMS

CHICAGO, ILL. Foster Avenue. The family of Dr. and Mrs. Herbert R. Pankratz gave a candlelight, musical program Dec. 28 at the Palos Baptist Church in Palos Heights, Ill. The program included organ music, violin, cello and piano solos, vocal solos, and ensemble selections with flute and oboe. The four Pankratz children, Raye, 22; Dan, 20; Anita, 17; and Shirley, 14; took part in the program with their parents. The family are members of the Foster Avenue Baptist Church where Dr. Pankratz is the music director.



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67459

CORRECTION: In the February 15 is-  
sue, page 9, the last two lines should  
read "Chairman, Finance Committee:  
Mr. Edwin H. Marklein; Moderator:  
Mr. Stanley C. Johnson."

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