



JANUARY 15, 1969

YOUTH ISSUE

BAPTIST

HERALD

AS I SEE IT

Religious News Analyzed

by Paul Siewert

Several weeks ago the tragic earthquakes that ravaged Iran's Khorassan province were believed to have left more than 30,000 casualties behind. The bleak news of total destruction to cities and villages, thousands of people buried alive, and hundreds more injured, caused the whole world to sorrow. As government officials rushed equipment to the communities which were declared disaster areas, the Red Cross and other relief organizations sped food and blankets to the stricken survivors. Unfortunately, as men from almost every corner of the globe expressed their concerns and thousands worked until exhausted to bring relief to the horror stricken victims, some newspapers called the whole natural eruption, "An act of God." Thus it almost appeared that God was the villain and man was the merciful savior.

Maybe we should be reminded again that God created all things; He sustains the natural laws, holds the world in orbit, directs the galaxies, and sustains life. He is gracious and sovereign.

However, God has given man the freedom to arrange his environment, sponsor what he will, and even violate the grace of God. Man through his spiritual wrecklessness has given evil a free hand. As a result, sin has so infiltrated the nature of the world that even the natural phenomena are affected. That's why Jesus predicted that: "Nations shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places." Such an environment is bound to be cruel.

The acts of God, that express the nature of God, are not found in the earthquakes of Iran; but in Bethlehem, Calvary, the Resurrection, Heaven, and the life of the Redeemed.

Rev. Paul Siewert is the pastor of the Ebenezer Baptist Church, Vancouver, B. C.

EDITOR'S NOTE: The above column will appear as a regular feature in each forthcoming issue of the **BAPTIST HERALD**. Rev. Siewert selects a current religious news item and gives his analysis.

TRI-FAITH EMPLOYMENT PROJECT SEEN SUCCEEDING

ST. PAUL, Minn. (EP)—Underprivileged minority groups in Chicago are finding a path out of poverty and social disorder through an experimental free job-finding service which the Chicago Daily News declares "has done more for human dignity and its by-product racial harmony, than any

other single agency in town." Robert Lamson, speaking at the Bethel College and Seminary seminar on "Top Management's Concern for His Fellow Man" here, told some 800 management representatives from nearly all states that Tri-Faith Employment Project succeeds where others with similar anti-poverty goals fail because it is "run on a realistic, business-like basis."

"The centers are locally staffed," he said, "and operate under the direction of local advisory councils. Good intentions are not enough. Production, as in any well ordered business, is demanded."

The seminar was co-sponsored by the American Society for Personnel Administration. Speakers focused their concern on the best corporate solutions for assisting the unemployed.

BIBLE CENTENARY IN NIGERIA

Christians meeting in Lagos on Bible Sunday (October 13th) in a special thanksgiving service to celebrate the centenary of the publication of the Bible in Efik—the first in a Nigerian language—were a living witness to



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the power of the Scriptures affecting the lives of Africans 130 years and 4,000 miles away. For missionary work in Efik country (Calabar) had begun as a result of the concern by emancipated slaves in Jamaica in 1838. In spite of recent riots and the fears of plantation owners that emancipation would be accompanied by similar outbursts of revenge, the dawn of the Day of Freedom in August 1838 found thousands of newly-freed men and women out on the hills singing hymns of thanksgiving. This celebration was due to the influence of the Scriptures sent out to Jamaica for many years by the Edinburgh and Glasgow Bible Societies and taught by the missionaries of the Scottish Missionary Society.

Peace on the Day of Freedom was the fruit of Bible circulation . . . but not only peace: the people immediately began to think of their kinsmen in Africa who still lived in darkness, ignorant of the love of God. At a solemn convocation, eight missionaries offered to go to West Africa.

"CALCULATED SMEAR" ON NATIONAL AND WORLD COUNCILS REJECTED

A full-page advertisement placed in

the New York Times of Nov. 18 by the Clergymen's Committee on China has drawn a spirited rejection from David Poling, president of *The Christian Herald*.

"In a few hundred words," said Mr. Poling, "the National Council of Churches and the World Council of Churches are identified as a 'Liberal Church' whose goals are almost identical with the United States Communist Party and its leader Gus Hall. This is a deliberate falsehood, a calculated smear, and deserves immediate rejection."

Mr. Poling, nephew of the late Dr. Daniel A. Poling, also objected strongly to the fact that the ad carried the sentence: "Founded by Dr. Daniel A. Poling" under the committee's name in the fund-raising coupon.

"The historic, eternal—often painful—unpopular task of the Christian Church is to preach peace, to stand against warfare, to challenge the military mind and the armament mentality," Mr. Poling declared. "The Christian Church is not an American franchise . . . we are judged by God and, in hope and humility, seek to serve him everywhere."

OHIO STUDENTS HOLD "HUNGER HAPPENING"

On Sunday, Nov. 17, Protestant and Catholic students in Mansfield, Ohio, joined in a day of fasting and pledged to skip lunch every Wednesday for 11 weeks, giving the value of the meals to Church World Service-CROP. (Wednesdays were chosen because "That's when we have the best school lunch.") Hundreds took part in the "hunger happening."

The Mansfield students were among thousands in the state who "marched" to homes to solicit funds for the CROP "Combat World Hunger Weeks" designated for Nov. 10 through Nov. 30 by Governor James A. Rhodes.

CWS-CROP now in its 21st year, has changed its original goal of refugee feeding programs to a major attack on the root causes of hunger. One of its pioneering projects is the "food for work" program in some 30 to 40 countries.

PRESBYTERIAN INSTALLED IN HISTORIC BAPTIST PULPIT

A Presbyterian clergyman was installed November 17 as preaching minister in a church that is affiliated

(Continued on page 6)

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Editorial

THE "WHAT" GENERATION?

Young people, in the last several years you have been called by a variety of designations such as the "Pepsi Generation," the "Now Generation," the "Mod Generation," the "Swinging Generation" and the "Hope Generation." These are all names different ad men and others have created as they viewed your generation with the hope of making a sale or to catch your attention.

They have set you off as a uniquely different generation that no longer holds to tradition or "old-fashioned" ideas. You are pictured as the generation that has found a new modern approach to life, as youth demanding a new approach to education, new standards of morality, and a new code of ethics wherein you are the determinant of right and wrong in any given situation. You have been characterized as a generation demanding a new form of religion, a Christian witness that moves outside the four walls of the church, that lays aside the mask of piety and faces life and its realities with honesty.

Young people, your generation gives a picture of youth aiming to achieve greater things, desiring to assume greater personal responsibility, but at the same time admitting a lack of direction as some of you try to find the answers in drugs, on free-love and in irresponsible actions of violence destroying property, human rights and life.

What is your generation? It is in part all of these things and in part none of these things. It is a vast variety of ideas, standards, goals and desires. It is not wholly good, bad or indifferent. It is made up of individuals and not one mass. What your generation is to you and your community is, in essence, what you are. You are a part of today. What your generation is and will be is in your hands. It is dependent upon your decisions, standards and goals in life.

Many of your generation are giving new shape to the ministry of the church. You are becoming a vital part in reaching people for Christ. You are challenged, and are challenging the total church to share the gospel of Jesus Christ in our world today, a gospel that really faces life as it is. Or, stated in the words of one of your contemporaries, "the words of Jesus that speak to the gut-level of life," or the "nitty-gritty" of life.

You are discovering that winning others to Christ is not old-fashioned and out of date. But rather that it is vital living, takes courage and demands living the Christian life wherever you are by the straight, realistic approach shown by Jesus.

Don't let people go on wondering what your generation is. Let them know that your generation is the "Winning Others to Christ" generation, that you have purpose, courage and an unquenchable zeal to serve your master, Jesus Christ.

—Guest editorial by Rev. Bruce R. Rich, General Secretary and Director of Youth Ministry, Department of Christian Education.

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Semi-monthly Publication
(Monthly in June, July & August)
of the
ROGER WILLIAMS PRESS
of the
NORTH AMERICAN BAPTIST
GENERAL CONFERENCE
7308 Madison Street
Forest Park, Illinois 60130
Editor: John Binder
Editorial Assistant: Bruno Schreiber
Business Manager: Eldon Janzen
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THE BAPTIST HERALD maintains an active membership in the Associated Church Press.
SUBSCRIPTION PRICE: \$3.50 per year in the United States or Canada (\$4.00 in foreign countries).—\$3.00 per year for "Church Family Subscription Plan," and for ministers and missionaries.—\$2.00 per year for students, servicemen and residents in homes for the aging.—35 cents for single copies.
ALL ADDRESS CHANGE correspondence is to be addressed to BAPTIST HERALD SUBSCRIPTION DEPARTMENT, 7308 Madison St., Forest Park, Ill. 60130. Six weeks notice required for change of address. When ordering a change, please furnish an address stencil impression from a recent issue if you can.
ADVERTISING RATES: \$4.00 per inch single column, 2 1/4 inches wide.
ALL EDITORIAL correspondence is to be addressed to John Binder, 7308 Madison St., Forest Park, Ill. 60130.
ALL BUSINESS correspondence is to be addressed to Eldon Janzen, 7308 Madison Street, Forest Park, Illinois 60130.
Second class postage paid at Forest Park, Illinois 60130 and at additional mailing offices. NEWS reported and views expressed in this magazine are not necessarily the position of the North American Baptist General Conference.
(Printed in U.S.A.)



Photo by Everett C. Johnson

by Mary Beth Ross

I ATTEND Southeastern Iowa Area Community College, a small midwestern university-preparatory junior college. Our small size and our geographic location (the Midwest is traditionally friendly) make friendships and conversation easy on campus. We are interdependent in tutoring and

Witnessing Opportunities On My Campus

friendships; therefore we understand each other much more completely than we would were we united under different circumstances.

With friends one shares important experiences. Since one of the most important among all of us is our religious commitment, or the emptiness of our lack of it, different religious beliefs are often discussed, especially in the student lounge. The tone is ecumenical, and the spirit is rational:

Photo by A. Devaney, Inc.



the college scene is perfect for individual witnessing.

One discussion centered around a theme in which we were to evolve our own interpretations of the Death of God philosophy. We each presented our thesis and defended it against the observations or criticisms levied against it. We found depths of thought in previously undiscovered areas of mutual benefit. Since none of our logic was perfect, we all benefited from comparing philosophies. Since few college students know where their interests are, what they really want to do for a career, or even what their major is going to be, by helping each other solve our religious miscomprehensions, we help each other become more stable Christians.

I have found that Christians tend to support each other in discussions of this sort. Individuals are knowledgeable in different areas; so when one of us is unable to satisfy a question, many times another will provide the explanation.

Christians on my campus witness in other ways than straight declaration, as in the discussions. One of the most pointed and concise stands taken for Christ was made by one fellow who, after listening to the rowdy speaker throw the words, "God" and

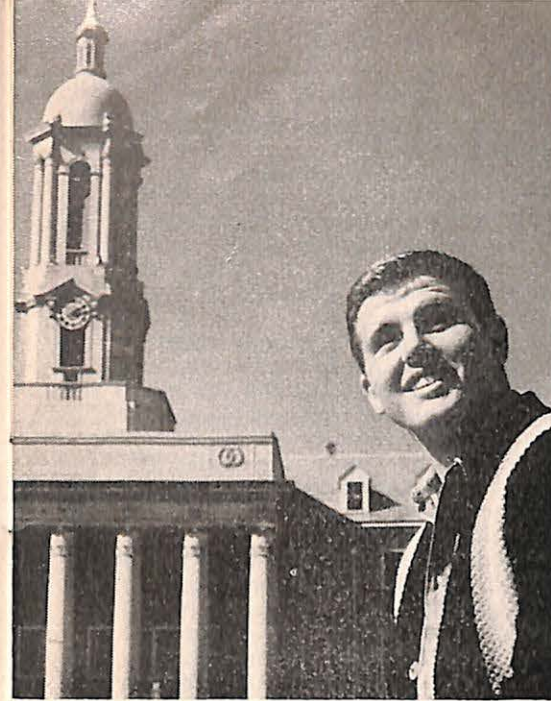
"Christ," around as general expletives, quietly interjected, "Yeah, He's a big man in my church, too."

Another of my friends proclaims Christ through her ever-sympathetic smile. She invites the out-of-towners to attend her church; she compliments particularly cute outfits; and she thanks people when they do her favors. Needless to say, she always gives her fair share of favors and wins many friends in that way, also.

People who go around making self-righteous slams, such as, "If you were not so dumb, you would be a Christian like me," make no positive impression for Christ, even though they are trying to exemplify the Christ-like life. We can never criticize a person for not adhering to the Christian philosophy, for in doing so we put that person on the defensive and make him build a wall to protect his self-confidence. If the critic is too persistent, the wall becomes so thick that the victim categorizes all Christians as self-righteous egotists. Then no one can succeed in showing that person salvation.

Christians who maintain that nothing is worth studying except the Bible are as narrow-minded as the self-righteous egotists; for they deny that God is present everywhere, not just in the Bible, and they seldom make

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Eastern Photo Service

any effort to show the person who is intelligent in areas other than religion that God is relevant to every area of knowledge. It is possible to be vocabulary-bound to religious terminology to the point where a secular

mind cannot understand the religious concepts. What he cannot understand, he cannot believe. Therefore Christians must be able to explain their beliefs in the terminology and sphere of relevancy that secularist friends can understand.

Witnessing is not divorced from

Photo by Alan Cliburn



academic procedure. To establish real communication, it is necessary to follow the rules of logic, debate, psychological rapport, and respect for the object of witnessing, which is to lead souls to Christ. To omit any of these elements is to deny that Christ is relevant in a modern society composed of intelligent, educated people. To employ the rules of intelligent, forceful communication is to share with friends and classmates the joy of knowing God.

Mary Beth Ross is a college student, Burlington, Iowa.

by Mark Rozelle

A PERSON'S school years are extremely important, in that they lay down the foundation for the rest of his life to be built upon. They are a time of metamorphosis, like that of a worm. It goes into its metamorphosis stage a dumb, ugly worm and comes out a beautiful, majestic butterfly. Likewise, children begin school uneducated, without much going for them. Yet their school years may transform them into intelligent, purposeful adults ready to set out into the world.

Of the many influences guiding the development of a child, school is one of the most important. In high school and college years, school becomes one of the most important parts of a person's life; his day is wrapped up in it. Being in school is such an important influence on students, Christians may find excellent opportunities to witness through school.

Since the majority of a student's day is taken up with school, the majority of one's chances to reach an unsaved person will be there, too.

Nearly all of my witnessing seems to be related to school, because almost all of my time is spent either for church or for school.

So we realize that most of our opportunities to witness should be at school or in its activities. But it doesn't always work out so easily in trying to put it into practice.

A good word to describe the school year is "busy." There never seems to be enough time in the day. We seem to get so caught up in our activities that we seldom get a chance to witness. I have found this to be so true in the past. But now I'm beginning to realize that the busier I am, the more opportunities arise.

Any time we are with another person, we can get to understand that person and his needs better. This is the first step to witnessing. Being with people more, which leads to knowing them better, will make our witnessing so much easier and much more effective. School gives us a chance to gain these experiences.

Some of the best ways, to get to know people on campus is through

clubs, sports, and student council. In these extra-curricular activities the atmosphere is much more casual than any of the others, and it provides many opportunities to voice your opinions. Through clubs there are social activities and fund raising projects where you are working with others. In sports, you're constantly being observed. Being a good example here is very effective witness. In student council you are constantly before people, speaking, working, and leading.

There are also some classes on our campus that are run under less formal conditions than regular classes. These classes—Speech, physical education, homemaking, family life, and the shops—provide excellent times for discussion. In speech, where we are encouraged to express our views and beliefs, I find great opportunities to share with others my Savior.

Although we are with kids regularly in class and in clubs, many of our chances to witness will come at lunch time or before or after school. At this time we are completely free to sit down with a person and have a discussion on a one-to-one basis.

A lesson I am learning concerning my Christian life, and especially my witnessing, is to let go and let God." When I try to go out and do things of myself, I always seem to fall on my face. However, sitting back and allowing the Lord to take over is the only way to live a true Christ-like life.

My life is dedicated to the Lord to use as He sees fit. If I keep myself available and abide in His will, He works out many opportunities to witness on my school campus as well as elsewhere.

Why don't you try letting go and letting the Lord take over your life completely. Then your witness for the Lord will be much more fruitful.

Mark Rozelle is a high school student, Cypress, California.

by Bill Kauffeldt

WHAT YOU are speaks so loud, that the world can't hear what you say." Read these words again and see if this is not what you have heard dozens of times in the past. Whenever we talk about witnessing, all comments or views seem to boil down to the one fact, that no matter when or where, all we say and perhaps more importantly, what we do is a witness. We are telling people who and what we are. We are showing them what we consider to be important, on what we base our system of values, how we act and react to the stimuli of the world.

These statements, though, only present an overall aspect of witnessing. Let's be more specific. What are some ways I can witness for Jesus Christ on my campus? What oppor-

tunities are open to me?

The first and most evident opportunity is just being able to be on campus. By one's very presence there, the opportunity to live for Christ in the midst of young people searching for security, for an identity, is made available and open to any who will accept the challenge.

Many students today are searching for something that is different from what the world offers. They look to education, to association with rebellious groups, or to a physical appearance that sets them apart as being different. As Christians, the opportunity is ours to show the world the satisfaction, the security, the identity, and the perfect completeness that a life belonging to and being used by Christ can bring.

People notice that which is different. The world notices those who belong to Christ for they are different. By living for Christ you offer something different to those around you. Questions will be asked of you. You then have a ready audience for your answers about living today.

You are different, though, with a purpose. You are different because you have something, a faith founded in Jesus Christ. You know who you are, what you are and where you are going. You are different because you are not searching as are many around you. Tell those around you why you are different. The "why" is most important. Don't be ashamed to tell all, that it is Christ who makes the difference.

Again we can go back to our opening words. Our very existence is an opportunity to witness for Christ, and the only meaningful witness will be the one directed by the Holy Spirit, God Himself.

The words of Christ in Matt. 10:32, 33 cause me a great deal of unrest. My very existence as a Christian is a witness for or against Christ. Does my life confess Christ before men or does it deny Christ? What about yours?

The student population of the world today seeks for something different. Something that is meaningful and lasting. Something that offers security and a purpose. As a Christian student, have you used this opportunity of introducing your colleagues to Christ? Have you confessed Christ before men?

Bill Kauffeldt is a student, Arnprior, Ontario.

by Jennell Mauch

Witnessing on a high school campus is not as difficult as it may sound. There are many types of witnessing at a school. One way is by your actions; people can tell a lot by your actions, and how you react to different situations. Another way is by your speech. What you say when you're happy, angry, or disappointed is very important.

If you're truly a Christian you will try to live up to the expectations that God has set for a Christian. This is one of the best ways to witness, by your actions. For when a person witnesses by speech, he may find it hard to express his feelings and Christian experiences.

There is a rather easy way to teach some people about Christ: First, get people interested in a Christian life by your actions. Show them that you can be a Christian and still have fun. Many people think of a Christian as a person who has more restrictions than freedom. One way to show a Christian has freedom is to join in school activities as much as possible and enjoy it. Don't just go to show people you can go, but rather to meet many more people and gain a wider field of witness.

Second, if a person becomes interested in your life, he will ask you a-

bout your beliefs. Give them the best answer possible, that you really believe in Christ and his teachings.

Third, if the person seems truly interested in a Christian life invite them to your church activities and the school religious clubs, such as Youth for Christ or Campus Crusade, that you attend.

Before you can be a truly effective witness, I feel that it is essential that you read your Bible and pray for guidance and help. For without doing this along with going to church you cannot be an effective witness for Christ. It's like someone trying to tell you how to fix the engine of a car when they don't know the part of an engine. For it is quite impossible, and I would think the person foolish for suggesting it in the first place. Also, he would be misleading himself if he attempted to do something without first learning about it. The name is true in witnessing, you can not tell a person how to become a Christian if you yourself have not become a Christian and "read up," on how to witness. It is likely you will mis-direct and mislead the person.

In being an effective witness you must pray about it, for the Holy Spirit cannot give you the right words to say unless you ask for help. And unless you read the Bible, you will not know the right Scripture passages and the whereabouts of them in the Bible, when a person comes to you for guidance. You must have a solid knowledge of God and his plan of salvation before you can help another person. Some day a person may ask you a direct question about your religion or about God. If you don't know the answer and the person turns away with a wrong answer or an answer of, "I don't know," you may have lost the chance of witnessing to this person.

Pray to God for guidance and read the Bible and books about witnessing. Remember, the person you come in contact with may be searching, and only you have the key through Christ.

Jennell Mauch, student, Sacramento, California

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with the American Baptist Convention and the United Church of Christ. The Reverend Dr. Ernest P. Campbell was formally recognized in an impressive service in Riverside Church, with the participants including executives of the Baptists, United Church of Christ, and the Presbyterians.

Preacher for the occasion was the Reverend Dr. Carlyle Marney, director of Interpreters House, Lake Junaluska, N. C.

"It is right to do this if we remember that there is a successor," Dr. Marney said, pointing out that Dr. Harry Emerson Fosdick and Dr. Robert J. McCracken, both pastors emeritus of the church, had successors, too.

CBYF: A Challenge For Our Churches

by Leo Reck, Jr.

Photo by Gray-Cliburn



THE REVOLUTION of American youth is now an established fact. The impact of youth on American society has blurred the rigid barriers between youth and adult cultures. In many respects youth subcultures have been adopted by the adult world. Long hair, mod clothes and pop music now have wider acceptance than just among youth.

Young people have also become involved in social issues. Some of this has unprincipled, resulting in violence, injury and destruction of property. Much has been controversial, such as draft card burnings and seizure of universities. But most youth activities are quite responsible. There is the dedication of youth to civil rights, an unparalleled involvement in politics and volunteers for social and welfare projects.

However, activism has its limits. Priorities must be established and some activities put aside. Among others, one casualty of today's youth movement is the church. Some are convinced that the church supports the *status quo* and cares little for social justice. Others feel that the church is not sensitive to the complex problems of youth. For them the church means antiquated practices, outmoded taboos and queer customs.

Many young people leave the church, but even for those who stay on, the church often has little influence. Instead of their social activities revolving around church youth, many are primarily directed towards friends and activities outside the church. As interest declines church youth groups frequently die out. But the real tragedy is that many young Christians become spiritually impoverished.

The frequency of these problems is alarming. Yet even where these problems do not exist, a church must do all it can to keep them from rising. At the same time churches experiencing these problems need not despair. Young people are sensitive to the real and genuine. A church youth program geared to the needs and understanding of youth will help stimulate interest, increase participation and enrich their Christian experience. Several suggestions can be made.

First, we should not be afraid to let young people have fun for its own sake. Church leaders often use other activities only to implement what is considered spiritual. Thus they divide the life into separate categories. The spiritual category includes worship, prayer, witnessing and the like. The secular category includes most everything else.

Instead, we need to show life as a whole. Since God has given all of life with his blessing, every aspect of life is justified on its own merits. Any activity can become a spiritual exercise. A truly spiritual experience is one in which a Christian takes what God has given, uses it in the spirit which God intended, and is likewise thankful to God for it. Our youth need

to understand that spirituality does not consist of certain activities, but rather is a quality of life based on a love for God.

Secondly, we must recognize that our young people need many Christian friends. Therefore, we must provide ample opportunity for social contacts with other Christians. Planned activities with youth groups from other churches is an excellent means, but most NAB churches are too far apart to make such contacts practical on a regular basis. Fortunately, contacts with local youth groups of different denominations can achieve desirable results. Through such contacts our young people can find other Christians and establish friendships.

Denominational suspicions should not deter us, for there are many churches and denominations with whom we may enjoy a mutual confidence and fellowship. Neither should we fear that some of our young people would begin attending other churches. A few may do just that, but this practice will even itself out.

The third thing we can do is take initiative in the civic and social concerns of the church community. Churches are losing youth because they have failed to show that church life is worthwhile, or that it significantly affects the community. Every church and community have many needing help and the local church is the logical place to find volunteers. While this is a ministry for the entire church, church youth are especially equipped for this kind of ministry.

Outside the church there are numerous projects for young people in cooperation with local hospitals, nursing homes, day care centers, camps, gospel missions and welfare agencies. Our responsibility is to present a vision of what our youth can do and how they can do it.

The fourth suggestion is to restructure the format of youth meetings. Most youth meetings are patterned after church worship services. However, the assumption that this prepares young people for future church leadership is simply not true. Lay leadership is not developed by leading meetings and conducting programs. It is best developed by shaping skills learned outside the church, by training for specific tasks and by direct participation and observation.

Furthermore, the primary purpose of church youth groups is not leadership training. Instead, it is to lead young people in an exploration and expression of their relationship with their peers and with God. Any type of structure that will help them fulfill this purpose is acceptable. Our youth need freedom and creative guidance to determine what those structures should be.

A fifth suggestion is that young people be given substantial study material. Most study booklets for church youth

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Photo by Alan Cliburn

Contemporary Youth Movements

by Thomas R. Kramer

EVEN BEYOND the recent unique and significant advances of science, medicine and technology, the reassurance of the seemingly simple, yet complex, nature of man which has brought much excitement and confusion, our age will probably best be remembered by as the age of the assault on the institutional church.

Both from within and without the church has been the object of severe misinterpretation, of just and unjust publicity of its contemporary weaknesses and shortcomings, of one attack after another either attempting to shake it up and direct it toward re-evaluation and restoration or else to destroy it and present it incapable of meeting the complex needs of our enlightened society.

Needless to say the church has created for itself an image. An image which has in some cases benefited its growth and ministry and in other cases has been the very thing that has driven some of its members elsewhere and has prevented many from coming in for a personal look and experience. It is very disheartening, isn't it, to realize that four out of five young people in our nation are not personally acquainted in any way or form with a church. And then very hard to swallow the fact that to attempt to meet their needs in the name of the church brings closed hearts, ears and minds. We cry out in our anxiety, "Isn't there some-

thing that can be done?"

Something has been done. Out of this untimely and unfortunate situation have arisen various contemporary youth movements which have not only helped to reach youth, but have probably also been the inspiration, challenge, and guidance to various other adult movements as well as to movements within the church both local and national wide.

The success of movements like the Navigators, Campus Crusade For Christ, Interservice Christian Fellowship, Fellowship of Christian Athletes, Young Life, Youth For Christ, etc., has truly been profound. One cannot help but feel definitely that these movements have arisen out of the direct movement of God. Two of the greatest dangers arising out of the presence of these movements and their relationship to the church is that either side of the relationship will not recognize and work together with the other (the church and the movement) and secondly, that when the movement has fulfilled its purpose, it is not content to dissolve. It must be remembered that as a movement it is primarily a service and even though organized, is not a church.

All of the movements that have been mentioned earlier have arisen not to replace the church but rather to aid the church in its great task of reaching the world for Christ. These movements

have arisen only because of the neglect and failure of the church to go into the world to search out the lost and witness meaningfully to them in behalf of Christ. The church may from time to time turn inward, isolate itself and even close its heart and eyes to the world in deep need of the presence and redemption of Christ, but, thank God, the Lord is able to stir up men in His Church to do that work which needs to be done. Disheartening is the fact that many times the strongest opponent to nullify such efforts and movements of God, is the church itself.

It is not advisable to leave the church in order to become involved in these movements, however, depending on one's maturity, place of service, etc., it would seem less than wise not to make use of their insight and training. They really do have something to teach us.

The question may be raised as to why God would work in such ways, seemingly outside of His church. Two important things need to be pointed out in this regard. First of all, the great majority of the members involved in these movements are directly involved with a local church. In a limited sense we can see them as the work of the church, in the world. Secondly, since they are a present service, the time may come when the church will heed their example and will find meaningful ways of fulfilling the same serv-

ice. When such time arrives the Spirit of God will again move solely through His church.

The real key to the present success of these movements has been the natural result of a number of very important factors.

First of all, a complete reliance upon the moving of the Holy Spirit. This, however, as the church has learned, does not come easily. It takes more than words and requests, for it is much more than a product of life, it is a state of life, a being not saying.

Secondly, all these movements have given recognition to the greatest and primary need of man, the need of a good and right relationship with God. All have seen that the answer to this need is the life, work, and presence of Jesus Christ. The underlying concepts are always, God has an answer to man's sinful predicament and this is Jesus Christ. We have found that answer and we desire the opportunity to share our experience with you and explain to you meaningfully how you can have a like experience and share with us in the victorious Spirit-filled life.

Thirdly, and how very important this has been, is the willingness among the members of the movements to be used. Inherent in each movement is a real spirit of personal involvement. How completely they have put to shame the church, which for years, has talked and not acted, has proclaimed honorable ends, but have not given much practical help as to how to get to the intended end and therefore have within their ranks many who talk of a Spirit-filled life but few who really possess it. If only the church could catch a good dose of this discipline which directs itself not to publicizing sin, but the grace of God; not the number of courses taken or the services attended, but of the use and growth of the personal presence of God; not of the hours that have been spent in self-attainment, but of the hours spent in personal study and witnessing; not of a direction of past happenings, but of a desire and hope to adequately capture the challenge of the future and witness meaningfully to it. A hope that looks to the past not for records or rewards, but for resources beneficial for a bright, useful future.

It must be remembered that this same Spirit that has been evident in the life of these movements is still present and working in the church. May the youth of our churches learn to recognize it, to submit to its leading, and work in various and sundry ways to proclaim the relevant message of the Good News of the Kingdom of God to a world that is painfully waiting to respond. Rely on the Lord and He will use you.

Rev. Thomas R. Kramer is the pastor of the Regency Baptist Church, Lincoln, Nebraska.

January 15, 1969

CBYF: A CHALLENGE . . .

(Continued from page 7)

are considerably below their capabilities. There is no reason why church youth groups could not begin using primary sources. Translations of the early church fathers abound. Readings from Luther and Calvin could be used to introduce theology. There is also a tremendous wealth of secondary material designed for lay students. The scope of this material ranges from biblical introductions to church history, theology and Bible study.

A careful selection of these materials along with others on life and society is necessary. By exposing our young people to serious material written by first rate scholars, we will increase the effectiveness of our Chris-

tian education and the spiritual resourcefulness of our youth. Such progress is essential, for the Christian filled with love is not fully mature unless he has a corresponding knowledge of what he believes, why he believes it, and the ability to live it.

There are few easy solutions to the problems of our youth. The suggestions made here, can at best be only part of the answer. However, progress can be made if those responsible for youth promotions in our local churches will grant to their youth both freedom and guidance to create programs unique to themselves.

Leo Reck, Jr. is taking graduate studies at Princeton Theological Seminary. He is a member of our Dayton's Bluff Baptist Church, St. Paul, Minnesota.

Merger Study Progress Report

by Robert Schreiber

THE MERGER Study Committee continues to pursue its assigned task and for this purpose the second meeting of the Committee was held at Forest Park on October 25-26, 1968. At our first meeting in March 1968 we attempted to define our task and determine the direction our study should take. At this session we began to see the magnitude of our task and we realized that much work would be needed before a complete and satisfactory report could be given to the General Conference in 1970.

As a part of our meeting we had arranged a joint session with the Baptist General Conference study committee. They very graciously offered to be our hosts for dinner at a Restaurant and we enjoyed a delightful time of fellowship. The barriers of strangeness were broken down as we shared a common faith in the Savior as well as the common task that confronted us. We spent a very profitable time in asking questions of one another and then decided that we should appoint five joint study groups. Each group will consist of three representatives from each denomination and they will study the subjects of cooperation and merger as they pertain to the following departments: Seminaries, Publications, Christian Education, Foreign Missions, Home Missions. These study groups are to report their findings prior to our next meeting in March 1969. This joint session was brought to a close with a season of prayer and the singing of "Blest be the tie that binds our hearts in Christian love." Everyone agreed that it had been a most profitable evening.

Our own committee members have been busy completing some of their study assignments. Some of them spent many hours making studies of assigned

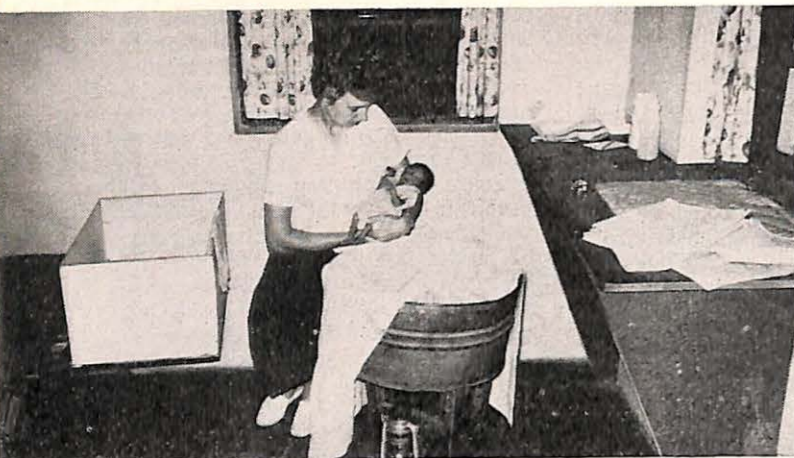
subjects. As a result of these reports we gained some insights that are helpful to us in carrying out our task.

We regret that Dr. George Lang has found it necessary to resign from the committee. He made some invaluable contributions to our work and we are grateful. The Moderator of the Dakota Conference has appointed Rev. Leon Bill to take the place of Dr. Lang.

It should be understood by our entire constituency that this committee is composed of hard working people. A spirit of harmony prevails in all our discussions and no one attempts to impose his own will upon the committee. We are dedicated to the task of learning all we can about the subject if we are to present a truly objective report to our people. Ours is a difficult task because what we do can be misunderstood and misinterpreted. For this reason we repeat the statement that this committee has no power to act for the General Conference nor to commit the Conference to a particular position.

Within our fellowship are people who sincerely favor merger and there are others who sincerely oppose it. In order to be fair to all we must be thorough in our work. To make premature judgments could be harmful to the cause of Christ and to our fellowship. As we continue to make our study we are sure that God will reveal to us the nature of the recommendation to be presented to the General Conference. Pray for us as we seek to serve you in this task.

Dr. Robert Schreiber is chairman of the Merger Study Committee and pastor of the Trinity Baptist Church, Portland, Oregon.



Patricia Meinerts taking care of a newly born baby at one of the maternity centers in Cameroon.

Witnessing Opportunities As a Nurse On the Mission Field

by Patricia Meinerts

TWO A.M. already? There was a knock on the door of the small room where I was sleeping. Two A.M. Time to feed the premature baby again. The Mother was wide awake when I entered her room. "Tulima, nawain," she said. I smiled. "Tulima." "Good morning." She couldn't talk English and I didn't know much Bikom, but we always tried to communicate. Sitting on the edge of her bed, she watched my every move. She was not allowed to hold the baby yet, but, no longer afraid of the feeding process, she handed me the boiled water at the right minute and took care of the dirty diaper. Still only half awake, I appreciated her help. Three weeks had passed since little Ruth was born and although she was growing she would need special care for several more weeks. What an opportunity! Seven times a day 15-20 minutes we sat, feeding the baby. Feeding the baby and sharing with the Mother the wonder of growth. The wonder of Christ's love. "Jesus loves the little children. Jesus is God's son. Jesus loves you. He loves me. That is why I am here taking care of your child." Thus I tried to explain Jesus and His gift of love and life to the Mother. She agreed. She listened to daily devotions given in the Bikom language to all the patients and welcomed the African pastor who visited her. Jesus Christ was presented to her.

Witnessing opportunities for a nurse on the mission field come in many forms. The above story is only one of them. Giving the best possible nursing care is another one. Staff workers copy habits they see in the missionary, so her promptness, accuracy and interest in the patients or lack of the same are reflected in the care her workers give. Patients quickly recognize the difference between the treatment and consideration they receive at the various medical institutions. If they do not like the attention they receive at their local unit,

they will go to another one, or perhaps try to secure medication in the native market. Pastors, in far distant churches, encourage their Christians to come to the maternity-dispensary or hospital where they know they will be helped. The Cameroonian recognizes and responds to good medical care. He will come for treatment of his aches and pains and give us an opportunity to tell him about treatment for his sins and fears.

Two things which a nurse midwife finds helpful in her nursing care and in her witnessing are a good education, both in nursing and midwifery, and a variety of experiences before going to the mission field. She is busy with many different kinds of duties, usually spending much of her time in teaching and administration. Because staff workers and students are the people who do most of the bedside nursing care, she needs to teach them how it should be done. Bed-making and other nursing procedures that one usually zips through without conscious thought, have to be slowly dissected and each step carefully thought out, fully explained and well supervised before the workers can be expected to learn them. Efficient care of a hundred or more patients daily, ordering supplies a month in advance, occupying workers during the slack hours and finding a minute to say "Hello" to the African pastor or councilman who stop by are better accomplished if she knows thoroughly the fundamentals of the work. Christ's presence is more easily realized in a calm, controlled atmosphere.

Opportunities for witnessing. There are so many. Consider some of the following. Giving morning devotions to the maternity workers, explaining how you feel about Christ and His example to us and how it should show in our maternity work, and several weeks later hearing the African midwife give devotions about Christian behavior and repeat your words. Praying with a distraught Christian wom-

an who has just miscarried, praying for her that she might not resort to native medicine, then rejoicing with her as she comes to the clinic and eventually delivers a healthy child. Trying to be alert, cheerful and helpful whenever the patients come, so that they will know someone is interested in them. Someone cares. Not me. Jesus Christ. Trekking many miles to a distant church with carriers and a medicine box, running into a whooping cough epidemic and giving practical help as well as spiritual food. Talking to Cameroonian pastors on the long trips, sharing thoughts and feelings and Christ. Experiencing Christian fellowship along the path and in my house and in many mud-walled, grass-thatched houses while discussing what it means to be a Christian and how we should live.

Opportunities in women's meetings to teach, to become acquainted with the women and later on, to talk to them frequently in their churches and when they come to the maternity. Spending hours helping them plan for their conferences and retreats, suggesting topics and speakers and helping them in their preparation as well as using my own, that Christ might be taught and felt at the meetings. Climbing the BIG hill to the chief's compound with them, to join together as we, the Baptist Christian women, present gifts to Chief Lo-oh and he to us to show that we are working together. Identifying with the Christian program and plays the women give at the chief's compound for his servants so that they will have more insight into Christianity.

Opportunities in 3-H girls to help organize some girls clubs and meet a tremendous response among the Cameroonians. Seeing many new churches jumping at the opportunity to have a girls' club and hundreds of girls walking many miles to a retreat. Challenging the girls for Christ and occasionally chastening them. Testing the girls
(Continued on page 16)

"FOR AS I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:23). Paul was talking to the Athenians on Mars' Hill when he said this, but I believe this passage is also talking to the generations of today. Young and old have unknown gods.

Psalms 119:9a reads, "Wherewithal shall a young man cleanse his way?" We, as the "now" generation, do need to cleanse our ways. Most of us can see and realize this, but not many really know how to do it; so we follow other gods.

I have always heard it said that before you can cure the problem, you have to know it is there and realize what caused it. We know that Satan and sin have caused our problems, but why is it that youth react as they do today?

A sixteen-year-old from Pennsylvania who spends a good deal of her life in Greenwich Village said, "We've seen the generation before, the ones that made napalm; then they expect us to follow their religion." Don't say that just because she is a hippy she doesn't know a thing. She's sixteen, my age, the age of many believers and the age of many who could be believers. A song released by Columbia Records with singer Sammy Davis, Jr., contained a few of the following paraphrased lines: "How quick we do condemn, the sins of a nation and then go and blame it on them; Kids don't make the movies, and they don't sell the cars; they don't buy the liquor, and they don't own the cars." It goes on to say, "It's strange but it's true, the title delinquent fits older folks, too."

These are our other gods, perhaps they are unknown to us, or we don't want to call them that; but they are our idols. My speech teacher gave us a definition of an idol, "Anything that comes between man and God." Money, social life, cars, and bars: these are our idols, and we seem to bow low to them.

Why is youth reacting as it does? Perhaps we see these idols clearly, and we really don't want or respect



Our God or Theirs

by Martha Lengel

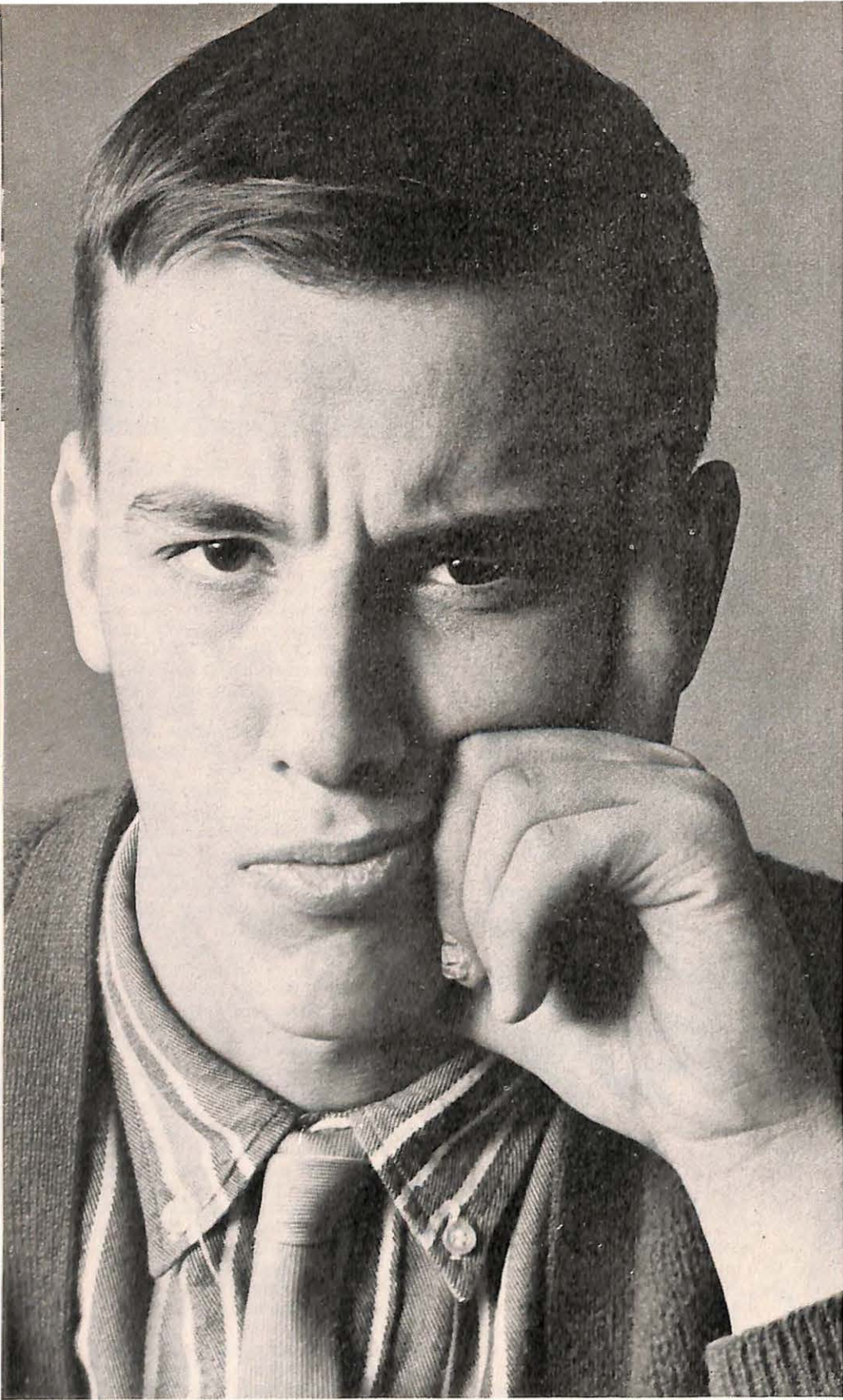
them. I think that sixteen-year-old-girl from Pennsylvania saw them because in her last sentence she stated that she wouldn't follow that older generation's religion. But I believe that she would follow Christ. I don't even believe that we need a religion. LSD has become a religion. The majority of teen-agers have only had religion not Christianity. Most hippies may have had religion, and the kids on drugs may have had religion and became sick of it. What they haven't had is Christ. They haven't even heard of Him. All they have seen are idol worshippers.

To me, religion is what a sinful man tries to do to please a holy God, but Christianity is what a holy God has already done for a sinful man by sending Jesus Christ. Religion is creeds, rituals and idols, but Christianity is a strong, thriving, personal relationship between God and man.

In I Timothy 4:12 Paul says to Timothy, "Let no man despise thy youth." Yet the youth of today is despised and looked down upon. Sometimes I can even see why, when picketers and dissenters carry such signs as "Expand your mind," "Tune in, turn on, and drop out." Then, I see exactly the same things as these picketers have seen: more people in beer halls than in church, a believer on Sunday and a cheater on Monday, a self-righteous person who is "glad he's not a sinner" but won't hold an office or be a teacher in a Sunday school class. We can't take our Christianity and our God and let Him rule only when it pleases us.

How do we cleanse our ways? I think we all can by not bowing to the unknown gods, and then show to others our God, our Christianity and our relationship to Christ. The oft spoken about generation gap would not be so wide if it were filled with Christianity and Christ. We need to show others that we have a God who is the only God and that their gods are false.

Martha Lengel, high school student, is a member of First Baptist Church, La Salle, Colorado. She gave this message at her church during Youth Week 1968.



by Arthur Patzia

WHAT IS MAN?

THIS GREAT topic reveals the crisis of our modern culture. Modern Man has become a problem to himself and in the midst of his moral disaster, political confusion, spiritual discontent and mental collapse, he seeks to understand himself. But the question of the "self" is not really a new or a specifically modern quest, for there is good evidence that soon after man was created, he began to reflect upon his origin, his vocation and his destiny. We need but consult the opening chapter of Genesis or Psalm 8, where we see the Hebrew writer formulating a partial doctrine of man which is centered around this question "What is Man." The Great Greek Classical philosophers also studied man. Plato, for example, said, "I devote myself to the study, not of fables but of my own self." And we shall also see that Jesus, Paul and John are no less concerned about the problem of man.

Today we are well aware that the study of man has developed into a universal science called anthropology. And with everybody studying man, you would expect to find a multitude of answers to the question "Who Am I?". A fatalist or a pessimist claims man is a sample of incurable diseases. The scientist examines man and discovers him to be a conglomeration of minerals, liquid and tissue which would bring about \$6.30 on the open market. To some sociologists (Marx) man is nothing but a socialized animal. Oh sure, there are differences—he has an upright posture, a movable thumb, an enlarged brain, a capacity to speak and to pray—but basically man is an ensemble of social relations.

Next to theology, psychology has probably given us the most answers to the question of man. Sigmund Freud, the great psycho-analyst said that "the psyche of man is a seething mass of instinctual wishes." Dostoyevsky looked at himself and found a strange but true paradox. On the one hand he saw a creature of nobility, virtue and love. And on the other hand he saw a creature of sadism, brutality and lust. All this led Dostoyevsky to the conclusion that "man is a whirling vortex of powers, passions and possibilities both angelic and diabolical."

But is this really who I am? Has philosophy, sociology, anthropology, psychology and science really given me a satisfying answer? If so, it is no wonder that I remain frightened and confused. Why do I grasp for something more substantial? Why am I afraid of making that journey into the interior of my life? Why do I shudder at the thought of becoming conscious of myself? Why do I always keep discovering another "me"—someone who I never thought existed? You have all experienced it in your own life. "I don't know why I did it," you say. "I didn't think you would do it." "That's not like him." "That's not

the same person I know." No wonder Jung said "man is what neither he himself nor what other people know of him."

Who Am I? This is a dangerous question. It is a question that we must ask ourselves.

Let us consider some Biblical guidelines which place man in relationship to himself, to God and to his neighbor.

I. Man Looks To Himself

The first way we may choose to look at ourselves is *optimistically*. This is when man looks to himself and exclaims—"my, what a lovely and fine person I am." Look at the brains, the possibilities, the progress, the achievements. And like the young Greek lad Narcissus, who looked into the water and fell in love with his own image, we too become flattered with what we see in ourselves. Such optimism of mankind has led to various patterns of behaviour and thought. One is *humanism*. In humanism man has shifted the centre of the world towards himself. It is a philosophy which preaches the absolute autonomy of man. Man becomes the measure of all things (Feuerbach). Man has reversed the Biblical order of things and instead of God having created man in his own image, the humanists are concerned about creating God in man's image.

There is also the *social progressive* or *evolutionary* concept of progress. This is where man claims to be emerging from the beasts and getting better. "Look," he says, "at my intellectual ability and technical skill." "Look at the diseases that I can conquer. Look at the food that I can produce for the starving millions in the world. Look at the factories that I can build. Look at the slums that I am replacing with low-rental housing. And even now I am transplanting kidneys, transplanting hearts and very soon I will be transplanting brains." The basic idea of this evolutionary way of thinking is that man is getting better and better and that he can be changed simply by putting a new coat of paint on himself. And what about sin in this way of thinking? Sin, said Schleiermacher, is a "short-coming" a "not yet" in man. Man's biological evolution is faster than his moral and spiritual evolution and until this catches up with him, we have a little gap which is called sin.

But we may take the opposite view and look at man *pessimistically*. It's often the feeling that young people get when their parents comment about them. We don't think we are so bad, but to our parents we are the worst kids that have ever lived! "What is this generation of young people coming to . . . why when I was your age . . . oh these kids, etc. . . ." These are common remarks and you know all about them today.

Pessimists are these prophets of doom. They claim that the picture is not getting better but it is getting worse. Man, they say, is evil, corrupt, and even bestial. The same man who builds your homes builds the bombs. The same man who performs the tonsillectomy is the one who stabs you in the back. The same man who has the ability to transplant your brain, is the same man who may blow them out. Our society, and theology in particular, needs to be grateful to men such as Reinhold Niebuhr who warn against the optimistic, the progressivistic and evolutionary philosophy of society. Just look to World War II—to Korea, to Viet Nam, to the race riots, to the increased percentage of crime, to the theft, the illegitimacy, etc. Man and society is *not* getting better, they are becoming progressively worse.

Now, let's take a third look at man, and one which I would call the *realistic* approach. When I open my Bible to Romans 7:14-23, I cannot help but see that here Paul has given us a very realistic picture of what man is. Listen to some of his quotes—". . . I am carnal . . . sin dwells in me . . . what I do, I don't want to . . . what I desire to do, I can't . . . something within me enslaves my whole mind and being . . . O wretched man that I am." This almost sounds like the pessimist, does it not? But there is a realization that man should and could be different. Notice the paradox in Paul's life between the "is" and "ought." Notice the dualism of decision where he can decide either for good or for evil, *for* or *against* God. He finds himself to be a creature of ambiguity and tension.

This is realism—this is really how or what I am. In relationship to myself I am a creature of ambiguity and paradox. But why? Why even the possibility of choosing one's goal? Why the possibility of deciding for good or evil, for choosing God or fighting against Him? Why not only the flesh, the sin, the lust? This question of "why" brings us to another dimension of my existence, to the question of what it is and from where it comes.

II. Man Looks to God

This is exactly what happened to Paul. After he gave this famous cry in Romans 7, "O wretched man that I am! Who shall deliver me from the body of this death?", he continues and says, "I thank God through Jesus Christ, our Lord." Notice here the shift in Paul's direction. There is a shift upward, a shift from man thinking about himself to man relating himself to God. This is the same experience of the early Hebrews. Here are men who are conscious of their are men who are conscious of their sin, their finitude, their frailty. Men who realize that they had to transcend to God and let Him reveal their true nature. Therefore in Genesis 2:7 we

read "God created man"; in Genesis 1:27 we are told that God gives man a special worth and creates him in His own image.

What this simply means in non-theological language is—*not* that I have a spark of divinity or goodness in me as the early Gnostics thought, nor is it as one early Greek writer said "man is a fallen God who still remembers heaven." To be created in God's image means that God has put a value on you and me; that God has given us the capacity to respond; the will to choose; the freedom to act responsibly and obediently.

Never does the Bible speak about the independent value of man. Man is always related to and dependent upon God. The Psalmist says "I will praise thee for I am fearfully and wonderfully made." I can never become an independent object of reflection because I always remain a creature made in God's image.

But we all know the rest of the story—that which is called the Fall. Because as soon as God acts, man reacts. When God created—man sinned. He elected Israel—they murmured. He created a nation—they went after idols. He raised up David after his own heart—but David misused this power to kill Uriah and obtain Bathsheba. He sent Christ into the world—and man crucified Him. Man had made the decision to live against God and not for Him. Now this is exactly where Jesus Christ comes into our life. In Him there is a new door. In Him there is the possibility of becoming something other than I am. In Him I can exchange my evil nature for a sinless one. In fact, says John, I can be "re-born." Here, in Christ, is an opportunity for that broken image to be restored. And once we have found Christ, our whole life is characterized by a new relationship to Him. We may call it fellowship, being in Christ, conforming to His image, acting with freedom and responsibility because we found our true nature, or we may call it "becoming what you are"—complete and perfect in Jesus Christ. Yet this perfection or completeness is always ahead of us as a quest that needs to be realized.

An early Church Father, Augustine, captioned it well when he said "Thou hast formed us for thyself and our hearts are restless until they find rest in thee."

Dietrich Bonhoeffer, that great German Lutheran pastor and theologian sat in his cell when he was imprisoned by the German Gestapo and pondered His existence and his selfhood, and towards the end of a poem that he titled "Who Am I," he states:

Who Am I? This or the other?
Am I one person today and tomorrow
another?

(Continued on page 16)

"Thank You for Helping"

by Bruce A. Rich

"THANK YOU" is the most often heard and read phrase used in connection with the Student Service Program after students and churches are joined in service, travel schedules finished, remuneration and expenses balanced, and the volumes of correspondence and forms have been filed for another year.

From the churches we receive these statements: "... performed very valuable service..." "Their Christian testimony was wonderful and they worked in with our program willingly and with good cooperation." "... wonderfully received... conscientious and dedicated... a joy to work with." "... greatly pleased with the service to our camp program." "Thank you to the Student Service Plan for helping."

Interesting reports are received from our students although they too can be only reported in part because of limited space.

"I have completed my assignments and do praise the Lord for the way in which He blesses His people. Both of the week's spent in Student Service have been very rewarding and I am sure that I gained as much, if not more Christian growth as a result of these weeks than did the children with whom I worked. I spent the week of June 3-7 teaching V.B.S. There were eight children in the Junior class that I taught. In addition to this I led the music and directed craft for the Junior High group which met with my class for this time. Following V.B.S. I later enjoyed working in a camp program. I think a lot of the Dynamic Junior Camping program that was used. I served in the capacity of music director and as a counselor and enjoyed this thoroughly. I had six girls in my room for most of the week. They were very responsive to the Word and to the theme of Stewardship. We used conversational prayer during our cabin devotions, and it was very heartening to hear how open and honest they all were in their prayers."

—Cleo Enockson

"I am back in the student's seat once more with nothing to worry about but my books, paper and pencil. This summer spent at various camps with the youth was an interesting one, in that I made many good friends both young and old. It was even more enjoyable in that, together, we learned, discussed and sometimes disagreed sharply.

As a teacher, I had lots of questions to answer, some very good, others silly and maybe funny; but all the questions were asked sincerely. 'Ruby,' one girl asked, 'is giving your heart to Jesus like a heart transplant?' There were many other interesting things at camp: the water fights, the good food, putting rocks in beds, not to mention the

frogs (all sizes and colors) which soon replaced rocks.

But God was so good as usual and we enjoyed every minute. Thanks to Him for the many who made decisions. I also want to thank those who gave me the opportunities to enjoy these experiences and my sincere thanks to those who helped with either my transportation, lodging, or in doing one thing or the other. I must also say thanks to those unmentioned persons who worked in the background. Surely God sees you. Then to the campers I say that I enjoyed working with you and am looking forward to welcoming many of you to the Cameroon as missionaries or visitors some day. Right now I'll say 'Come good' in advance." Ruby Fomunyam

"This summer has been an experience that I will never forget. This has been the first real chance that I have had to do this sort of work and I feel that because of my experiences I have been spiritually strengthened. During my three weeks of camp work I came to realize the importance of camps and how the campers react and feel about camp. But, the great joy that I realized was seeing young people make their decisions for Christ and rededicating their lives for full-time service. Working as the pulpit replacement in Dickinson was also a very worthwhile experience. I got an inside view of Church Extension, its labors and its joys. I also had a chance to do a great deal of visitation in the new areas of Dickinson, inviting the people to attend the church. I feel that this whole summer has been the perfect way to spend the summer. I would like to thank you for picking me for these assignments."—Gordon Haag

"I wrote my last departmental exam on Friday, June 28th. The next day we packed our bags and set out for Manitoba. We reached Lake Nutimik on a rainy July-the-first-Monday and plunged straight away into a heap of work, the first part of which consisted in disposing of a two-week collection of extremely ripe garbage.

The first week at camp, Regina and I cleaned and checked over and familiarized ourselves with the camp and its equipment. The second week Regina and I were assigned as counselors (a first time valuable experience). Good rapport was soon established and we really enjoyed getting to know the young people through close fellowship. In the evenings from July 8 thru 11, I had the opportunity to give a series of messages with an evangelistic theme. The last night, after a message by Brother Pfeifer, ten young people came forward to give their lives to Christ.

July 20 to August 2 we had the German Intermediates and then the Juniors. Regina and I were each assigned ten juniors to counsel, in addition to our other duties. Regina gave a talk on missions every evening in the camp chapel and taught us how to sing *Rolled Away* in Japanese (Yuke-Nu).

August 5 to 10, the Deutsche Missions Gemeinde Orchestra came to practice their music, worship and to have an enjoyable time. I conducted this group on a tour of the nearest Hutterite colony and lectured for three evenings on Hutterite beliefs, ethnic background, Anabaptist ties, and social structure of the colonies. During this camp, two young people dedicated their lives to serve the Lord full-time.

We thank the Lord that we were able to use some of those resources this summer in testimony of His transforming love in our lives, and for the wonderful experiences of serving with young people and seeing some of them find a new life in Christ. Our last service in camp was on August 25. It was rainy and muddy but at 11 a.m. two Anglican families arrived for the service. We played the C.T.I. Choristers record for a prelude. I preached on Acts 3:1-11 with the theme: 'Christian Resources.' It was a happy and blessed summer and we are grateful for the experience obtained."—Thomas Hughes

"The three and one half weeks that I spent at Camp Tapawingo were just great. I don't think I can adequately express all that happened to me. The most important thing was that I gained a more solid foundation in my personal faith. Like most young people I have my ups and downs, but now it seems that I have something solid and true to put my faith and trust in. It is a feeling that says, 'I know, I'm sure, you've got no excuse now.'

The beautiful part of this is that I didn't learn the things I did from studying my Bible. I learned a tremendous amount from the people I interacted with. I was surprised and pleased to discover that the Bible does speak out rather bluntly on many matters concerning our relationship and conduct toward other people and God. I didn't know the extent of the relevancy of the Bible to life.

Thank you very much for placing me in such a situation where I gained so much. More so than to you, I am thankful to God for the opportunity He gave me."—Barry Lepin

"First of all, I would like to express my thanks to members of the committee which selected those to be in Student Service this summer for the privilege of being a part of this

ministry. The experiences I had were of benefit to me as a future teacher and as a Christian worker.

I could relate many significant experiences: playing the piano at an Indian funeral; evenings spent in prayer and devotions for the blessing of God on the DVBS; a visit to Edmonton and the North American Baptist College; wiener roasts with the Indian children; and attentive children listening to the Word of God in Bible school. But I feel that my most significant experience while on the Reserve was the joy of seeing six of my students come to know the Savior

personally. There is something indescribably wonderful about helping a young person find real purpose and meaning for this life. The look of joy and peace on the faces of those who accepted Christ was worth more to me than all the other wonderful Student Service experiences combined!

Being a part of Student Service left an indelible imprint on my life. I saw more clearly than ever that God really does have *the world* on His heart. I saw that He desires people of all lands to know Him personally. And I saw that He needs committed Christians

with the burden of *the world* on their hearts, who are ready to go and tell the Good News, to spread His Message. I am more convinced than ever that I want my life to count for the Lord, wherever and whenever He needs me."—Barbara Muehlethaler

We too, as members of the Student Service Committee, say "thank you" to both churches and students for making possible another successful year of ministry in this program.

Rev. Bruce A. Rich, Director of Youth Ministry, North American Baptist General Conference.

Seminary Celebrates Accreditation



Dr. Alvin Rogness addressed the accreditation dinner meeting. Dr. and Mrs. Frank Veninga are seated on the right.

On November 26, 1968, the North American Baptist Seminary of Sioux Falls, S. D., held an accreditation celebration dinner at the First Baptist Church in Sioux Falls.

Dr. Alvin Rogness, President of Luther Theological Seminary, St. Paul, Minn., addressed the 140 persons attending the dinner. He spoke as a representative of the Accreditation Committee of the American Association of Theological Schools. He said, "The congregation is the heart of the church and not the seminaries. We at the seminary are in the second line of defense. The seminaries are servants of the church and not makers of the church.

"Faith is given of the Holy Spirit, we do not produce it. At the seminary, faith is amplified and intellectualized. Faith is very simple; a child can live by it, and an older person can die with it. The seminary is to give a symphonic rendition to our faith."

Dr. Rogness congratulated the seminary on its accreditation in June of 1968.

Dr. Ralph E. Powell served as the M. C. at the dinner. Dr. Powell expressed deep appreciation, in behalf of the seminary, to Dr. Frank Veninga for his untiring efforts and contributions towards achieving accreditation. Dr. Powell also expressed appreciation

to Dr. George Lang for his many contributions as seminary president prior to Dr. Veninga. It was under Dr. Lang's administration that the seminary relocated to Sioux Falls from Rochester, N. Y.

Dr. Frank Veninga expressed appreciation to the seminary faculty, Board of Trustees, staff, student body, and the North American Baptist General Conference leaders and churches for their vital contributions in achieving the accreditation goal.

Special invited guests present included the following: Dr. Alvin Rogness, President of Luther Theological Seminary, St. Paul, Minn.; Rev. John Binder, Editor of English Publications and Promotional Coordinator, North American Baptist General Conference; Mr. and Mrs. Herman Bleeker, Chairman of Seminary Board of Trustees; Mr. Anson Yeager, Editor-in-Chief, *Argus Leader*; Dr. and Mrs. Rueben Jeschke, President of Sioux Falls College; Dr. and Mrs. Charles Balcer, President of Augustana College; Mr. and Mrs. Don Healy, Chairman of the Sioux Falls Chamber of Commerce; Dr. and Mrs. Roger Fredrickson, Pastor of First Baptist Church; Rev. Marcus Gravidal, Pastor of the First Lutheran Church; Chaplain (Major) Clinton E. Grenz, Fort Riley, Kansas; and Rev. and Mrs.



Dr. Ralph E. Powell (standing) served as the M.C. at the dinner. Mrs. Powell is seated to the left of Dr. Powell, Mr. and Mrs. Herman Bleeker are seated to the left of the Powells, Mr. Bleeker is the chairman of the Board of Trustees of the Seminary.



Dr. George Lang led in the closing prayer and benediction.

Leon Bill, Pastor of Trinity Baptist Church.

The program included an invocation by Allen Wilcke, President of the seminary's Student Association; group singing led by a senior student, Victor Gunst; introduction of guests by President Frank Veninga; two vocal duets by students, Ulrich Laser and Rudie Matheuszik; a skit by students, "From Rauschenbusch to Moore—and More to Come," and the benediction by Dr. George A. Lang.

WITNESSING OPPORTUNITIES AS A NURSE

(Continued from page 10)

on their 3-H badge lessons, and, as they try to help each other with the answers, telling them how each person is responsible for her own work, both in 3-H and in her life with Christ. One girl's salvation will not help her friend. Each one has her own special place with Christ.

Opportunities for witnessing is not limited to the Cameroonian, as Peace Corps volunteers, Dutch volunteers, Swiss volunteers and WHO officials visit our maternity and then ask, Why? Why have you come here? Establishing friendships with people who respect us for our medical work but do not quickly respect us for our Baptist beliefs.

Would you call loaning books to African friends "witnessing"? Would you call listening to some school children who come to your house each week to sing for you "witnessing"? Or would you call the hours you spend writing lesson material for young men's clubs and 3-H girls' clubs "witnessing"? What about the informal talks with a school teacher concerning the Lord's prayer and Christian commitment?

These are opportunities one has not only as a nurse, but also as a Christian. Opportunities to live and to love and to share that which we have with others. Opportunities unlimited. May we all, through the guidance of the Holy Spirit, see our opportunities to witness and spread the Gospel, whether we are missionaries, pastors or lay people.

Mrs. Patricia Meinerts is a North American Baptist General Conference Missionary nurse to Cameroon, Africa, presently on furlough.

WHAT IS MAN?

(Continued from page 13)

Am I both at once? A hypocrite before others,
And before myself a contemptibly woe-begone weakling?
Or is something within me still like a beaten army,
Fleeing in disorder from victory already achieved?
Who am I? They mock me, these lonely questions of mine.
Whoever I am, Thou knowest, O God, I am thine!

III. Man Looks to Others

So you have found your true self. God has broken through to you and you have discovered yourself a sinner whose image can be restored through Christ. But what about your neigh-

bor? What about that person who has the same futile experience as you but who has not received a cure for his disease? What about the one to whom the word of God has not reached? What about those who have not heard that their tension and guilt can be reconciled by turning to Jesus Christ.

We as individuals must realize that we are related to others. All of us are God's creatures, made in His image. God did not create the world apart from Himself—nor did He create individual souls apart from each other. We are related to each other as human beings, as creatures of mankind, and therefore we speak of the unity of the race.

Our unity to all mankind should lead to a *relationship of concern*. That person needs what you and I have found. He needs our Christ. He needs the example of our life as the one who has found peace with God, who has found his true self. And that is why the New Testament emphasizes witness, evangelism, missionary outreach, discipleship. When Jesus became man (Phil. 2), his freedom was not a freedom from man but for man—and man's true freedom can only be a freedom for God and for His fellow men.

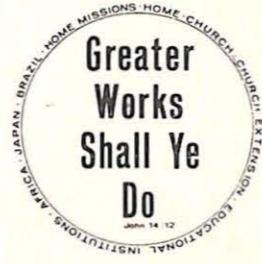
We must not enter into human relationships in order to escape from ourselves (as we see this in gangs, crowds and with the hippies). We must get into schools, into business, into government into all places of opportunity in order to transform them. It was Karl Marx who said "the real Communist aims at the revolutionizing of the existing order." And is this not exactly what Christ has commissioned us to do? (cf Rom. 12:2—Phillips).

Note that Paul's conversion led him into a vocation—a vocation which meant witness, evangelism and concern for his fellow man (Gal. 1:15-16).

Then there must also be in addition to this relationship of concern a *relationship of love*. You and I going forth to those who are outside—even loving our enemy. There exists in us what we ought to love in others, namely the image of God to be restored. Reverend John Binder put it well in an editorial on "Race" in the *Baptist Herald*, when he said "the real need is that we as Christians mature in loving our neighbours as ourselves."

Who Am I—I am God's creation. I am that individual who has discovered my true nature in Jesus Christ. I am His servant, commissioned by Him to bring light and life and understanding to all of mankind.

Rev. Arthur G. Patzia is working toward his Ph.D. degree at McMaster University, Hamilton, Ontario. He is presently doing research at University of Goettingen, Germany. The above message was given at the Prairie Youth Conference at Banff last summer.



WE THE WOMEN

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

CHRISTIAN EDUCATION IN THE HOME

When thinking of Christian Education it is so easy to place the entire weight of responsibility at the door of the Church School, or at the feet of its official staff. One may help to provide adequate facilities, the best lesson material and teachers, and still overlook and neglect a very decisive area—the Home base in Christian Education.

The Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). This admonition has a special significance for the home, for here is where true and lasting Christian Education begins. In Bible times as well as now, children were brought into the world on arms of prayer; the Lord knew that Abraham "will command his children . . . and they shall keep the way of the Lord. . . ." (Gen. 18:19). The Apostle Paul said to the fathers in Eph. 6:4, "bring them up in the nurture and admonition of the Lord." Mother and grandmother were credited with a fine job of teaching young Timothy the Scriptures.

Recognizing the far-reaching importance of early training a certain religious group declared, "Give us the child until he is seven years old, and you can have him after that," meaning that during these formative years spent at home, primary lessons are learned, basic patterns of behavior, loyalties and habits formed, guiding principles established, interests, energies and ambitions directed toward worthy goals. Precious will be childhood's memories of praying and singing together, and the heart-warming experiences of God in the home.

In a world in which the young are exposed to all manner of evil, leaving not even the innocent child in the cradle untouched, and juvenile delinquency is rampant, Christian Education in the home is very important, the early training of a child "in the way he should go." Rewarding will be the result: even "when he is old he will not depart from it"—until in life he will be grateful for the lessons learned in "the University at his Mother's Knee."

BAPTIST HERALD

CHRISTIAN EDUCATION
RESOURCES IDEAS FOR

I'M NOT really a Sunday school teacher. I got hooked when I filled in for a friend who went on vacation to California. Later she was offered a job out there. So there I was, facing more than twenty attentive faces of teen-agers, most of whom were a lot better Bible students than I was. I felt self-conscious and inadequate as I said, "For today's text we will take Philippians 4:8: 'Whatsoever things are true, honest, just, pure, of good report, if there be any virtue or praise, think on these things.'" I omitted a lot of "whereofs" to get to the heart of the idea quickly.

Irene Ellis raised her hand. "At school," she informed us, "we're studying for class discussion 'The Autobiography of Benjamin Franklin.' It's pretty dull. But it has its moments. When young Ben realized he should give up a lot of bad habits, he made himself a chart of virtues. Industry, temperance, prudence—thirteen virtues in all. He worked a whole week trying to perfect himself in whatever virtue was his project for that week. Then he passed on to the next virtue. By the end of the year he had reviewed each virtue four times."

"I'm sure you have a point in bringing this up," I said.

"My point is, why couldn't we select these virtues mentioned in Philippians 4:8, using Ben's method, and apply them to our own lives, and think on them."

"A splendid idea," I encouraged. "How does the class feel about selecting one virtue for the coming week?"

A lot of hands were waving wildly. "We'll hear your opinions one at a time, Freddy?"

"Irene's talking about a Quaker or something," Freddy objected. "But we're living today. You mean, just sit around like 'The Thinker' for a whole week, concentrating on one subject. I'd go batty."

"You're way off, Freddy," Irene said, casually. "The will obeys the image held in the mind. That's Psychology 2. After we think about these virtues, act upon them. You don't just sit there. You do something about 'em."

"Irene," I said, trying not to let my admiration come through too strongly. "I think the wrong teacher has been appointed to teach this class. Would you like to take over?"

Irene flushed. Her words were cutting. "Well, you're new here. I was trying to help you out. Should I leave the room quietly?"

"Don't be sarcastic, Irene. You interpret my comment for ridicule. I meant it as a compliment."

"Yeah?" Irene bit her lips. "It sounds like praise to me. When folks turn complimentary, I always get suspicious." She rearranged the charm bracelet on her arm and said, much softer, "Thank you, Mrs. Forbes."

"Now we are getting somewhere,"

I said. "This class has twenty-eight members present this morning. Eight virtues are mentioned in the text I just read. But the ancients defined virtue as prudence, fortitude, temperance, justice. The Christians added on faith, hope, and charity. Yes, I looked that up. This totals fourteen virtues. If each member of the class chooses a co-worker, we can distribute these fourteen virtues equally as projects to work on. Shall we?"

Irene and Freddy chose praise because, as Irene pointed out, they each had a doubting-Thomas type of mind. For my own project I selected lovely. I wondered if, come Sunday next, I would have the courage to report my findings, if any, along with the class?

Lovely! I held the word like a rainbow in my mind until I reached home and found Webster's Dictionary.

"Lovely: (archaic) loving; also lovable. Beautiful, especially having a delicate or exquisite beauty. Beautiful in refined or spiritual quality. (Colloquial) Very pleasing, as a lovely view."

I thought about this definition as I weeded my flowerbeds next morning. I found a new bug, sort of chartreuse green with tiny black spots. I called my next door neighbor, Mrs. Sullivan, whom I really didn't know very well, but who had a local reputation as a gardener. She thought my pretty bug was a Japanese beetle. This led to sprays and insecticides. She suggested I use a sulphur spray on my mottled roses. I admired her "lovely" yellow roses, and I used the word consciously. "Every time I look through my kitchen window and see them, their color makes a poem inside my head," I said, reaching for words. "And the African violets in your west window—I think of woodland streams, and Thoreau. Solitude, early morning dew."

I stopped, self-consciously. Mrs. Sullivan was peering at me through her bifocal spectacles as if she had found a brand new bug. "Come in a minute," she said quietly. "I want to give you a sprig of my newest one. Anyone can grow African violets. I'll start it for you, and. . ."

But we didn't stop with the violet. I must take time for a cup of coffee. We shared a slice of her ginger cake. I learned over the coffee that Mrs. Sullivan's name was Emma, and she was taking a course in great literature. We discussed books. I offered to share my crochet pattern in exchange for the recipe for her ginger cake.

Something new had been added. It was an invisible sunshine that broke out across my mind every time I looked across and Mrs. Sullivan waved to me as she worked her flower beds. Loveliness had been there all the time, waiting to be discovered.

Mrs. Sullivan was not the type who enjoyed a tramp in the woods. She said she had a fear of snakes. So I went walking in the country woods by my-

Think About It for Awhile

By Kermit Shelby



self. I thought I was seeking solitude and more objects I could define as lovely. But what I found was an angry bull that chased me. I was saved by an eight-year-old boy with buck teeth, who threw chunks of dirt at the bull until I was safely across the pasture fence. Later he and his sister, June, about ten, accompanied me to the river bank, past a marshy woodlot. I tore my stockings and collected a lot of mud, but we found a bee tree with real bees. Charley got stung. His shepherd pup chased a squirrel that played tag with him around and around a big oak tree. Later, reviewing these happenings, I decided that "lovely" is an elastic word. If you stretch it a little here and there, it can include a myriad of things. What it requires most are wide eyes and appreciation.

The next meeting of our Sunday school class proved to be the most interesting one to date. Irene gave her report first.

"Mine and Freddy's project was praise. We met once after school at the Malt Shop, and twice during the week we compared notes by telephone. Last week 'praise,' to me, meant the kind of sales talk parents give you when they want you to wear braces to straighten your teeth. Or maybe they want you to baby-sit. So, they

(Continued on page 18)



Sunday School Lessons

by James A. Schacher

A TEACHING GUIDE

Date: February 9, 1969

THEME: THE MIGHTY POWER OF JESUS

Scripture: Mark 4:35-41; 5:25-29, 34

THE CENTRAL THOUGHT. Mark reveals Jesus as a Man of action. Jesus' actions disclose Him to be the Lord of both earth and heaven.

INTRODUCTION. When Jesus had concluded telling them parables on this particular situation He directed His group to cross the Sea of Galilee. They aimed for the area southeast of the lake, seven miles away.

The city of Gadara in the region of Decapolis lay here. Along the nearby shore line the limestone rock was dotted with caves. It was here that the hermit lived who was an outcast from society. His great strength and diabolical shrieking must have created a dreadful fear in the citizens of the area. But Christ freed this man from demon power. Then immediately He recrossed the lake.

Mark places the first scene of our lesson just prior to the casting out of the demon and the second section of this lesson is listed right after the exorcism.

I. HIS POWER OVER STORMS. Mark 4:35-41. The meteorology of the

area was unique. It was common for sudden, violent winds to sweep down onto the water from the surrounding hills.

The squall struck, apparently, after the ships had cruised out quite a distance. It endangered the life of everyone on board, including the professional fisherman like James, John, Peter and Andrew. Everyone of them feared that they would drown. In desperation they awoke the sleeping Savior. Standing up, He addressed the wind and, lo and behold, it ceased.

It is not that the storm stopped that is so unusual. But it is the timing of the event. Jesus spoke. The weather obeyed. The essence of a miracle is not simply that an unknown physical law brought these wonders to pass. But rather that God acted directly. Even as He commanded and there was light, so by the creative hand of God He speaks and His will is executed. The precise timing of a calm upon a lake transpired from the word of God just as immediately as the world was created out of nothing.

II. HIS POWER OVER ILLNESS. Mark 5:25-29, 34. The woman's disease pained her, impoverished her, embarrassed her and disqualified her from the Jewish worship and sacrifices (Leviticus 15:19-31). The news of the

Healer caused her to join the throng in anticipation. But she was barely able to squeeze up to touch Him.

But she did manage to catch a piece of His garment. Jesus immediately knew what had happened. He called for the one responsible to acknowledge the act. The woman expected the worst and flung herself at His mercy. He spoke to her. He told her to be whole. It was so. This is the true nature of health—physical and spiritual completeness.

The socially outcast and the fearful are welcomed home by Jesus. Even so "just as we are without one plea of worth" we come to Him as well. God does not expect more of us than we can do. Don't lose His blessing because you feel unworthy. Childlike dependence is the only way to come to Him.

Questions for Discussion

1. Describe an experience in which a storm threatened to sink the boat in which you were riding.

2. "The key point of a miracle is the direct, immediate action of God for the purpose of revealing some truth concerning Himself." Do you agree with this statement?

3. Why did touching the edge of the clothes of Jesus help the woman?

THINK ABOUT IT . . .

(Continued from page 17)

tell you how good you are with children. I had trouble finding references in the Bible, so Mom lent me her concordance. I learned that praise is for the Lord. It's a way of saying 'thank you' for His many blessings. I prayed for understanding. Later I got to singing, 'Praise God, from whom all blessings flow; praise Him, all creatures here below . . . praise Father, Son and Holy Ghost.' I'm not here to preach a sermon, but I do think we should all sing this hymn every week before class is dismissed."

Irene sat down while admiring glances approved her speech. Freddy stood up.

"I couldn't, even if I tried, improve on what Irene said about praise. My experience was different. I got to thinking how at home I gripe all the time. I decided to try to find something nice for a change to say to my parents. I told Dad how nice he looked after he got a haircut. He got sort of a shocked-worried look on his face. I praised Mom's pancakes. I don't mean I bragged. It's not praise unless you mean it. Mom got sort of tippy-toed, and later I heard her talking to Dad.

They thought I'd gone to gym practice. Dad said, 'Well, we've got to learn to expect these sudden changes. He's going through that stage in his growth.' Freddy grinned. "I got a lot of private projects going, but they're too complicated to terminate in a single week. I'm going to keep on working. I've read Benjamin Franklin's autobiography, too. I think Ben had something. I've made my own list of virtues to work on. But I found mine in Galatians 5:22. It's called fruit of the spirit, and I suggest you look it up yourself."

I wish I had time to report the findings of the other class members. But as a teacher I've learned this. The one who starts teaching a Sunday school class learns along with the students.

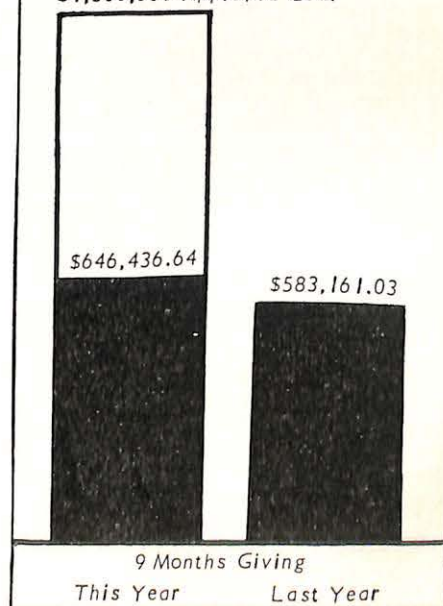
Right now we're discussing what our world would be like if, instead of twenty-eight teen-agers, the entire population would switch to thinking and acting upon what is true and of good report. And we have selected for our class banner: "Think on These Things." And yet—the opinions of one teacher and twenty-eight teen-agers do eventually reach a lot of people.

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OUR STEWARDSHIP RECORD

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

\$1,300,000 Approved Goal



BAPTIST HERALD

RENEW YOUR SUBSCRIPTION

to the

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\$3.50 Per Year

\$3.00 Church Family Plan

See your publication representative

● **Rev Arthur Boymook** has resigned from the First Baptist Church, Jamesburg, N. J., to become the pastor of the Colonial Village Baptist Church, Lansing, Mich., effective March 1, 1969.

● **Rev. Eugene Kern** has resigned from the Central Baptist Church, Yorkton, Sask., to become the pastor of the Calvary Baptist Church, Aberdeen, S. D., effective March 1, 1969.

● **The Dayton's Bluff Baptist Church** of St. Paul, Minn., has relocated, built a new church and changed their name to Redeemer Baptist Church.

● **Rev. Harold Bishop** is the new pastor of the Strassburg Baptist Church, Marion, Kan.

● **Rev. Erwin Radant** is the new pastor of the Bethel Baptist Church, Milwaukee, Wis.

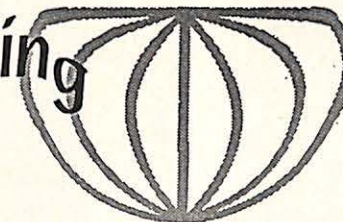
ADDRESS CHANGES

Rev. Martin DeBoer
2709 West Broadway
Enid, Oklahoma 73701

Rev. Carl H. Palfenier
109 Hemlock Street
Park Forest, Illinois 60466

Rev. David Littke
Route 4, Box 171A
Lutz, Florida 33549

what's happening



CONTRIBUTION SUMMARY

November 1968

CONTRIBUTIONS FOR BASIC PROGRAM

Conferences	Nov. 1968	Nov. 1967	Nov. 1966
Atlantic	\$ 4,368.48	\$ 3,819.12	\$ 5,298.40
Central	20,712.75	20,736.37	37,820.63
Dakota	27,940.71	27,856.86	25,939.16
Eastern	3,675.44	3,017.02	2,061.15
Northern	36,751.39	19,971.80	15,008.66
Northwestern	13,396.01	9,380.43	8,932.05
Pacific	22,085.79	14,704.17	29,994.84
Southern	968.73	858.78	1,018.78
Southwestern	8,139.20	10,554.74	11,652.88
Inter-Conference	3,283.02	3,131.38	4,261.35
Total Basic Program	\$141,321.52	\$114,030.67	\$141,987.90

FISCAL YEAR CONTRIBUTIONS FOR BASIC PROGRAM

	Budget Contributions	Special Projects	Total Basic Program
April 1, 1968 to November 30, 1968	\$646,436.64	\$ 57,312.99	\$703,749.63
April 1, 1967 to November 30, 1967	583,161.03	70,309.13	653,470.16
April 1, 1966 to November 30, 1966	633,991.96	52,037.99	686,029.95

CAPITAL FUNDS CAMPAIGNS CONTRIBUTIONS

	Month	Fiscal Year
Northern Conference Centennial Advance for NABC	\$ 10,455.65	\$ 70,211.02
Mission Advance Program	9,554.03	135,881.11
Total	\$ 20,009.68	\$206,092.13

CONTRIBUTIONS FOR ALL PURPOSES

Total Basic Program	\$141,321.52	\$703,749.63
Capital Funds Campaigns	20,009.68	206,092.13
Total	\$161,331.20	\$909,841.76

January 15, 1969

WINNING PERSONS TO CHRIST

by Daniel Fuchs

BE SENSITIVE TO THE SPIRIT

WHAT CAN you and your church do in the Crusade of the Americas? In recent issues of the BAPTIST HERALD we have emphasized in this column four things that you can do: Be informed, be involved, be committed, and today we emphasize: Be sensitive to the Spirit.

The second Sunday in January, January 12, 1969 has been designated as Soul Winning Commitment Day for church members. It has also been designated as a special Day of Prayer for the Crusade of the Americas.

Immediately following Soul Winning Commitment Sunday, the primary concern will be for all church members, junior high through adult, who have committed themselves to join an active group of witnesses in your church, to train for visitation witnessing. One of the basic elements in training for visitation witnessing is to be sensitive to the spirit, be prepared spiritually.

What can you do as an individual church member to prepare yourself spiritually for the crusade?

In the first place, you can be spiritually sensitive to the leadership of the Holy Spirit as you read the Bible: In order to hear God speak; for the deepening of your spiritual life; for personal inspiration; for the memorization of passages which have special significance in personal evangelism; and for additional Bible knowledge.

In the second place, you can pray. Remember, the New Testament Church was born in a prayer meeting. Every great revival in history has been undergirded by prayer. Pray: For personal forgiveness; for persons that need Christ; for Christians who maybe faltering; for spiritual renewal and power of the Holy Spirit; for the "Lord of the harvest" to thrust forth laborers into the harvest; for success in making the Americas aware of Christ as Saviour and Lord.

In the third place, engage in self examination: To be sure of your own conversion; to acknowledge and confess known sins; to discover areas of spiritual weakness and need; to discover spiritual capacities which God can use; and to heed God's call to vocational Christian service when it comes.

Our Churches in Action

MINISTERIAL ASSOCIATION EMPHASIZES NATIONAL BIBLE WEEK

PAUL, IDA.—In 1967 the ministerial association emphasized National Bible Week under the prompting of Rev. Fred M. Penner, pastor of the First Baptist Church of Paul, Idaho. Hundreds of T.E.V. of the New Testament were distributed to various organizations and libraries.



In the above picture, Rev. Penner is shown presenting New Testaments to school officials. (Fred M. Penner, reporter.)

PARKSTON-TRIPP CHURCH OBSERVES 75th ANNIVERSARY

PARKSTON, S. DAK.—The Parkston-Tripp Baptist Church celebrated its 75th Anniversary October 26 and 27, 1968. A banquet on October 26 began the anniversary program, with interim pastor, Rev. B. A. Itterman, Master of Ceremonies. At the Sunday morning worship, October 27 Rev. Alfred Weisser, former pastor of the church, delivered the message, "Hitherto Hath the Lord Helped Us." In the afternoon Rev. D. J. Draewell, Secretary of Stewardship and Higher Education of NAB, gave the message entitled "Pressing On." A service of praise and testimony in the evening climaxed the celebration. The musical program featured the church choir and special musical groups. Permeating the celebration was the great joy of knowing "Hitherto Hath the Lord Helped Us," our motto, and of continuing to serve the Lord, (Janet Hofer, reporter.)

FALL HIGHLIGHTS AT FIRST BAPTIST

PAUL, IDA.—Sunday, November 3 was a spiritual highlight. The morning worship included special numbers by the adult choir and the King's Choristers, special mission offering for denominational work and communion followed the message by Pastor Penner.

The afternoon service was a time when opportunity was given to all to express their thanks to God for His grace. A large corn shock on the platform with many fruits, flowers, vegetables and samples of farm crops enhanced the setting in the sanctuary.

The mission emphasis continued to November 5 and 6 when Missionary George Black was with us. Tuesday evening the W.M.S. and families heard the challenge from him, and Wednesday evening the people had the privilege of seeing slides of the work in Africa. (Mrs. Fred M. Penner, reporter.)

FIRST BAPTIST REPORTS FALL ACTIVITIES

CHANCELLOR, S. DAK.—The First Baptist Church at Chancellor, S. Dak. has been blessed with many activities since the arrival of Dr. and Mrs. C. H. Seecamp.

In November eight young people followed the Lord in baptism. The hand of fellowship was given to them and to

Mr. and Mrs. Ronald Peters, who came by letter.

On November 22 and 23 our church hosted the S. Dak. Fall Youth Rally. A banquet was held on Saturday evening with nearly one hundred in attendance. The theme for the Rally was "God Needs You." The guest speakers included Dr. Ralph Powell and Dr. Peter Fehr.

Missionaries George Black, Ruby Salzman, and Peter Fehr visited our church recently and brought to us first hand information from the field. (Mrs. Raymond DeNeui, reporter.)

REGENCY BAPTIST CHURCH IS RECOGNIZED

LINCOLN, NEB.—Delegates representing six N.A.B. churches met on November 19, at Lincoln, Nebraska, for a recognition service of the Regency Baptist Church.

Rev. Edwin Michelson was appointed chairman and Rev. Carl Weisser was appointed clerk for this recognition council.

The pastor, Rev. Thomas Kramer, opened the meeting with a devotional. The church clerk, Mrs. Thomas Kramer, read the history of the church and all minutes and church actions. After hearing the request of the Regency Baptist Church and resolving a number of changes in the constitution, the Council unanimously agreed that this fellowship of Christians be recognized as a duly organized Baptist church, and that they seek membership in the Southwestern Conference of the North American Baptist General Conference.

At the evening recognition service Rev. Michelson presided. Dr. Gunst gave the message and Rev. Lyle Wacker gave the charge to the church. The prayer of consecration was given by Rev. Richard Grenz. Rev. Thomas Kramer gave the benediction. (Carl R. Weisser, reporter.)

CHURCH ORGANIST IS HONORED

WATERTOWN, WIS.—A Recognition Service was recently held in the First Baptist Church of Watertown, Wis. for Mrs. L. J. Lange, who has faithfully served the church as organist for over fifty-five years. A monetary gift was presented to her. (Mrs. J. J. Abel, reporter.)

TEMPLE BAPTIST SPONSORS SUNDAY SCHOOL CONTEST

JAMESTOWN, N. D. An eight-week Sunday school promotion campaign was climaxed on Sunday evening, December 1, with a fellowship dinner prepared and served by the



Jamestown Sunday school contest leaders l. to r. Otto Nitschke, Ted Meisch, Ruben Wolff.

members of the losing team. The winning team was captained by Otto Nitschke, who was presented with the "winner" badge, and the losing team was captained by Ruben Wolff, who had to wear a skunk emblem around his neck for the evening. Many new faces were seen in Sunday school during those 8 weeks, and the pastor's message during the fellowship hour was entitled, "Launch Out into the Deep." The Sunday school attendance continues to climb and we are looking forward to 1969 with enthusiasm to serve Christ. (Mrs. W. A. Taft, reporter.)

JOHN SCHRENK RECEIVES SCRIPTURE MEMORY AWARD



John Schrenk receiving Scripture memory award from Mrs. Villwock.

DALLAS, ORE. — This year at Salt Creek Baptist Church, Dallas, we had a total of 34 scholars complete the Scripture Memory Program. On Sunday evening, November 10, the Sunday school had a special recognition service for these scholars.

John Schrenk, son of Mr. and Mrs. Ephraim Schrenk, completed the nine years of memory work. In addition to the certificate awarded by the denomination, the Sunday

school presented John with a picture of Salman's head of Christ.

Rev. Wilcke also explained and challenged us to encourage every one to participate in the rewarding experience of Scripture Memory. (Mrs. Ernest Villwock, reporter.)

GRACE CHURCH REPORTS FALL HIGHLIGHTS

WEST FARGO, N.D. On Sunday, October 6, Promotion Sunday, two young people, Debra Heupel and Linda Fischer



received Testaments for completing 9 years of Scripture Memory. Mrs. Leon Bill was their sponsor.

On Sunday, October 13, Harvest and Mission Sunday, we had the privilege of having Missionary Laura Reddig as our guest speaker. Slides were shown of her work in Cameroon at the evening service.



A baptismal service was held Sunday evening, September 29. Six candidates, pictured above, were baptized by Rev. Leon Bill. The hand of fellowship was extended to these and six others on October 6. (Mrs. Otto A. Bertsch, reporter.)

OUTSTANDING EVENTS AT COLFAX FIRST BAPTIST

COLFAX, WASH. A new emphasis on the church library at First Baptist has resulted in more than 100 volumes added, and a marked interest and use of the books. The pastor's wife, Mrs. Bernard Edinger, has been designated

as librarian, and has presented the program to all departments of the Sunday school and church. As a result, nearly 200 books have been taken from the library in a period of less than two months.

At an Appreciation dinner for the Sunday school and Christian Education personnel, nearly 50 people heard a challenging message from Dr. Underhill from Spokane. A number of the teachers and workers were honored for longevity of service and faithfulness in performance.

In the second baptismal service of 1968, five persons were baptized by the pastor and received with eight others by testimony and letter. During 1968, twenty-six have been received into the membership.

The Pacific Northwest Association was held at Colfax in October with a large attendance and inspirational sessions enjoyed by all. (Virginia Huber, reporter.)

FIRST BAPTIST ADDS FOUR TO MEMBERSHIP

PAUL, IDA.—On Sunday, November 10 during the morning worship it was the Pastor's joy to step into the baptismal



waters with three young people and one young mother. The hand of fellowship was extended on Sunday, December 1 by Pastor Penner and the Deacons representing the church.

Pastor and candidates are pictured below. (Mrs. Fred M. Penner, reporter.)

GRACE BAPTIST W.M.U. OBSERVES 87th ANNIVERSARY

RACINE, WIS. The 87th Anniversary of the Women's Mission Society of the Grace Baptist Church of Racine, Wis. was held in our new church on November 7. We had as our guests the Women's Mission Society of the Immanuel Church of Kenosha, Wis.

Our guest speaker was Mrs. Don Haladay, a C.E.F. Missionary to Brazil who is home on furlough. Our pastor's wife, Mrs. Esther Breitzkreuz, opened our meeting by leading us in the singing of several choruses. Our president, Mrs. S. Schacht, welcomed our special guests and friends and led in a short devotion. Mrs. Harold Brugger sang a solo and a trio from Kenosha favored us with a number. Our "Graceaires," composed of six of our younger women gave the closing number entitled "Channels Only."

The offering will be sent to headquarters for our work on our foreign mission fields. We were happy to have about 80 ladies present. (Mrs. Hugo Schacht, reporter.)

GLENLLEN CHURCH IS HOST TO OREGON ASSOCIATION

PORTLAND, ORE. The Oregon Association held its annual meetings at the Glencullen Baptist Church, October 31 to November 2. Dr. Ralph Powell from our seminary faculty, and Dr. Peter Fehr, on furlough from Cameroon, were guest speakers. The theme, "Do The Work Of An Evangelist," was emphasized. Rev. Fred David, chaplain from the Veteran's Hospital, served as moderator.

Participating in a panel presentation, "Let's Talk About It," were Dr. Ralph Powell, Rev. Arthur Brust, Rev. Richard Grabke and Rev. Fred Jantz. The question about Negro segregation encouraged active discussion.

Dr. Ralph Powell spoke about his concern that not more youth are called to full-time service. He feels the weakness is in the churches. Dr. Peter Fehr related experiences from the mission field. He spoke of problems, habits, customs, prejudices and characteristics of the African people. (Mrs. Harold Chapman, reporter.)

EMERY CHURCH WELCOMES MISSIONARIES

EMERY, S. DAK.—On July 28 we were happy to welcome home our missionary Rev. Oryn Meinerts.

Sunday September 8 we held a wedding reception for Rev. and Mrs. Oryn Meinerts. The church presented them with a cash gift and sewing machine to take back to Africa with them. Rev. Meinerts spoke at the morning service and Mrs. Meinerts in the evening.

Our church enjoyed having Professor Dr. Gerald Borchert as the guest speaker for promotion Sunday, September 29. At this time there were six young people who received their nine-year Scripture awards: Robert Weber, Nancy Weber, Debra Winkle, Byron Plucker, Sandra Klock, and Shirley Brown. Our pastor is Rev. M. D. Wolff. (Mrs. Lawrence Brown, reporter.)

SPIRITUAL LIFE CRUSADE HELD IN EMERY CHURCH

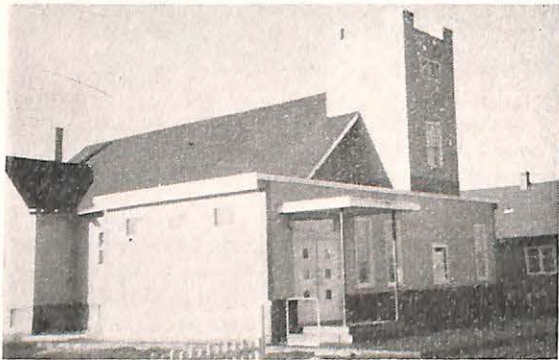
EMERY, S. DAK.—First Baptist Church of Emery, S. Dak. enjoyed the challenging messages brought to us by Dr. Jack Scott of Detroit, Michigan November 10-15. Pastor M. D. Wolff brought a story for the children nightly.

Sunday evening, November 17 Mr. Milton Hildebrandt of St. Paul, Minn. presented M.A.P.

Sunday evening, November 24 Dr. Peter Fehr spoke to us about the way Africa has advanced and the needs of the missionaries. This was the start of the Missionary Conference. Miss Ruby Salzman spoke to us on Wednesday evening, Nov. 27. (Mrs. Lawrence Brown, reporter.)

REMODELING PROGRAM COMPLETED IN VALLEYVIEW

VALLEYVIEW, ALTA.—Our classrooms have been en-



Emmanuel Baptist Church, Valleyview, Alberta.

larged and multiplied. The front of our church has been beautified and enlarged. New pews were purchased as well as a pulpit and hymn books. Most of the members have helped in one way or another.

We completed a successful camp program in cooperation with other churches. One hundred and fifty children were present. Our attendance at Vacation Bible School was also encouraging by the fact that the enrollment tripled by the end of the week.

On dedication Sunday, we had services in the morning and afternoon. Churches from the surrounding area joined us in the dedication of our remodeled church. Rev. William Sturhahn was the guest speaker.

Our pastor and his wife, Rev. and Mrs. Hero Ulriches, are very actively involved in the Lord's work. (Mrs. Lillian Schulz, reporter.)

FIRST BAPTIST REPORTS HIGHLIGHTS

WEST NEW YORK, N. J. The First Baptist Church of West New York, under the leadership of our pastor, Rev. Laurence Prast has been blessed in the year he has been with us.

We now have an orchestra which adds much to the enrichment of the evening services as well as on special occasions.

One of our young men has pre-enrolled in our Seminary after graduation from Sioux Falls College.

On Sunday October 20, a baptismal service took place at Cornerstone Baptist Church of Union City, with Rev. Prast officiating. Four of our young people were baptized upon confession of their faith, and received the right hand of fellowship. (Mrs. Margaret Walder, reporter.)

JAMES DE BOER IS ORDAINED

CORONA, S. DAK.—Delegates from 10 churches met at the Corona Baptist Church to consider the ordination of James DeBoer, a recent graduate of our North American Baptist Seminary. Special guests, Dr. Frank Veninga and Dr. Gerald Borchert, of the North American Baptist Seminary were granted council member status.

A council was organized, electing Rev. J. Benke as moderator and Rev. J. Kruegel as clerk. Mr. Leonard Sprung of the local church presented the candidate.

The candidate related his conversion and Christian experience, his call and preparation for the Gospel ministry, and his doctrinal views.

Following a time of questioning the council voted unanimously to recommend to the host church to proceed with the ordination service.

The evening ordination service was conducted under the leadership of the host pastor, Rev. L. Potratz. Rev. Harry Hiller led in the opening prayer; Scripture was read by Mr. Kurt Redschlag. Rev. J. Kruegel gave the report of the council. The ordination message was delivered by Dr. Frank Veninga. A special musical selection was sung by Rev. W. D. Dachtler, a former pastor of the candidate, who also led in the dedication prayer with the laying on of the hands by the pastors and with Mrs. DeBoer kneeling beside her husband in dedication. The hand of fellowship and welcome into the ministry was extended by Rev. M. D. Wolff.

A love offering was received and given to the candidate for the purchase of books for his library.

Rev. James DeBoer responded with words of appreciation and closed the service with the benediction. (Mrs. Louis DeBoer, Reporter.)

ELDER FELLOWSHIP OBSERVES FIRST ANNIVERSARY

CHICAGO, ILL. Rev. Oliver Strong was the guest speaker at the first anniversary meeting of the Elder Fellowship meeting in the Foster Avenue Baptist Church.



Rev. H. G. Dymmel, the leader of the group, is standing fourth from the right. Rev. Oliver Strong is in the back row, third from the left. (Clarence Walth, reporter.)

NAPOLEON, N. D. The Annual Program of the W. M. S. was held October 13. The filmstrip, "How Great Thou Art," narrated by missionary, Alma Henderson, Saker College, Cameroon, Africa, was the highlight of the evening.

The annual Harvest and Mission Fest was held on October 20. Dr. Ernest Zimbelman was the guest speaker. In the afternoon service Dr. Zimbelman showed slides of his work in the Cameroon Mission field.

This was a special day of praise and Thanksgiving to our Lord. Our offering was designated for missions, general fund and church building fund and amounted to \$2,581.10. Thus our final payment on the church can be made.

Special meetings were held from October 28 to November 6 with Rev. Harry Haas, of Washburn, N. D. The program included music, children's stories and timely biblical messages. Rev. R. Thomas Harfst is pastor of the church. (Mrs. Edwin Pfeifer, reporter.)

BAPTIST HERALD

Obituaries



ALBERT PEKRUL of Vancouver, British Columbia

Mr. Albert Pekrul was born in Poland. At the age of 12 he emigrated to Canada. In 1918 he was married to Barbara Zaps. This marriage was blessed with four children. His confession of faith in the Lord affected the entire direction of his life. He served in many areas of the church's ministry.

In February of this year, Mr. and Mrs. Pekrul celebrated their 60th Wedding Anniversary. Their path of life is an evident token of God's care. Mr. Pekrul was ill for a number of months. Finally on Thursday, November 19, 1968 he departed to be with the Lord at the age of 86.

He leaves to mourn his passing his loving wife, Barbara; 2 sons: Fred, of Vancouver, Edwin, Burnaby; 2 daughters: Mrs. Elsie Beckett, Vancouver, Mrs. Edna Orthner, Burnaby; 3 brothers: Roy, of Coquitlam, Emil of Agassiz, Adolph of Long Beach, Calif.; 3 sisters: Mrs. Wanda Schuster, Saskatchewan, Mrs. Emma Wolfe, Kamloops, Mrs. Alma Laboyrie, Vancouver; 4 grandchildren and 1 great-grandchild.

Ebenezer Baptist Church
Vancouver, British Columbia
PAUL SIEWERT, Pastor

ELIZABETH SCHLICHENMAYER of Bismarck, North Dakota

Mrs. Elizabeth Schlichenmayer was born in Crimea, South Russia on May 18, 1887. She came to this country with her parents in 1903. On March 7, 1907 she was married to John Schlichenmayer. They resided on a farm south of Turtle Lake, North Dakota until 1912 when they moved to the town of Turtle Lake, living there until 1945. Since that time they had made their home in Bismarck.

In her youth our departed sister accepted Christ as her personal Savior and followed the Lord in the waters of baptism. She was a member of the Turtle Lake Baptist Church during the time that the family resided there. Since coming to Bismarck she had been a faithful member of Bismarck Baptist Church.

Our sister departed from this life on October 8, 1968 having reached the age of 81 years.

She leaves her husband, with whom she lived for more than 61 years. Four sons: Marvin John, Riverton, Wyoming, Richard, Costa Mesa, Calif.; Ruben, Bismarck, N. D.; Charles, Turtle Lake, N. D.; Five daughters: Mrs. Olga Reimer, Kalispell, Mont.; Mrs. A. Kubler, Streeter,

N. D.; Mrs. A. Herr, Bismarck, N. D.; Mrs. Jake Kirschmann, Kindred, N. D.; Mrs. J. Anderson, Gackle, N.D. Also 33 grandchildren, 11 great grandchildren, 4 sisters and one brother.
Bismarck Baptist Church
Bismarck, North Dakota
ALLEN STROHSCHNEIN, Pastor

GUS SMITH

of Vancouver, British Columbia

Mr. Gus Smith was born June 28, 1896 in Vohlynia, Russia. In 1928 he emigrated with his family to Canada and lived for a number of years in the Nokomis, Sask. area. In 1933 the family moved to Vancouver, B. C. where Bro. Smith remained to the time of his death.

When Bro. Smith accepted Christ as his Savior his entire life was altered. Upon his conversion, he was baptized and became a member of the Baptist church. Since coming to Vancouver he was a very faithful member of the Ebenezer Baptist Church.

On November 13, 1968, Bro. Smith passed on to his heavenly reward at the age of 72. He was predeceased by his wife, who passed away September 26 of this year. He is survived by two daughters: Mrs. Mary Palken and Mrs. Tressa Lueck of Vancouver; four grandchildren and a host of friends.

Ebenezer Baptist Church
Vancouver, British Columbia
PAUL SIEWERT, pastor

FREDERICK Y. LOWER

of Denver, Colorado

Rev. Frederick Y. Lower, who had been pastor of the Bonnie Brae Baptist Church, Denver, Colorado, (A. B. C.) for only three months, passed away December 1, 1968.

Rev. Lower was born August 17, 1916, was pastor of the following North American Baptist General Conference Churches: Immanuel Baptist Church, Kankakee, Ill. 1943-1952, Steamboat Rock, Iowa, 1952-1955 and since then in ABC churches.

EDWARD MEISTER, Reporter

PLUM CREEK CHURCH OBSERVES 85th ANNIVERSARY

EMERY, S. DAK.—On Sunday, November 10, the Plum Creek Baptist Church celebrated their 85th Anniversary. Many friends and relatives from neighboring churches helped us make this day an enjoyable one.

Former pastor, Rev. Willis Potratz from Lodi, California, was the guest speaker.

At the afternoon services greetings and telegrams were read from pastors and representatives from neighboring churches.

Ten of our members were honored who have been serving in this church for over fifty years. These members were as follows: Mrs. Martha Jucht, Mrs. Lydia Jucht, Mrs. Rose Christman, Mrs. Ted Lang, Mr. George Jucht, Mrs. Fred Bender, Mr. Albert Jucht, Mrs. Ben Lehr, Mrs. Wm. Triebwasser, and Mrs. Emil Radel.

The floral display, presented by many churches, was greatly appreciated by our congregation. (Mrs. Bennie Touth, reporter.)

DR. JOHN WOBIG SERVES AS INTERIM UNTIL PASTOR ARRIVES

ALDERWOOD MANOR, WASH.—On October 6, Dr. John Wobig of Portland, Ore., arrived to serve as interim pastor at Cypress Baptist Church until another regular pastor could be called. An informal welcome was given to Dr. and Mrs. Wobig following the evening service. We are very fortunate to have them with us at this time.

On October 23, we voted unanimously to extend a call to Rev. Jerry Fogltance. He responded by accepting the call. Rev. Fogltance was ordained March 24, 1968 at Magnolia Baptist Church in Anaheim, Calif. He is presently serving as interim pastor at Harbor Trinity Baptist Church in Costa Mesa, Calif. We are anticipating his arrival in December. (Margaret Rushton, reporter.)

NEW PASTOR WELCOMED IN VICTOR CHURCH

VICTOR, IOWA.—Rev. and Mrs. Robert Bunnell of East Tawas, Mich. have accepted the call to the Victor Baptist Church, and began their ministry on Sunday, November 24.

January 15, 1969

Pastor Bunnell has a B.A. from Bob Jones University and a Th.M. from Dallas Theological Seminary.

Our church held a reception for them on Monday evening, November 25, with Rev. Ronald Derman, pastor of the Twin Pines Baptist Church, Cedar Rapids, as guest speaker. The Bunnells were given a pantry shower as a welcoming gift. (Mrs. Wm. Salzbrenner, reporter.)

JAPAN MISSIONARIES SPEAK IN STEVENSVILLE CHURCH

STEVENSVILLE, MICH.—Missionaries from Japan, Mr. and Mrs. Richard Mayforth and Miss Joyce Batek were with us three evenings of our Missionary Conference November 22-24.

The first night they presented a Japanese play. On the second night a meal was served in Japanese tradition. The hostess for each table was dressed in an authentic Japanese kimono. Everyone left their shoes at the door and put on slippers. We were escorted to low tables and sat on pillows. Sukiyaki (beef with vegetables), Japanese tea and fruit were served. Everyone had to eat with chopsticks. The missionaries had charge of the very interesting program after the meal.

Sunday night Mr. Mayforth showed slides of their home surroundings and the young Japanese pastors and their families and places of worship. (Mrs. Dora Kretchman, reporter.)

MISSIONARY CONFERENCE HELD AT ALDERWOOD MANOR

ALDERWOOD MANOR, WASH.—A missionary conference was held at the Cypress Baptist Church November 3-6. Three missionaries from Cameroon were guest speakers. Dr. Ernest Zimbelman spoke at the Sunday morning service. A dinner was held at the church on Monday in connection with the evening service. Afterward Miss Tina Schmidt spoke of her work in Cameroon. She especially told of her experiences in the girls' school there. Dr. Peter Fehr concluded the conference by bringing the message on Wednesday evening. (Margaret Rushton, reporter.)

I Am Determined . . .

By Stanley C. Johnson

IN THIS TIME OF SOCIAL CHAOS . . .

I am determined to personally help the less fortunate
By specific acts of love and kindness,
By recognizing all men on an equal basis,
By not determining the worth of an individual by his or her particular level of material or social accomplishment.

IN A DAY WHEN THE FOUNDATIONS OF OUR DEMOCRATIC SOCIETY ARE BEING SEVERELY TESTED . . .

I am determined to be a patriotic American
By getting involved in the issues of our day,
By analyzing the political issues and then casting an intelligent vote,
By giving as much praise and thanksgiving as I do criticism,
By trying to influence our local and national leaders in the way of honest representative government.

IN THIS PERIOD OF HISTORY WHEN THE AUTHORITY AND SECURITY OF THE HOME AND FAMILY IS ON THE BRINK OF DISINTEGRATION . . .

I am determined to be a good husband and father
By teaching my children to honor and respect their fellow man whether he be the President of the United States or our colored next door neighbor,
By teaching them to obey the laws of our land even if they don't always understand them,
By teaching them the joy of giving of themselves to others.

IN A WORLD FULL OF FRUSTRATION AND POLITICAL TURMOIL . . .

I am determined to raise the flag of the United States high in order to show the world that we are worthy of the great trust of freedom that has been committed to us
By sharing our great wealth of material possession, intellectual ability and practical know how with all who are in need,
By giving medical assistance to disease ridden people of other lands.
By showing the world that we are dedicated to truth and justice for all men.

IN THIS PERIOD OF GREAT STRUGGLE BETWEEN GODLESS ATHEISTIC COMMUNISM AND FREE MEN . . .

I am determined to give whatever I may possess that men everywhere might be free.

IN A DAY FILLED WITH HYPOCRISY, SUSPICION AND FALSE ACCUSATION . . .

I am determined not to bow in revenge or enter controversy
By keeping my personal testimony for Jesus Christ positive and clear.

IN THIS WORLD MARKED WITH SPIRITUAL AND MORAL DECAY . . .

I am determined to live an honest, sincere Christian life
By daily dedication to Jesus Christ.

Mr. Stanley Johnson is the moderator of the North American Baptist General Conference. He lives in Tacoma, Washington. The above were the concluding statements of a speech he gave at an Elks Club.

BAPTIST HERALD
7308 Madison Str
Forest Park, Illin

Non-profit organization. Second class postage paid at Forest Park, Illinois 60130 and at additional mailing offices.