

BAPTIST HERALD

APRIL 15, 1969

WHO SHOULD BE ORDAINED?

NATURE AND SCOPE OF CHRISTIAN CALLING

COMMON SENSE AND THE CHRISTIAN CALLING

THE WOMEN CALLED TO SERVE

APT TO TEACH



AS I SEE IT

Religious News Analyzed

by Paul Siewert

THE WAR in Viet Nam has become a religious issue to many people. On a recent open-line radio program, which is often more of a pooling of ignorance than a vehicle of enlightenment, a number of Christian leaders, including Billy Graham, were roundly condemned for not taking a stand on the war. When listening to the over-tones, one is compelled to ask whether these people, who are insisting that Christian leaders take a stand on the war, are not really asking them to take sides. And the fact is that they recognize only two sides; approval or disapproval of U. S. involvement.

Now, the problem is that if you oppose U. S. involvement, you seem to be literally casting your lot with communism. And if you approve U. S. involvement, you are labelled as favoring the slaughter of innocent North Viet Nam people.

Consequently, many conscientious Christian leaders have avoided the political game of labelling angels and demons. But this does not mean that no stand has been taken. Certainly Christian leaders have opposed war, including the war in Viet Nam. The violence, hatred, starvation and horror has always been grievous to us. But what good will labelling do in such a complex political issue? And who has the right to conclude that there would be no war in Viet Nam if the U. S. was not involved? Much has been done by God's people in prayer and practice to hasten the end of this ugly assault on the good will of God for men. This should not be forgotten.

THEME FOR 1970 WORLD CONGRESS: "RECONCILIATION THROUGH CHRIST"

WASHINGTON, D.C. "Reconciliation Through Christ" is the program committee's selection for theme of the 12th Baptist World Congress in Tokyo, Japan, in July 1970. The theme is taken from Paul's statement, "God was in Christ reconciling the world to himself," in II Cor. 5:19. The Congress program is scheduled to begin at 6 p.m. Sunday, July 12, 1970, and continue through Saturday evening, July 18. Afternoons will be devoted to meetings of the BWA Study Commissions and special interest groups.

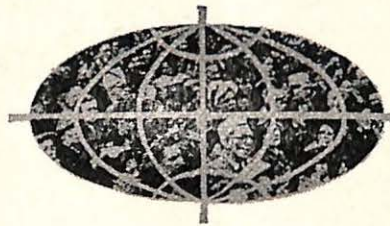
The program committee report highlighted the semi-annual meeting of the BWA administrative sub-committee in Washington, March 6-7. William R. Tolbert Jr., president of the alliance

and vice president of the Republic of Liberia, presided.

A dinner meeting on Thursday evening featured a report from David Fite, one of two Southern Baptist missionaries who returned to the States in February after more than three years imprisonment in Cuba. Mr. Fite's tanned complexion and stout shoulders reflected his many months of labor in Cuban fields. He reported that Baptist work has continued strong in Cuba despite the island's relative isolation from other Baptist groups. Approximately 40 of the 53 pastors and laymen arrested in April, 1965, have been released.

Gerald B. Palmer, secretary of language missions for the Southern Baptist Home Mission Board, expressed gratitude to the Alliance for its international role in keeping contact with Cuban Baptists and in its appeal to the Castro government for release of Mr. Fite, Dr. Herbert Caudill and national Baptist leaders.

C. Ronald Goulding of London, associate secretary of the alliance, and R. Fred Bullen and Mrs. Edgar Bates of



Canada, members of the alliance executive committee all have traveled to Cuba to visit with the nationals there. Dr. Goulding had interceded with the government in both conversation and correspondence, seeking release of the prisoners.

The dinner session also was addressed by Mayor Walter Washington of the city of Washington, D.C. Mr. Washington, who is a Baptist layman and former legal advisor for the Lott Carey Baptist Missionary Convention, told his audience that government leaders are dependent upon the moral and spiritual strength of church people.

There were many reports concerning Baptist work in the 85 conventions and unions which belong to the alliance. Josef Nordenhaug, general secretary, told of mounting interest in plans for the World Congress in Tokyo. Frank H. Woyke, associate secretary, reported that Baptists from many countries are making substantial gifts for the relief of refugees in the Biafra-Nigeria war.

Dr. Goulding reported that "Baptists in Europe are moving out of a period when the emphasis was on 'communication.' There is now good communication between all Baptist groups. The emphasis now is on 'cooperation,' expressed initially in the areas of projects and evangelism."

Robert S. Denny, associate secretary, told of his December visit to Burma, where he found results of the government's "closed door" policy "both thrilling and heart breaking." "It is thrilling," he said, "because the Christians are displaying a kind of first century living and witnessing." He told of one Baptist who said, "Since we have no money to spend on Christmas presents, maybe we will recapture the real meaning of Christmas."

BAPTISTS FAVOR INFORMAL CHURCH, GOVERNMENT TALKS

WASHINGTON. (BPA) The Baptist Joint Committee on Public Affairs in semi-annual session here urged President Richard M. Nixon "to avoid naming a permanent representative to the Roman Catholic Church or to any other church." The Baptist body encouraged the President in his efforts toward world peace "to make widest use of the present and emerging informal relationships open to him." "We believe that the national interests and the cause of peace are served best by flexible and informal means of church-

state consultations rather than by formal diplomatic relations," the Committee said.

The Baptist action was taken after consideration of the President's announcement to the nation through a press conference that he and the State Department are considering a permanent representative of the U. S. Government to the Vatican. The President said that he had not yet decided whether or not the lines of communication with the Vatican could be kept open based on the present facilities that are available.

The Baptist Joint Committee on Public Affairs, C. Emanuel Carlson, executive director, is maintained by eight Baptist bodies in North America (American Baptist Convention, Southern Baptist Convention, Baptist General Conference, North American Baptist General Conference, National Baptist Convention of America, National Baptist Federation of Canada, Seventh Day Baptist General Conference).

The Baptist Joint Committee in effect endorsed the views expressed in a "staff report" on Diplomatic Relations with the Vatican published in April, 1968. The report pointed out that many leading Roman Catholics themselves are now opposing diplomatic representation by the U. S. to

(Continued on page 22)

Editorial

Christian Calling and the Twentieth Century

Christian higher education in today's world is in flux. For centuries the Christian church was able to refer to certain periods of theological thinking and outstanding events that shaped it during that period of time, marking it historically as doctrinally, socially, politically, organizationally, or evangelistically centered. There are periods when the whole world took note of the church's impact on society. There were other periods when the church appeared to be as a sleeping giant; even though it existed and had power, it did not move and mold its generation.

In the apostolic age, the church turned the world upside-down and influenced its generation for God in a most effective way. In following centuries the church went through periods of shaping and reshaping its organization and policy by trial and error. There were great periods of renewal, reformation, reorganization, recommitment, and re-establishment of the church; however, our time is marked by great uncertainties, much indifference, bewilderment, strange movements, influences and controversies that have found their place in the life of every church denomination and religious movement. These threaten the whole existence, unity, effectiveness, and mission of the church, and undermine the appeal of its ministry.

There is in our day a rapid, often estranged, change taking place in the ministry of theologians, church leaders and organizational heads, pertaining to the purpose, the theology, the polity, the mission and destiny of the church. These changes are not measured in centuries, decades or even years of molding thought and developing doctrine, but rather depict a rapid, continuous flux of change, giving to the whole Christian approach an appearance of uncertainty.

The concept of Christian thinking pertaining to the call to Christian ministry, leadership of the church, the pastor's position in the church, the organization of the church, youth and its involvements in the life of the church, the form of the church worship service, the approach to evangelization, the outreach into the community, world mission and its versatile challenge, the music of the church, the social behavior in the church and the church's relationship to the non-churched world are all undergoing constant and rapid changes. In the light of all this, we need to examine our own individual thinking and position in the church and our relationship to Christ our Lord to determine how we best fit into the service of God in Christ in our time and in our ministry in today's world to our generation.

We are called of God to represent Him who saved us from our lost state, to be the Sons of God, and to shine forth as spiritual lights in a crooked and perverse world. We are called to offer to our generation the message of life in an intelligible and acceptable way. Regardless of the constant change and confusion that surrounds us, God willed to serve Himself through the church of men and women alike; called and ordained His people to represent Him in every generation; commissioned His church to teach and preach, to awaken the gifts and talents that are in them, to effectively administer the Word of Life, to introduce everyone to Christ as Savior of the world and to contribute to the ministry of the church and expansion of the Kingdom of God on earth; in a God-designed way of meeting contemporary needs effectively.

The North American Baptist College is aware of this often-regarded impossible task of training the minds of young people, shaping the lives of its students and involving its entire constituency in the ongoing program of the Christian ministry.

—Dr. A. S. Felberg, president, North American Baptist College

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NEWS & VIEWS

THE NATURE AND SCOPE OF CHRISTIAN CALLING



Floyd Forsch, Marilyn Lang, Linda Ebel, and Mark Morris are involved in the NABC's Frontier Missionary Fellowship.

by W. R. Muller

"I AM entering full time Christian service" is a phrase that has come to have uneasy overtones for many today. Immediately the question arises concerning the validity of our personal calling, if it, too, is not full time. Perhaps it is only a matter of terminology, but there is

probably more substance and reality in it than just words.

The above designation tends to convey the idea that there are differences between actual vocations to which God calls us to serve. Too often, we begin at the wrong end of the road when we look at the matter of Christian calling. Rather than begin at the vocational end of things, it appears expedient for us to begin at the Christian end of things. The Bible plainly speaks of our "high calling in Christ Jesus." This is nothing less than a calling to be a Christian. When a man becomes a child of God through faith in Christ, he is called to live out that new relationship in EVERY

aspect of his life.

Therefore, the area in which he exercises his talents as an engineer, doctor, nurse, etc., is really secondary to the calling to be a Christian. Paul was called to be an Apostle, and as an Apostle he made tents—but only to earn enough money so he would not become a burden to those to whom he ministered. Always, and under every circumstance, he regarded his vocational calling as that of an Apostle, and everything else was seen in that perspective.

In writing to the Ephesians he says, "Walk worthy of the vocation wherewith you are called." This has direct reference to their relationship to Jesus Christ. Unless our heavenly citizenship becomes the very center of our life and living, we will not view the rest of life in the right light. Values will become blurred, and emphasis misplaced.

Somehow in leading men and women to Christ, we have neglected two very important aspects of the Christian life. First, we have left the teaching of the Lordship of Christ for later, as a sort of second blessing. Second, we have left off teaching converts that in Christ we are the servants of all. It is, however, only when we couple these two teachings with the very act of conversion itself that our life will take on a new dimension altogether. By leaving the Lordship of Christ as sort of an alternative to be chosen later and the servanthood of believers to those who enter full time Christian service, we denude Christianity of its very uniqueness and power.

If the matter of the Lordship of Christ and the servanthood of believers is left as an option to be chosen by those whosoever will or feel compelled, we are making light of the admonition of Christ when he admonishes those who would come after him to seriously count the cost and consider it only in the light of cross-bearing. Then, too, if one considers the fact that Christians are to be the "light of the world," "the salt of the earth," and "ambassadors for Christ" and all this "in the midst of a crooked and perverse generation," there comes the over-whelming conviction that this, in itself, is a full time calling that comes to every believer.

It is with this sense of calling and commission that the North American Baptist College seeks to minister to the needs of our young people. There is an attempt to regain the sense of the sacredness of all of life, and that the lines which we have drawn between the sacred and the secular have been the cause of much confusion regarding the place of the Christian in the world. Every believer is led to see his own calling "as a Christian" and to live out that calling in whatever area of life God will lead him to witness and serve.

W. R. Muller is dean of students and professor of pastoral theology at the North American Baptist College.

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IN ANY given vocation, including the pastorate, we can expect to find a few people whose personality characteristics and natural abilities make them ill-suited to their work, a relatively large number who seem to be reasonably well suited, and a few who are exceptionally well suited. In I Timothy 3:1-8, Paul sets forth requirements for one particular vocation: the Christian ministry. The traits which are singled out relate to personal character, Christian experience, general reputation, and natural ability. Among the characteristics falling into the category of natural ability is aptness to teach. Natural ability is not the only index of potential success, but it is doubtful whether a person will succeed in a given vocation without it.

Natural abilities vary from one individual to another. Some are gifted in music; others have scholastic aptitudes, and still others display amazing skills in manual dexterity. In choosing a vocation, whether it be church-related or not, we should, first of all, ascertain what our natural abilities are. Having done this, we then select a vocation where our natural abilities can be used to the greatest advantage.

A major distinction between man and the animal is the uniqueness of the human personality. No two people are exactly alike. Each person has his unique set of abilities and acquired habits. To some, these individual differences are merely random, a matter of chance. To the Christian, they are the manifestation of divine providence. By means of these divine endowments, we make our contribution to the well-being of mankind in general and the building up of God's Kingdom in particular. In other words, natural ability to perform a given task always carries the implication of divine calling to that task. God's gifts are given to us for a purpose. It is up to us to discover God's purpose for our lives.

Natural abilities are not always manifest or easily recognizable. Moses felt that he was incapable of performing the task to which God had called him. Later events clearly demonstrated that Moses had unusual abilities, abilities which lay dormant and needed to be discovered and developed. One branch of modern psychology which deals with testing and measurement has produced a wide range of instruments designed to assist us in the discovery of our innate abilities.

According to Paul, it is not enough

to "desire the office of a bishop," however noble such a desire may be. The person who feels called to the ministry must also have the ability to teach. What Paul is saying in effect is that there is no antithesis between God's call and man's ability. If this is so, then modern psychology with its sophisticated instruments of measurement is actually aiding us in discovering God's will for our lives.

The North American Baptist College is not a testing center. Its primary purpose is to train young people for Christian ministries. A few measuring instruments, however, are being used for the benefit of students and faculty alike. All new students are encouraged to write four tests: an English test, a Bible test, a mental ability test, and a personality test. The first three tests help students to assess their general knowledge of the Bible and their aptitude for scholastic performance. The personality test is used for counseling purposes only. By means of these tests, students not only acquire a more complete and often a more realistic knowledge of their innate abilities, they also gain a better understanding of themselves as persons. Other tests are administered on

special request. Students may also avail themselves of the services offered by the Student Guidance Centre of the University of Alberta.

The words of an old sage, "the unexamined life is not worth living," are more relevant today than ever before. The list of occupational titles is getting longer all the time. Vocational opportunities are almost unlimited. In such a day it is even more imperative that we examine our lives, assess our capabilities, and invest our strength in a cause which promises the greatest returns. To make this possible, our denomination supports a Bible college in Edmonton, Alberta. Many a young man came here to find himself, and he went away a better man. Many a person came here to find God, and he went away with a divine commission. "If a man desire the office of a bishop, he desireth a good work . . . a bishop then must be apt to teach" (I Timothy 3:1-2).

E. Klatt, professor of mathematics, physics, biology and chemistry, and Dr. B. Schalm, academic dean and professor of New Testament and psychology, are members of the faculty of the North American Baptist College.



Engaged in teaching at NABC are (front row, l. to r.) Prof. Arnold Rapske, Prof. E. B. Link, Mrs. Margaret Stauffer, Dr. A. S. Felberg, Prof. J. Walter Goltz; (back row) Prof. Edward Klatt, Dr. Charles Kiker, Dr. Bernard Schalm, Prof. Willy R. Muller, and Prof. Werner Waitkus.

APT TO TEACH

by E. Klatt and B. Schalm

April 15, 1969



Thirty-two NABC students will receive Certificates in Christian Education at the Commencement exercises, May 3 and 4, in Edmonton.

COMMON SENSE AND THE CHRISTIAN CALLING

by Charles Kiker

WHAT concord hath common sense with the Christian calling? Does not the one belong to the work-a-day world of men and events and the other to a nobler and more spiritual world of churches, ministers, and religion?

The term "Christian calling" in biblical usage refers to the call of God to men to *become* Christians (saints, I Corinthians 1:2) and to *be* Christians (lead a life worthy of this calling, Ephesians 4:1). In this sense the Christian calling is neither limited to nor restricted from church-related occupations. It refers rather to the living out, to the highest possible degree, of the life in Christ.

From this frame of reference, common sense and the Christian calling have much in common. Indeed, there are biblical bases for affirming the mutuality of these concerns. The qualifications of the initial deaconate were that they be men "full of the Spirit and of (practical) wisdom" (Acts 6:3). The instructions that the Jerusalem council sent back to the Gentile Christians at Antioch were prefaced by the statement, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden. . . ." (Acts 15:28). It seems that what is affirmed in both these cases is sanctified common sense, or human intelligence informed by the presence of the Holy Spirit. If then God has joined together common sense and the Christian calling, let no man put them asunder.

While Christian calling from the biblical frame of reference does not

refer primarily to a Christian's method of earning a living, certainly sanctified common sense sheds light on this area of Christian life. Common sense informed by the presence of the Holy Spirit should make it clear to the Christian that he cannot effectively live out his Christian calling while engaged in certain occupations—occupations which exploit human misery, which tend to deny human and spiritual values, or which simply make no worthwhile contribution to the life of man under God.

While common sense may have a negative word concerning Christian calling and certain occupations, it can also offer positive help. Common sense can aid in a realistic evaluation of one's natural abilities. There is the story, probably apocryphal, of the young man who saw a summer day's clouds take the form of the letters, "GP." He interpreted this as a call, "Go Preach." A common sense evaluation of natural ability could have saved him from much anguish in learning that the message in reality was, "Go Plow." A common sense approach may lead one into a secular field as he lives out his Christian calling; on the other hand, he may be led to the conviction that he can best serve in a church-related occupation. Students at North American Baptist College arrive at both kinds of decisions. Some who come with the intention of entering a church-related occupation decide, after an objective look at themselves and at the occupation under consideration, that they had best enter a secular vocation. If this common sense decision

is made in the light of Christian commitment, it should not be condemned nor discouraged. Others come undecided as to their avenue of service; while here their discovery of themselves, of their interests and abilities, leads them to the choice of a church-related occupation as their avenue of living out the Christian calling. Certainly this decision can be cause for rejoicing.

Anxiety concerning the avenue of Christian service is another area where common sense may be very pertinent to the Christian calling. Frequently, one encounters a young person, or even a not-so-young person, who simply cannot come to a firm decision concerning a proper response to his Christian calling. This person may be expecting or demanding some dramatic sign to determine his decision; when none is forthcoming he is left in a quandary, immobilized by indecision. Should not this person make use of sanctified common sense to interpret God's will, then make his decision and move forward in it? Indecision is a thief of meaningful existence, but Christ came to bring abundant life.

Is it too much to hope that as Christian young people come to North American Baptist College they will get divine wisdom *and* human insight (Proverbs 4:7), and thus be better enabled to live their Christian calling in an intelligent manner?

Dr. C. W. Kiker is professor of Old Testament and English literature at the North American Baptist College.

BAPTIST HERALD

IS THERE a place for women in full-time, paid, church-related vocations? Bible College women sometimes seriously ask this question as they enroll in studies and as they examine their purposes for life. It was a question that was seriously asked when the B.R.E. program was instituted at our college. It is a question that churches ask as they are confronted with the need to inaugurate a multiple-paid staff to lighten the pastor's work load. And it is a question asked by those who are responsible for making recommendations for the placement of women who have trained to serve.

Perhaps a more valid question would be: In what roles can women serve most effectively? In many cases the question is slanted to the single women. And when it is thus slanted, it raises the question of celibacy for the sake of Christian service. If a single woman trains to be a director of Christian education, should she consider it a calling to which she should devote her whole life? Or should she be expected (or she herself expect) to consider it a temporary, tentative vocation to be pursued until such time as the opportunity for marriage presents itself. It is a problem intimately tied to the basic role for which God designed women. Then, if she does get married and decides to further pursue her calling, it will normally be interrupted by the birth of children. These problems are not natural barriers to a man who enters the full-time vocation in church-related ministries. In fact, being married and having children may actually enhance his calling.

In summary, several alternatives to solve the dilemma of women in full-time church-related vocations should receive further consideration and discussion. The first alternative, already mentioned, is for the woman to forego marriage in favour of a full-time vocation in the church. It is not too likely that large numbers of women will choose this path since their natural and social inclinations are strongly directed toward the establishment of marriage and a family.

Probably the most common choice in our contemporary situation is for the woman to receive professional training for a church-related ministry with the previous understanding that her contributions in this field will probably be quite temporary. The intervention of marriage and a family brings this phase to an end. It would still be feasible and desirable, however, for the trained wife and mother to contribute her time and talent in a part-time capacity in the local church. This type of ministry could certainly be useful in the local church and would be more than worth the training which is required.

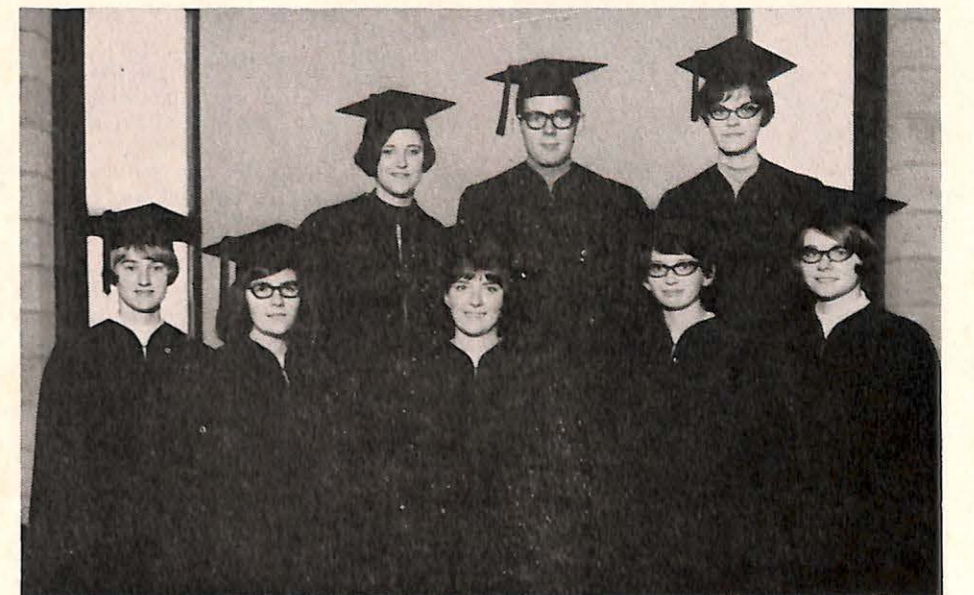
A third possibility which should probably receive more consideration is that the woman who has received training and experience in a church-related vocation, but whose ministry has been interrupted by marriage and a family, could return to this ministry

after the youngest child has entered school. The many labor-saving devices in the modern home would enable her once again to devote her time and talents in a paid capacity in the ministry of the local church. Thus the training which she has received, often at great expense and effort, would once again be put to full use.

The crux of the matter is that the need for trained church workers is so great that we need to enlist the help of all we can for as long as they are able to serve. And there's a prominent, meaningful place for women as well as men.

Arnold Rapske, professor of Christian education and librarian, and J. Walter Goltz, registrar and professor of missions, evangelism and homiletics are members of the faculty of the North American Baptist College.

Seven of the eight NABC Diploma in Christian Education graduates are women. They will be faced with the question, "What should my place of service be in the local church"?



The Women Called To Serve

by Arnold Rapske and J. Walter Goltz

April 15, 1969

LeRoy Moser (l. to r.), Arthur Freitag, Jordis Schamuhn, Dick Gohl, and Walden Schmidt are the 1969 recipients of Bachelor degrees at the NAB College.



WHO SHOULD BE ORDAINED?

by Werner Waitkus

THE REPORT of the Committee on "The Significance of the Laity in the Church," given in Amsterdam in 1948, contains the crucial sentence: "Only by the witness of a spiritually intelligent and active laity can the Church meet the modern world in its actual perplexities and life situations." Somewhat belatedly the church began to discover its lay people. This realization that the church is more than its clergy has spread like a forest fire in the past twenty years. No longer does it appear self-evident that laymen are seen as privates in God's army while the clergy constitute the officers. There is a serious questioning of the biblical foundation for the distinction of two classes of Christians, i.e., a first class (the clergy) which is in charge of running the church and which sets the good example, while the second class (the laity) does not have the same status nor the same responsibility. This discovery of "God's Frozen People" may yet prove to be the most significant event of twentieth century Christianity and may in due time come to be seen as another reformation. A Catholic author summed it up very strikingly: "This is the hour of the laity."

Baptists can be more than sympathetic to this event. Historically, they

have found no biblical justification for a marked distinction of privilege and status between clergy and laity. The difference was usually seen in terms of function and service. The suggestion that the Protestant Reformation did not so much unfrock the clergy as it ordained the laity is actually only true for the radical wing of the Reformation. In the Lutheran and Reformed traditions the concept of the priesthood of all believers was never fully realized. It fell to the Anabaptists and the English Baptists of the seventeenth century to maintain this Reformation principle. These fellowships regarded their clergymen as called and empowered by God for a special office in the Church. Ordination did not so much invest the minister with a new title and status as it committed him to the service of the Lord of the church. H. Wheeler Robinson remarked aptly: "The office grew out of the gift, and not vice versa."

Consequently, Baptist laymen always had a greater part in the ministry of the church than their equals in other fellowships. Indeed, some Baptist churches were so concerned that their practice of ordination would violate their concept of the ministry, that they eliminated ordination entirely. Others went into the opposite direction and practiced "laying on of hands" upon all believers who were received into the membership of the church.

Yet, on closer examination it appears that even Baptists have not yet realized a basic equality of calling to the ministry of the church. H. R. Weber's words are also descriptive of Baptist church life: "Too often the clergy undertake to fulfill by themselves the ministry of the church. And too often the laity delegate their ministry to one man—the clergyman. This 'one man show' is deeply unbiblical." The role of the Baptist layman is still a limited one. Worse yet, it is usually evaluated by the hours he spends in the church. He is regarded to be a "success" if he becomes a "little pastor" himself. Often subconsciously the ministry of the pastor is elevated to the extent that laymen feel that the only real way in which a person can serve God is by being ordained and that by not being ordained one is not really responsible for the mission of the church.

Against this background attention must be given to the following ques-

tions: (1) Is there an ordination of the laity? (2) What significance does special ordination have?

IS THERE AN ORDINATION OF THE LAITY?

Baptists like to quote Oncken's famous statement, "Every Baptist a missionary." But even though all are missionaries, and in this sense ministers, ordination is only for those few who are called to a full-time preaching ministry.

Even Baptists seem to have forgotten an aspect of baptism which was certainly found in the early church, namely baptism as a commissioning to join the ministry of the church, as an ordination to a task. In order to avoid any sacramental connotations (baptism as a saving grace) stress was put on baptism as "merely" a symbol, as a "door to the church," or as a "step of obedience." These interpretations threatened to empty the ordinance of all significance. As a reaction there is presently a trend toward a more sacramental interpretation by some Baptist theologians (Beasley-Murray, Moody).

Yet, the aspect of ordination in baptism (which is only valid in believer's baptism) is never emphasized. Nevertheless, we find it in the baptism of Jesus. This was the point at which He received His commission and where the special blessing of the Holy Spirit was made manifest. There is an analogy between the life of Jesus and the life of His church to the extent that when a believer follows his Lord in baptism, he is incorporated for participation in Jesus' ministry which is now given to the church.

The early church had apparently grasped this emphasis. For example, Tertullian held that "Baptismal ordination" qualified the recipient to baptize in his turn. G. H. Williams in a study of the role of the layman in the ancient church writes: "To sum up, the laic in the ancient church had an indelible ordination as priest, prophet, and king."

However, as baptism became a sacrament, as its saving grace was stressed, and as infant baptism became the norm, the aspect of ordination disappeared and so did the laity. Yet, in this "hour of the laity" baptism as an ordination to the ministry of the church, which is one ministry, is a needed emphasis. Who is in a

better position than Baptists to make that emphasis?

WHAT SIGNIFICANCE DOES SPECIAL ORDINATION HAVE?

If then baptism can be understood as the basic ordination of each believer, what is the significance of ordination as it is presently practiced? It seems as if it has become superfluous. However, such a view is only possible if ordination is understood as setting one individual "over above" and apart "from" the laity. But the ministry is not a separate class of the Christian community equipped with the title "Reverend." Even though it may appear that ordination is the most personal and individualistic rite of the church, it is really a rite of the whole church, setting one of its members apart "within" and "for" the people of God. Nothing is added to the individual. The church only recognizes the God-given gifts of a believer and charges him to exercise these gifts in a special function to the upbuilding of the body of Christ, pledging at the same time to support him in this task.

The classic passage in Ephesians 4:11f. states that apostles, prophets, evangelists, pastors, and teachers are given to the church so that the whole church may become what Christ is, and its ministry might be modelled after His ministry. So understood, it is impossible to drive a wedge between these special ministries and the church's ministry. Individuals are given to the church to lead it into a fuller understanding of its ministry and how it is to be implemented. But these individuals stand within the same need themselves. Their proudest claim can only be that they are members and servants of the same body. T. W. Manson remarked: "In the Kingdom of God service is not a stepping-stone to nobility: it is nobility, the only kind of nobility that is recognized."

The intention of this article is to call to attention the basic unity of the ministry in which all believers share. This unity can not be recognized as long as ordination is reserved only for a few. Christ is calling everyone of His followers to share in His ministry. In baptism the church ordains every believer to this calling. Then, as the individual recognizes his God-given gifts and a call to a special church-related vocation (in the widest sense), the church can do no less than ordain this

person to a task which is part of its own ministry. Believers are "called out" of the world into fellowship with Christ and then are "sent into" the world to represent Christ in it. This ministry is carried out in plants, shops, offices, schools, homes, and wherever Christians work and live. Clifford Ingle asks: "Does the laity have a role in the cause of Christ?" And he answers: "Certainly! But not that of menial, playing-at-the-job tasks within the local church buildings! The laity is to provide the demonstration of Christ in the world of people."

The "hour of the laity" has come. In view of this the church is asked to revise its understanding of the ministry. Cutting the church lawn and running off bulletins may be necessary, but that is not Christian service as many laymen are led to believe. This service takes place in the world. To this task all believers are called. And whether they serve at the front line of the world or as those who equip and nourish, they share in one ministry, they are all called and should be ordained to their particular calling.

Werner Waitkus is professor of theology and philosophy at the North American Baptist College.

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The North American Baptist College Choristers visit many of our NABGC churches each year during their concert tour. Prof. E. B. Link, director, and Miss Karen Schroeder, accompanist, are pictured in the front row, seated.



Dr. A. S. Felberg is the president of NABC.



NAB College scholarship recipients are Annie Petrich (l. to r.), Amy Madden, LeRoy Moser, and Bruce Merrifield.



The new North American Baptist College chapel and the rest of the campus was dedicated in the fall of 1968.



Two NABC Gospel teams travel to many churches in Canada. Young Hearts in Harmony members (left, bottom to top) are Gladys Lemke, Marilyn Hiller, Ursula Wildner, Bonnie Ohlhauser, Donald Schroeder, and Gunter Flemke The Go . . . Tell Singers (right, bottom to top) are Kathryn Malchholm, Connie Schatz, Sharon Paschke, Grace Heupel, and Clyde Zimbelman.



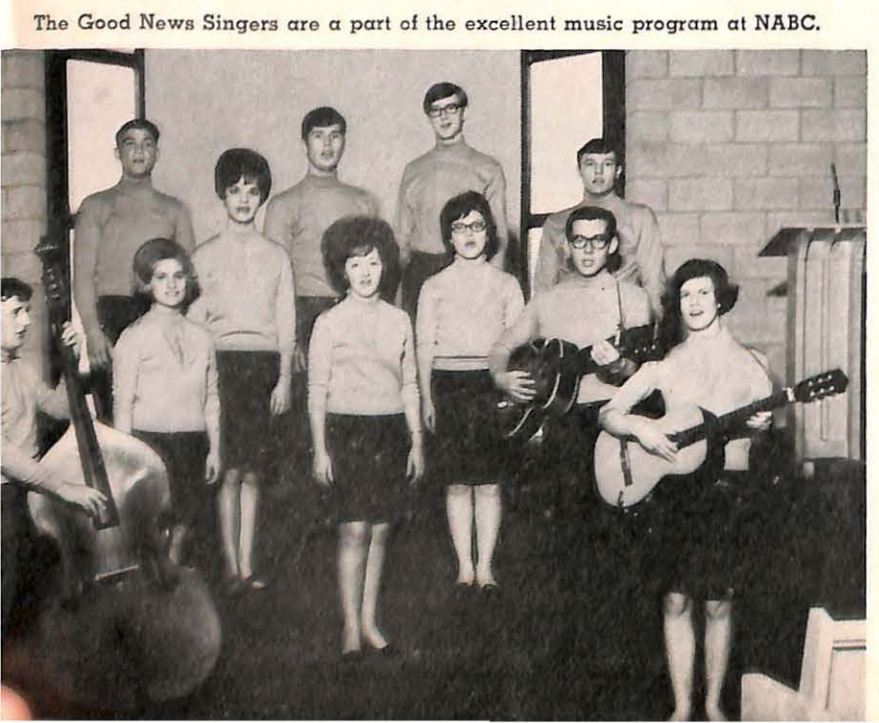
NABC students enjoy fellowship around the tables in the new dining room.



NABC Sports Committee consists of Floyd Forsch (l. to r.), Muriel Gomey, and Ken Kundert.



The NABC Library Committee is composed of (l. to r.) Ardell Wright, Prof. Arnold Rapske, and Shirley Werk.



The Good News Singers are a part of the excellent music program at NABC.

The Shofars in Harmony are one of the musical groups at NABC in demand for occasions when special music is needed.

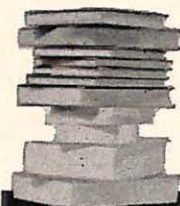


Sports is a part of college life, and NABC has a basketball team called the Crusaders.



The NABC Yearbook Staff is composed of (l. to r.) Vivian Arndt, Dr. A. S. Felberg, Erika Gretzinger, Holger Klein, June Lupul, Valerie Dickau, Herman Kesterke and Sondra Plowman (kneeling).





BOOK REVIEWS

by B. C. Schreiber

AND NONE WOULD BELIEVE IT by M. Basilea Schlink. Zondervan—1967—\$1.95 (paper).

Those who wrote the Foreword and Introduction seem to anticipate the reader's disagreement with her religious viewpoint and interpretation. Perhaps they were influenced by the author's title. The more objective reason, however, is the fact that we are not exposed very often to this kind of prophetic message. Nevertheless no one can doubt the deep spiritual life of the author and the practical way she serves God as one of the sisters of Darmstadt, Germany.

The book has a strong Christian argument against the new morality even though it ends on a note of doom and judgment.

INSPIRED LETTERS OF THE NEW TESTAMENT. By Frank C. Laubach. New York, N. Y. Thomas Nelson and Sons, \$1.50.

The author is well known as the "Apostle to the Illiterates." Over 100 million people have learned how to read through his simple literary system which is used by missionaries of all denominations.

Although we seem to be flooded with translations, interpretations, paraphrases and amplifications, they all seem to shed some light on the meaning of Scripture. The first translation was made so that even a "plow boy" would be able to read it. Dr. Laubach's paraphrase into the simplest and clearest English was made so that even the most ignorant can understand it.

The sentences are unusually short. This is particularly helpful when reading Romans where some sentences involve more than one hundred words.

J. B. Phillips' translation is referred to as, "Letters to Young Churches." Dr. Laubach's translation could be called, "The Letters of the New Testament for Young Readers." However, people of all ages will enjoy it and be inspired by this easy-to-read volume.

This is one of six graded series which the author has written on the New Testament.

A LAYMAN'S GUIDE TO BAPTIST BELIEFS. By Harold L. Fickett, Jr. Grand Rapids, Mich. Zondervan Publishing House. \$1.95.

In simple laymen's language the

author presents the cardinal doctrines of evangelical Baptists as related to the Bible, salvation, church, ordinances, evangelism, money, eternal security and immortality. Woven throughout is a very conservative theological approach. The doctrines, in outline form, are practically digested and are easily understood.

The chapter on "Baptists and Money" makes a good study on stewardship for Christians of any denomination.

However, when the author categorically states the anticipation of radio (Job 38:35) as "absolutely accurate scientific data," it borders on the ridiculous.

In his chapter on eternal security, it would have been helpful if he had presented the biblical arguments for the other side. Surely such saintly men as Jacob Arminius and John Wesley cannot be considered to be unbiblical because they held different views.

When he says, "Baptists are considered as Calvinists," one wonders whether he knows many Baptists, or whether he does not regard anyone being a Baptist who is not a Calvinist. There are many Baptists who do not consider this to be a cardinal doctrine.

In general, however, this book can be recommended for laymen where there is a capable teacher who is well-acquainted with the theological implications and terminology of biblical scholarship. New and fresh illustrations should also be added because many of those used in the book have already traveled from pulpit to pulpit.

JESUS AND THE TWELVE. By Robert P. Meye. Grand Rapids, Mich. Wm. B. Eerdmans Publishing Co. \$4.95.

Although Mark is sometimes referred to as the simple gospel, there is nothing simple about Dr. Meye's observations. The work is based upon a thesis which was accepted by the University of Basil in fulfillment of the requirements for the Doctor of Theology degree.

The thoroughness of the author's research is evident in the voluminous notes and the comprehensive bibliography. It lends itself primarily as a study book for the serious Bible student, as a textbook for the seminarian, and as a reference book in the theological library.

In sum and substance it portrays Jesus as no ordinary teacher; therefore he had no ordinary disciples.

Dr. Meye is Associate Professor of Biblical Theology at Northern Baptist Seminary, Oak Brook, Ill.

GOD WITH US. A Life of Jesus for Young Readers. \$4.50.

THE TENT OF GOD. A Journey through the Old Testament. \$5.95. Both by Marianne Radius. Grand Rapids, Mich. Wm. B. Eerdmans Publishing Co.

The first volume is based on the four Gospels and Acts while the latter begins with the story of creation and continues with the history of the Jewish people. Esther, Daniel and Ezra are included because they lend themselves to story form and can more readily be translated into language and action for young readers and listeners.

Mrs. Radius has a natural gift for writing stories for children so that they become alive and meaningful. Her "natural gift," however, is well undergirded by her experience and education. As the wife of a professor and daughter of a seminary professor, she is constantly in an environment of theoretical and practical Christianity. Her mother, Catherine F. Voss, is the author of the *Child's Story Bible* which she revised some years ago.

Parents with children and Sunday school teachers would benefit very much through the use of these volumes. Not only would the Bible come alive for the young readers, but much can be learned from the art of story telling.

THERE IS ALWAYS MORE. By Elizabeth S. Whitehouse. Valley Forge, Pa. Judson Press. \$3.95.

This book is easily read, and one I recommend to shut-ins and those who care for them. In a warm-hearted way Mrs. Whitehouse describes the road of suffering and the many adjustments to be made by a handicapped person. The reader discovers that there is no easy road to recovery. This takes hard and persistent effort.

While life may never be the same, it can be joyous, happy and fruitful. I was delighted to read how she found an area of service with fellow-suffers in the rehabilitation center. Encouraging, too, is the authors' ability to pray and the need to look to God for help.

This book is helpful to all who suffer severe and sudden illness, especially stroke patients, who have peculiar problems and needs. This book makes a splendid gift to a shut-in. (Mrs. Frank Veninga)

ADDRESS CHANGE

Rev. Edmond Hohn
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Ideas

For Christian Education

Edited by Dorothy Pritzkau

Many years ago Daniel Webster emphasized the importance of Christian literature and the dissemination of it when he said, "If the truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of corrupt and licentious literature will."

The truth of these words place a great responsibility on the local church to do its part in making good books available to its people. Many of our churches have thoughtfully stocked, living libraries; some have mediocre, inactive libraries; others have no library but have the desire to begin one.

The basic requirements for beginning or reviving a library are workers who are sold on the ministry which books can render, and some "how to" instructions. The individual church will have to supply the willing workers. The following books will provide detailed "how to" instructions.

THE "HOW TO" OF A LIBRARY

How to Build a Church Library by Christine Buder (Bethany Press, \$1.25). This sixty page book contains complete information on the organization and responsibilities of the library staff. A section with illustrations on equipping the church library will be very helpful. The chapter on selecting books contains basic criteria for choosing appropriate books. Periodicals and sources from which the librarian can keep up with new publications are also suggested. The chapter on preparing books for circulation has one of the most detailed and clear presentations of cataloging available. All the librarian will need in addition is a listing of the Dewey Decimal classification for religious books. Several sources for this are suggested in the Bibliography at the end of this article.

Information on handling material other than books such as periodicals, pamphlets, clippings and audio-visual materials gives this book an advantage over many others. The concluding chapters deal with promotion and publicity. Every church librarian will find herself referring to this book again and again.

LIBRARY PROMOTION

The librarian who is really serious about publicity will find a wealth of ideas in the little book, *Publicity for a Church Library* by Ruth S. Smith (Zondervan Publishing Company, \$1.00). Effective publicity will be much easier to achieve when the librarian becomes familiar with the philosophy

of promotion which this book provides. Promotion should not be haphazard, hit-or-miss, but should be designed with a specific purpose in mind. Does your publicity attract attention? Arouse interest? Create a desire in people to use the library? Lead to actual use? The librarian will find ideas and methods in this book to make library publicity do these things. Perhaps your library needs a mascot such as "Benny the Bookworm." Information is given as to how to use such promotional "gimmicks" wisely.

There are tips on reports, book reviews, news items, feature articles, demonstrations, reader recognition and many other ideas. Your library may find an effective ministry in a "Story Hour." This book provides detailed instructions on setting up a "Story Hour." The church library is not meant to be an island, complete in itself. Ways to coordinate the library with other programs of the church are suggested.

UP-TO-DATE INFORMATION

Perhaps you have been a librarian for some time and want to keep up-to-date on library news. The magazine, *Church Library*, is for you. It is a quarterly publication of the Southern Baptist Convention, and can be ordered on a quarterly or yearly basis. Send your order to *The Church Library Magazine, The Sunday School Board of the Southern Baptist Convention, 127 Ninth Avenue North, Nashville, Tennessee 37203*. Each issue contains articles on almost every aspect of the library ministry, new ideas, and book reviews.

These books and magazine plus your selection from the following Bibliography will provide the church library staff with tools for an effective ministry and outreach through books.

BIBLIOGRAPHY

MANUALS FOR BEGINNING CHURCH LIBRARIES

Johnson, Marian S. *Planning and Furnishing the Church Library*. 1966 (\$3.00) Augsburg Publishing House. Shows, by means of examples, how to plan and furnish a church library. Part One discusses size, location, furnishing and arrangement of the library. Part Two cites fifteen examples with floor plans. This booklet can be very helpful in planning the new library to avoid the common pitfalls of thinking too small, too late, or too cheaply.

Presbyterian Church in the United States. Board of Christian Education. *A Manual for the Church Library*. (Free) Box 1176, Richmond, Virginia.

The Church Library Archive or Activator?

Preliminary planning, library location and equipment, financial sources and promotion ideas, book selection and book processing are the five subjects discussed in this booklet. All sections, though short, contain good suggestions for small library organization.

LIBRARIAN'S TOOLS

Church Library Service, The Sunday School Board, Southern Baptist Convention. *Church Library Classification and Cataloging Guide*. 1967. (\$3.50) Available from Southern Baptist Bookstores. Contains approximately 6,800 titles of books and audiovisuals. Arranged alphabetically by title, Dewey Decimal classification numbers are given for all books and subject headings are indicated for each title. It is in loose leaf form (three ring binder).

Church Library Service, The Sunday School Board, Southern Baptist Convention. *Guide to the Church Library Department's Use of the 9th Abridged Edition of the Dewey Decimal Classification*. 1968 (Free) (Order from Church Library Service, The Sunday School Board, Southern Baptist Convention, 127 Ninth Avenue North, Nashville, Tennessee 37203.) Good technical advice on the use of the Dewey System.

Dewey, Melvil. *Dewey Decimal Classification and Relative Index*. 9th Abridged edition, 1965. (\$10.00) Forest Press, Inc., Lake Placid Club, New York, N.Y. 12946. For church libraries using the Dewey Decimal system of classification.

Dewey, Melvil. *200 (Religion) Class*. Reprinted from edition 17 unabridged Dewey Decimal Classification. 1966 (\$1.50) Broadman Press, Nashville, Tennessee 37203. Since a church library contains mostly 200's, and a more complete breakdown is needed than is covered in the abridged Dewey, this book is very useful. It should make classification by Dewey an easier job for the church librarian.

Sears, Minnie Earl. *Sears List of Subject Headings*. 9th edition, 1965. (\$8.00) H. W. Wilson, 950 University, Bronx, New York, N.Y. 10452. Most widely used list of subject headings for small libraries.

BOOK MENDING MANUALS

Bookcraft, a complete manual on book repair. (Free) Gaylord Brothers, Inc., 155 Gifford Street, Syracuse, New York 13201 or 29 North Aurora Street, Stockton, California 95201.

Demcobind, a practical manual on mending. (Free) Demco Library Supplies, Box 1488, Madison, Wisconsin (Continued on page 19)



Sunday School Lessons

by James A. Schacher

A TEACHING GUIDE

Date: May 4, 1969

Theme: THE FORMATION AND PRESERVATION OF THE BIBLE

Scripture: Jeremiah 36:27-28, 32; John 21:24-25; II Peter 3:15b-18

THE CENTRAL THOUGHT. How did we get our Bible? Can you answer that? Today's lesson aims to explain some of this process.

INTRODUCTION. Occasionally comments are made that a certain translation, such as Luther's German Bible, was the original version of the Scriptures. This betrays an alarming need to become acquainted with the manner in which the Bible was written and preserved.

I. HOW THE TEXT OF THE BIBLE IS DETERMINED. Jeremiah 36:27-28, 32. Today we do not have a single original manuscript of any Bible passage. The pages on which the writer placed his marks and symbols are not available. As in the case of Jeremiah's first copy of God's message, the originals have all been destroyed. What we possess are copies of copies. There is an important reason for that. People would tend to venerate the pages of the book rather than its message, just as in the Middle Ages, they worshipped the fragments of wood which were said to have been part of the cross of Jesus.

But how do we know that we have an accurate text? A whole branch of study known as "lower criticism" explores the many early Hebrews, Aramaic and Greek manuscripts. Secondly, there are numerous ancient versions in other languages such as Syriac, Arabic and Latin. Finally, there are numerous quotations of the Scriptures in the writings of the early church Fathers.

Now it is an obvious fact that many words are not reported identically the same in each of these sources. Some texts use one phrase or spelling, and other texts use another. How can we have confidence in the translations which we have?

One scholar has stated that only a thousandth part of the total has any question about it. For these, if 240 of the most ancient manuscripts out of 250 agree and only 10 disagree, then there is normally no doubt regarding the original. Furthermore, no fundamental doctrine is threatened by textual questions.

When visiting with a seminary professor one time, I posed this very question to him. He replied that this had been settled in his mind when he had studied the extant texts of secular Greek dramas. The primary sources of

these non-Christian writings are extremely fragmentary. Yet a fairly acceptable text has been compiled. In contrast to this, the Biblical sources abound in thousands of manuscripts as well as "families" of texts which can be compared. The result is that we can be at ease for all practical and doctrinal purposes.

II. HOW THE CANON OF SCRIPTURE WAS DETERMINED. John 2:24-25; 2 Peter 3:15b-18. Even though Peter and Paul had differences of approach, Peter here does recognize the letters of Paul as "scripture" like the other sacred writings. Apparently some teachers rejected what Paul wrote. This implies a rejection of the inspiration of his writings. However, Peter felt that the problems were merely a matter of twisted interpretations, and not a question of whether they were reliable.

What rules were used by the early church to determine the Canon (accepted list of Bible books)? (1) Was it written or sanctioned by an apostle (2 Peter 3:2)? Did the writer meet Jesus (I Cor. 9:1; 15:3-9)? Did Christ personally call him (I Cor. 11:23; Luke 10:16)? Had he performed supernatural wonders (2 Cor. 12:12; Heb. 2:1-4)? (2) Did the writings possess the witness of the Holy Spirit (John 14:26; 15:26; 16:13-15)? Did spirit-filled Christians throughout the world recognize them and use them for worship, instruction and correction (2 Tim. 3:16)? (3) Were they officially recognized as belonging to the holy canon? The point is NOT that the church councils determined the canon! Rather, they openly publicized the books which already had been accepted in the life and ministry of the church.

Questions for Discussion

(1) List the different sources on which our best Greek text of the New Testament is based.

(2) Suppose, like Rip Van Winkel, awakened from a long sleep and then being confronted with the news of moon exploration you were very skeptical. How would you determine what news reporters were reliable and true?

(3) Why is it important to understand that no church councils established the list of books in the Bible? What church today claims to be the final authority over the Bible?

A TEACHING GUIDE

Date: May 11, 1969

Theme: THE BIBLE IN THE LANGUAGE OF THE PEOPLE

Scripture: Acts 2:1-12

THE CENTRAL THOUGHT. This lesson explores the relevance of new

translations.

INTRODUCTION. Our generation has produced a multiplied number of new translations. Often there is dispute about different ways of saying things. We ought to consider this lesson not only from the standpoint of our own inclination, but also from the viewpoint of those young Christians who are struggling to know Christ better.

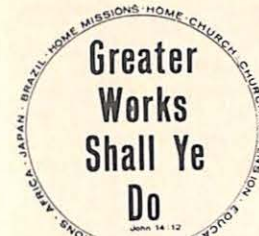
I. THE POWER OF THE EARLY CHURCH. Acts 2:1-4. The filling of the Holy Spirit is the lost doctrine of the Church today. This phrase "filled with the Holy Spirit" is distinctive of Luke. In this passage it is related to speaking in other languages. In the case of Elizabeth and Zacharias, they prophesied with increased insight (Luke 1:41-42, 67). Peter and the body of believers (Acts 4:8, 31) were enabled to speak forth God's message boldly. Paul rebuked the evil of a magician (Acts 13:9) in this condition. In each case the "filling" is related to freedom and power in speaking for Christ. This is exactly what is most needed by witnessing believers today. Would that Sunday school teachers, pastors and all witnessing Christians earnestly seek to be filled with the Holy Spirit.

II. THE COMMUNICATION OF THE EARLY CHURCH. Acts 2:5-8. When devout Jews were gathered together, they felt the barrier of different languages. The Holy Spirit who worked among them so that they experienced spiritual and material unity (4:31-37) now created unity of communication. They were able to speak so that others could understand. This is a desperate need of the church in our time—not merely outward organizational unity, but the ability to communicate and to feel close to one another.

III. THE MEANING OF THIS EVENT. Acts 2:9-12. The astonishment of these people was real. This was unexpected. It was also unexplained. But it meant that God was in this event. The beginning of the church was not primarily man's action.

It also means that God does not encourage ignorance and unintelligent communication. These people possessed a need to understand God's word. This is the basic reason for the newer Bible translations of our day. Children, especially, cannot understand the old versions. Some feel that God's Word is changed merely because the language has been given new clothes. In actual fact, the reverse is true. If the Scriptures are presented in an

(Continued on page 17)



WE THE WOMEN

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

OUR NORTH AMERICAN BAPTIST COLLEGE SAYS "THANK YOU"

The North American Baptist College family looks back upon an eventful year due to its relocation. We do express our appreciation to the Woman's Missionary Union for the part they have played in making this historic event possible. We have a small organization called the "Faculty and Married Students' Wives," meeting

Problems of the Christian Life

by T. B. Maston

Several years ago a student made a statement that has stayed with me through the years. He gave me a term that day that has been a part of my vocabulary since that time.

His statement was, "We have tried many different kinds of evangelism. I would like to suggest a type of evangelism that we have largely neglected. We have tried personal evangelism and mass evangelism. We have tried visitation evangelism and cultivation evangelism. I think it is time for us to put more emphasis on demonstration evangelism."

What did that young theological student, who is not a teacher in a theological seminary, mean by "demonstration evangelism?" He meant, among other things, that more of us need to demonstrate in our lives the ultimate results of real evangelism. In other words, we need to live like men and women who have been born again, like persons who have become new creatures in Christ Jesus.

Without belittling or depreciating one iota any other approach to evangelism, can't we agree that we need to try far more consistently than we have "demonstration evangelism"? Nothing would add more to the effectiveness of our evangelistic efforts than a demonstration in the lives of more of God's children of what it

once a month for inspiration, instruction and special training for our future ministry. It is in this group that we share the contribution of the Woman's Missionary Union to the development of the ministry of the North American Baptist College.

Our College has been so closely linked to the women's work in its 29 years of history that the Woman's Missionary Union program is really a part of us. For years the women of this area held their annual retreat on the College premises. The Northern Conference Woman's Missionary Union contributes two scholarships of \$25.00 each to distinguished students in the Bible College program. The denominational Woman's Missionary Union is supporting our program annually with a \$200.00 grant to a qualifying and needy student. This grant has proven most helpful in enabling a number of fine ministerial and Christian education students to meet expenses and pursue their course of desired studies. They would have found it very difficult to carry on without this help.

Then again the women of the Northern Conference have underwritten a vital part of the furnishing of our lovely kitchen on the new campus. How grateful we are for this valuable contribution! We also acknowledge the support of various local societies which have supplied thousands of jars of preserves for the dining tables, furnished guest rooms, bought curtains and drapery and supplied linens, blankets, aprons, dish towels and numerous items without which we would have been greatly impoverished.

We are grateful for the opportunity to voice our appreciation to our constituency and thank God for the Woman's Missionary Union President, Mrs. Herbert Hiller, and all the presidents who preceded her, to the Executive Committees over the years and for each participating member of the Woman's Missionary Union. God bless you all!

Mrs. Albert Felberg, wife of the president, North American Baptist College, Edmonton, Alberta.

means to be a real Christian.

In many of our church services, Sunday after Sunday, there will not be in attendance any unsaved young people or adults. Also, in many of these churches their evangelistic results will be restricted to the children of church members.

Why are these things so generally and distressingly true? There may be many reasons, but a major factor is the fact that so many of us do such a poor job of living the Christian life. Our practice falls far short of our profession. Others see little of the spirit of Christ in our daily walk.

What if most Christians consistently demonstrated in the home, in the shop, on the street, as well as in the sanctuary what it means to be a real Christian? What if others could see revealed in our lives the Christian spirit as we play and work as well as when we worship? What if more of us were genuine Christians in contrast to nominal Christians? What if men could honestly take knowledge of us, as they did of the early disciples, that we had been with Jesus?

Will you not agree that if the preceding were true then our neighbors, friends, and loved ones would become aware that we had something on our lives that many of them did not have? When that happened they would want to discover what that something was.

In the search for an answer many of them would come to our churches, and we believe that many of them would open their hearts and lives to the gospel message.

If the demonstration is to be most effective, it must be evident where we live, work, and play as well as where we worship.

Also, for the demonstration to be most meaningful, it must represent a

minimum of conscious effort on our part. Some effort may be necessary because of our spiritual immaturity. However, as we mature the outer expression of our lives will increasingly flow from the inner quality of those lives. In turn, the inner quality or character of our lives will be determined by the vitality of our relation to the indwelling Christ and by our responsiveness to that relationship.

It should be added that for the demonstration to be most effective it must be group or institutional as well as individual or personal. In other words, the church as a fellowship of the redeemed should demonstrate in that fellowship that kind of society we would have if that society were redeemed.

SUNDAY SCHOOL LESSONS

(Continued from page 16)

old, strange language, there will be considerably more misunderstanding. Let us be zealous to preserve the true meaning of God's Holy Word. Grave tests face our younger generation. God forbid that we would raise unnatural barriers to their understanding Christ's life-giving message.

Questions for Discussion

1) Conservatives are sometimes accused of bibliolatry. Can it be true that sometimes we worship a certain interpretation of the Bible, or a particular VERSION, rather than the Living Word?

(2) Why is it threatening to think that God's message CAN be stated in the newer vocabulary in use today?

(3) Effective communication was important for the early church. True or false and why?

• **The Evangelism Committee** has appointed two teams to serve as God's Volunteers for 1969-70. Their names will be published as soon as they receive medical clearance.

• **Dr. Dale Moody**, professor of Christian theology at Southern Baptist Theological Seminary, Louisville, Ky., was the guest lecturer at the N. A. B. Seminary Spring Convocation April 14-15, 1969.

• **The Board of Trustees of the North American Baptist Seminary**, Sioux Falls, S. D., has approved the change of degree nomenclature from B. D. to the M. Div. (Master of Divinity) degree the new degree will be awarded for the first time to the graduates of the class of 1969.

• **Mr. Dieter Gohl**, senior at the North American Baptist College, Edmonton, Alta., has accepted the call

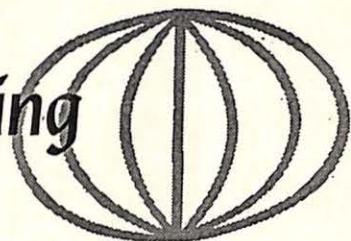
to the Oak Bank Baptist Church, Oak Bank, Man. He will begin his ministry after completion of his studies.

• **Mr. Leo Reck, Jr.**, a member of the Redeemer Baptist Church, St. Paul, Minn., and presently completing his work at Princeton Theological Seminary for his Master's degree, has accepted the call to the First Baptist Church, Bellwood, Ill. and will begin his ministry on July 6, 1969.

• **Rev. Victor Gunst**, 1969 graduate of the North American Baptist Seminary, Sioux Falls, S. D., has accepted the call to the Calvary Baptist Church, Pittsburgh, Pa., and has begun his ministry on April 6, 1969.

• **Rev. Thomas Harfst** has resigned from the pastorate of the Napoleon, Baptist Church, Napoleon, N. D., and has accepted a call to an American Baptist Church in Ollis-Linby, Iowa.

what's happening



NAB Seminary Appoints Breitkreuz O. T. Professor

The North American Baptist Seminary announces the appointment of Benjamin H. Breitkreuz as Assistant Professor of Old Testament, effective Sept. 1, 1969.

Mr. Breitkreuz, born April 18, 1938, at Onoway, Alta., Canada, was the fifth of nine children born to Mr. and Mrs. Ewald Breitkreuz. After his conversion and baptism (by Professor Hugo Lueck of the Seminary faculty), he affiliated with the Onoway Baptist Church at an early age. Mr. Breitkreuz attended elementary, junior and senior high school at Beaupré School, Onoway, graduating with senior matriculation in June, 1956.

After one year at home on the farm, he attended the Christian Training Institute. At this time he prayerfully determined to enter some aspect of the Christian ministry. Consequently, in the fall of 1958 he commenced an educational program that was to last eleven more years by enrolling at the University of Alberta, graduating in May, 1961, with a Bachelor of Arts (B.A.) degree in Sociology. In the fall of 1961 he began seminary training at the North American Baptist Seminary, graduating in May, 1964 with the



Benjamin H. Breitkreuz was recently appointed assistant professor of Old Testament at the NAB Seminary, Sioux Falls, S. D.

• **Dr. Roy Just**, president of Tabor College, Hillsboro, Kan., will be the speaker at the North American Baptist Seminary commencement service on May 18. Rev. H. J. Waltereit, pastor of the Ridgemont Baptist Church, East Detroit, Mich., will be the speaker at the baccalaureate service. Prof. Hugo Lueck of the Seminary will be the banquet speaker on May 17.

• **Rev. Harry Renfree**, executive minister of the Baptist Union of Western Canada, will be the speaker at the North American Baptist College commencement exercises May 3 and 4, 1969. Rev. Bruce Rich, general secretary of the Department of Christian Education and director of youth ministry, will be the speaker at the baccalaureate service.

• **The Tabor College Choir**, Hillsboro, Kan., under the direction of Leland Suderman, will present a concert on April 10, PM, at the Forest Park Baptist Church, Forest Park, Ill.; and on April 11, PM, at the Immanuel Baptist Church, Kankakee, Ill., as part of their Easter choir tour.

• **Dr. Maurice A. Darroch** passed away on December 30, 1968, in Clearwater, Florida. The memorial services were held January 3, 1969, in the Ebenezer Baptist Church, Detroit, Mich. His last charge before his retirement in 1967 was Associate Pastor of the Ebenezer Baptist Church, Detroit, Mich.

Bachelor of Divinity (B.D.) degree magna cum laude, having majored in New Testament studies. During the 1964-1965 school year he was enrolled at the Union Theological Seminary, Richmond, Virginia, graduating May, 1965, with a Master of Theology (Th.M.) degree in Biblical studies. Then, in the fall of 1965 he began a Doctor of Philosophy (Ph.D.) program at the Hebrew Union College—Jewish Institute of Religion, Cincinnati, Ohio, with a major in Biblical History within its Ancient Near Eastern context. Mr. Breitkreuz is currently completing his dissertation, *The Person and Role of Ezra Within the Framework of the Chronicler's History of Israel*. He hopes to take his oral examination and graduate June 7, 1969.

Mr. Breitkreuz served as student pastor at the Telfordville Baptist Mission, Telfordville, Alta. (1959-1961); at the First (Turner County) Presbyterian Church, Lennox, S.D., (1963); at the Academy and Mount Sinai Presbyterian Churches, Lynchburg, Va., (summer 1965), and at the Walnut Street Baptist Church, Cincinnati, Ohio (1966-67). Since January, 1968, he has been serving the Mt. Zion-St. Paul United Church of Christ, New Richmond, Ohio. In addition, he has supplied the pulpits of various denominations, supplying pastorless churches or for pastors on vacation.

(Continued on page 24)



God's Volunteers Team I Reports

by Ginny Van Kirk

Our Crusade in Warren, Mich., concluded on Feb. 15, 1969. Our meetings were held at the Redeemer Baptist Church where Rev. Adolph Braun is pastor.

We had many members of the church join us in our visitation program, as we made over four hundred calls during our Crusade. During the meetings we had twenty-one decisions. Most of these decisions were made by young people who gave a total commitment to the Lord Jesus Christ.

We, as a team, rejoice with the members of a church when we can see the Holy Spirit working in the hearts and lives of the people around us.

We had a wonderful time at our Crusade, which concluded on February 28, in Parma, Ohio, as we served the Missionary Baptist Church where Rev. Erhard Knull is the pastor. Twenty-seven members of the church assisted us in the visitation program in which we made over 1,536 calls. This was a first time experience for some in calling, but they soon found that being a witness for the Lord is very rewarding.

During two youth rallies a number of young people shared their testimonies for the Lord Jesus Christ. The film, "My Favorite Phoney," was shown. This film emphasized how Christ should be given first place in a person's life no matter what the cost.

We urge each one to pray continually for the Lord's work as we proclaim His Word across the United States and Canada.

CHRIST THE ONLY HOPE

In our day and age where drugs, sex, murder, and various different types of sin are prominent, we realize the need for a spiritual awakening of the world. But nothing we say or do can change the minds of the hippies or even our own youth. We talk until we're "blue in the face," so to speak, but for some reason it is as if their ears are deaf to the words we speak. The only way Americans can change

their situation is in "Christ the Only Hope." When we as Christians do our part, then we are fulfilling God's plan for our lives.

Does it not say in John 3:16 that Christ died for everyone? Why is it then that people feel we should only try and save those who are in good social standing with the world? I've met Christians who wouldn't look at another person if they felt that person did not have a good position in the world. What about those in the slums, the hippies, the prostitutes and many more. Isn't Christ the only Hope for them, too?

As Christians we should examine ourselves and make sure that we have the love which Christ speaks about in John 13:34 and 35. It doesn't matter if they are a different color or race or whether their background is from the slums. What does matter is the fact that Christ died for each and every human being. Why then don't we as followers of Christ, show our love towards those who are lost?

I urge each and every Christian to proclaim "CHRIST THE ONLY HOPE." Who knows, the person down the street may be in need of the Savior whom we have already met and are serving.

—Geneva Van Kirk

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(Continued from page 15)

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Our Churches in Action

PINELAND YOUTH GROUP IS ACTIVE

BURLINGTON, ONT. On February 15, the Pineland Baptist Youth Group of Burlington, Ont., held a Valentine's Banquet. Although we are a young church and have a small group, forty-eight young people attended. We were entertained and challenged by the Fairview Trio of St. Catharines, as well as by a number of our own members.

Being part of church extension our young people are also aware of their responsibility to the church. At present they are working toward the purchase of a piano in time for the church's dedication in June. (Miss Ingrid de Koter, reporter.)

COUPLE OBSERVES 60TH ANNIVERSARY



VANCOUVER, B.C. December 7, 1968 was a special day for Mr. and Mrs. Johann Warm, because they celebrated their Diamond Wedding Anniversary. Mrs. Warm had been confined to bed recently. Because of this our pastor, Rev. E. Rogalski, the mandolin orchestra and some other members of our church agreed to meet at the Warm's house. We sang

several songs accompanied by the mandolin orchestra. Our pastor's address was founded on Psalm 36:8-10. Several other brethren brought greetings. Mr. and Mrs. Warm can look back on a full life in which they experienced God's blessing.

The commemoration closed with the presentation of gifts from our church. (Fred Hesmert, reporter.)

EVANGELISTIC SERVICES ARE HELD IN TRINITY CHURCH

KELOWNA, B.C.—January 29-February 7, we held evangelistic meetings with Rev. Wm. Sibley of Edmonton.

Prior to the campaign cottage prayer meetings were held in four different locations. Souls were revived and others made decisions to follow the Lord.

Our present facilities are too small and we are planning to erect the main sanctuary in the very near future.

(Mrs. Lynda Zimmerman, reporter.)

LAKESHORE CHURCH ADDS TEN TO MEMBERSHIP

STEVENSVILLE, MICH.—It was Rev. Richard Paetzel's pleasure to baptize six new candidates on February 23, 1969.



The hand of fellowship was extended to them and four others who came by transfer of letter. (Mrs. Dora Kretchman, reporter.)

GROUNDBREAKING FOR NEW PARSONAGE

BENTON HARBOR, MICH.—Members of the First German Baptist Church gathered on Sunday afternoon of March 9 for a groundbreaking service to mark the beginning of the erection of a new parsonage. The house will be built on the

three-acre church property in St. Joseph and is meant to be the first step of a larger church relocation program in the near future.

After the dedicatory prayer the congregation united in singing a hymn. (Mrs. H. A. Pohl, reporter.)

CHURCH SAYS FAREWELL TO PASTOR

JAMESBURG, N.J. Members and friends of the First Baptist Church bid farewell on February 16 to Rev. and Mrs. A. Boymook who have served for almost ten years in Jamesburg. Greetings and a gift of money were presented to them at a coffee hour following the evening service.

Rev. and Mrs. Boymook and daughter, Nola have taken up the pastorate of Colonial Village Baptist Church in Lansing, Michigan.



Countless blessings have been ours during the Boymook's stay in Jamesburg. Those most recently enjoyed were the visit of our missionary nurse, Pat Heller, the N.A.B. College Echoes, a teacher training course, Youth Week, the rendition of John Peterson's Christmas cantata, "The Night of Miracles," by our senior choir with our pastor as director, our participation in MAP after having Mr. Ralph Kletke of Pilgrim Baptist Church, Philadelphia present the plan to us, and the baptism of candidates pictured above only one week before our pastor left us. (Grace J. Epp, reporter.)

LIFE SEMINAR HELD IN FOSTER CHURCH

CHICAGO, ILL.—A Lay Institute For Evangelism was held at the Foster Avenue Church in Chicago, January 31-February 2. This LIFE series is sponsored by the Campus Crusade for Christ International. Its purpose is to show how to live a victorious Christian life, and to help people discover new ways to communicate the Gospel to our contemporary society.



At the concluding service reports of ten people who accepted Jesus Christ were made. The pastor, Rev. Clarence H. Walth, has announced that this training for personal evangelism is designed to help the church in the Crusade of the Americas. (Beatrice Scroggin, reporter.)

COUNCIL RECOMMENDS CONORA CHURCH FOR MEMBERSHIP IN NAB FELLOWSHIP

CONORA, SASK.—On March 4, 1969 a council was called to Conora Sask., to examine the Conora Baptist Church and form a recommendation of its joining the fellowship of the North American Baptist General Conference through its association (Saskatchewan) and the Northern Conference. Six Saskatchewan Baptist churches were represented along with the Northern District Secretary, Rev. Wm. Sturhahn. Rev. Peter Schroeder was elected chairman and Rev. R. Hoffman the clerk of the council. Mr. Mike Macknee represented the church which is being served by Mr. Jack Regnault, a member of Central Baptist Church. The council found itself satisfied with the church's organization, doctrinal views and willingness to accept both privileges and responsibilities in the N.A.B. Conference through its associations and local conference. (Robert R. Hoffman, reporter.)

CENTRAL CHURCH REPORTS HIGHLIGHTS

WACO, TEX.—January 10-12 we were privileged to have missionaries Miss Laura Reddig and Dr. Jerome Fluth in our church during the Southern Conference Missionary Conference. We were challenged to give and pray for the many needs on our Cameroon field. Dr. Fluth also spoke to the ladies of our church at their monthly meeting.

February 16-23 we were happy to welcome God's Volunteers Team II with Rev. Connie Salios, Director. Over 40 of our people attended the witnessing classes conducted by Rev. Salios each evening. During the week our people joined the Volunteers in contacting over 250 homes and witnessing to 96 people. Many of these will be followed up during our monthly visitation program. Rev. LeRoy Schauer is pastor of the church. (Mrs. R. E. Engelbrecht, reporter.)

VICTOR GUNST IS ORDAINED IN FAITH CHURCH

MINNEAPOLIS, MINN.—At the call of the Faith Baptist Church, Minneapolis, an Ordination Council convened for the purpose of examining and ordaining Victor J. Gunst into the Gospel ministry. Rev. Alfred Grams and Rev. F. E. Klein, respectively, were elected moderator and clerk of the Council.

Rev. Donald N. Miller presented the candidate to the Council. Victor J. Gunst related his Christian experience, his call to the ministry, his statement concerning his academic and theological preparation and his doctrinal position.

The Council unanimously recommended to the church that they ordain Victor J. Gunst into the Gospel ministry. The ordination service was held Sunday afternoon, February 23. The ordination prayer was offered by Dr. J. C. Gunst, father of the candidate. Dr. Ralph E. Powell, professor of theology at our Seminary, gave the charge to the candidate. The welcome into the ministry was extended by Rev. Leland H. Friesen. The benediction was pronounced by Victor J. Gunst. (F. E. Klein, reporter.)

THREE RECEIVE SCRIPTURE MEMORY AWARDS

FREDONIA, N.D. Sunday evening, November 10, a program was given by the Scripture Memory Department after completing another year's work. There were 26 enrollments.



Delila Irion, Kermit Harr and Herbie Buerkley completed their 9 year course. They were presented the picture of "Sallman's Head of Christ" from the Sunday school. (Mrs. John Reich, reporter.)

ROUND LAKE CHURCH WELCOMES NEW PASTOR

GLADWIN, MICH. Friends and members of the Round Lake Baptist Church met Sunday night, March 2, to welcome their new pastor, Rev. Winston Decker and family.

Kurt Landenberger, church moderator, was in charge of the service.

The installation service was conducted by Rev. Rubin Kern, our Eastern District Secretary. (Augusta Will, reporter.)

TEMPLE CHURCH INSTALLS LIGHTED BULLETIN BOARD



JAMESTOWN, N.D. This is the new lighted bulletin board for Temple Baptist Church at Jamestown, North Dakota which was recently installed. It was purchased by the Men's Brotherhood and the B.Y.F. groups. It will be put into a permanent brick encasement on the lawn sometime in the future. (Mrs. W. A. Taft, reporter.)

MAGNOLIA CHURCH HOLDS SWEETHEART BANQUET

ANAHEIM, CALIF. Rev. Norman Nelson, in speaking before 166 guests at the annual Sweetheart banquet sponsored by Magnolia's W.M.S., underscored the importance of true and selfless love in sustaining a happy Christian marriage.

Floral centerpieces were given as awards for the longest married, most recently engaged, longest and shortest courtships before marriage, nearest anniversary, couple with most children and the pastors' wives. (Mrs. Rosemary Query, reporter.)

YOUTH PRESENT PROGRAM IN MAGNOLIA CHURCH

ANAHEIM, CALIF. An all-California Youth for Christ Teen Team, led by Paul Robbins, Y.F.C. Staff member, presented a gospel message in word and song, Sunday evening, February 23 in the Magnolia sanctuary. Members of the team are Dave Eaton, Rosemary Natchigall, Dan Stephenson, Mark Turner and Magnolia's Elaine McCulley.

In a message entitled, "Ye Shall Be My Witnesses," emphasis was placed on the necessity of witnessing in a language young people of today can understand and a simple sharing of one's personal experiences.

Beginning March 3, this group will tour Hawaii, Fiji Islands, Australia, New Zealand, and the U.S. Their performances are primarily keyed to High School audiences. (Mrs. Rosemary Query, reporter.)

FIVE CHURCHES COOPERATE IN WORLD DAY OF PRAYER SERVICE

ASHLEY, N.D.—The Annual World Day of Prayer Service was held on March 7, 1969 with five churches of our city participating.

This year's service was held in the Assembly of God church. Pastor Nives and women of each church took part in readings, prayer and special music.

The guest speaker was Miss Jessie A. Pfaff, a retired missionary from Rhodesia.

The offering was designated for missions. (Mrs. Carl Fischer, reporter.)

GERMANTOWN CHURCH GAINS TWO MEMBERS



CATHAY, N.D. — Ferron Seibold and Scott Edinger were converted at the Germantown Baptist Church and later baptized at the Carington Baptist Church, November 24, 1968, by Rev. E. S. Fenske. That evening they received communion and were extended the hand of fellowship and accepted as members of the Germantown Baptist Church. (Mrs. Elmer Paul, reporter.)

FAMILY CONFERENCE PROGRAM

(Continued from page 11)

Laywomen and Ministers' Wives Fellowship

9:00 AM MOMENTS OF MEDITATION AND MUSIC

9:15-10:00 SEPARATE SESSIONS
Laywomen: BUSINESS AND DISCUSSION

Ministers' Wives: BUSINESS AND ELECTION OF OFFICERS

10:00 AM COFFEE TIME

10:15 AM "Pert and Proper," Laywomen and Ministers' Wives

Joint Sessions

11:15-12:00 PM BIBLE STUDY Dr. Paul E. Loth, Wheaton, Ill.

12:30 PM DINNER

PASTORS' CONFERENCE CLOSURES

Afternoon FREE TIME

5:30 PM SUPPER

7:30 PM EVENING SERVICE — Pillsbury Hall

Conference Spotlights: Church Extension and Home Missions, Rev. Lyle O. Wacker

Speaker: Dr. Jack Scott, Detroit, Mich.

9:30 PM AFTER SERVICE ACTIVITY
Arranged by Carl Jenkins, Forest Pk., Ill.

FRIDAY, July 18

Leader for the day: Vernon Heckman, St. Paul, Minn.

6:30-9:00 AM MOMENTS WITH GOD —Prayer Fellowship

7:00-8:00 AM BREAKFAST

9:00 AM GENERAL SESSION Devotional Leader: Carl Guenther, Cleveland, Ohio

9:15 AM "Communicating Christ Through Personal Evangelism," Carl Guenther, Cleveland, Ohio

10:15 AM "A Personal Challenge" Rev. Everett A. Barker, Forest Park, Ill.

11:15-12:00 PM BIBLE STUDY Dr. Paul E. Loth, Wheaton, Ill.

12:30 PM DINNER

Afternoon FREE TIME

5:30 PM SUPPER

7:30 PM EVENING SERVICE — Pillsbury Hall

Speaker: Dr. Jack Scott, Detroit, Mich.

9:30 PM AFTER SERVICE ACTIVITIES Arranged: Gerhard G. Panke, Buffalo, N.Y.

All Day CHURCH EXTENSION PASTORS' WORKSHOP Rev. Lyle O. Wacker, Forest Park, Ill.

SATURDAY, July 19

7:00-8:00 PM BREAKFAST

CONFERENCE CLOSURES

NEWS AND VIEWS

(Continued from page 22)

and itemize additional contributions for deductions;

* That the charitable deduction be limited to those amounts in excess of 3 per cent of adjusted gross income;

* That the present 30 per cent limitation on deductible charitable contributions be increased to 50 per cent;

* That the provision for the establishment of the 2-year trust for the benefit of charity be eliminated;

* That the appreciated value of gifts of property to charitable causes be subject to the capital gains tax; and

* That existing provisions of the unrelated business income tax for certain organizations be repealed but that they continue to be extended to churches and to social welfare organizations.

Shearin testified before the Ways and Means Committee that he represented the Baptist Foundation of Texas, 24 other state Baptist foundations and the Southern Baptist Foundation of the Southern Baptist Convention.

The Baptist executive defended the policy of tax incentives to encourage charitable and religious contributions. He approved the thesis that "private giving serves the public interest."

"For this reason," Shearin said, "our laws have wisely encouraged charitable giving by granting liberal tax advantages to the donor or to his state."

Specifically, Shearin favored the increase from 30 per cent to 50 per cent for deductible contributions, the increase from 10 per cent to 14 per cent on standard deductions for charitable contributions and the separation of charitable deductions from other personal deductions.

He opposed limitation of deductions of gifts of property to cost to the

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owner and tax liability for the appreciated value of such property. He further opposed the recommendation for income tax deduction beginning at 3 per cent of the adjusted gross income and the repeal of the provision for 2-year charitable trusts.

SEMINARY APPOINTS BREITKREUZ

(Continued from page 18)

In the summer of 1961 Mr. Breitkreuz married his former music teacher, Miss Gorgene Kern of Leduc, Alta., Canada. They have one daughter, Carla, born Nov. 25, 1965, and they are awaiting the birth of their second child this April. Membership is held in the McKernan Baptist Church, Edmonton, Alta., Canada.

No man shapes his own destiny nor quite reaches his own goals by himself. The Seminary's new appointee is mindful of the many people who contributed most generously in his attainments. He is especially grateful to his parents who unwaveringly supported him. He is mindful of his classmates and faculty members at the North American Baptist Seminary and other friends, who encouraged him to continue graduate studies. The Hebrew Union College made its distinctive contribution through a very generous Inter-faith Fellowship Program. And last, but by no means least, he is grateful for Mrs. Breitkreuz who for several years was the principal source of income for the family, and in every way an endless source of encouragement.

In the letter of acceptance Mr. Breitkreuz stated, "I am happy to give a positive response to the opportunity extended me to become Assistant Professor of Old Testament. I look forward to the opportunity of working with everyone at our Seminary in a more intimate way. I pledge to serve our Seminary, our Denomination, and the cause of the greater Kingdom of God to the very best of my abilities."

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