

Baptist Herald

April 1970

Higher Education
and North American Baptists
by David Draewell

God's Place
for 1970 Seminary Seniors
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Higher Education and North American Baptists

by David Draewell



Competent teaching is a "must" for the Church of Jesus Christ. This is what the Apostle Paul says in II Timothy 2:2: "You have heard my teaching in the presence of many witnesses; put that teaching into the charge of men you can trust, such men as will be competent to teach others." (N.E.B.)

North American Baptists are seeking to offer a twentieth century response to this 2,000-year-old command. The effective programs of higher education being carried on at the North American Baptist College and the North American Baptist Seminary are evidences of this response. These programs, though distinct from each other, are yet complementary.

North American Baptist College

The NABC is a Bible college located in Edmonton, Alta., Canada. It is fully accredited by the Accrediting Association of Bible Colleges. Its Senior Matriculation program is accredited by the Department of Education of the Province of Alberta.

Founded in 1940, the school is undergraduate in nature with a high school diploma being the normal educational prerequisite for admission. Its terminal programs of study which prepare men and women for church-related occupations lead to the Bachelor of Theology (Th.B) and the Bachelor of Religious Education (B.R.E.) degrees. Certificates and Diplomas in Christian Education are awarded to students who successfully complete lay-leadership training courses of one and two years duration respectively.

The NABC is an active member school of the Evangelical Teacher Training Association and awards the following ETТА diplomas and certificates to qualifying students: Teachers Diploma, Silver Seal Advanced Teachers Certificate, and the Advanced Teaching Certificate.

The school has developed, in cooperation with the North American Baptist Seminary, a pre-seminary course on a baccalaureate level to be introduced this fall. This program is designed to provide an adequate

The Rev. David J. Draewell is the secretary of higher education for the North American Baptist General Conference.

foundation for subsequent graduate theological studies in seminary.

North American Baptist Seminary

The NABS is located in Sioux Falls, S.D. The school was founded over a century ago in response to a need for competent ministers to serve the fellowship of North American Baptist churches.

Today, as a graduate school of theology, the seminary is fully accredited by the American Association of Theological Schools. The baccalaureate degree is the normal educational requirement for admission. The basic programs of the seminary, designed to provide education for church-related occupations, lead to the Master of Divinity (M.Div.) and the Master of Religious Education (M.R.E.) degrees. These programs include rigorous studies in each of the following divisions:

Biblical Foundations of the Christian Faith
Heritage and Thought of the Christian Faith
Work and Witness of the Christian Faith

Stress is placed on the development of personal integrity, professional competence, and academic vitality. A favorable faculty-student ratio encourages individual creativity. More than 1,200 men and women have received preparation at the seminary for various Christian ministries.

Common Characteristics

There are a number of basic characteristics which the NABC and the NABS have in common. Taken together, they underscore the significance and quality of NAB higher education programs:

1. *Faculties "competent to teach."* The seminary faculty is of high academic caliber with an excellent ratio of earned doctoral degrees, coupled with practical experience in the pastorate, the mission field, and Christian education. Members of the college faculty annually rank near the top among schools affiliated with the Accrediting Association of Bible Colleges in their years of graduate study.

2. *Curriculums to strengthen the local church.* The primary purpose of both schools is to provide committed and capable leadership for the local church. Between one-half and two-thirds of the ministerial leadership

(Continued on page 14)

Faculty: for the Seventies and Beyond

by Frank Veninga

The true measure of an educational institution is the measure of its faculty. Other factors — facilities, heritage, financial resources, students, trustees, denominational support — contribute to the basic excellence of a school. But basically the faculty is the heart of the theological enterprise.

The members of the faculty of the North American Baptist Seminary are dedicated and competent individuals who give encouragement and direction. They eagerly demonstrate and expound the Gospel of Jesus Christ; encourage its effective proclamation to the world, and interpret its application in the complexities of contemporary society. As teachers, they are challenging; as scholars, they are competent; and as churchmen, they are committed.

Evident in the faculty is a fine balance between those who have matured over the years through rich experiences and those who more recently began this pilgrimage. Each faculty member, however, has had practical experience in some phase of Christian ministry: the pastorate, Christian education or the mission field. There is an openness to new methods, to new techniques and fresh ideas.

It is exciting to see the ability of the faculty to sense the temper of the times in which we live. This necessitates a constant review of the curriculum. This semester a new course, Afro-American History and Culture, is being taught by Dr. George Dunger. A seminar in Contemporary Biblical and Theological Thought is a team teaching endeavor by doctors Gerald Borchert and Ralph Powell. For more effective teaching in Pastoral Care and Counselling, Dr. Roy Seibel is enrolled in a counselling course at the University of South Dakota.



Dr. Frank Veninga is the president of the North American Baptist Seminary in Sioux Falls, S.D.

April 1970

The ever-expanding Christian education area under Dr. Floyd Moore's leadership has a record enrollment in the M.R.E. program. A non-Greek program is currently under study as well as a January interim or intercession month. Field education is being expanded. Our growing library under the able leadership of Miss Joyce Ringering will soon reach holdings of 40,000 volumes. Theological education is alive, and our faculty is alert and ready for the seventies.

Recent appointments have immeasurably increased the stature of the faculty. The creative ministry of the Rev. Donald N. Miller, who joined us a year ago, is seen in the printed and audio-visual materials, recruitment efforts, conferences on church-related occupations and other avenues of service. Professor Ben Breikreuz's excellent performance in the classroom is a challenge and stimulus to the students. He recently passed his final oral examination leading toward the conferring of the doctor of philosophy (Ph. D.) degree this June. The retired professors, George Lang and Hugo Lueck, although on a minimal teaching load, continue to make an appreciable contribution. Mrs. Isabelle Long, who was appointed registrar last September, handles registration and admissions procedures with efficiency and finesse.

We are delighted to announce the appointment of the Rev. Arthur Patzia to the position of Assistant Professor of Biblical Literature and Director of Field Education, effective July 1, 1970. In response to this appointment Mr. Patzia stated, "I count it both an honor and a challenge to return to my Alma Mater in a teaching position. I believe this is where God would have me serve."



Rev. Arthur Patzia

Mr. Patzia was born in Edmonton, Alta., Canada, August 25, 1936. The family moved to Winnipeg, and upon his conversion and baptism he affiliated with the McDermot Avenue Baptist Church. He was married to Dorothy Sturhahn, June, 1961. The Patzias have a son, Michael, born in 1966.

The Seminary's newly appointed faculty member served in the following capacities: Student Service Plan in 1959; as a member of the Seminary Quartet, 1960; pastor, Carbon Baptist Church, Carbon, Alberta, Canada, 1963-1966; student pastor, Bethel Baptist Church, Indianapolis, Indiana, summer of 1963 and during 1967-

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GOD'S PLACE FOR THE 1970 NORTH AMERICAN BAPTIST SEMINARY SENIORS

by Donald N. Miller

The primary task of our Seminary is to prepare competent ministers of the Gospel.

Most of our graduates serve the local church as pastors, assistant pastors and directors of Christian education. Some serve the larger church as missionaries, chaplains, denominational executives and educators. The places of service vary but all are engaged in the exciting task of communicating the Gospel.

This year eight graduates will fill a much needed "place" in the world. Some have already found their place. Others are still searching.

Each senior student has written a personal word regarding his call and view of the ministry. This, together with a brief biographical sketch, is designed to help acquaint you with each of our graduates.

RONALD A. HARTMAN: Ron, born in Fullerton, Calif., is a graduate of Biola College (B.A.). His practical experience includes student minister at Magnolia Baptist Church, student pastor at Lorraine Baptist Church and pulpit supply and youth activities at the Swedona Covenant Church. Ron is a candidate for the M. Div. degree. He is married and available to serve as youth director or director of Christian education about June 1, 1970. He says:



His practical experience includes summer student work at the Gulfport, Illinois Sunday school at Burlington, Iowa, and the Parma Heights Baptist Church, Cleveland, Ohio.

"In my early years in junior high school I began to feel God calling me into Christian service. As I grew older the call became both stronger and more specific. It was through the concern of dedicated youth workers and the working of the Holy Spirit that this call reached its climax and the major questions of my life were answered. It is, therefore, as a result of experiencing the working and leading of the Holy Spirit in my life, that I know my place is in the ministry.

"Modern man has many deep prob-

lems which he is unable to cope with by himself. One of these is his inability to live with his fellow man in peace and in harmony. It is only when man is in a proper relationship with God that he can overcome his problems and live in harmony with others. I believe that helping others acquire a personal relationship with Jesus Christ, a concern for his neighbor, and a peace within himself is the very essence of the ministry to which each of us has been called as believers.

"Specifically, God has given me a burden for young people. It is into this vital area of the ministry that I desire to enter upon graduation this May." □

RUDIE W. MATHEUSZIK: Rudie is a native of British Columbia. He is a graduate of Moody Bible Institute, Greenville College (B.A.) and the University of Illinois (M.A.). He is presently in the M. Div. program.

Rudie has served as interim pastor at the Lorraine Baptist Church, student pastor of the Ellis Methodist Church and the Wakonda and Centerville Baptist churches. He is married and has accepted the pastorate of the Memory Lane Baptist Church in Wichita. He says:



"While preparing for the teaching profession, I became aware of my lack of Biblical knowledge, so I entered Bible school in order to overcome this need. During my years of Bible training, I came into contact with various missionaries, pastors, and other Christian workers. This challenged me to enter some phase of Christian work. But it wasn't until after I finished college and started graduate work that I felt a call to the pastoral ministry. It was at this point that I entered the North American Baptist Seminary.

"As I see it, the ministry is God's work. Our Lord calls people to give themselves wholeheartedly to his service. For some Christians, this means going to the mission field; for others it means the pastoral ministry; and for still others it means being lay witnesses in their professions. Personally,

I feel God is calling me at this time into the pastoral ministry. Whether or not this will be a permanent vocation I cannot say, for someday he may call me to some other field of service." □

HELMUT A. MICHELSON: Born in Latvia, Helmut came to this country in the early 50's. He is a graduate of Sioux Falls College (B.A.), the NAB Seminary (M. Div., 1969) and is a candidate for the M.R.E. degree. He is married and has two children.

Helmut has had several years of clinical pastoral training and is presently serving as student pastor of a United Church of Christ. His primary interest is the military chaplaincy but he is also open to the pastorate. He says:



"My reasons for choosing the ministry are a result of growing up in the post-war years in Europe and, thus, recognizing the brevity of life, the fortune of a Christian upbringing and the influence of Christian friends.

"The church exerted the greatest influence upon my life. I became active in the church and soon discovered that I thoroughly enjoyed working in it. My thinking was, subsequently, directed toward the ministry.

"The Army was another opportunity to do some deep soul searching regarding the future. Two years after my discharge, during an evangelistic service, the words of Christ spoken to Mary through her sister, "The Lord is here and is calling for you," were used by the Holy Spirit to speak to me. This caused me to commit my life to the ministry.

"We live in a great and exciting but perplexing age. It is in this age that I, as a minister, am called to serve. Is it my responsibility alone to turn the world upside down? No! But I do believe that the church is the "salt of the earth," and a great part of my responsibility is to preserve its savour. It is to this task that I am committed." □

LARRY L. NEUFELD: Larry, who grew up in Washington, is a graduate of Washington State University (B.S.). He is presently a candidate for the M. Div. degree.

His practical experience includes a student pastorate at the Sioux Valley Baptist Church, and youth director at First Congregational



Church. He has also served as summer student worker at the Temple Baptist Church in Lodi and is presently head resident at Sioux Falls College dormitory.

Larry is married and has one child. He is seeking placement as a pastor in one of our urban churches. He says:

"As an under-graduate student in mathematics, I was planning a career in teaching or research. I enjoyed my studies but I often felt something was missing. As the result of many influences: the local church, my friends, and Inter-varsity Christian Fellowship, I soon realized that mathematics would not enable me to be directly involved in helping people relate their faith to the real problems that confront modern man. Frankly, I entered seminary as an experiment to see if the ministry was the place where I could best serve God and man. I have not regretted that decision.

"The role of any Christian is that of a servant; a servant of God and a servant of his fellow man. Thus, the minister is called upon to serve his congregation and the wider community in which he lives. A minister should be an authentic and dynamic force for change in the community. He should also be a teacher. Thus, one of his major roles is that of training others to serve." □

DENNIS L. NUNES: Dennis, who grew up in Stockton, Calif., is a graduate of Linfield College (B.A.). In the Seminary's program, he is a candidate for the M.R.E. degree.

For the past two years Dennis has served as youth director at the First Congregational Church in Sioux Falls.



He is married and has a primary interest in working with youth in the context of the local church. He is also interested in a possible teaching career.

Dennis has accepted the call of the St. Paul's United Church of Christ in St. Paul, Minnesota to become director of youth. He says:

"After finishing my undergraduate work, I struggled with the problem of what direction I should take. I seriously contemplated continuing my education in the field of psychology. After several months of indecision, I became convinced of the leading of God toward seminary. Somehow I knew that if I would not attend seminary before doing graduate work, I would

probably never use this opportunity. Although I will never regret my study at the Seminary, I still, at times, question where I should be, but I feel more convinced than ever that God has spoken to me and challenged me to serve Him in some aspect of the ministry.

"I believe that the ministry is a way of life in which all Christians should be involved. It is an encompassing redemptive relationship which we experience with all those we encounter, through the enabling power of the Holy Spirit. I am convinced that every person who is experiencing a new life through Jesus Christ is in a ministry to others. I recognize some of the needs and problems that young people are facing and feel that some of these could be met through the church. It is with this philosophy that I attempt to serve God through working with youth." □

DARWIN STAHL: Darwin, born in Freeman, S.D., is a graduate of Sioux Falls College, (B.A.).

During the summer of his middler year in seminary, he served as assistant to the Chaplain and Administrator at the Central Baptist Home in Chicago. He has supplied varied pulpits and is presently serving as student pastor of the Spring Valley Baptist Church, Canistota, S.D.



Darwin's primary interest is in the pastorate. He is married and they have one child. Darwin, a candidate for the M. Div. degree, is available July 1, 1970. He says:

"Every Christian, whether he knows it or not, is called to a specific work. It may be teacher, housewife, farmer, engineer, businessman, nurse, laborer or minister. God uses man in a specific area of work because he has the talents and abilities to do a good work in that area for His glory.

"God's call came to me because of a real desire that I have to serve people in the name of Jesus Christ. Furthermore, I believe my God-given abilities can best be used by God in the ministry. Not to be overlooked, however, is the love, concern and direction given to me by wonderful Christian grandparents, parents and friends. They prayed for God's leading in my life.

"My responsibilities will center in the work of shepherding a community of believers. This shepherding ministry involves the giving of spiritual food

necessary for mature growth and the directing of believers to fulfill their responsibilities as Christians in their particular vocation and daily living.

"As I look forward to being a pastor, I desire to be counted a worthy Christian in all my activities, as well as a worthy steward concerning my call and its responsibilities." □

DAVID H. WICK: David comes from Minneapolis, Minn. where he is a member of the Faith Baptist Church.

He is a graduate of the University of Minnesota (B.A.) and expects to receive his M. Div. degree this May.



While in seminary, he has served the Sioux Valley Baptist Church as student pastor, Augustana Academy as dormitory parent, the Wesley United Methodist Church as youth director and the Silhouette Shack (Coffee House for teenagers) as youth counselor. He is married.

Dave is available for service in one of our churches as assistant pastor or youth director. He says:

"I have prepared myself for the ministry because I felt a definite "call" to do so. But what does that mean?

"For me, the "call" came when I looked around and saw people outside of the church living and dying without Christ—while the church made only half-hearted attempts to minister to them and bring them to Christ. The "call" was a feeling that there would be no real peace or joy for me unless I found a place in the church where I could serve Christ by reaching out to those outside of the church, and by helping those in the church to do the same.

"Perhaps, I am in agreement with the common complaint that the church is irrelevant—but if it is, it is only because so-called Christians in the church have failed to take the commands of their Lord seriously. The aim of my ministry is to take Christ seriously myself, and follow him in true discipleship whatever the cost, and then to challenge others to true discipleship." □

PHILIP L. WILLIAMS: Philip was born in Liverpool, England, and became a naturalized American citizen in 1967. He is married and has one child.

Phil is a graduate of Michigan State University (B.S.) with a degree in social work.

(Continued on page 10)

NABC: A PROPHETIC ROLE FOR DENOMINATIONAL EDUCATION?

by C. Kiker and W. Waitkus

Professors are notoriously fond of the interrogative mood; thus the title of this article is cast in the form of a question. Since it is our conviction that genuine learning is more likely to be prompted by the asking of provocative questions than by the presentation of pre-digested answers, we would hope that the article would raise questions even where the sentences take the form of assertions. Some of the questions we hope to raise are (1) What is the nature of a prophetic role? (2) How might the gap of the centuries be bridged, so that such a role could be provided for our own times? (3) How is it possible for a denominationally oriented educational institution to assure such a role?

The nature of a prophetic role

The word "prophetic" has probably raised the mental image among some readers of mysterious glimpses into the future, of predictions concerning the return of Christ or of the end of the age. Nothing could be further from our present intentions. We wish rather to use "prophetic" in the Old Testament sense of the word, referring much more to "forthtelling" than to "foretelling." The Old Testament prophets were primarily spokesmen for God rather than diviners of the future. They told forth His work and His will as they saw and heard it in the events of their own times. When the prophets made predictions, these usually involved the demands of God upon their own age in the light of events to come to pass in the near future; they were not given to taking peeks into a far distant future for curiosity's sake. Their primary concern was to interpret the events of their own times in terms of the word of the Lord for their own times. Hence it follows that the prophetic role in Ancient Israel was more controversial and critical than comfortable. The Old Testament prophets were often involved in critical controversy with the laity of their times. When the covenant demands for social righteousness and religious fidelity came into conflict with popular religion, the prophets were not slow to enter the fray. Thus Isaiah speaks a word from the Lord rejecting sacrifice, sacred gatherings, and even prayer, and demanding social righteousness (Isa. 1:10-17; cf. Amos 5:21-24; Mic. 6:6-8).

The prophetic controversy often extended beyond the laity with their popular religion to religious leadership and official religion. Not infrequently a prophet took the role of critic of the ecclesiastical status quo. Amos found himself in

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Werner Waitkus

Charles Kiker

deadly conflict with Amaziah, the priest of the heretical northern cult at Bethel (Amos 7:10-17). Jeremiah did not hesitate to criticize the "orthodox" Jerusalem dogma of the inviolability of Zion (Jeremiah 26) — a dogma which may well have been based on a proclamation of Isaiah a century earlier. "The King of Assyria . . . shall not come into this city [Jerusalem] or shoot an arrow there" (Isa. 36:36). Thus what had been perfectly the valid prophetic "word of the Lord" could be set aside by a new prophetic interpretation of events in a different time and for a different situation.

Prophets, not infrequently, were involved in political controversy, reaching even to crucial matters of foreign policy. Isaiah did not hesitate to offer political and military advice to Ahaz (Isa. 7) and to Hezekiah (Isa. 30-31). Jeremiah counseled submission to the yoke of Babylon (Jer. 27) and was viewed by the political leadership as a traitor to his own people.

In times of national disaster, prophets offered comfort to the nation Israel in looking beyond or even into the events of the time to a new hope in God's future. But even the prophet as a bearer of good news, as in Isa. 40-55, was not exempt from controversy. The prophet hailed Cyrus, the pagan Persian monarch, as the Lord's anointed, as the Lord's agent for the redemption of His exiled people Israel (Isa. 44:28-45:1). How could the loyal Israelite, steeped in the tradition of the divine election of his own people, be expected to accept or understand this divine use of a secular and pagan power to accomplish the divine will? No wonder he complained about this prophetic interpretation of Cyrus and called upon himself the Lord's rebuke (Isa. 45:9-13).

The role of a prophet was to remind the people constantly that God was always to be found ahead of them. The prophet had to raise his voice if kings put their trust in diplomacy, alliances, and armies, or if priests and religious leaders absolutized their own relative institutions and customs, and worship of God deteriorated into worship of self. Because of this critical role, prophets were never able to score consistently high in popularity. More often than not their existence was a rather precarious one.

Bridging the gap

History has taught us that the prophetic task is essential for the community of faith. The reformers, as true representatives of the prophetic heritage, were moved by the Spirit of God to remind the church that the pilgrimage of faith goes forward to a new city and not back to the fleshpots. No church, no denomination can maintain its vitality and make its essential contributions to mankind for Christ's sake

if this prophetic task is neglected. Too often history has shown us that institutions tend to become preoccupied with self-preservation, and hoping thereby to gain life, they lose it.

Our title suggests that denominational education should be dedicated to the prophetic task. Denominational education should provide a center where critical self-examination and innovation are permanently on the agenda. This may be strange music in Baptist ears. For it is no secret that the educational enterprise initially met much suspicion among us. There was a strong feeling that education and spirituality are incompatible. The majority of Baptists were convinced that the Spirit of God does not need man's learning. And few were those who dared whisper, "And neither does He need man's ignorance." True, he who voices vigorous protest against education finds himself in a steadily decreasing minority among Baptists.

Nevertheless, the role of denominational education is not always clearly understood. Local churches, eagerly defending their own autonomy, sometimes feel called upon to act as guardians and keep close surveillance upon their schools. Since the churches are the supporters of the schools, and the educational institutions function as an arm of the churches, there is no fault in this. For surely schools are not infallible. They too stand in constant need of critical examination. However, critical examination will miss its mark if the purpose of the schools is misunderstood. For example, one sometimes hears the complaint that a school has made a different person out of a student. He was such a promising young man who could already conduct prayer meetings when he went away to train for the ministry; now he is full of strange ideas and talks only of change. May we suggest that the role of our schools is misunderstood if students are expected to be the same after their years of study? May we also suggest that the role of our schools is not fully understood if their primary function is seen as the preparation of men and women for the various ministries of our churches? May we further suggest that their primary function should be to educate students in such a manner that they can effectively witness and communicate their faith in our secular age? Needless to say, then the churches will be best served also.

The demands of our time are such that a person aspiring to serve the church of Jesus Christ must be steeped in Biblical thought and have a thorough grasp of the history of his own faith. Moreover, he must be familiar with the thought patterns of his time and sensitive to the crucial issues of his world. Otherwise, the task of our churches of serving the world in the name of Christ will suffer. Our challenge is not to denounce the perplexing and bewildering world of the seventies, but to understand it in order to serve it.



From this it follows that an institution of denominational education must be found at the frontiers of higher education where the deeper issues of our time come most clearly into focus. It must be the liveliest of all church institutions in order to provide an atmosphere where students, together with their teachers, open themselves to the leading of God's spirit and face with candor the implications of the findings in

the various sciences, historical studies, and humanities. And with the humility which is able to hear at least as often as it speaks, we must be dedicated to the forging of truly Christian perspectives which allow us to give authentic witness. Thus the problem is not how we can maintain the insights and attitudes with which our students come to us, but how to widen their horizons, enlarge their visions, and allow the roots of their faith to grow deeper. And this must take place in a spirit of freedom and openness. Therefore, the truly Christian school must not be found as a cloister away from the highways of life but at the crossroads with open windows.



One part of the prophetic role of denominational education, then, is to prepare prophets for service. The other part would consist of providing guidance for our churches, of acting as a catalyst for change, and of offering constructive criticism. True, as churches we are somewhat tired of so many self-styled critics offering their more or less sympathetic advice. Yet we have to confess the need for constant examination. Our schools are possibly in the best position to fulfill that role. Because of their position somewhat removed from the wear and tear on the grass-roots level, they can offer helpful and essential criticism. Again let it be said that critique and examination need to go both ways. Churches are not there simply to congratulate their schools on their achievement, nor are schools simply to assure churches that they are splendid institutions. Together we are to serve Him who calls us to the future.

How can these things be?

We have implicitly rejected the view that a denominational school should simply echo the views of its supporting constituency. It should be a voice, even a voice that may at times be harshly critical of the status quo.

We recognize the ties that bind and glory in them. Denominational education and its supporting churches are partners in an enterprise, and we are glad. Yet we beg that the ties that bind should not become bonds that imprison. Study demands freedom. Study with its conclusions prescribed beforehand is no study. The task demands that we take the ties that bind with utmost Christian seriousness, that we seek to exercise mutual trust and understanding as we, together, seek our weaknesses and our strengths, as we seek to eliminate our weaknesses and strengthen the things that remain.

To ask, mutually, that we support one another even while we exercise a prophetic function of mutual criticism is admittedly to ask a great deal. Yet, in view of the crucial nature of our mutual task, dare we ask less? □



by Gerald Borchert

Dear Dr. Borchert: I just finished reading what you wrote in *The Dynamics of Pauline Evangelism* concerning "how many young children we have been baptizing in order to fill out our statistics." The you asked if we are somehow on the road of a half-return to pedo-baptism? I agree with you whole-heartedly. I was baptized when I was eleven, but I am not sure I was saved until I was seventeen. Why must ministers baptize us when we are so young and when we are not really sure? Should I be baptized again? How can this pattern be changed? D.L.

Dear D.L.: For a young woman you certainly know how to ask difficult questions. I will not be able to answer them all, but let me begin by saying that the problem of child-baptism does not only relate to the minister. Many well meaning parents are very anxious to have their children baptized, because it is difficult for some parents to realize that the act of baptism is not a security act which somehow helps insure that their child has all the divine resources available to help him turn out properly.

To overcome such perspectives is a long term process and some ministers hesitate to become involved. Besides some are not totally convinced in the illegitimacy of much of child-baptism, because of the fact that there are instances where some children seem to reach a saving understanding and commitment early in life.

But the problem is greater than the parent or the pastor. The problem in-

Address your letters to: Dr. Gerald Borchert, North American Baptist Seminary, 1605 S. Euclid Avenue, Sioux Falls, S.D. 57105

volves the very delicate nature of child psychology. Children will do almost anything in order that they may not be left out of a group, especially if that group is receiving commendation from adults. They may not be ready for baptism, but they will do everything in their power to insure that they will not be omitted. Therefore, it takes a keen sense of understanding to deal with children in the matter of a commitment to Jesus.

To err on the side of asking children to wait until they reach a greater degree of understanding is, thus, far better than to lead them into the waters of baptism before they have really understood what they are doing. It may become for them just the innoculation in their spiritual life that they do not need, one that makes it exceedingly difficult for Jesus to reach them because they are unable to distinguish between church membership and real Christianity — a fact for which our Baptist forefathers lived and died!

The important thing to remember, however, is not to imply that Childhood decisions are meaningless. Children probably will have to make several decisions for Christ in the course of their lives, but most are incapable of making the full life-decision at an early age. Some fall by the wayside in the course of maturing and discovering what Christian commitment really entails, but thanks be to God that many are able to reach that point of life-commitment.

Not everyone will agree in what I have said here, but I have known too many young people who are only loosely related to the church (that have been baptized by well-meaning pastors and encouraged by well-meaning parents) to express myself otherwise. I am anxious that children be brought to Christ, but I am more anxious that children be encouraged to grow and mature until they are able to make a life-commitment. To rush them into this full commitment is to misunderstand childhood; but equally important it is to reduce the meaning of Christianity. I believe one reason we have so many weak Christians is simply that we ourselves are not very clear on the meaning of the exchanged life. G.L.B. □

God's Place for . . . Seniors

(Continued from page 7)

He has served as youth worker at the Willow Rancho Baptist Church in Sacramento Calif., and also at his home church, the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich. While in Sioux Falls, he has worked with the YMCA and the Silhouette Shack.



Phil is a candidate for the M.R.E. degree and is available to serve as youth director or director of Christian education. He says:

"Working with Christ is the whole idea of ministry. During high school I felt that I should prepare for a life of service to men and God. While at Michigan State, my program had two aims: seminary preparation and my major, social science.

"Being close to youth is part of the answer to today's issues because they are asking questions that adults have not thought of or are afraid to ask. My own personal aspiration is to work with youth. Modern searching youth need individuals who will listen to them in freedom and openness. The energy and perception of youth can help wake up sleeping Christianity.

"Working in the church is not the only way of serving Christ. A secular institution of a social or welfare nature can also be used of God. If people are not coming to the church, then we must go to them. There is a need for the local church, but it will have to start living outside itself and following Christ as never before. The Church needs to live a life of sacrifice, love and obedience. Along with youth, I would like to help the church realize that kind of life." □

CHUCKLE WITH BRUNO

Wife to husband, "I'll meet you half way. I'll admit I'm wrong if you will admit I'm right."

The neighbor's house is full of collector's items. Everyone they bought furniture from is still trying to collect.

Youth Scene

What Do You Believe?

by Bruce A. Rich

Recently I attended a meeting with a group of chaplains on an Army Post. Part of the program was a panel which included two college young people, Rob, age 21, and Ramona, age 19. They were asked to express their views on some of the debatable issues of today. I am sharing their views with you for they are representative of a segment of our youth culture. As you read, will you ask yourself what you believe and why?

Church:

Rob: "I have found nothing in the church. I don't believe in God. I have seen no evidence of God."

Ramona: "The institutionalized church is not making the scene because of all its rules which are not biblical. Young people today want to accept what Jesus teaches. They believe in love toward all. Why do we fight and make war?"

Government:

Rob: "I couldn't care less about our government administration. The courts are bad. They are inconsistent. Failure has reached an intolerable level and that is why we are asking for change. If change is going to take place you must start with people and their attitudes. There is a bumper sticker appearing today which says, "America — Love it or Leave it." This is bad. What if George Washington and other early leaders had this attitude. We would still be a colony."

Ramona: "Some students believe our whole system has got to go and that it

The Rev. Bruce A. Rich is the director of youth ministry, North American Baptist General Conference.

may be done only by fighting in the streets, but I can't accept that."

New Morality:

Ramona: "New morality? I don't know exactly what is meant, but I assume this refers to things such as attitudes toward sex, or the attitude that I can do whatever I want as long as it doesn't hurt anyone else. The government has no right to tell me what I can or cannot do in my bedroom. Long hair and clothing styles are all a part of this attitude. We dress the way we feel like dressing. Some have long hair because they think it is cool."

Rob: "It is okay to do what you like as long as it doesn't hurt anyone. If it is illegal, just don't get caught."

Dissent:

Rob: "Violence comes as a result of built-up frustration. Violence works. In Watts it brought money, schools and negotiations. Most young people are totally against the war. We have no reason to be in Vietnam. They have done nothing to us, nor we to them. Our aid to other countries is primarily for us, and not usually out of pure concern for people. I want to help people on a personal basis. To change the attitude in the United States will take a generation or more."

Generation Gap:

Ramona: "There is no 'generation gap' — it is an 'attitude gap' which has no special relationship to age."

Marriage:

Rob: "I'm going to live with a girl a year or two before I decide on marriage. I don't plan on having any children. With the world conditions as they are, it is not right to bring more children into the world. I would adopt a child."

Ramona: "I think much the same as Rob. Marriage is a very important relationship. You should live together for

a while to know if you're really compatible before getting married. If it doesn't work out you can separate and no one is hurt."

Young people, what do you believe? We would like to hear your views on these and other issues. Are Rob and Ramona right? Why? Where does the Christian young person plug into these ideas? Send your letters to YOUTH SCENE, 7308 Madison Street, Forest Park, Illinois 60130 □

Here's an Idea

Use the article, "What Do You Believe?" as a discussion starter in your meeting. How does the Bible relate to these matters? □

Rich Replies

"What can we do about cliques in our youth group?"

Cliques are normal. Adults have them too. We naturally have closer friendships with certain persons. However, as a member of the B.Y.F., one must consider the total group. Planning programs and activities which cause interaction across clique lines is more effective than "bawling out" the group. No one group should be allowed to have "their way." Plan a variety of activities that will involve everyone at some time, otherwise the uninvolved segment will drop out. By developing an awareness of, and interest in, the needs of other young people, self-interest among friends will become secondary.

"Be obedient to God, and do not allow your lives to be shaped by those desires that you had when you were still ignorant. Instead be holy in all that you do, just as God who called you is holy" (I Peter 1:22).

(Send your questions to Rich Replies, BAPTIST HERALD, Box 6, Forest Park, Illinois 60130. □



"I typed your SODAM and GOMORRAH sermon for today, Reverend. Are you sure it doesn't need editing?"

BOOK Reviews

by B. C. Schreiber

I, Too, Am Man. By James R. Dolby. Waco, Texas. Word Books. \$3.95.

Here is a fresh breeze in books on the Christian and modern psychology. Dr. Dolby, associate professor at Baylor University and a practicing psychologist, writes a book that leads the reader through many current topics in a clear and interesting manner. It can also be an adventure in self-discovery.

Secrets, says the author, are the things that separate people. Failure, guilt, insecurity, lust, and love are hidden from others and, some think, from God. Some secrets are so dark that people would rather die than have them known.

The last half of the book reveals the author's understanding of what happens in personality development from birth to maturity. This well illustrated section sketches in broad lines the crucial things in every person's life that cause him to be as he is. He calls the first year of life the foundation of personality where the most important happening is the growth of basic trust. There are some good clues in helping expectant mothers do the right things. There are some suggestions as to why some youth and adults are "impossible." The age of negativism is ages 1-3. Here a child by saying "no" begins a journey toward independence. The age of identification is ages 3-6 when a child desires to imitate models of man, woman, good, truth, honesty, love and so on. Adolescence is the age of rebirth when the chronic inconsistencies what one is. The college years are a period of identity crises when final decisions are made in regard to knowing where one is going and finalizes values and behavior that set a life style.

Dr. Dolby appears to be influenced by Erik Erikson, a prominent psychologist, who has developed a tested theory of personality development. The book is written from an evangelical viewpoint and provides a beginning to further careful thinking about our faith and the views of Modern psychology. (Reviewed by the Rev. Donald Richter.)

MANITOBA ADVENTURE

by Wm. Sturhahn

In connection with your trip to the General Conference to be held in Winnipeg, Aug. 4-9, 1970, you will doubtlessly want to plan something for excitement and relaxation. Manitoba offers such opportunities in abundance. Your church or pastor has received by mail a limited supply of attractive folders entitled MANITOBA ADVENTURE. On this folder we have given a brief description of a choice of 3 post conference tours available to our conference visitors.

A — FISHERMEN'S SPECIAL. Of course, there is nothing exciting about catching a 20-pound trout or a 10-pound walleye or a 15-pound northern in the lakes of northern Manitoba, but then on second thought which fisherman wouldn't love to have this happen to him? Here is the program: Via commercial aircraft to The Pas, Manitoba. A waiting station wagon will take us to the boat dock, where two men in a boat, with a guide, will sail over one of Manitoba's remote lakes to the fishing grounds. Comfortable accommodations, lunches and meals are provided. Just think what three days of relaxation and enjoyment can do for you.

B — EXPLORERS 1970. The Canadian National Railways runs a passenger train from Winnipeg to the most northern terminal, Churchill, Man., situated right on the Hudson Bay. First-class sleeping cars and dining car service guarantee your comfort and convenience. Frequent stops with guided bus tours to Indian and Eskimo villages add to the attraction. Some hours out of Churchill you will observe the vanishing trees, for the train will then continue through the

Northern tundra over perma-frost. In Churchill itself, you may visit the gigantic grain elevators and observe the loading of an ocean ship. Standing at the edge of salt water you can observe the white whale, called beluga. You may even want to purchase a license and go on a beluga hunt with experienced Eskimo guides. The fellowship with other North American Baptists on a leisurely train ride in itself is a remarkable tonic.

C — COMPANY OF ADVENTURES CRUISE. A five-day cruise on the newest vacation luxury liner "MS Lord Selkirk," a 144 ton liner with facilities comparable to those on ocean-going cruise ships. The five days of relaxation and enjoyment will follow the "York Boat Route of Hudson's Bay Company of Adventures," with frequent stops along the coastline of the fourth largest lake of the continent — Lake Winnipeg. Special features with opportunities to catch some "Walleyes" and to visit some remote Indian settlements. We hold option on total ship space for 140 passengers. You will find the prices listed on our MANITOBA ADVENTURE folder. On tours B and C we can offer half price for children under 12 years of age. Contact us soon. □

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Psychology for Pulpit and Pew



by Dr. Bernard Schalm

Jesus was a teacher. His disciples were students. Being a Master teacher, he invited his students to learn of him (Matt. 11:29). After graduation those same disciples became teachers in their own right. They went forth into all the world teaching people "to observe all things" whatsoever Christ had commanded them.

The pastor's primary role, according to Eph. 4:11-12, is that of teaching. This means that pastors and Sunday school workers have much in common with college professors and school teachers. It also means that they are confronted by similar problems and can benefit from research carried on in the field of educational psychology.

Unfortunately the rapport between the school desk and the church pulpit is not as close as it should be. Few pastors and Sunday school teachers have probed the relevancy of learning theory to their own calling. Critical and discerning questions welcome in the classroom of the college are seldom asked in the classroom of the Sunday school. By the same token, findings of learning theorists, which are carefully examined by educators, are often ignored by the church. My purpose in this brief article is not to index the accumulation of research in the field of learning — this would require many volumes — rather, I will raise a few questions in the hope that they will lead to further reflection and discussion. Everyone who is involved in the teaching-learning process will sooner or later ask himself whether nature has not imposed certain limits on learning which even the best teacher cannot exceed. *Who can learn what?* All of us are aware of nature's limitations in a child. Hence we adapt our teaching to the child's level of comprehension. Are we equally aware of nature's limitations in adults? Is spiritual maturity attainable by all, or are

Dr. Bernard Schalm is professor of New Testament and psychology at the NAB College, Edmonton, Alta.

there "retarded Christians" whose rate of learning proceeds at a very slow pace? Are our preaching and teaching methods tailored to the needs of these slow learners? Then there are the "accelerates" who are often bored because they are not being challenged. Recently my wife overheard a very bright Sunday school scholar remark: "I am tired of listening to the same stories time and again. I know them all by heart."

There is an old saying to the effect that practice makes perfect. Precisely what role does practice play in learning? If we assume that practice facilitates learning of skills then it follows that practice also plays a role in the learning of such "Christian" responses as prayer, worship, witnessing, etc. Is our church program so arranged as to provide ample opportunity for people to become involved? Let me sound a note of caution. There is some evidence that too much involvement or "overlearning" interferes with progress. For example, teaching or preaching which is narrow in scope, consisting of an endless repetition of familiar ideas, will stifle spiritual growth. It is not enough that people become involved in the work of the church. Their involvement must be meaningful and provide a constant challenge to them.

A good teacher will not overlook the powerful influences of drives, incentives, and punishment. Interest in a subject matter makes learning much easier. Similarly reward accelerates whereas punishment decelerates the rate of learning. Unfortunately we are not always sure what constitute reward and punishment in preaching and teaching. It is often assumed that preaching which is hortatory in nature and dwells much on the theme of judgment and hell is punishing, whereas preaching which is supportive and dwells on the love of God is rewarding. This is not true in every instance, however. A neurotic saint may find a sermon on hell very rewarding, and a penitent sinner may find a sermon on heaven very punishing. Unless people are motivated our preaching or teaching will have little effect. The strength of

(Continued on page 14)

Higher Education and North American Baptists

(Continued from page 4)

found today in North American Baptist churches was trained in one or both of these educational institutions. In addition, the college has provided training for hundreds of men and women who serve in lay leadership capacities in churches across North America. Both schools seek to integrate the academic with the practical through supervised field education.

3. *Concern for individual spiritual growth.* Neither the college nor the seminary is too large to lose sight of the personal development of the individual student. Daily chapel services, faculty-student prayer groups, and personal consultation strengthen students "with might by his Spirit in the inner man."

4. *Evangelical, relevant and contemporary.* The preparation of competent leaders at both schools is within the framework of warm evangelicalism. The prevailing atmosphere is one of freedom of expression and inquiry while holding to the unchanging truths of God's Word. There is also an awareness that the language, the methods, and the structures for sharing the good news of Christ, must be relevant to the contemporary needs of man.

5. *Facilities designed for education.* The campuses of both the college and the seminary have been constructed from a thorough understanding of the educational process. Appropriate areas for classes, individual and group study, research, worship, and recreation have been integrated into esthetically pleasing facilities which foster a meaningful sense of community.

6. *Dependence upon North American Baptists.* Though the doors of the college and the seminary are open to students of all denominations, they are uniquely the educational institutions of North American Baptist churches. As such, they depend upon the prayers, administrative wisdom, and financial support of these churches for their continuing growth and development. The schools do not seek such support out of a concern for their own identity, but rather out of a concern to serve the churches and their needs for leadership today and tomorrow. Solomon once wrote: "Buy wisdom, instruction, and understanding." Through their investments in higher education, North American Baptists will continue to experience the value of these words. □

Faculty: for the Seventies and Beyond

(Continued from page 5)

1968; also as student pastor at the Brock Road Christian Church, Guelph, Ontario, Canada. He was ordained at the Carbon Baptist Church in 1963.

Academically, Mr. Patzia is well qualified to assume a teaching role. His educational preparation includes the following: Christian Training Institute, two years; University of Manitoba, B.A.; North American Baptist Seminary, B.D. (Bible major); Princeton Theological Seminary, Th.M. (New Testament studies); Candidate for Ph.D. degree in Religious Studies at McMaster Univer-

sity, 1970; graduate work at Butler University, and study and research at the University of Göttingen, Germany. His articles have been published in the BAPTIST HERALD, *The Watchman Examiner* and *The Evangelical Quarterly*.

By God's grace and providence and with the sacrificial support of the alumni and friends, churches and church organizations, the seminary continues to grow in strength and stature. It is our desire that tomorrow's minister will be ready for whatever God needs him to do in the world in the seventies and beyond. Ministerial education at its best is our constant aim and concern. We readily accept the words of the Apostle Paul to young Timothy: "Teach these great truths to trustworthy men who will, in turn, pass them on to others" (2 Timothy 2:2). □

Psychology for Pulpit and Pew

(Continued from page 13)

motivation will differ from person to person and from one learning task to another. In our eagerness to prepare the sermon or lesson we sometimes fail to assess the motivational level of our parishioners. Consequently much of what we say falls on stony ground.

The role of understanding and insight in teaching and learning needs to be defined more closely. Some forms of behavior can be acquired "blindly," others must be understood first.

Another consideration relates to what is known as generalization or transfer of learning. Church teachers cannot possibly envision all the situations which parishioners will encounter in their daily contacts with the world. Hence, they seek to teach in such a way as to maximize the possibility of transfer of learning. Christocentric preaching will not necessarily lead to Christocentric living, unless the believer is able to relate his faith to his conduct. It appears that what is being transferred is not so much content as technique. In other words, what is needed in our preaching and teaching is less spoonfeeding and more guidance in how to prepare food.

Finally, those of us who are in the teaching profession are concerned with human memory. Why is it that a sermon on which the pastor has bestowed much labor is forgotten so easily, whereas a casual ill-timed remark is conveniently remembered? Thus while the preacher has the right to say what he deems good, the parishioner has the right to remember what he deems good. Not only are some things remembered more readily than others, there is sufficient evidence that some things are changed before they are deposited in memory. This is especially true if the in-coming information is threatening to the ego.

Some of the so-called "laws of learning" have not advanced much beyond the hypothetical stage, others rest on fairly firm foundation. Those of us who are involved in the teaching ministry of the church cannot afford to be ignorant of the research findings in the field of education. Psychology can indeed be a helpful tool for both pulpit and pew. □

Some Heuristics for the Seventies



by Arnold Rapske

A heuristic as used in this article is a principle or a conclusion that has been arrived at through observation or experience. It has not the force of a law or a statistically established probability. It may not be proven scientifically but it tends to have the ring of reality or of authority to it. In the crucible of life, it is a way of doing things that works. Some of the observations set forth here are not backed up by research but the writer has a "hunch" that they may very well be valid enough to form some components of a framework within which the Church will function best in the seventies.

1. We can expect sincere men; theologians of great learning, to lead the church into distortions of the truth. Few ages of church history have been free of this tendency. Great men fell into errors of theology seemingly totally unaware of their errors. It happened to Judaism of Jesus' day and earned from him some seathing rebukes. In our modern times we have broadened the base of theological interpreters to include not only learned theologians and ministers, but also the relatively theologically untrained lay teachers. That we should be exposed to errors in theological understanding during the seventies appears to be a valid observation. Perhaps scrupulous attention to theological thrusts would be warranted.

One of the very real dangers that arises out of this implication from theology is that institutions for the training of theological interpreters tend to deviate from their original Biblio-centric purposes. The sad fact seems to be that those who are most intimately associated with such institutions are least aware of what is happening. The

The Rev. Arnold Rapske is professor of Christian education at the North American Baptist College, Edmonton, Alta.

April 1970

Church with a sound biblical theology will be the one that will fulfill its mission in the seventies.

2. A second heuristic. The mission of the church will always be carried out in harmony with the theology that is actually (not theoretically) subscribed to by the church or denomination. The prevailing theology affects evangelism. The prevailing theology affects Christian education. It affects the way new converts are treated by a local congregation. Theology determines objectives. It determines what shall be the content of curriculum materials. Baptist leaders spent a great deal of energy in the early years of the movement determining their confessions of faith. These were determinative in defining their reasons for existence. Perhaps a serious rethinking and remolding of actual theology is very much in order.

3. A third heuristic. The highest caliber of Christian living will probably be found in the minority rather than in the majority. And it may be a minority that is not necessarily in control of the reigns of an institution, be it a church, a seminary, a college or a denomination. God has a way of breaking out in power through unofficial, seemingly insignificant persons or groups. As the seventies pass by perhaps we shall witness such phenomena. The significant question will be: "How shall we react? Shall we oppose or shall we join such movements?" Or, even more significant, "Shall we initiate such a movement?" In an age that is clamoring for the church to change, what kind of changes are absolutely essential? What structures must we keep? Is it possible that God should set our Church aside in favor of others who will do His work more effectively?

4. This leads to a fourth heuristic. God will use the church, perhaps not necessarily with its present structures, to be the prime communicator of His message and His will. This presupposes that God will require men to lead His church. I believe that those who are ready to write off the church as irrelevant don't know very much about the nature of the Head of the church. It may very well be, however, that institutions that claim to be churches may in fact bear little or no relationship to Jesus Christ, the head of the church. There is an excitement and sometime a terror that grips those who wonder how God will use His church to carry out His will.

Out of this conviction there arises the implication that the church will always have a heavy teaching task to fulfill. A pastor or a church that ignores this teaching task ignores a New Testament principle. It is entirely possible that institutions which concentrate on assisting the church in this teaching task will grow in importance. Lay persons will probably assume a more significant witnessing role in the seventies. To win others to Christ and to nurture new converts, they will need much individualized instruction and guidance.

There are certainly other heuristics that could be mentioned and examined. Perhaps this article could be a stimulus for individuals or groups to create their own heuristics. As I see it such heuristics are really an attempt to know God's way and to work in it. □

VISITING GRASSLAND CHURCHES

by Hans J. Specht

One of the most interesting experiences I have had so far as a short-term missionary in Cameroon, Africa, was on a "church visitation." This means getting off the compound and off the main road to visit Christians and churches in our grassland area. Let me describe one of these special trips.

Usually our visitation takes place only on Sundays but on special occasions we may leave on Saturday or even earlier.

It is a usual Saturday morning on our station. I wanted to sleep in, but after eight I have to get up since our cook is already waiting with the breakfast. Then, I gather a few things together, some Bibles and some Christian literature, and head out to the Land Rover. As I prepare to leave, many people gather to give a letter or maybe even to get a ride. Finally, I am on my way. Since it is rainy season, the roads are a little slippery and I hope that it will not rain too hard, and that God may give me a safe trip.

My trip takes me to a small "bush" church about two hours from any motor road.

At the last big town I pick up the field pastor and a few carriers and away we go, up and down hills, stopping every once in a while to admire the beautiful scenery. As we travel, the road becomes progressively worse and I am happy to be in a Land Rover. Eventually the road comes to a stop, but I notice that a new road has been dug. If it saves walking it has to be tried! But after only a few hundred yards the newly dug road gives out and I find myself far from help, hopelessly stuck in a hole, slowly sliding

Hans J. Specht is a North American Baptist General Conference short-term missionary in Cameroon, Africa.



The Land Rover stuck in a hole.

into a ravine with only the dense growth holding the vehicle upright. Then I wished I had not been so bold, but rather walked a little farther. In time of need . . . one turns to God. Yes, the missionary is just another person. So I prayed, but I must admit that I felt a little bad about it since my selfishness was responsible for all this. But then I remembered God's promises and what he has done for us and how he always takes care of his children. So I really did not have much choice, but to trust in Him. I had hardly finished praying, when I heard the sounds of people coming. Men came with tools and boards and started digging and lifting. After about two hours of hard labour the vehicle was freed and parked safely, and I just marvelled at the way the Lord answers prayer.

It was now getting late in the afternoon and since it gets dark shortly after six here, I had to start trekking immediately. After running and walking for about two hours I neared the church, and all along the way people were greeting and saluting me. At the church a group of youngsters welcomed me by singing and dancing and then escorting me into the village. After some introduction speeches, some supper and a cool dip in the nearest stream, we concluded the day with a small prayer meeting.

While I was trying to make the bamboo bed as comfortable as possible I noticed that about twenty youngsters had gathered to see me into bed. After a long time, the last one had left and I could finally find some quiet-time for the Sunday ahead.

Soon after day break, there were those familiar faces again, peeping first through the door and then finding a place along some wall in my room.

After a breakfast of fried potatoes and meat, the whole village marched

down to the church. Even though this was a big occasion the congregation was small. Why? Some said it had rained hard and the rivers were dangerous to cross, others said it was market somewhere and so-on. Sound familiar? Yes, even here in a bush church one finds excuse after excuse for not going to church. Temptation here is the same as anywhere else. After the service we usually meet with various groups in the church: the pastor and the deacons, the Sunday school teachers, if any, and the women's group. In these meetings we try to find out how the church is doing and help out where possible. Very often we find that no Sunday school has been held because the lesson book was finished and they did not get another one. After some advice and encouragement farewells are said and I am on my way home again — to get ready for the next week of classes.

On the road home you wonder. Wonder about the people, their faith, . . . will the pastor withstand the temptations, or will he leave this church for a wealthier one since his salary has not been paid for a while. You also wonder about your visit? . . . What did it really accomplish? Were you a good and effective witness to these people? Then you remember that it is God's work and you are only His servant and the Bible has promised that God will direct, bless and guide His work, and all we have to do is trust Him with all our heart.

As you pull into the Mission compound you are happy to be home again; you are also happy that you have experienced your God so near and so powerful again; and you are happy that you have come out to Africa as a short-term missionary to be of some use in the furthering of His Kingdom. □

GLIMPSSES OF THE CAMEROON MISSIONARY CONFERENCE

by Patricia Meinerts

"CMC over Christmas?" was the dismayed reaction of one of our missionaries when she heard the dates: Dec. 22-27, 1969. But there was no alternative. The secondary schools had only a one week holiday. The Cameroon Missionary Conference was held during the Christmas holidays.

This year, as in other years, all of the missionaries attended the conference for several days of relaxation and refreshment, both spiritual and physical. A few "firsts" for this conference included our first time to reach a total attendance of 114, including six guests; our first time to have the parents (Mr. and Mrs. Henry Fluth) of one of our missionaries as guests; our first time to have a hot shower in one of the classrooms in the school where 10 missionary families stayed.

The conference opened Monday after supper. Mr. Henry Fluth, who was visiting in Cameroon, started us off with laughter as he greeted us saying, "You all look so kind and gentle." Mrs. Fluth brought us greetings from Mrs. Herbert Hiller, W.M.U. president, and the women at home. Mr. Fluth is the chairman of the North American Baptist General Conference, Board of Missions.

Throughout the varied program planned by Dr. Norman Haupt, we heard testimonies and comments stating how each of us felt about coming to Cameroon as a new missionary, how we see our work now, and what some Christmas blessings of other years were.

Mrs. Patricia Meinerts is a North American Baptist General Conference missionary in Cameroon, West Africa.

Rev. Arthur Freitag started out by saying: "I guess I'm sort of an odd-ball but . . ." Dr. Helen Schmidt said: "Many of the fears we have when we come here are soon lost." Mr. Curtis Radke said: "One thing I really am impressed with is the way the people welcome the missionaries to the churches." Mr. Gary Breitreuz said: "I just hope I can really be used of the Lord. I'm amazed at how good looking all of the missionaries are."

When sharing joyful Christmas experiences at our Christmas party, the Rev. Oryn Meinerts and Miss Ardice Ziolkowski spoke of the joy the lepers at Mbingo showed one year when the missionaries visited them on Christmas day. Ardice added, "They were so glad for the empty paint cans we gave them as their Christmas 'dash'!" Miss Laura Reddig from Mbingo promptly said, "If anyone has empty paint cans . . ."

The Rev. Gilbert Gordon, with his handsomely carved, self-assembled harpsicord, and the Rev. Harold Lang, with his fine rendition of Joseph Haydn's *First Sonata*, caused Mr. Floria to comment, "I little expected to come to Africa to hear my first concert on the harpsicord." Other good music included a German Christmas carol by Dr. Lemke and Mrs. Mueller, and several men's quartets and women's special numbers.

A series of Bible studies was given by our guest, Dr. Doug Floria, from Lansing, Mich. He chose as his topic, "The Conflict in which We are Engaged." We discussed our enemy, Satan, and his abilities, his limitations and his strategems. We discussed God and the power with which He endues us. Mr. Floria advised us to treat Satan with respect but not to fear him.

Following the morning Bible study, we met in groups of six or seven for discussion and intercession. Prayer concerns extended around the world, as our missionaries in Brazil shared some of their requests with us by letter.

Reports were given on many areas of our mission work. One of them, by the Rev. Lloyd Kwast, was on West Cameroon Baptist Church growth. Our Evangelism Secretary, the Rev. Gary Schroeder, informed us of the personal evangelism project the Cameroon Baptists are starting in March, 1970, in conjunction with 11 other groups in East and West Cameroon. NEW LIFE FOR ALL is the name of the three-year crusade and is also our aim.

Dr. Willie Gutowski reported that the Mambila Baptist Mission is actively involved in church and medical work. The new hospital at Gembu is about to be built. In one of their church visits, he said he used a modern approach, dialogue preaching. He was told that "there are three ways to heaven: the way of Moses, the way of Christ, and the way of Mohammed." In the discussion that followed, the man who made that statement accepted Christ as his personal Saviour.

Other reports were given. Business and election of officers were completed. Christmas church services were attended. The children had their own program of Bible stories, recreation and handicrafts under the direction of Mrs. Ellen Breitreuz. They put on a Christmas program for the rest of us. The women shared some experiences they have had with the Cameroonian women, and received new stimuli for 3-H girls work from the 3-H leader, Mrs. Monie Fluth.

Time in between the sessions passed very quickly. We enjoyed delicious meals supervised by Lenore Lang. She even had T-bone steak and beautiful German torts made by Marlis and Lilly Lemke for the banquet night. The Canadians triumphed at volley ball. The youngsters gave the Folkerts' motorless go-cart a good workout, while some of the mothers exchanged dress patterns. Some hardy folk enjoyed the water in the swimming pool of a new nearby hotel.

Finally, four full days were climaxed by the communion service led by the Rev. Fred Folkerts. He reminded us of what God had done for us in the past. He told of the present joy we can have in Christ, and also of our future hope in Him. God has given us so much; he also requires of us some responsibility. My prayer is to be more like Jesus who has such love for us, through the power He gives to us.

CMC over Christmas was a very great blessing. □

We the Women

Winnipeg Women Welcome You!

by Mrs. Walter Stein, WMU Co-ordinator

It is February as I am preparing this article. Winnipeg, in this month is not a very warm place, but when we think of the Conference in August our hearts burn. Since the Detroit Conference, when our invitation was accepted, we have been planning and preparing for August 1970. Whenever a group of NAB people of the city gather, the conversation inevitably turns to this coming event. We have prayed much that these would be days of great blessing for all who come, and also for us who live here. For many of the people in our area this will be the first General Conference they will have the opportunity to attend. We are anticipating great days of fellowship with friends from far and near.

Winnipeg is beautiful in the summertime. In August the weather is usually ideal. The air is fresh and unpolluted. The water is cool and pure, the sky is blue, the sun is bright, and the flowers have the most gorgeous colors. I hope you will have time to visit a few of the lovely parks and enjoy their beauty. For shoppers, Winnipeg has some marvellous modern shopping centers. Our city has much to offer tourists. Plan to spend a few extra days and visit interesting spots in and around Winnipeg.

1970 is Manitoba's Centennial year. Great celebrations are planned for July and August. The city will be all dressed up. Ample preparations have been made to accommodate guests. Make your reservations early.

We, the ladies of Winnipeg, wish to extend a very warm welcome to all of our NAB family. We will do our best to make you feel at home! □



Mrs. E. B. Streuber (l. to r.), tea chairman; Mrs. J. Lepholtz, luncheon chairman; Mrs. Walter Stein, WMU co-ordinator.

WMU Luncheon

by Mrs. Joe Lepholtz, chairman

We as ladies of the Winnipeg NAB churches are becoming more and more excited as Conference time draws near. We are looking forward to having you here in Winnipeg, the Gate-way to the West, and especially seeing you at the Woman's Missionary Luncheon. Much enthusiasm and effort is being put into making this a wonderful afternoon, so please be sure to reserve your tickets early, and by mail. The management's deadline is 3 days before the Conference. The luncheon will take place in the spacious Skyview Ballroom of the Marlborough Hotel on Thursday, at 12:30 p.m. Its seating capacity is 1000. The Marlborough is a short walk from the Concert Hall.

With the menu chosen, the tables will look inviting, as the meal will be delicious and ideal for summer. The Indian hand-made table decorations will be unique and different. These and other Indian handcraft articles will be on sale at the door.

The important business of the Union, election of officers, devotions, singing and fellowship with ladies from all parts of our continent are things you will not want to miss.

Let us not forget to ask God's blessing and guidance in all our undertakings. □

Missionary Tea

by Mrs. E. B. Streuber, chairman

It is my pleasure to welcome you most heartily to the Missionary Tea. This will be held on Friday, Aug. 7, from

3:45 to 5:30 p.m. immediately following the Missionary Program in our magnificent Concert Hall. Five of the spacious elegant foyers will be used to serve tea. Missionaries will be in attendance in each area, so that you may become better acquainted with them and also visit with friends new and old while enjoying your tea or coffee and dainties. The children will have a Missionary PUNCH PARTY of their own in another area of the Hall. Here they will be able to meet the children of our missionaries, and ask questions of their interest while they enjoy refreshments.

The air-conditioned comfort and convenience of remaining in the Concert Hall while your children are taken care of will make your attendance at the Tea especially enjoyable. This is a wonderful opportunity for you to personally meet many of our dear missionaries, enjoy fellowship with them and friends from all parts of our great WMU family.

We look forward to meeting you in Winnipeg this August! □

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Insight into Christian Education

Class Size Limits

by Dorothy Pritzkau

Every church school class or group has a size limit. So states Richard A. Myers who recently conducted a study on the relationship of the size of a group or class to its effectiveness and prospective growth. He reported that the size limit varies. For instance, a class of children has gone beyond its size limit when the teacher can no longer maintain adequate discipline. A youth or adult group indicates that its size limit has been reached when individuals lose interest and feel that the subject is no longer relevant to their needs. They do not contribute and withdraw mentally and emotionally. Such members will attend infrequently and may drop out.

He states that smaller classes tend to draw new members. However, when the small class reaches its optimum size, its membership should be closed and another class begun.

Mr. Myers found that there are variables which affect the size limit of a class. They are the size of the room (are new members squeezed in?); personality of the class members (more than one discipline problem in one class may make it necessary to form a second class); and the personality of the teacher (one person may be able to work effectively with more students than another person).

The age in which we live is charac-

Miss Dorothy Pritzkau is the editor of Christian education literature for the North American Baptist Conference.

terized by its "impersonalness." If teacher and students are to become personally acquainted and involved, the class size is going to have to be limited so this can happen.

Quality Teaching

The largeness or smallness of the church need not affect the quality of teaching which takes place. Teachers in a small church can attend training sessions offered in their own or a nearby city. The superintendent, pastor or Christian education committee may make arrangements for them to attend the teacher training sessions which a sister church is offering. Several churches may sponsor teacher training sessions cooperatively. Correspondence courses and records offer an excellent opportunity for self-improvement. Much can be gained from books on teaching and from Christian education magazines.

Plan for Growth

Closely graded curriculum materials (those offering a course for each grade) can be used effectively in the small church. They are also designed to accommodate growth. For instance, the students in the junior department, grades four, five and six, may be combined. Grade four materials will be used one year, grade five materials the second year and grade six materials the last year these students are in this department. No materials are repeated in the three-year cycle. As growth takes place, as many classes as are needed may be formed in the department at each grade level. When there are individual fourth, fifth and sixth grade classes, each class will use the material designated specifically for

it. This formula may be applied to any department.

Primary Problems

There are certain problems which arise in group grading the primary department. From September through about January, the first graders will have little or no reading ability. Putting them in a class with second and third graders who can read may be frustrating and discouraging to them. The first grade pupil's book will be too simple for the second and third graders and the second and third grade pupil's book will be too hard for the first graders. The following type of scheduling may solve the problem.

Activity 1. Worship, singing and prayer time may be scheduled as either the first or last activity. If it is scheduled as the last activity, use the early time project suggested in the teacher's manual as Activity 1. (If one is not listed, look through handcraft and project books or encyclopedias for an activity which will relate to the lesson or unit.)

Activity 2. This may be a brief review of the previous lessons in the unit or it may be an introduction to the day's Bible story.

Activity 3. The Bible story-lesson and discussion.

Activity 4. Instead of working in the pupil's book substitute one of the following activities: (1) a missionary story or mission study time; (2) make adaptations of the pupil's book to suit each age; (3) have a special activity such as acting out the story; or (4) use the early time project here if it is not used at the beginning of the hour.

Use visual aids generously to stimulate interest.

This type of scheduling lends itself to team teaching. One person may be in charge of the early time project and one other activity. Another person may be in charge of the Bible story-lesson and another activity. They may share the responsibilities in the worship, singing and prayer time.

Grading Suggestions

A chart, showing grading possibilities for church schools of various sizes is available, upon request, from the Department of Christian Education, 7308 Madison Street, Forest Park, Illinois 60130 □

THE EARLY CHURCH'S LIFE AND WITNESS

(April 12, 1970)

Scripture: Acts 2:43-47; 4:13-22

CENTRAL THOUGHT. Christian community is a necessary, generous and joyous fellowship of disciples where Christ is preached and God is praised.

INTRODUCTION. The Holy Spirit produced a community of Believers in Jerusalem which exhibits the joy and fearlessness that can be a characteristic of your church.

I. THEIR FELLOWSHIP (2:43-47). Fellowship, study, worship and witness were intensified by community of goods. This "communism of consumption" (not including production) is an exceptional discipline which Christian brethren may assume for the sake of love. Charity is to "all," not just the brotherhood. Joy and love are traits of those whom God has transformed, and the people being saved each day automatically became a part of Christ's fellowship of gladness. Even today the believer needs the community of the forgiven for his own life and growth.

II. THEIR PREACHING (4:13-18). The healing of a middle-aged paralytic beggar through the power of Jesus and the preaching which followed it aroused the opposition of the clergy. Unable to deny the obvious miracle (4:14, 16), they prohibited any further talk about Jesus. The Christians' joy and power were an embarrassment to and accusation against the authorities. For the sake of their position the religious and political powers refused to consider that such talk and activity might truly be of divine origin.

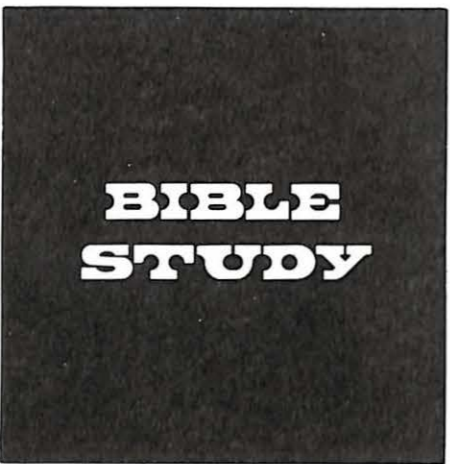
III. THEIR WITNESS (4:19-22; 5:32). The Christians quietly stated: "We are telling only what we have seen; this story is so important it must be told." Our testimony should include the claim: "Christ will change your life for the better; this is how I am different because of him." Depending on background and temperament the Holy Spirit will change us greatly or slightly, but the Christ-like character he produces must be credited entirely to him. The witness of the Christians

These lessons, prepared by the Rev. David Priestley, Junction City, Kan., are based on International Sunday School Outlines which are copyrighted by the International Council of Religious Education 1964.

caused observers to praise God because it was obvious that the developments among the believers could be produced only by God. Our life and witness must always point the observer to Christ (Matt. 5:16), not draw attention to ourselves.

DISCUSSION QUESTIONS

1. Does our hospitality cause our guests to be gladly aware of Christ or is He sort of on the outside edge of our gaiety?
2. Does your testimony deal only with your "conversion experience," or can you tell how the Spirit is guiding and changing your life even today?
3. Can you keep quiet about Jesus Christ?



A GOSPEL FOR ALL MANKIND

(April 19, 1970)

Scripture: Gal. 3:7-14, 26-29

CENTRAL THOUGHT. Salvation is not inherited or earned but given to whoever will accept it as provided by Christ.

INTRODUCTION. Against the idea that to be a Christian one must also obey the Law of Moses the Holy Spirit teaches that by faith in Christ alone we show ourselves to be true sons of Abraham.

I. FAITH JUSTIFIES (3:7-9). Race and nationality have nothing to do with our relationship to God. Biological descent has never guaranteed that one will believe as one's ancestors; godless people may have believing parents and believing children. Salvation is a gift

for anyone who takes God at his word as Abraham did.

II. LAW CONDEMNS (3:10-12). Moses makes an impossible demand — every law must be kept (see James 2:10). Law places the responsibility on the individual to "meet the requirements" for God to accept him, to purify himself sufficiently to survive in the presence of holiness. Such attempts have one of two effects: Either one reinterprets the law and then boasts that he has kept it all, willfully ignorant of his coming condemnation; or one collapses in failure, terrified at the inescapable judgment he knows he deserves.

III. CHRIST REDEEMS (3:13-14). God did not create us for destruction but for fellowship with himself. Christ submitted to punishment so that Gentile and Jew might both receive the gift promised to Abraham — the Holy Spirit as teacher and mediator of salvation (see Acts 2:16-21, 33, 38). If we refuse to believe that in Christ God has offered us the only means to become his children, condemnation is certain.

Christianity seems to be the only religion, which claims to have the only way of salvation. This is no conceited boast for our system but a reluctant agreement with the claims of Jesus (John 14:6). Our joy in redemption is always tinged with sadness for those who refuse or who never hear.

IV. GOD ADOPTS (3:26-29). Faith in Jesus Christ means to believe he is the only way of salvation and to trust God to have mercy upon us because of Jesus' obedient death. All who have this faith are God's children; distinctions of nationality, race, social status or sex are eliminated. We may not raise them again in our minds or our associations. Salvation is available to all regardless of how we may esteem them. As God's children through faith in Jesus we are his heirs. His unlimited offer, which includes strength, knowledge, companionship, is the basis of the Christian's courage and joy.

DISCUSSION QUESTIONS

1. How would we be different if we seriously took God at his word, believing his warnings and promises?
2. Is there complacency, even conceit, in our testimony?
3. Do we feel that some people cannot be saved, that God doesn't care seriously about them?

JERUSALEM AND BEYOND

(April 26, 1970)

Scripture: Acts 8:1b-5; 11:11-18

CENTRAL THOUGHT. The Holy Spirit overcomes the selfishness and hate of custom and prejudice as the believer grows in godliness, enabling him to effectively share the Gospel.

INTRODUCTION. The warnings and imprisonments of the authorities were ignored until a concerted effort began to physically eliminate the new teachings. By such drastic means the Holy Spirit scattered the Christians, causing the company of disciples to quickly grow in number and variety.

I. THE SCATTERING COMPANY (8:1b-5). A. Instead of lamenting their difficulties, Christians told their new neighbors about Jesus, the Savior. Circumstances dare not make us forget that whatever the circumstances Jesus is Lord — he has work for us — and he is Savior — he will conquer sin and make us grow in grace.

B. In obedience to Jesus' command and against Jewish custom and feelings Philip went to Samaria. We dare not allow our sinful prejudice to keep the story of salvation from the "Samaritans" of our society.

II. THE GROWING COMPANY (11:11-18). God confirmed that salvation was also for Gentiles by sending the Holy Spirit upon a Roman household when they believed the message of Jesus.

A. Cornelius was a man dissatisfied with paganism, yet unwilling to become a Jew. Throughout the Roman Empire it was among these "God-fearers" that the disciples found their readiest audience. God had prepared Gentiles to receive the Messiah through the synagogue. To witness effectively we must learn to identify the persons the Holy Spirit is preparing to receive the Gospel.

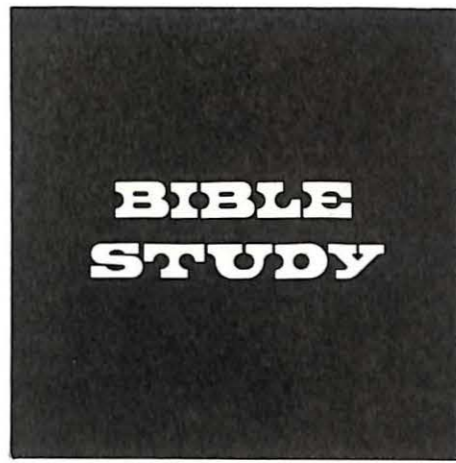
B. The Spirit is not a special gift to the first disciples or to Jewish Christians. He indwells every believer to produce a Christ-like character and to empower him to perform ministries that will build up the body of Christ. Special proof was required to convince the still-skeptical Peter that the Gospel was for Gentiles. The proof was the inspired utterance in familiar language of praise and thanksgiving to God by these new believers as on

Pentecost. The desire for spectacular side-effects today — like speaking in tongues — expresses immaturity and carnality. The Spirit is given to build the church, not to gratify our lust for the extraordinary.

C. When God's way is clearly shown, it is unthinkable that a disciple will oppose it. Complaints that we don't know what God wants are often a cover for unwillingness to do what we suspect he wants.

DISCUSSION QUESTIONS

1. "Circumstances are opportunities, not hindrances." Discuss.
2. Are some prejudices right when they are based on clear facts?



3. How can you tell if a person is prepared to hear the Gospel?

4. Why do we think God might ask us to do something unpleasant?

FROM PERSECUTOR TO WORLD MISSIONARY

(May 3, 1970)

Scripture: Gal. 1:11-17; Acts 11:19-26

CENTRAL THOUGHT. God's irresistible grace is the only power sufficient to overcome social barriers and personal sinfulness.

INTRODUCTION. Paul always defended his authority to preach by appealing to his confrontation with Jesus Christ. After his conversion, he disappeared from view and was called into prominence when Barnabas brought him from Tarsus to Syrian Antioch.

I. NO HUMAN GOSPEL (Gal. 1:11-17). A. Paul's message was not

based on personal acquaintance with the earthly Jesus nor given to him by any disciple. Christ taught the disciplined Pharisee himself by revelation. Paul had not sought him; the Lord had laid hold of him almost against his will. With these credentials, which the original followers of Jesus acknowledged, Paul declared that salvation is by grace alone.

B. Paul's experience of grace permeates his language (vv. 15 f). To know God's grace is to acknowledge God's sovereignty — God gives us life, calls us, reveals himself to us; what else can we do but obey?

II. THE GOSPEL IN SYRIAN ANTIOCH (Acts 11:19-26). A. The Spirit used the persecution which followed Stephen's martyrdom to spread the Gospel. He led disciples who made their homes and conducted their business in Antioch to take the bold step of telling Gentiles: "Jesus is Lord." The spiritual unrest of the first century was a fertile ground prepared to receive the message of salvation. Non-believers called adherents to this faith "Christians," much as the United States' President's supporters might be called "Nixonians." When "Christian" commonly means "American," "westerner," "white man," it behooves us to so live and speak that men know we are followers of Jesus.

B. Barnabas is a nickname (see 4:36); it means "consoler" or "exhorter." While ministering in Antioch, he came to feel that Paul (see Acts 9:26 f) was the man to teach and build up the young church. His traits of openness, charity, kindness, helpfulness, concern, serve as a model for us. Although by temperament some are naturally more kind than others, Barnabas' goodness is related to being full of the Holy Spirit and faith; spiritual goodness endures because it is solely the work of the Spirit intended for all of us.

DISCUSSION QUESTIONS

1. Is our understanding of the Gospel and the church conditioned by past teaching or by personal conviction of the Spirit through the Word?
2. Does the Gospel have much chance against the hippy philosophy, the Playboy philosophy, Zen, the cults, astrology and horoscopes, the New Left? or is the spiritual unrest of today another divine preparation?
3. Are we encouragers and comforters or critics and destroyers?

EVERGREEN BAPTIST NEEDS TO EXPAND

by LeRoy Kiemele

In March, 1968, we moved into the first unit of our church and held a very meaningful dedication service. Since then, a great deal of progress has been made in reaching the people in this community with the gospel of Jesus Christ. During this period, we have seen our Sunday school enrollment increase from 57 to 96 and our church membership raised to 51, for which we thank God. It has been a joy to meet frequent visitors in many of our services.

In recent months the community has also developed, both in the building of new homes and in providing better facilities for the entire area. Although we already had a beautiful park with a swimming pool and tennis courts, we now have a new elementary school which opened in September and a fire station with two trucks, all adjoining the park area. All of this is less than eight blocks from our church.

Unfortunately, last month the aircraft industry suffered a setback when Boeing announced a major layoff of approximately 18,000 people in the Seattle area. This has already affected the area's economy and employment. Although none of our families have been directly affected so far, it has certainly not helped the building boom which our area was experiencing in the construction of new homes. We are praying that all of our people will be able to retain their present jobs. In the past we lost several families who moved or were transferred to other areas. We are trusting God to help us reach those moving into the area with Christ's redemptive message of love and salvation.

Now that we have a substantial number of adult members who can give leadership in various areas, we are able to offer a full church program to

The Rev. LeRoy Kiemele is the pastor of the Evergreen Baptist Church, Renton, Wash.

the community, including services and activities for all ages. Our Sunday school classrooms are very crowded; we need to expand soon. We have a fully-graded Sunday school, with 12 classes and periodically a pastor's membership class, usually about six weeks in length. We have a combined junior high and senior high youth group, with about 13 in regular attendance. We are most thankful for our youth counselors who, though new Christians themselves, have shown real dedication and concern for our young people. In place of a junior B.Y.F. we have organized a youth choir which has from 15 to 25 in attendance. Our ladies have organized into a Women's Missionary Society; before long we hope to begin a Baptist Men's Fellowship.

Perhaps one of the most disheartening things with which we are confronted in our ministry is the great lack of any spiritual concern whatever on the part of so many people. It is hard to believe that in a day when young people and children are faced with so many problems, both in our society and in our schools, that parents could be so indifferent to the life-giving and saving power of the gospel. Somehow, they feel satisfied in thinking they have fulfilled their obligation to their children by simply allowing them (when convenient) to attend one hour of Sunday school. But as for themselves, "Who needs the



High school Sunday school class



Sunday morning worship group.

EVERGREEN BAPTIST CHURCH EXTENSION BUILDERS' PROJECT FOR APRIL 1970

Will you pray and contribute?

Anyone having friends or relatives in the area is encouraged to send their names and addresses to the pastor: The Rev. LeRoy Kiemele, 20112 S.E. 152nd St., Renton, Wash. 98056

church?" Our problem is not in finding people to whom to witness, but in finding ways to reach them for Christ. It seems that God oftentimes has to allow something catastrophic to happen first, before many will heed His Word or begin to walk in His ways.

However, we are constantly encouraged by those who have found Christ through the ministry of our church and have found Him to be more than adequate. It is a genuine joy to see them grow in their Christian experiences and responsibilities. To all of you who have become Church Extension Builders, we want you to know how grateful we are for your prayers and financial support. Without it, we could not carry on this important mission of extending Christ's kingdom into areas such as ours, where otherwise there would be no gospel witness. May God bless each of you as you make your important contribution each month, and then as you follow it up with your prayers. □



Eight adults recently joined the church, four by baptism and four by transfer of letter, front row (l. to r.): Mr. and Mrs. Eugene Shives and Mrs. Bernice Thomas; back row (l. to r.): Mr. and Mrs. Dennis Hendrickson, Mrs. Carol Ryder and Mr. and Mrs. Gary Gaetzke.

Central Church WMS observes 50th anniversary
WACO, TEX. Our Women's Missionary Society celebrated their 50th Anniversary on Nov. 17 by giving a program for the church. Some of the history of the Central Baptist WMS dated back to the late 1800's. The ladies presented two skits and displayed a loving cup which had been won by the WMS for the best attendance for five years in a row. Those participating were: Herbert Stobbe, the Rev. LeRoy Schauer, Alton Wilhite, Raymond Engelbrecht, Gus Koch, Erich Arnold, Roy Kippen, Tommy Lampert, Albert Niederer, Warren Hefner, Ralph Sherrod, Newt Hoeffner, Herbert Schneider, Mrs. Alma Rabbe, and Miss Margaret Kittlitz.

The history was translated from the German and compiled by Miss Kittlitz, who served in the Cameroon mission field and is an active member of the Women's Missionary Society.

Recently we welcomed Victoria Johnson into our congregation. Victoria, who is attending Baylor University, is the daughter of the Rev. and Mrs. Louis Johnson, now serving as missionaries in Cameroon. The Rev. Johnson was pastor of Central Baptist from 1952 to 1957. (Marie Chance, reporter.)

First Baptist reports fall activities

GOODRICH, N.D. Our annual Harvest Mission Festival was held on Oct. 19, with Pastor Harry Johnson bringing the morning message and Pastor Alvin Auch of Martin presenting the evening Conference Ministry filmstrip and record program. Mission offerings received that day totaled \$1862.24.

The Mother-Daughter banquet was held on Nov. 7. Approximately 70 mothers and daughters attended. The ladies planned a program that depicted a girl's life as she grows up and takes on the responsibilities as a member of her church. The Men's Brotherhood prepared and served the meal.

We had a week of special meetings, Nov. 9-14, with the Rev. Leon Bill of Trinity Baptist Church, Sioux Falls, S.D. The major emphasis was on the deeper life and the responsibilities of the Christian believer. (Karen Benson, reporter.)

Church holds deeper life meetings
EBENEZER, SASK. A series of Deeper Life Meetings with evangelistic emphasis were held Oct. 28-Nov. 5. It

was our privilege to have a former pastor of our church, the Rev. John Wollenberg from Trinity Baptist Church, Kelowna, B.C., as guest speaker.

On Sept. 21, a joint baptismal service with the Canora Baptist Church was held. Five young people followed the Lord in baptism: Mae and Cecil Machnee from Canora, Janet and Gary Melnychuk and Mark Taylor from our church. The hand of fellowship was extended to these by the Rev. Taylor and the deacons of both churches. We then had fellowship around the Lord's table as we commemorated His death.

A fellowship supper was held in the church on Nov. 11. This marked the beginning of the fourth year of ministry of our pastor, the Rev. and Mrs. Norman Taylor and family. A deacon, Arthur Patzer, spoke words of appreciation.

In the evening the W.M.S. held their annual program. Special speaker was Miss Barbara Kieper, missionary nurse from Cameroon. She challenged us with her testimony and experiences, and showed slides to emphasize the variety of work. (Mrs. Paul Dreger, reporter.)

Hudson Bay choir presents Christmas program
SASKATOON, SASK. On Dec. 14, members and friends of the church enjoyed the program by the choir and choir director, Mr. Wilfred Henseleit.



The program included several sacred songs, a trio, a duet, a poem by Miss G. Schuman and a special story for the children by Mrs. G. Grabke. We thank the young people for their support in the choir. The choir is pictured. (Mrs. M. Antoniuk, reporter.)

Church says farewell to pastor
HERREID, S.D. On Nov. 2, we said farewell to Pastor Iver Walker and family who served us during the past six years. Members of the various organizations of the church spoke words of appreciation and the Walkers responded. A love offering was presented to

OUR CHURCHES IN ACTION

them. Our best wishes and prayers go with Pastor Walker and his family as they begin their new ministry at the Cedarloo church, at Cedar Falls, Iowa. (Mrs. Howard C. Conway, reporter.)

Pastor honored on 25 years in the ministry

BEULAH, N.D. Sunday evening, Aug. 17, the young people of the Immanuel Baptist Church, Beulah, N.D., honored their pastor, the Rev. George Neubert, on his 25 years in the Gospel ministry. Letters were read from the two other congregations that he had pastored, expressing appreciation to him and his wife for their services of



love. Refreshments were served by the Rev. Neubert's Sunday school class. Pastor and Mrs. Neubert are pictured.

Our annual mission festival was held on Sunday, Sept. 14. The Rev. Oliver Bender of Underwood, N.D. was the guest speaker. The platform was decorated with flowers donated by members and from Pastor Neubert's garden.

Nov. 17-25 we had revival meetings. The Rev. Strauss of Kenare, N.D., was the guest speaker. On Friday night we had the opportunity of meeting Mrs. Strauss and their five children, who added much to our meetings by their music. We had eight converts and many rededications. (Mrs. Gilbert Ost, reporter.)

Lucille Wipf is guest of Calvary Church WMS

BILLINGS, MONT. On Sept. 16 the Women's Missionary Society of the Calvary Baptist Church held their annual Harvest Mission Program. Miss Lucille Wipf was our guest. She

showed interesting slides followed by a question and answer period. A fellowship hour was held following the service so that we could get better acquainted with Miss Wipf.

Nov. 3 the Women's Missionary Society held a Prayer Breakfast in keeping with the Baptist Women's Day of Prayer. The theme for the program was "Rise Up and Build." Several women took part, emphasizing our responsibilities as Christian women. (Mrs. Ruth Brenneke, reporter.)

Magnolia Church ordains Henry Wake

ANAHEIM, CALIF. The Magnolia Baptist Church of Anaheim, Calif., ordained Mr. Henry Everett Wake into the Gospel ministry on Nov. 23, 1969. Prior to the ordination an Ordination Council was called, represented by churches of the Southern California Association of the North American Baptist General Conference. Mr. Wake prepared statements for the Council in the areas of Christian experience, call to the ministry, education and doctrine. The Council thereupon recommended to the Magnolia Baptist Church that he be ordained.

Mr. Wake is a Graduate of Detroit Bible College and is presently completing studies leading to a Bachelor of Divinity Degree at Talbot Theological Seminary in La Mirada. He has completed the first phase of the U.S. Army Chaplain School at Fort Hamilton, N.Y., and intends to be classified as an active chaplain in the near future. Mr. Wake is married and has a four-year-old son. (Rev. Richard Grauer, reporter.)

Evangelistic meetings and leadership training held at First Baptist

PLEVNA, MONT. For our fall evangelistic meetings at the First Baptist Church of Plevna, Mont., we had the Rev. Peter Wiens of Hebron, N.D. The Rev. Wiens brought messages which led to decisions and rededications.

The Rev. Peter Wiens was also speaker at Harvest Mission Festival. The offering for the day was \$11,031.67.

From Nov. 19-23 at the Plevna Baptist Church, the Sunday school teachers and leaders attended a Leadership Training Course taught by Mrs. Edward Kopf. The course was, "You Can Witness With Confidence." (Mrs. Walter Hochhalter, reporter.)

Five are baptized

SUMNER, IOWA. On Sunday evening, Dec. 14, 1969, the First Baptist Church of Sumner, Iowa, held the first baptismal service in the newly added



baptistry. Pictured with Pastor Daniel Heringer are Rodger Heringer, Chris McDaniels, Kenneth Settje, Donna Lalk and Esther Korporal. The hand of fellowship was extended to these on Sunday, Dec. 21, by the leaders of each department of our church and they were welcomed into the membership. (Daniel Heringer, pastor.)

'Christmas for Missionaries' at Belwood Church

BELLWOOD, ILL. Sunday evening, Nov. 9, 1969, the members and friends of First Baptist Church met for their annual "Christmas for Missionaries Service." A fellowship supper was served where greetings were read from our missionary families. The church family made tapes for our missionaries with personal greetings to them. The Rev. and Mrs. Orval Dunkeld, former missionaries to Rhodesia, Africa, were the speakers. We sang several Christmas carols, setting the Christmas mood. The evening provided us with information about the mission fields and missionaries we support. The Rev. Leo Reck is pastor of the church. (Mark Warning, reporter.)

Mission emphasis week observed by Trinity Church

KELOWNA, B.C. Every Sunday during the Sunday school session we have Mission Emphasis. Information about our Missionary of the Week is given in story form by one of the ladies.

From Oct. 22-29 the church had a special mission emphasis. Pastor Wollenberg began the week with a message and challenge on missions.

On Oct. 26, the Cameroon College Singers sang in the Concert Community Theatre sponsored by the two Kelowna churches. It demonstrated the equality of all born-again brethren in Christ.

On the following Sunday our chapel choir of 40 voices rendered the missionary cantata, "The Greatest Story

yet Untold." We were reminded of the need of sharing Christ with people in faraway places, as well as with neighbors across the street. (Lynda Zimmerman, reporter.)

Deeper Life meetings held at Ebenezer Church

LEHR, N.D. One week of "Deeper Life" meetings were held from Nov. 10-15 by our pastor, the Rev. L. Strelau with the general theme, "Faith in Action."

The Ladies' Missionary Society rendered their annual program on Sunday evening, Nov. 23, centered around the theme, "O Give Thanks." The offering was sent to the Women's Missionary Union Project. (Mrs. John Kranzler, reporter.)

Napier Parkview Church adds 50 to membership

BENTON HARBOR, MICH. The Napier Parkview Baptist Church of Benton Harbor, Mich., received 50 new members into the church this year. A new bus has been purchased, and a Director of Religious Education has been added to the staff and he will begin his duties early in January 1970. Plans are being made for an addition to be built in the near future. Many have been participating in a project called Missionary Link this year. Each week letters are sent to missionaries including the church bulletin of the week and other news. (Mrs. Isabelle Grenewetzki, reporter.)

Bethel church says farewell to pastor

ANAHEIM, CALIF. Members and friends of Bethel Baptist Church joined in a fellowship supper followed by a vesper service Sunday evening, Nov. 23, to bid farewell to the Rev. and Mrs. Donald Ganstrom. The church moderator, Herbert Stabbert, as master of ceremonies, spoke words of appreciation and presented a monetary love gift in behalf of the church and wished the Ganstroms God's blessing in their new work at Salem, Ore. The Rev. Henry Barnet, of the Inglewood Knolls church, spoke in behalf of the California Association. Mrs. Robert Warner, W.M.S. president, presented Mrs. Ganstrom with a gift.

Recognition was also given to Mrs. Ganstrom's parents, Mr. and Mrs. Ivor Nordquist, who will again be making their home with the Ganstroms. (Adel Stabbert, reporter.)

Ridgewood church holds Christmas candlelight service

RIDGEWOOD, N.Y. The traditional Christmas Candlelight Service was presented Dec. 21, by the choir of the Ridgewood Baptist Church. Following the organ prelude by Mrs. H. V. Ross, the singers entered bearing lighted candles and singing, "Hark! The Herald Angels Sing." Bible reading and prayer by the Rev. A. Lamprecht, were followed by the choir program with Mrs. Ella Beck and Mrs. Walter Marklein as soloists. A violin trio followed, consisting of Mrs. A. Lamprecht and Messrs. E. and A. Wondracek. The latter were from our neighboring Immanuel church. The accompanist was Mrs. Richard Pleines. The singing of "Silent Night, Holy Night," completed the program. (Marion von Ahnen, reporter.)

First church has baptism and honors organist

COLFAX, WASH. Sunday evening, Dec. 7, 11 persons were baptized and received into membership. They were Becky and Brian Enos, Larry Grubbs, Kelly Moore, Kenneth Mc Kinney, Julie Organ, Terry Peterson, Kirt Stueckle, Mr. and Mrs. Henry Suess and Mrs. Steve Templeton. Received by testimony earlier were Mr. and Mrs. Kelly Niemi and Mrs. B. D. Strevy.

On Dec. 21, the Cantata, "Night of Miracles," was presented by the choir and dedicated to Mrs. William T. Smith for her more than 50 years of service as organist. A reception in her honor was held. Nearly 300 attended the choir presentation and reception.

In January, a mission conference, emphasizing both home and foreign missions, is planned. The John Hisels of the Sherwood Forest Church, Redmond, and the Kenneth Goodmans from Africa will be featured. The Rev. Bernard Edinger is pastor of the church. (Mrs. John Huber, reporter.)

Baptismal service held at Bethany church

LETHBRIDGE, ALTA. On Dec. 7 the Bethany Baptist Church had the privilege of holding a baptismal service. The Rev. M. Taubensee had the joy of baptizing an elderly couple. Our new minister is carrying on a very fruitful ministry, for which we are grateful to God.

We are looking forward to the special meetings with Prof. Willy R. Muller from N.A.B.C. (G. Wirzba, reporter.)

Missionary conference held at Temple church

MEDICINE HAT, ALTA. We had a Missionary Conference Nov. 24-26. Two of our missionaries, Lucille Wipf of Ise, Japan, and Barbara Kieper of Cameroon, Africa, were with us, and many met them in person for the first time. Our W.M.S. had a special Missionary Tea and program on Tuesday afternoon Nov. 25, with all W.M.S. ladies of the five area churches present. We presented each missionary with a tree of gifts. The Rev. Irvin Schmu-land is pastor of the church. (Mrs. Vera Croissant, reporter.)



Venturia church observes Harvest and Mission Sunday

VENTURIA, N.D. The annual Harvest and Mission Festival was held on Sunday, Oct. 26, with morning and afternoon services. As guest speaker we were privileged to have the Rev. Ralph Cooke from Minot, N.D. The mixed choirs and others enhanced the services with their messages in song. The Rev. Lorimer D. Potratz is pastor of the church. (Nyletta Heupel, reporter.)

Bethel church observes Christmas season

ST. CLAIR SHORES, MICH. The Bethel Baptist Church, St. Clair Shores, Mich., had a full Christmas season. Sunday, Dec. 14, was the Women's Missionary Society Tea, followed by a Vesper Service with the Grand Rapids School of the Bible and Music Chorales. The youth went caroling in the evening.

Sunday, Dec. 21, our Sunday school program was presented. Wednesday, Dec. 24, was the 32nd annual Christmas Eve Choir Candlelight Concert under the direction of Mr. Neil Troutman.

New Year's Eve Service was held from 10-12 p.m. and included the Rev. Robert Parks, faculty member of Grand Rapids School of the Bible and Music, presenting piano and vocal selections. Two were baptized and the Lord's Supper was observed. (Rev. Kenneth C. Fenner, reporter.)

Mayers observe 50th wedding anniversary

HARVEY, N.D. Mr. and Mrs. Adolf Mayer were honored with a program and open house to commemorate their 50th wedding anniversary. The program included special numbers given

by their family. They have one son, Gordon; but they also reared Maurice Zweigle, a nephew.

The Mayers were married on Dec. 10, 1919, at Harvey and farmed in the community. They have been active members of the Bethel Baptist Church ever since the church was organized and are the only remaining charter members. Both of them have been Sunday school teachers. Mr. Mayer has also served as Sunday school superintendent, treasurer, trustee, and deacon. (Mrs. Gordon Mayer, reporter.)

Temple church presents Christmas programs

LEDUC, ALTA. The young people had their annual Christmas Banquet. On Dec. 14 our choir presented a cantata entitled, "The Holy Child," directed by Miss Jean Nordheimer of N.A.B. College. Our youth choir also had a part in this.

The ladies Mission Circle had a Christmas meeting on Dec. 15. This was when our secret sisters were revealed. On Christmas Eve the Sunday school presented their annual program. (Mrs. Paul Ohlmann, reporter.)

Fall activities reported by Selby church

SELBY, S.D. Sunday, Oct. 5, the WMS held their annual birthday and guest night. A chairman for each season of the year was in charge of the program.

Oct. 28-Nov. 2, God's Volunteers Team 1 ministered to the Faith Baptist Church and community of Selby. They witnessed at the local school and conducted the Sunday afternoon service at the Good Samaritan Home. Many homes were visited and rededications made.

A number of improvements were made in the church and parsonage.

OUR CHURCHES IN ACTION

Sunday evening, Dec. 21, the annual Sunday school Christmas program was presented, and at the New Year's Eve service the film, "So Little Time," was shown. The Rev. Milton Vietz is pastor of the church. (Mrs. M. H. Vietz, reporter.)

Riverview church honors

pastor on anniversary
WEST ST. PAUL, MINN. On Sunday, Nov. 23, the church had an appreciation Sunday for Pastor Raymond Yahn and his family who have been at Riverview Baptist Church for three years. Dr. J. C. Gunst was the speaker. The pastor was presented with a portable tape recorder.

Sunday, Dec. 14, the hand of fellowship was extended to 12 persons, three couples by letter and six young people by baptism.

The year's activities concluded with the choir Christmas cantata, a Christmas Eve candlelight service, and the Watchnight service with a film and the observance of the Lord's supper. (Mrs. Gerald Miller, reporter.)

First church receives 17 new members

McLAUGHLIN, S.D. The First Baptist Church of McLaughlin, S.D., had the joy of receiving 17 new members into the fellowship of the church this



fall. Pastor Klingenberg is pictured with nine young people baptized Oct. 12, 1969. Not pictured are Mrs. Calvin Hepper and Mrs. Carol Cash. Mr. C. Cash was received by statement and Mr. and Mrs. Henry Geigle, Mrs. Rose Hepper, Mrs. Alvina Walker and daughter Pam were received by transfer of letter from the Selfridge Baptist Church. (Pastor J. Klingenberg.)

First church reports Christmas activities

ST. JOSEPH, MICH. Our Christmas season began with remembering our missionaries in October. Checks in the amount of \$527.10 were divided among them in time for Christmas.

A program by the younger children was given on Dec. 14, during the Sunday school hour. The older young people had charge of the evening service. An offering was taken for the NAB denominational work for children on the mission field.

A candlelight Vesper Service was given Dec. 21, sponsored by the Missionary Service Guild. The choir presented the Cantata, "Night of Miracles," by John Peterson. A missionary offering was received in the amount of \$83.00.

On Sunday evening, Dec. 28, "Christmas Echos," our gift to the Christ Child, was given. Musical numbers and a narration between each number made up the program, concluding with a solo by the Rev. Charles Littman, "I'll Wish I had Given Him More."

The New Year's Eve service was held from 9:30 to midnight. (Mrs. Hilda A. Seel, reporter.)

Ashley church has active December program

ASHLEY, N.D. Special meetings were held at the Ashley Baptist Church from Nov. 30 to Dec. 5, conducted by the Rev. Norman Vernon of Benton Harbor, Mich. Several decisions were made for Christ.

On Dec. 10, we had the privilege of having two missionaries from Cameroon for a special service. Miss Barbara Kieper spoke to the adults while Miss Daphne Dunger spoke to the younger people. Miss Dunger also showed slides.

On Dec. 15, the Woman's Missionary Society went carolling and brought baskets of fruit to 20 homes of aged and shut-ins.

Watchnight service was held with the Berlin Baptist Church of Fredonia, N.D., and their pastor, the Rev. Kurt Brenner. A film, "The Story," was shown in which Ford Philpot, Lexington, Ky. and the Rev. Norman Vernon of Benton Harbor, Mich. were the featured speakers. The Rev. Eton Pelzer is the pastor of the church. (Mrs. Carl Fischer, reporter.)

Willow Rancho church presents Christmas cantata

SACRAMENTO, CALIF. Willow Rancho Baptist Church presented a cantata on Dec. 21, 1969. Directing was Mrs. Richard Harold. Playing the organ was Mrs. James Gossen and Mrs. Michael Moss accompanied on the piano. The cantata was taped for airing over Family Radio, Station KEBR,

in Sacramento for a Sunday afternoon broadcast on Dec. 21. The following Sunday the Willow Rancho choir presented the cantata in the Elk Grove Baptist Church.

At the Watchnight service the college and high school students, under the direction of Miss Gail Hillary, presented a play called "Jerry's Last Trip."

Seventeen followed the Lord in a baptismal service; four others joined the church by letter and personal testimony. A Communion Service followed. The Rev. Arthur Brust is pastor of the church. (Mrs. Jane Filler, reporter.)

Nine are baptized

HUTCHINSON, MINN. The Bethany Baptist Church of Hutchinson, Minn., had a Deeper Life Crusade with the Rev. John Ziegler, pastor of the Oak



Street Baptist Church, Burlington, Iowa, Nov. 16-21.

On Dec. 7, baptismal services were held for 9 candidates. The Rev. Wesley Gerber, left, is pictured with Renee Fratzke, Debbie Froemming, Scott Jacobson, Randy Peterson, Joel Schwarze, Gregory Stillings, Mark Ziemer, Patty Ziemer and Phyllis Norton. Following the service the hand of fellowship was given to each candidate and the Lord's Supper was observed. (Ruth Stillings, reporter.)

Calvary young people are active witnesses

TACOMA, WASH. Under the leadership of the assistant minister, Pastor Bernie Thole, the young people meet on weekday evenings and Sunday nights for Bible study and recreation. They also take charge of the Sunday evening service every fifth Sunday in the month.

At the Watchnight service some of them told how they witnessed to fellow students in college and at the Air Force academy. Others gave their testimony and shared their experiences of witness whenever they had opportunity. The Rev. Edgar Wesner is pastor of the church. (Elfriede Gudelius, reporter.)

August Rott, 92, of Sedgewick, Alta., died on May 18, 1969. He was born in Russia and emigrated to North America in his youth. He accepted Christ as a young man, was baptized and held membership in churches in the United States and Canada for over 64 years. In 1903 he was married to Elizabeth Mueller. His wife and two sons preceded him in death.

Surviving him are two sons, Ben and Ted; four daughters: Paulina, Maria, Anna and Katherine; 19 grandchildren and 13 great-grandchildren. The Rev. Lorne Carlson was the officiating minister at the funeral.

Mrs. Lydia Gaertner, 81, of Salem, Ore., died Aug. 18, 1969. She was born on Dec. 25, 1887 in Eureka, S.D. In 1904 Mrs. Gaertner accepted Christ as her Savior and was baptized. She married Gustav Gaertner March 28, 1911. In 1923 the couple moved to Salem, Ore., joining the Riviera Baptist Church in 1924.

Survivors are her widower; a sister, Mrs. Martha Amos, three brothers: Robert, Emanuel, and Henry Fromm.

Funeral services were conducted by her pastor, the Rev. Arthur Brust.

Mrs. Gerdina Schultz, 92, of Milwaukee, Wis., died Sept. 18, 1969. She was born March 8, 1877. She was baptized at the old 6th and Walnut St. Baptist Church. She was a charter member of Bethany Baptist Church. On Sept. 28, 1918, she was married to Julius Schultz. She was interested in and supported the Jewish and Leper missions. Surviving are her husband Julius; six children: Albert, Alfred, Otto, Elsie, Martha Ross and Lydia Abitz; five grandchildren and two great-grandchildren. The Rev. Walter Schmidt officiated at the funeral service.

Miss Martha Ahrens, 72, Trenton, Ill., died on Nov. 2, 1969. She was born in Germany on Sept. 29, 1897, and came to America with her parents in 1905. Miss Ahrens was a life-long member of First Baptist Church and served in many capacities. She was active in

The "In Memoriam" items are to have a maximum of 15 lines. Payment, of a flat rate, of \$2.00 per item is to be sent with the obituary. □

the community, in the Trenton Homemakers' Association and the Trenton Woman's Club.

She is survived by a brother, Herman Ahrens. Two brothers and a sister preceded her in death. Funeral services were held in the First Baptist Church with the pastor, Mr. Bob Neighbors, officiating.

John Groeneweg, 79, of Wilmot, S.D., died on Nov. 24, 1969. He was born on May 14, 1890 in Baileyville, Ill. On April 1, 1915, he was married to Alice Grensberg. Mr. Groeneweg accepted Christ as his Savior in 1917, was baptized and became a member of the First Baptist Church of Corona, S.D.

Surviving him are his wife, Alice; one sister, Mrs. Jennie Johnson. The Rev. L. D. Potratz was the officiating minister at the funeral.

Mrs. Anna Marie Bechtold, 57, of Plevna, Mont., died on Nov. 28, 1969. She was born on May 22, 1912, in Baker, Mont. She accepted Christ as her Savior in 1933 and was baptized the following year. She was a member of the Plevna Baptist Church and became an active member of the Women's Missionary Circle.

Surviving her are seven sisters: Mrs. John H. Losing, Mrs. John W. Losing, Mrs. Louise Hepperle, Mrs. Arthur Hepperle, Mrs. Roland Hover, Mrs. Phil Galipo, Mrs. Chester Lind; two brothers: Ernest and John Bechtold. A memorial service was held at the Plevna Baptist Church with the Rev. Edward A. Kopf officiating.

Mrs. Helen Brandt, 78, of Odessa, Wash., died on Dec. 20, 1969. She was born at Parkston, S.D. in 1892. She moved with her folks to Odessa, Wash., attended the Odessa Baptist Church and upon confession of faith was baptized in 1908. She lived in Spokane, Wash., most of her life.

She is survived by one granddaughter; two great-grandchildren; two sisters and one brother.

Memorial services were held at the Odessa Baptist Church with the Rev. Albert Richardson officiating.

Mrs. Judith Luebeck, 80, of Winnipeg, Man., died on Dec. 24, 1969. She was born in Russia on July 21, 1889. As a young girl she accepted Christ, was baptized and became active in the Sunday school and choir. She was a regis-

In Memoriam

tered nurse. In 1926 she emigrated to Canada and married the Rev. John Luebeck who was pastor of the McDermot Ave. Baptist Church in Winnipeg. For 12 years they pastored the church in Minitonas, Man., and supervised a nursing home. Surviving her are her two sons: Harold and John; three grandchildren. The Rev. Walter Stein officiated at the funeral service. Interment was made in Minitonas, Man.

Edward Witt, 60, of Vancouver, B.C., died. He was born in Russia on Oct. 16, 1909, and emigrated to Vancouver, Canada in 1927. In 1942 he was married to Elly Wiens. They had three children. In 1927 he accepted Christ as his Savior, was baptized and became a member of the Ebenezer Baptist Church in Vancouver.

He is survived by his wife, Elly; one son Allan; two daughters: Shirly and Ruth; four brothers and one sister. The Rev. Paul Siewert was the officiating minister at the funeral.

Mrs. Edna Cartledge, 81, of St. Joseph, Mich., died on Jan. 6, 1970. She was born in Longview, Ill., July 20, 1881, and moved to St. Joseph in 1952. Mrs. Cartledge had been a practical nurse at both Mercy and Memorial hospitals. Survivors include two sons: H. W. Mack and Olin W. Mack; two grandchildren and two great-grandchildren. Her husband preceded her in death in 1946.

The Rev. Charles Littman officiated at the funeral service.

Carl Gieseke, 82, Aplington, Iowa, died Jan. 21, 1970. He was born May 30, 1887, in Germany. He was six months of age when he emigrated to America, to Trenton, Ill. In his youth, Mr. Gieseke accepted Jesus Christ as his personal Saviour, was baptized, and received into the fellowship of the Baptist Church at Trenton, Ill., March 29, 1903. In 1913 he moved to Aplington, Iowa, and transferred his membership to the Aplington Baptist Church. On January 21, 1915, he married Hattie Bruns. They had two children. Mr. Gieseke served as custodian of the Aplington Baptist Church for 14 years and also served as trustee for several years. He is survived by his son, LeRoy; his daughter, Viola; and three grandchildren. The Rev. Donald Patet officiated at the funeral service.

Carl Henry urges evangelical initiative in 'barbaric' world
PHILADELPHIA, PA. — (EP) — An American Baptist theologian, in a convocation address on Oct. 23, called on Christian churches to take a holy initiative in history again, put an ungodly world on the defensive, and offer civilization an option.

Dr. Carl F. H. Henry, editor-at-large of CHRISTIANITY TODAY magazine and newly installed as visiting professor of theology at Eastern Baptist Theological Seminary, warned that "we are living in the twilight of a great civilization" and pleaded with Christians to "march and sing" their witness in the public arena, and not "hide the light under church buildings and inside seminary walls."

"Our generation is lost to the truth of God and to the content of His will," he said, "and for this it is paying dearly in a swift relapse to paganism. Only the experimental success of modern science hides the dread terminal illness of our technological society."

"God's commandments need again to become an issue in national life, the truth of revelation a matter of contention in every sphere of modern culture, the call for social righteousness a cause of trembling in every vale of injustice and indecency in the land, and the 'good news' of Divine forgiveness and rescue needs to find new wings and new ways to stir the slumbering spirits of the stupefied masses."

"The barbarians are coming," Dr. Henry warned. The exploitation of science, politics, and even the Church for revolutionary aims, he said, are sure straws in the wind. "The savages can misuse all our scientific achievements for their cruel and cunning ends. Hitler and the Nazis cremating people by hundreds of thousands in highly efficient gas chambers, Stalin and totalitarian tyrants enslaving myriads through captive mass media, are but the beginning."

"Reason and persuasion are giving way to mob pressure and revolution as the approved means of social change. Anyone can play that game of compulsion if he has enough social dynamite. But the price is another nail in the coffin of democratic processes. Down the road are the approaching caravans of those might-is-right despots."

"The barbarians do not have the future to themselves," the speaker added, "for Jesus Christ the Lord is coming as the overwhelming, over-powering Omnipotent. Not all the fury of evil can bring a halt to what God has be-

gin in the incarnation, atonement and resurrection of Jesus Christ."

Baptists "Don't Know" Of Khrushchev Conversion

LONDON—Russian Baptist leaders say that if former Premier Nikita S. Khrushchev has been converted to Christianity, they know nothing about it.

Religious newspapers around the non-Communist world have been printing a second wave of speculation that Khrushchev has made a profession of faith in Christ. It may have been the reason for his tumble in 1964 from the premiership, so the rumor goes.

The first wave of speculation about Khrushchev's conversion made the rounds two years ago. At that time, a Russian Baptist leader made a brief visit in the West to attend a Baptist meeting. He was asked by European Baptist Press Service then about the report. "I wish it could be true," he replied in a tone of voice that indicated skepticism.

Baptist Dies in Israeli Terrorism

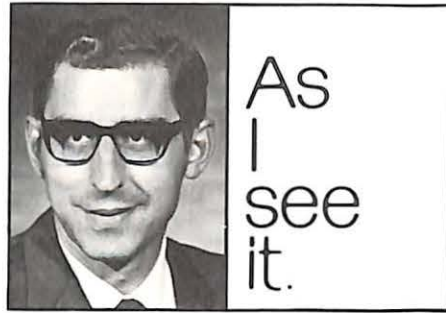
JERUSALEM—A Baptist minister's wife was killed by terrorists near Hebron in Israeli-occupied Jordan, February 23. Mrs. Barbara Ertle of Detroit, Mich., USA, died and two other women were injured by a burst of gunfire into the tourist bus in which they were riding. Her husband, Theodore Ertle, is pastor of a church affiliated with the General Association of Regular Baptists. Funeral services were held in Jerusalem, with Robert L. Lindsey, a missionary representative of the Southern Baptist Convention, USA, in charge. Several North American Baptist General Conference pastors and families were with this tour group.

Leighton Ford crusade opens with 4300

LONDON, ONT. — (ABNS) — More than 4,000 people attended the opening of the two-week Leighton Ford Crusade in the London Gardens here.

The evangelist said, "I think someday this generation will be known as the 'lost generation.' We have lost our way politically and socially. There are 13 different wars raging throughout the world today. There is world-wide racial prejudice and world-wide hunger."

"We seem to have lost our way personally, and in our homes, as well. We've learned to make guided missiles, but not guided men and women. We can send men to the moon, but we can't seem to keep men and their families together here on earth."



by Paul Siewert

Where does comedy end and sarcasm begin? Or do the two have a comfortable alliance.

Some time ago I was informed of a pastor who felt rather blighted because seemingly every time a guest speaker occupied his pulpit some member of his congregation, instead of graciously commending the speaker, would turn to the pastor and say: "Well, you had a holiday this week!"

Or when a member of the congregation would bring a good meditation at a service, someone would gleefully say: "You better look out pastor, you may lose your job," or "You may have to take a cut in your salary!"

Apparently many people have been brain-washed to believe that the pastorate constitutes primarily the hour spent in the pulpit on Sunday morning and evening.

In spite of the fact that preaching has been given high priority in the arena of the pastorate, to allow our youth to naively believe that preaching exhaustively encompasses the role of the pastor, amounts to ministerial genocide.

But maybe there is a positive side to the whole matter. If you desire to get rid of your pastor, why not try the above mentioned strategy. Schedule as many guest speakers as you can, and keep saying to your pastor: "Next Sunday we have a guest, now you have nothing to do!" It will probably work. Then you will have the pleasure of finding a good prospect, one who by now is probably immersed in a secular vocation with less hours and higher salary, because he didn't think a couple of hours in the pulpit on Sunday was challenging enough.

I wonder, am I being funny or sarcastic?!

The Rev. Paul Siewert is the pastor of the Ebenezer Baptist Church, Vancouver, B.C. In this column Mr. Siewert analyzes current religious news of his choice.

■ The Rev. Elton Kirstein has accepted the call to become the pastor of the Forest Park Baptist Church, Forest Park, Ill., effective June 28, 1970. He previously served the Anderson Road Baptist Church, Houston, Tex.

■ The Rev. Wilfred Dickau has accepted the call to become the pastor of the Lakeshore Baptist Church, St. Catharines, Ont., effective June 1970.

■ The Rev. Allan Wilcke has accepted the call to become the pastor of the First Baptist Church, Leduc, Alta., effective March 1970. He has been doing graduate studies since he graduated from the NAB Seminary in May 1969.

■ Mr. Heinz Rossol has accepted the call to become the pastor of the Austin Street Baptist Church, Buffalo, N.Y., effective Aug. 15, 1970. He is the NAB Seminary exchange student

at the German Baptist Seminary in Hamburg, Germany, during 1960-70.

■ The Rev. Richard Lawrenz of Manchester, Iowa, has become the pastor of the First Baptist Church, Plevna, Mont., effective Feb. 8, 1970.

■ Mr. John W. Fedalen is the new student pastor at the First Baptist Church of Elsmere, Wilmington, Del., effective Jan. 4, 1970.

■ The Rev. Walter Hoffman has accepted the call to become the pastor of the Ripley Boulevard Baptist Church, Alpena, Mich., effective June 7, 1970. He previously served the Plum Creek Baptist Church, Emery, S.D.

■ The North American Baptist College will graduate six pastoral students and three Christian education directors on May 3, 1970. Mr. Henry Goliath has accepted the call to become the pas-

tor of the German Baptist Mission Church in Winnipeg, Man. Mr. David Follack will continue as the student pastor of the Rabbit Hill Baptist Church, South Edmonton, Alta., while he takes additional studies at the university. Mr. Thomas Hughes, Mr. Herman Kesterke, Mr. LeRoy Moser and Mr. Clyde Zimbelman are awaiting God's leading for a call into the pastoral ministry. Miss Betty Semke, Mrs. Annie Goltz and Miss Amy Madden await an opportunity to serve as directors of Christian education.

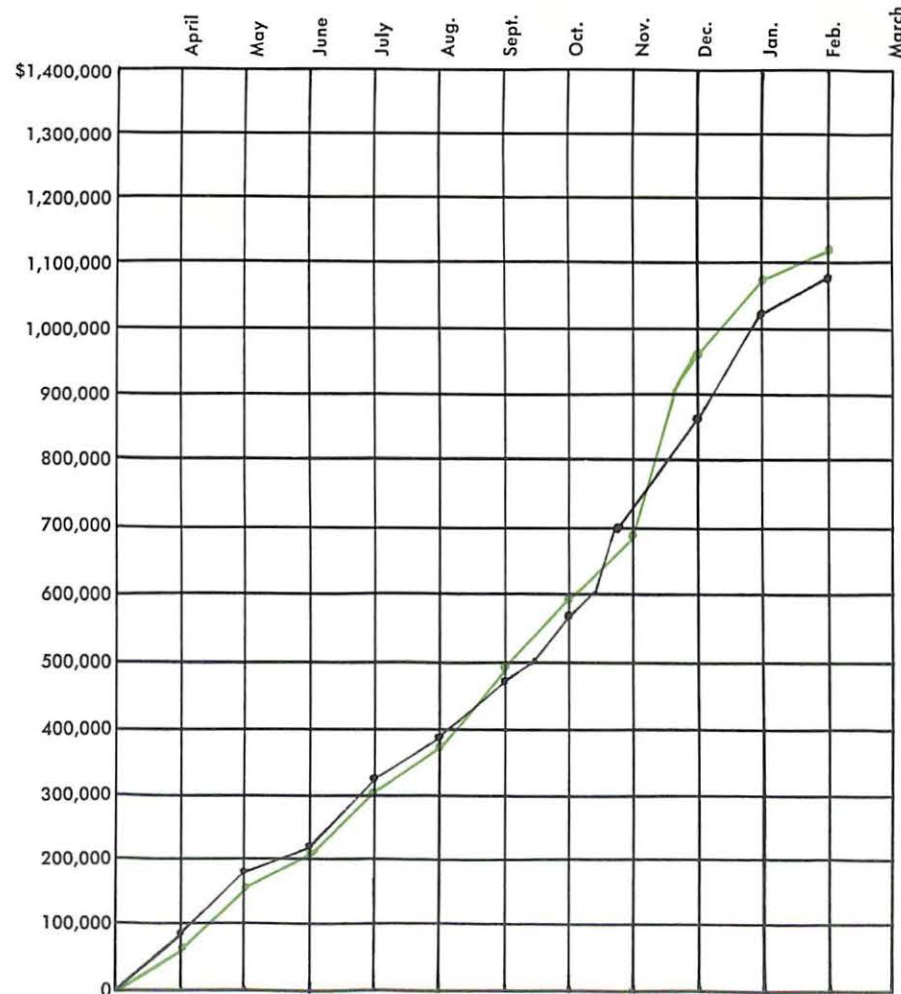
■ The following 12 new God's Volunteer team members were appointed by the evangelism committee on Feb. 16, 1970: Vivian Verna Arndt, Connie Lee Bryan, Ruth Elaine Koenigsberg, Jean Marilyn Kohl, Diana Lynn Mayer, Joanne Judith Patzia, Janice Kay Rolfs, Edna Lois Sturhahn, Stanley James Grenz, Manfred Ernst von Harten, Larry Joe Plucker and Dave Albert Rapske. These were selected from 31 volunteer applicants. They will begin a five-week training period on Sept. 1, 1970, at the NAB College in Edmonton before they start the Crusades in the churches.

Dr. Jack Scott, pastor of the Ebenezer Baptist Church, Detroit, Mich., served as chairman of the evangelism committee which met in Forest Park, Ill. The directors of God's Volunteers, the Rev. Edgar Klatt and the Rev. Ray Harsch, gave encouraging reports about the ministry of the volunteers. The Rev. Daniel Fuchs, director of evangelism, reported very significant increases of conversions and baptisms in our churches that participated in the Crusade of the Americas program. A summary report will appear in the BAPTIST HERALD at the conclusion of the Crusade of the Americas emphasis.

■ Three Russian Baptists, Sergei Timchenko, Illia Orlov and Mrs. Klaudia Pillipuk were in the Chicago area January 24-26 as part of an exchange program with ministers from several Baptist denominations in America. Mr. Timchenko, and Mr. Orlov are ministers and hold offices in the Baptist Union of the U.S.S.R. which has its headquarters in Moscow. Mrs. Klaudia Pillipuk traveled with them and acted as translator. On Jan. 25, Mr. Timchenko spoke at the Sunday morning worship service of the Forest Park Baptist Church, Forest Park, Ill. Mr. Orlov spoke at a Baptist General Conference church in north Chicago and Mrs. Pillipuk spoke at the Olivet Baptist church, Chicago, Ill.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for ten months
April-Feb. 1969-70 — \$1,136,889.97
April-Feb. 1968-69 — \$1,098,120.97
Goal for 1969-70 \$1,380,000



Color line for 1969-70; Black line for 1968-69



Facts About Ministers' Salaries

A recent survey of the 1968 income of ministers, which was financed by Ministers Life & Casualty Union, reveals some disturbing facts. The following findings are based on information from full-time ministers of 20 denominations.

1. The median income of full-time American Protestant ministers in 1968 was \$8,037, including salary, housing value, utilities allowance, and fees. Half of the ministers received less than this (one of six full-time pastors received less than \$6,000). This places ministers far below the averages for most other professionals and below many craftsmen and laborers.

2. Ministers average \$692 in fringe benefits, as compared with \$1,822 received in 1967 by employees in non-manufacturing industries.

3. Clergymen receive relatively little in fees, free goods and services, discounts, etc., and one-fifth of the ministers retain no fees at all.

4. Seven percent of ministers "moonlight" in non-parish jobs to supplement their incomes, but their average net loss on business use of their cars amounts to more than they earn at their second jobs.

5. Clergy income is highest in the northeast and far west. Higher income is reported by ministers with large churches and/or living in large cities or their suburbs.

6. Clergy income tends to increase with increased academic training and with years of pastoral experience, although it declines after the 30th year.

7. Median income varies strikingly between denominations.

8. The minister is subsidizing his income by an average of \$1,018 because of inadequate reimbursement for business expenses such as automobile use, denominational meetings, and continuing education.

9. Nearly half of the ministers' wives are employed outside the home, about double the number in 1963.

10. About three-fourths of the ministers reported some indebtedness, and over one-third do not participate in long range savings or investment programs.

11. Slightly more than half of the ministers reported that some group in the congregation reviews the salary; 7% of the clergymen received no increase in salary from 1964 to 1968.

In general, the survey found that although American Protestant ministers are "well aware that their families need more income, that other professionals are far better paid and that their own salary levels do not adequately reflect the work required of them, only 10 percent anticipate leaving the local church ministry for some other work in the future."

Church member: How adequate is your pastor's salary? Does your church have a committee that reviews the pastor's salary annually? In reviewing a pastor's salary observe the following:

- 1) Take into consideration the standard of living the minister must maintain in order to do his best work.
- 2) Provide resources that will enable him to devote his full time and energy to the work of the church.
- 3) Do not anticipate his receiving or needing clerical discounts for goods and services. This embarrasses the minister and cheapens the church.
- 4) Consider the minister must educate his children, save for emergencies and provide for retirement. Each church should pay in full its pastor's annual dues to the Denominational Pension Fund and offer him additional assistance as well in his retirement program. This additional assistance should enable the pastor to participate in governmental and/or private retirement programs which are necessary to provide adequately for his retirement years.
- 5) Assume rightful responsibilities with respect to automobile expense. If a church expects its pastor to use a car for church business, it should either provide one for his use or pay all proper expenses incurred through the pastor's use of his own vehicle.
- 6) Allow for inflation.
- 7) It cuts the value of dollars paid. — JB

OPEN DIALOGUE

letters to the editor

Dear Editor: "Paul Sweeney said, 'A lot of today's frustration is caused by a surplus of simple answers, coupled with a tremendous shortage of simple problems.'

"You frustrate me, Bruno Voss. If your letter (BAPTIST HERALD, Nov. 1 issue) is an expression of the opinion and reasoning of the majority of our pastors, it becomes extremely difficult for me to relate my present understanding of life (including the example of Christ) and the purpose of the institutionalized church.

"This letter is not meant to be either a reaction to a reaction or a personal letter put on public display. It is meant to be a request to all concerned, thinking humans who are trying to live like Christ lived. I request that if traditional Sunday services must be preserved, let us not use illogical, naive expressions to support this need.

"Mr. Voss's arguments are illogical because he makes broad premises serve his own ends by refusing to define his terms. What is a 'loose' attitude? What is the 'kingdom of God?' What does it mean to 'worship' and why must our worship-day be bound by a particular calendar system?

"Mr. Voss's arguments are uninformed. His parenthetical additions to Luke 14:16 evidence an objectionable clerical bias. One could just as logically add 'and the traditions of the church, your sermons, your attendance figures and your ministerial special status.' Clichés permeate the entire discourse; they do not clarify but they do confuse.

"To work in a spirit of love and concern does not demand a sacrifice of cogent, logical, informed expression. I do not pretend to understand the various subtleties and difficulties of redefining the structures of the church. I do understand that the structure of the church must adapt to the mission of that mission. The 'telling of the Good News' must never be sacrificed for the status quo, even if this means that we meet on a day other than Sunday. The problems are complex so let us refrain from resorting to expressions which hedge on illogical bigotry." *Harvey Hiller, student, Edmonton, Alta.* □



Rev. Gary Schroeder

Missionary Schroeder Dies in Auto Accident

Two Letters of Reflection on the Death of a Missionary

Bamenda, Cameroon,
Feb. 13, 1970

"It's almost midnight and we put Gary to rest today but I want to share with you something of the blessings that have been ours today—and yesterday. With Gary entering into his new house, not built with hands, we seemingly had a little peek into it and its atmosphere, mainly through the heavenly spirit which was felt here amongst missionaries and Cameroonians. Yes, today we saw that our work here was not in vain. Our Christians have put their roots deeply in the Lord Jesus Christ and were able to not only say, but convey in many ways that their joy, hope and mutual love is in and through the Lord. There were hundreds who came in small groups to Edith's house, yesterday and today, to just be there as silent companions. Some sang, then some spoke what welled up in their hearts and then asked to pray. Edith just beamed, with tears of joy in her eyes, for seeing the evidence of the seed planted.

"There were government administrators, traders, labourers, pastors, teachers who came—people of every rank. Then the dear little school children came in crowds and also marched around the compound singing "Peace, Perfect Peace" and playing their flutes and drums.

"The funeral was scheduled for 5 p.m. and about 4:45 it started raining, then pouring. We've had a very dry season with no Christmas rains and these showers of blessing just seemed like an extra gift. George Lang said in his prayer during the service: 'Thank you for the music of thunder you are giving us.' The noise of the rain on the zinc roof made us first sit quietly in the packed church for 20 minutes and meditate while Harold Lang played Gilbert's harpsicord. People suffered to come from all over Cameroon, having heard the news over Buea radio. People trekked from remote areas. There were Catholics, Presbyterians and

pagans who came both to the house and church. The pastors who were travelling with Gary said, as soon as they saw Edith, 'now we must carry on the work he left.'

"God's hand was seen so wonderfully in every step. The combination of travelling companions for Gary was choice! Harold Lang, Pastor Waindim and Pastor Matuba. They were able to assure us that Gary did all he could to avoid the collision, and if he had gone over further probably all four would be gone. Edith repeated many times, the Lord has been preparing me for this. A few weeks ago she said to me, we're just making a point of enjoying every day to the fullest, and—over the past year when many friends of hers have gone through sorrow she saved comforting clippings and copies of her own letters to them. That file was at her fingertips yesterday. And choice of all is the collection of Bible verses Gary used several months ago for the funeral service he had for his dear friend, the school chaplain's infant son." *Ardice Ziolkowski* □ (*Miss Ziolkowski is a North American Baptist General Conference Missionary in Cameroon.*)

Mambila, Cameroon
Feb. 17, 1970

"Edith Schroeder is an inspiring testimony of the sustaining grace of God. She is a comforter of those who also grieve in the loss of a co-worker and friend.

"I believe that the Lord of the Harvest will out of this event turn the hearts of many to consider the Great Commission of missionary service.

"I shall always be grateful for the recent times together with the Schroeders. My wife and I had dinner with them and spent a most wonderful evening with them four days prior to his home going." *Henry G. Fluth* □ (*Mr. and Mrs. Henry G. Fluth, from Minneapolis, Minn., have been visiting in Cameroon for several months.*)

Join The Victory Share Campaign



What is the Victory Share Campaign?

It is a final opportunity for North American Baptists to give support to the urgent capital needs of the Mission Advance Program. These needs are present on our home and foreign mission fields, in church extension, and at our college and seminary.

How many shares are needed for victory?

It is anticipated that 5,000 Victory Shares at \$20 per share will bring victory. This will supply the final \$100,000 required above church campaigns to achieve the approved needs of MAP.

How can you help?

You may fill in the coupon and send it together with your gift to:

Mission Advance Program
7308 Madison Street
Forest Park, Illinois 60130

If you wish, your Victory Share gift may be paid over a one-year period.

Yes, I want to share in the victory of the Mission Advance Program.

Enclosed is my gift of

..... \$200 for 10 victory shares

..... \$100 for 5 victory shares

..... \$ 40 for 2 victory shares

..... \$ 20 for 1 victory share

\$..... Amount of cash enclosed.

..... I plan to pay this covenant over a one-year period.

Name

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