

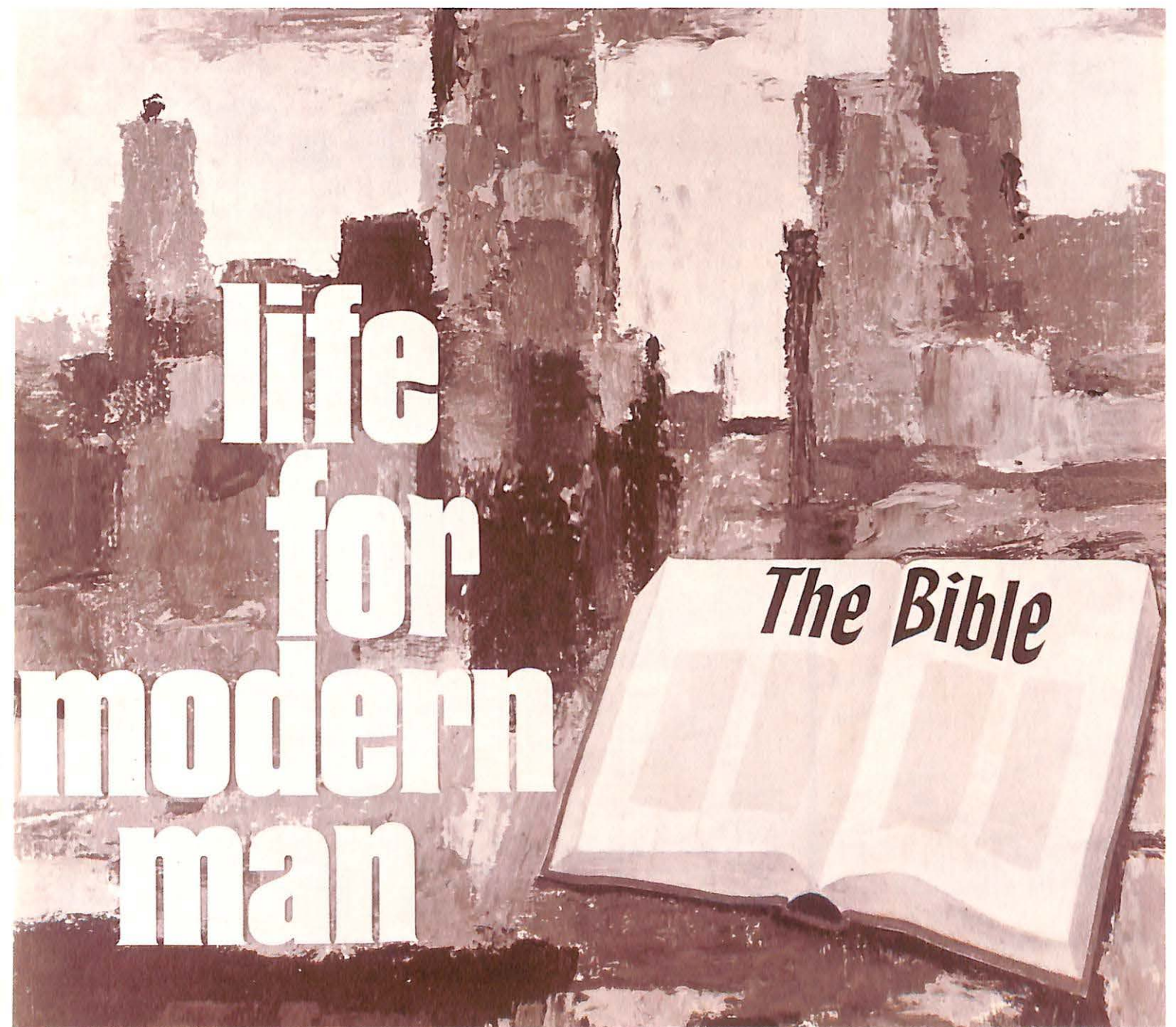
Baptist Herald

November 1970

Read Scriptures
To 'Fortify
Our Resolves'

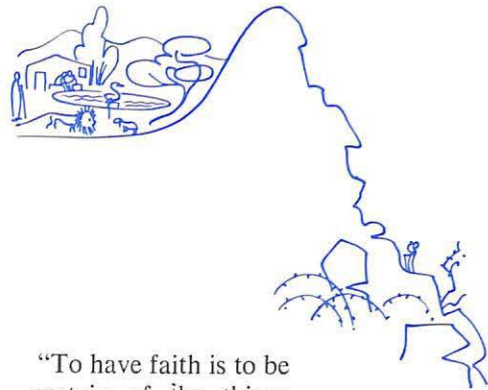
Japan Tour
Members' Impressions
& Observations

Our Sixth Team
Of 11 Short-Term
Missionaries





"You are all one in union with Christ Jesus."
Galatians 3.28



"To have faith is to be certain of the things we cannot see."
Hebrews 11.1



"Help carry one another's burdens ..."
Galatians 6.2



Annie Vallotton

From "Good News for Modern Man," the New Testament in Today's English Version. Line drawings by Swiss Artist Annie Vallotton, published by the American Bible Society, New York, N.Y., 10023. Copyright 1966.

Baptist Herald

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Monthly Publication
of the
Roger Williams Press

of the
North American Baptist
General Conference
7308 Madison Street
Forest Park, Illinois 60130

Editor: *John Binder*
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The Baptist Herald is a member of the Associated Church Press. Subscription Price: \$3.50 per year in the United States or Canada (\$4.00 in foreign countries). — \$3.00 per year for "Church Family Subscription Plan," and for ministers and missionaries — \$2.00 per year for students, servicemen and residents in homes for the aging. — 35 cents for single copies. All address change correspondence is to be addressed to Baptist Herald Subscription Department, 7308 Madison St., Forest Park, Ill. 60130. Six weeks notice required for change of address. When ordering a change, please give the effective date and furnish an address stencil impression from a recent issue. Advertising Rates: \$6.00 per inch single column, 2 1/4 inches wide. All editorial correspondence is to be addressed to John Binder, 7308 Madison St., Forest Park, Ill. 60130. All business correspondence is to be addressed to Eldon Janzen, 7308 Madison St., Forest Park, Ill. 60130. Second class postage paid at Forest Park, Ill. 60130 and at additional mailing offices. News reported and views expressed in this magazine are not necessarily the position of the North American Baptist General Conference. (Printed in U.S.A.)

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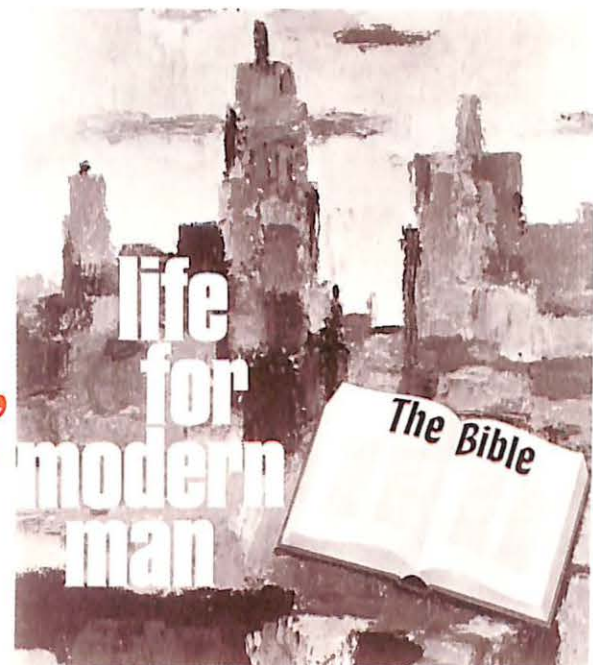
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Read Scriptures to 'Fortify Our Resolves'



President Richard M. Nixon has urged "every American" to join him during National Bible Week, Nov. 22-29, 1970, in seeking to "refresh our spirits and fortify our resolves by reading the Holy Scriptures."

"In this decade," said the President in his annual message in recognition of the observance, "we are more than ever called upon to turn our hands and hearts to assisting those in our country for whom our general prosperity is still a distant dream."

The President is honorary chairman of Bible Week. Its theme this year is "Life for Modern Man."

"I join the American Bible Society, the Catholic Biblical Association, and the Laymen's National Bible Committee, he added, "in urging every American to participate in the uplifting tradition of this 30th annual National Bible Week."

The three organizations are co-sponsors of the observance, an interfaith effort to emphasize the need for all Americans to read and study the Bible. The week also launches the American Bible Society's annual Worldwide Bible Reading program, from Thanksgiving through Christmas.

The North American Baptist General Conference is a member of the American Bible Society and encourages our NAB churches to participate in National Bible Week.

National Bible Week had its origin when a group of business and professional laymen — Catholic, Protestants and Jews — formed what is now the Laymen's National Bible Committee. The week was launched Dec. 7, 1941, the day Pearl Harbor was attacked and the United States

plummeted into World War II.

The American Bible Society, organized in 1816, became a co-sponsor with the laymen's group of National Bible Week in 1967.

Two years later a third sponsor was added, the Catholic Biblical Association of America. A scholarly organization founded in 1936, the association has for a number of years cooperated with non-Catholic organizations in promoting efforts to make the Scriptures easily available to all and to increase their reading by all.

Since 1943 the American Bible Society has sponsored annually the month-long Worldwide Bible Reading program between Thanksgiving and Christmas.

A list of suggested Bible passages, from both the Old Testament and the New Testament, recommended for reading each day of the observance, is provided by the Society along with posters and pamphlets as promotional material. Included are easy instruction on how to read the Bible, both for young people and adults, and guides to help readers find certain Bible passages appropriate for specific occasions and to fill personal needs such as thanksgiving, joy, sorrow, sickness and death.

The Worldwide Bible Reading program began in response to a suggestion from the mother of a U.S. Marine stationed on Guadalcanal. She told of the request from her son that his family join him in reading the same Scripture verses between Thanksgiving and Christmas, and expressed the opinion that many servicemen and their families would appreciate a list of suggested texts for daily Bible reading. □

Japan Tour Members' Impressions and Observations

About 65 NAB's participated in a tour to the Baptist World Congress in Tokyo, Japan, which also included a stop in Hawaii and a visit to all the Japanese churches that have been established through our North American Baptist General Conference mission work in Japan. We have churches in Nagoya, Tsu, Matsusaka, Ise, Kyoto, and two new churches are being started in South Kyoto and Ikeda. Each established church has a Japanese pastor. We have 13 NAB missionaries in Japan. We also have a third share in the Osaka Biblical Seminary which trains Japanese pastors and workers for the churches. The following are impressions and observations by several of the NAB tour members.

by Aarōn Buhler

My wife and I experienced many firsts this summer: among them our first trip to Japan, which we hope will not be our last, and our first Baptist World Congress. The well-chosen theme, "Reconciliation through Christ," echoed through the auditorium of the Budokan again and again throughout the week. Delegates from the many countries listened intently as outstanding speakers expounded the theme. It appeared that they were eager to take the messages back to their lands and people.

Seventy-six nations, the largest number ever, were represented at the congress. The congress had many highlights. Among them was the "Roll Call of Nations." Japanese girls carried the flags of the nations, one by one to the platform podium. A representative of every nation accompanied the flag and repeated the Congress's theme in their country's language.

Another highlight was the concluding service. Trouble was expected. Security forces were present. A small demonstration never got going before the secret service had it under control. Billy Graham was the speaker. His interpreter was a gifted Japanese. His imitation of Billy's gestures, the inflection of his voice, his facial expressions, his tremendous fervor, had the large crowd listening in awe and wonderment. At the invitation so many people came forward that there was scarcely enough room for them at the front.

Because the ministry of the Baptist World Alliance is expanding, three additional vice presidents were elected, bringing the total to twelve. Three additional Baptist groups from three different countries were also voted into the Alliance.

The B.W.A. Executive Committee met twice during the congress. We found these sessions very informative and helpful. We learned that the Baptist World Alliance, through its elected officers, is working quietly, but very effectively in many areas of ministry to a world wide constituency. One area relates to religious freedom in oppressed countries. Another important area is the lobbying in Washington.

The B.W.A. is ever alert to give relief to distressed nations of the world. Almost immediate help was given to the nations who suffered from floods and earthquakes. This is an area of responsibility carried out effectively by Dr. Frank H. Woyke an associate secretary of the B.W.A., our former executive secretary.

In conclusion I wish to give my impressions of the people of Japan. I found them to be honest, kind and courteous to tourists. They go out of their way to be helpful. They expect nothing in return. How different from other countries we have visited in years gone by!

The culture and customs of these fine people are different from ours. Women have little rights. They work hard. The man is who counts. But many of their traits we might well envy. They are diligent in all they do. They lead America in per-capita production. They make do with so little. Women have to grocery shop twice daily because of lack of space and refrigeration at home. They love their children and treat them gently.

But Japan lacks something that we take for granted.

Japan with its 103 million people has less than one percent of its population professing Christianity. They need the message of "Reconciliation through Christ." We owe it to them! □

The Rev. Aaron Buhler is the pastor of the Parma Heights Baptist Church, Cleveland, Ohio. As the 1967-70 vice-moderator of the North American Baptist General Conference, he represented the conference on the B.W.A. Executive Committee in Tokyo since the moderator, Stanley Johnson, was not able to go.

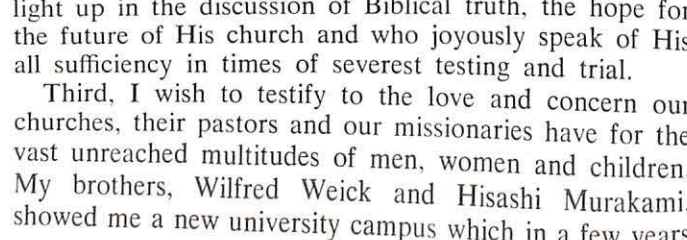
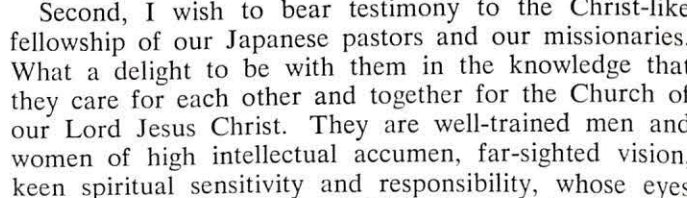
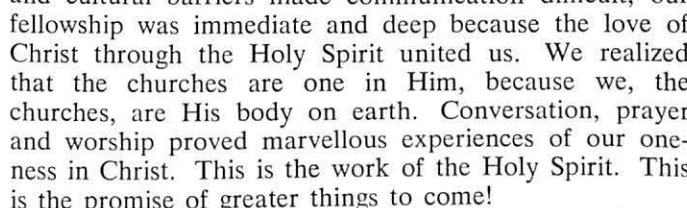
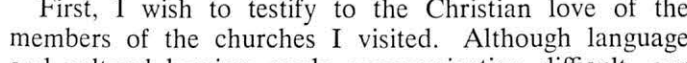
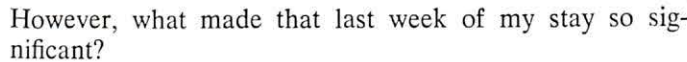
By George A. Dunger

The Baptist World Congress NABGC Tour was great in every respect, including tour arrangements by Jim Dale, tour leaders, the Rev. John Binder and the Rev. David Draewell, Hawaiian and Japanese group leaders, tour members, hotels and meals. It showed what good and capable Baptist men and women can do if they decide to work.

The tour was planned in such a way that we had the advantage of meeting with our missionaries, Japanese pastors and mission workers and acquainting ourselves with our missionary work prior to the Baptist World Congress in Tokyo. Visiting with both missionaries and Japanese mission workers again at the Congress meant "mission experience in depth" because the things, places and people we had seen became more intelligible and meaningful.

The tour included visiting scenic natural wonders, such as the volcano Kilauea on Hawaii, the attractive beaches and environs of Honolulu, the "Pearl Island" at Toba, Japan, as well as man-made wonders like Expo 70 at Osaka, Japan, together with ancient and modern Shinto shrines and Buddhist temples. Of course, modern Japan with its teeming population, mammoth cities, tight and rapid traffic, "Bullet Trains," sprawling industrial plants, impressive housing projects and emphasis on higher education as a ladder to professional success, illustrated by large and modern universities, was inescapable to no one with open eyes and ears. However, my chief purpose for participating in the tour was to see first-hand our mission field and to visit with our missionaries and Japanese pastors, churches and friends.

The Japan tour prepared me for the last week of intensive study of our Japan mission field. The missionaries had worked out a practical plan of visitation and travel, taking into account my request of visiting with several Japanese scholars who are teaching at internationally known universities. These plans—some of them of several year's standing—materialized with the help of the missionaries, principally the Rev. Edwin Kern and Pastor Hisashi Murakami. Others who did not spare time and effort to accompany me or to provide hospitality exerted no less effort to bring that week to a successful and memorable conclusion. My stay, permeated by the love of Christ and the graciousness of Christian hospitality of our missionaries, the Japanese pastors, church members and the courtesy of many friends, seemed all too short. When the time for departure came I said to myself again and again "Not yet—not yet!"



However, what made that last week of my stay so significant?

First, I wish to testify to the Christian love of the members of the churches I visited. Although language and cultural barriers made communication difficult, our fellowship was immediate and deep because the love of Christ through the Holy Spirit united us. We realized that the churches are one in Him, because we, the churches, are His body on earth. Conversation, prayer and worship proved marvellous experiences of our oneness in Christ. This is the work of the Holy Spirit. This is the promise of greater things to come!

Second, I wish to bear testimony to the Christ-like fellowship of our Japanese pastors and our missionaries. What a delight to be with them in the knowledge that they care for each other and together for the Church of our Lord Jesus Christ. They are well-trained men and women of high intellectual accumen, far-sighted vision, keen spiritual sensitivity and responsibility, whose eyes light up in the discussion of Biblical truth, the hope for the future of His church and who joyously speak of His all sufficiency in times of severest testing and trial.

Third, I wish to testify to the love and concern our churches, their pastors and our missionaries have for the vast unreached multitudes of men, women and children. My brothers, Wilfred Weick and Hisashi Murakami, showed me a new university campus which in a few years

1. NAB tour members in front of the church in Kyoto.

2. Our 13 NAB missionaries and Japanese pastors and church workers who participated in the BWA Congress.

3. Worshippers at a Shinto shrine.

4. Some of the NAB tour members in a chapel service at the Osaka Biblical Seminary.

5. Mr. Niki (l. to r.), Missionary Fred Moore and Mr. Fujie leading the worship service in OBS.

6. Shoe rack at entrance of the church in Tsu.

7. A Sunday school class at the church in Tsu.

8. Part of the NAB tour group with some of the Matsusaka church members.

9. NAB Japan tour group at the first stop in Hawaii on June 28, 1970.

will be thronged by thirty thousand students. Here English classes provide the contact. My brothers, Edwin Kern and Hitoshi Arita, showed me housing developments accomodating one hundred thousand families. Here Pastor Arita promotes Bible meetings by posters which he distributes pedalling a bicycle. How I wished I could have given him a motorbike! My brothers, Richard Mayforth and Tomokuni Aoki, respectively work with local "village" councils for the acquisition of land for a church and the deepening of faith of their members through intensive Scripture study. What a joy to see Pastor Aoki feed his flock with love and skill! And how earnestly I covet your prayers for Miss Yuko Nakai in South Kyoto who in heart-warming simplicity and gentleness seeks to win boys and girls for Christ in a church extension project. And shall I tell you more about Joyce Batek, Florence Miller, Fred and Pat Moore, Lucille Wipf and Doug and Sharon Woyke—time and space fail me.

In summary I wish to testify that the Lord Jesus Christ has given us a great, wide open, door to the hearts of many Japanese people! In the years passed we have sown in faith, cautiously and sometimes with some anxiety, due to human limitations. God is honoring our faith and we see the results even now. It was somewhat similar in the Cameroon. In 1943 I asked Dr. Wm. Kuhn, then general missionary secretary, to send us six missionaries

every year for six years to sow the gospel seed in abundance. Now I feel like asking our faithful servants and handmaidens of the Lord at home to send to Japan five missionaries each year for the Seventies. The Seventies! In the Forties the great war ravaged the nations, but we built His Church in the Cameroon. In the early Seventies revolution and disintegration destroy mankind, but let us build His Church! Five missionaries for Japan each year for the Seventies! □

Dr. George A. Dunger is professor of missions and Church History at the North American Baptist Seminary, Sioux Falls, S.D.

by Mrs. Herman Bleeker

We enjoyed our trip to Japan. We were impressed by the crowds. Japan is a small country, not larger than the state of California, and the city of Tokyo alone has 11 million people. So land is very scarce and expensive and people live close together or in high-rise apartments. The people are very clean, the washing hung on balconies of the apartment houses was white and sparkling, the streets kept free of litter and the shop keepers would wash the walks and pavement in front of their shops daily. We found the people friendly, not only polite and courteous, for which the Japanese are noted, but also friendly. It amazed us that strangers would like to talk to Americans; most of the Japanese take English as a foreign language in school and they like to practice their conversational English with Americans.

Japan is making great strides industrially and they have no unemployment problem. They have a very efficient transportation system in Tokyo in their subways and elevated trains. Our hotel was near a railroad station and one morning about 8:00 a.m. when people were coming to work, I counted 15 trains passing our window in five minutes, each train being about 10 or 12 cars long and full of people, standing room only. The subway trains run about every two minutes, they stop only about thirty seconds, so people don't have much time to get on or off. Japan has a bullet train which averages over 100 miles per hour including stops; we rode on this from Osaka to Tokyo. It rides very smoothly, so one doesn't notice the speed. Traffic is congested in the cities. They drive on the left hand side of the street and the cars have their steering wheel on the right hand side instead of the left as ours do. There are many taxis in Tokyo, the cars never signal when they switch lanes, just dash in and out of any open space.

To me, the highlight of our trip was visiting our churches and seeing our N.A.B. missionaries. The tour group divided into several smaller groups and each of these visited a different church. Our group went to Ise where Lucille Wipf works. The bus driver had some difficulty in locating the church, the road past the church was very narrow. Entering the church we took off our shoes and were given some Japanese slippers; these were far too small for most of the men. The church is small, it has only 47 members, yet this group pays their pastor's salary and is reducing the debt on their church building. What an example for us in America!

There were not very many members present that Sun-

day, some had to work and the weather was very rainy and windy. The Rev. Akasaka, the pastor, spoke first in Japanese and then summed up his thoughts in English for our benefit. After the service the Japanese members served us a rice dish and green tea and we had a time of testimony and fellowship. We all sang together "How Great Thou Art" and other familiar songs. Each one introduced himself and said something about himself. Lucille Wipf and the pastor's wife acted as interpreters.

The pastor told how he had been led to the Lord by Florence Miller, another young man had been influenced by hearing Billy Graham and another woman said that she envied (although she did not use that term) the husband and wives who worshipped together, as her husband was still Buddhist. Our guide who claimed to be Buddhist, was interested enough in the morning service to make a tape recording of it and played back some of the singing to us on the way home; he said we did well singing the Japanese.

We entered the church as strangers and foreigners, but parted as brothers and sisters in the Lord. This to me, is a foretaste of one of the joys of heaven and one of the blessings we receive now because of what the Lord Jesus did for us in dying on the cross and reconciling men to God and to each other. □

Mrs. Herman Bleeker is a member of the First Baptist Church, Emery, S.D. Both she and her husband were on the N.A.B. tour to Japan.

by Mr. & Mrs. Jerry Miller

The first Sunday in July, we were scheduled, along with 20 others of our NAB Japan tour group, to visit our church in Tsu. After a two hour bus ride from Nagoya, we entered the church, carefully leaving our shoes by the door, and arrived in time to join the 9:00 a.m. English Bible class being conducted by the Rev. Wilfred Weick. We learned this was one of seven English and Japanese Bible classes held each week. Wilfred and Jeanine Weick are serving in extension work in Tsu, with a special emphasis on work with the Mie University students. We especially enjoyed meeting the Weicks again, not having seen them since they served the Randolph church in Minnesota.

Sunday school was just dismissing for the 10:30 worship service. The attractive children's department was carpeted in bright green, had sliding panel walls, and was furnished with toys, books and posters. Since April the church has conducted a day nursery for children one to four years old, from 8:00 a.m. to 6:00 p.m. We met missionary Joyce Batek who helps in the nursery, besides her work in hospital evangelism and English Bible classes.

The worship service was a blessed and unique experience for all of us. The Tsu Christian church was dedicated in May, 1965, and has a membership of 57. Pastor and Mrs. Hisashi Murakami have been serving here since the fall of 1966, after studying in the U.S.A. Our group was invited to share in the service so the Rev. Aaron Buhler responded to the welcome and Gerry



Eating at a Japanese garden restaurant.

Glaserapp brought greetings from the Cameroon Christians. We were provided with words so we could sing along in Japanese "Onward Christian Soldiers" and the other hymns.

Then Pastor Murakami began his message, "Utter Dependence Upon God," first with an English summary, then in Japanese. Here we saw and heard a pastor truly loved by his people, and a people loved by their pastor. Although we couldn't understand the language, the words were reflected on the faces of the congregation — the comfort, humor, compassion and challenge of the message. We were deeply impressed by the witness and dedication of this man of God.

After the service, the benches were moved aside and tables set up for our Japanese lunch — chirashi-zushi — loose, vinegared rice covered with fish, served with tea and cookies. The food itself and our inexpert use of "ohashi" or chopsticks, were the opening topics of conversation. With a Japanese student as interpreter, we talked with deacon Yashuhiro Higashi about his family and church activities.

Time for questions and answers, testimonies and prayer, followed the meal. Just before our return to Nagoya, the young people sang for us, with Pastor Murakami leading and Mrs. Murakami at the organ. It was an unforgettable Sunday!

Sometimes it seems difficult to read of those far off and feel affection for them. We saw and talked with those far off brothers and sisters and found through our love for Christ we are truly one in Him. □

Mr. & Mrs. Jerry Miller are members of the Riverview Baptist Church, West St. Paul, Minn.

by Ingrid Bergatt

It is said that "Good things come in small packages." This is true for the tourist visiting Japan. This compact and crowded country has many things to offer — new sights, new tastes, new experiences.

Chicago doesn't seem quite so big and confusing after having been in Tokyo. With almost 12 million people, Tokyo duplicates many times over the congestion found in big cities around the world. Running a close second to the number of people must be the number of cars, taxis, and buses in Tokyo. Vehicles are everywhere and from the foreign pedestrian's point of view there seems to be an endless stream of traffic, particularly when one is trying to cross at an intersection without a traffic signal. Underground, the subway system is a fast and economical means of transportation used by many people. I've heard of U.S. college students seeing how many of them



Fred Moore speaking to the tour group in the OBS chapel.

could be packed into a VW, but I wonder how many people get packed into Tokyo subway trains during rush hours. It's a compressing experience.

The residential areas in the cities are crowded, too. Buildings are so close together and built right up to the sidewalk that there is no landscaping with lawns and yards as we know it in the States. An outing to a shrine or park provides the opportunity to enjoy some greenery and "elbow room." Fortunate is the person who can get an apartment in Tokyo in view of the housing shortage. The dimensions of a room in the apartment are not given in feet and inches, but by the number of tatami mats used for the floor. Each mat is six feet by three feet. A room is often a six-mat room. The rent for a small two or three-room apartment may be about one-half of the monthly salary.

While in Tokyo, I had the opportunity to visit an elementary school with classes from nursery school through sixth grade. The school building was an old one, but the program being carried on was an active, absorbing one, even making use of closed circuit TV. Besides the regular classrooms, there were special rooms equipped for the teaching of science, art, music, domestic science, and physical education. The physical education program included swimming in an outdoor pool. This must have been the most popular subject on the hot, humid day I was there. There was a lot of splashing going on. Throughout the school there was evidence of the emphasis placed on art. In the primary section of the building, there was a mural in the hall of animals drawn, cut, and arranged in their setting by the younger children. In the all-purpose room was a lovely flower mosaic done by the graduating class. Painted, broken eggshells had been used in making the various flowers. In the classroom, the kindergarten children were busy decorating fans. Some of them were stamping on designs with clay stamps coated with paint, while others were cutting and pasting on construction paper shapes. The sixth graders were in the art room working on a lesson in drawing and painting cross-sections of cut vegetables. Of course, the 3R's were being taught, too; and learning reading and writing in Japanese must be quite a task, I think. □

Miss Ingrid Bergatt is a member of the Foster Avenue Baptist Church, Chicago, Ill.

by Sharon Berndt

Japan, the impressive "Land of the Rising Sun" is a strange yet exhilarating mixture of the old and the new.

The regal beauty of the Nijo Castle in Kyoto and the tranquility portrayed in the beautiful Heian Shrine Gardens were greatly contrasted by the superstructures and bustling city streets of Tokyo.

Three basic "booms" now have foothold in Japan. The Construction boom is greatly evidenced wherever you go as new buildings are springing up everywhere. The desire for material goods is indicated by the ownership of cameras and appliances. This "boom" was easily visible. The third "boom" also was not hard to detect as atop buildings everywhere small golf layouts were evidenced with huge nets to stop the flying balls. The Japanese people have a growing interest in sports and recreation which includes touring. We were amazed at the number of Japanese tour groups we met throughout Japan.

Did you ever visit the underground world? I did. In Nagoya, a city bombed during World War II, we were walking down the streets when we approached a corner with a flight of wide stairs leading downward. As we descended the steps, "behold," a new city appeared, the shopping center of Nagoya. Many brilliantly lit shops and arcades unfolded before our eyes. Upon further exploration we discovered another stairway leading downward still! Here we found appliance stores and the Nagoya subway system. Coming from the Midwest this setup really interested me. Whereas we have so much available space to house buildings and construct shopping centers, the Japanese do not. However, the Japanese are an ingenious people and employ their ingenuity. They have no choice but to build skyward or to go underground and they have chosen both.

A smile is the universal language (as well as Coca-Cola). The average "man on the street" is friendly and polite. The Japanese are a cordial people, eager to help if you need assistance. More than once I experienced this fact. However, when we traveled by subway the Japanese took a dramatic change in character, as did we. Everyone was on his own. Not that anyone was less friendly but boarding and leaving a subway meant pushing your way through crowds or being lost in the process. To use the word "pushing" is using the mildest possible expression for one becomes part of a human wave and to try to resist that wave is suicidal in purpose.

When I stop and recall that less than one percent of these "waves" are Christians, I realize the tremendous burden of our Japanese Christians and the difficulty for them to lead a Christian life. Although most of us could not speak verbally with our Japanese brothers and sisters there was a light and joy in the faces of all which conveyed the bond of love we shared. We knew we all had the same Savior, Jesus Christ. The hymn "In Christ There Is No East or West" is familiar to most of us. To me this song has a renewed meaning. Since my recent visit to Japan, I can truly sing:

Join hands, then, brothers of the faith,
What-e'er your race may be
Who serves my Father as a son
Is surely kin to me. □

Miss Sharon Berndt, a school teacher, is a member of the Trinity Baptist Church, Sioux Falls, S.D.



Forum

by Gerald L. Borchert

Dear Dr. Borchert: We have had several discussions in our youth group about love and marriage and its problems and several of us have a question which we would like to have you answer. . . . As long as two people have the same approach to life does it really matter what their religion may be, for example Catholic and Protestant or Baptist and Pentecostal? . . . L. D.

Dear L. D.: Thank you for your letter and for your concern in this area which I know is in the minds of many young people. I have been asked this question from the Prairie Youth Conference at Banff to the Youth Congress at Estes Park and from youth camps in Connecticut to Hume Lake, California.

The problems of dating and marriage are growing in their complexities. One father recently told me that he specifically arranged to help his daughter financially attend a Baptist school because he hoped she would meet a solid Baptist young man. But lo and behold she brought home a Roman Catholic. To the father I had to admit that in our day and age it is extremely difficult to insulate our children in such a way that they are protected from really meeting others and thus follow fully our wishes or to place them in isolated conditions which provide no real opportunity for choices and thus condemn them to immaturity in their Christian life. In the Garden of Eden God gave man choice, and though man failed, God did not make man a robot. Instead, he offered him the choice of another way. Jesus had myriads of angels at his disposal in another garden to force his way, but he knew he must give man the choice of life through the Cross.

Now being a Bible teacher I must

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

remind you that the Bible has something to say about the nature of being unequally yoked together. I am also aware that such involves primarily the relationship of believer to non-believer. For the young people of North America this problem does not seem to be as acute as it is for Christian young people in such places as Japan, where young ladies often have to choose between marriage and a loyalty to Christianity. But in North America similar issues are often present even though they may not be quite as obvious, because frequently loyalty to Jesus is actually involved.

I am not here arguing that all Presbyterians are not fine Christians or that all Baptists are great Christians and that to marry a Baptist will automatically prove adequate, but for a young person who has found a dynamic life with Jesus, temptations to nullify that dynamic stance will unquestionably come to him in the form of someone who is appealing to the eyes. When he or she comes, it is imperative to understand that love and marriage involve some of the most intimate choices of life. If you marry someone who does not mesh with your life (the Bible speaks of finding your suitable helper — help meet) then you are facing a life which is less than the best which God intended for you. And as I have said on many occasions, you do not fall in love; you climb into it, and you climb into it either with your eyes open or shut. It is a determined act of your will.

Unfortunately, even many Christians today actually close their eyes, refuse to be honest, bury their faith in emotion, and pretend they have found God's answer to their life's quest. They become nervous at 18 or 20 and feel that life is passing them by. Perhaps, I am a little unusual but I had finished my B.A., LL.B., and B.D. before I was married. Yet I am absolutely convinced that God gave me my wife at the right time in my life and she is a wonderful present from God.

Now it may seem that in this all too brief statement I have not answered your question, but if you consider that your loyalty to Christ Jesus must be primary and the way you express your faith is extremely significant, then the matter of different denominations will fall into their proper perspective. And bear in mind that should you bring someone into the intimacy of your life who does not truly love the Lord Jesus, you will have brought into your life a frustration of your Christianity. G. L. B. □

GOD'S VOLUNTEERS

The 1970-71 God's Volunteers began their training period at the North American Baptist College in Edmonton, Sept. 1, 1970. They were divided into two teams and given their first Sunday assignment at the Capilano Baptist Church, Edmonton, Alta., for Sept. 6. The Rev. R. Neuman, pastor, dedicated both of the teams to the Lord for service in the coming year. This was a very exciting and meaningful service for the teams and also for all who were present. The Rev. Edgar Klatt is the director of Team 1 and the Rev. Ray Harsch is the director of Team 2.

One of their first activities was working together with the pastors of the Edmonton area in canvassing a new area of the city, which may be a potential for church extension. The results were shared with the two nearest churches. □



Team 1 members (l. to r.): Edna Sturhahn, Vancouver, B.C.; Stanley Grenz, Greeley, Colo.; Connie Brian, Warren, Mich.; Manfred von Harten, Jordanville, N.Y.; Janice Rolfs, Lorraine, Kan.; and (seated on the floor in front) Diane Mayer, Harvey, N.D.



Team 2 members (l. to r. front row): Larry Plucker, Emery, S.D.; Ruth Koenigsberg, Sheffield, Iowa; Vivian Arndt, Springside, Sask.; Jean Kohl, Vancouver, B.C.; (back row): Dave Rapske, Edmonton, Alta.; Joanne Patzia, Winnipeg, Man.

Youth Scene

Now What?

by Vivian Arndt

What do I want at the general conference? That's the question that many NAB young people asked themselves.

Some shrugged it off and simply concluded that conferences weren't for them. They were planned for the older set — you know, the ministers, missionaries and interested lay people. Sessions were always boring and never had much of real interest to the "now generation," the kids who were really with it!

But this question was provocative to others. It had an elusive, inquisitive air — an air demanding investigation. It presented a challenge. Kids like to be challenged; so many accepted the challenge, checked out the planned slate of activities and prepared to make their way to Winnipeg and the general conference for August 4-9, 1970.

They came from all over the States and Canada: short ones, tall ones, skinny ones and fat ones. Junior highs, high schoolers and the college and career set — you name them, they were there. Winnipeg eagerly threw open her doors and welcomed her guests with warm, Canadian hospitality.

Days and evenings were packed full of activities: speakers, business sessions, reports, etc. Days were hot and long and nights seemed even hotter and very, very short. But a good spirit prevailed.

Youth activities for the week included: an informal "Youth-In," where everyone was afforded an opportunity to get acquainted; a "Youth Caucus," dealing with major functional and structural developments of our denom-

Miss Vivian Arndt of Springside, Saskatchewan, is currently serving as a God's Volunteer.



ination; a good, old fashioned, country bonfire; a six-hour River Rouge boat trip; and a contemporary folk musical presented by Winnipeg and area youth. Important sessions on how to share one's faith and the love of God proved to be a highlight of the conference.

It's easy to learn the basics of sharing our contemporary Christ, but what's the next step?

On a very hot Friday afternoon, interested young people, with a prayer in their hearts, a smile on their faces and armed with the Word of God, left the security of the classroom situation as experienced in Concert Hall. They entered the very real world of very real people, people who needed our contemporary Christ, people who were, on the whole, most receptive.

It was most interesting to hear of the results achieved through our feeble but sincere efforts. Each experience was so very unique. I wouldn't have believed I would be doing this at a conference!

In retrospect, some may say they came to have a good time and they found it. SO WHAT! Others came to meet old friends or to make new ones, and they did. THAT'S FINE! Others came to learn, to get an idea of how our conference business is carried out. THAT'S GOOD, TOO. But others came seeking God and found

Him. Yes, found Him at a conference. NOW WHAT! They won't be the same! Something got to them!

Young people made an impact on this conference. Watch out churches! Hang on! These young people are coming back to you. Are you ready for their impact?

A challenging statement appeared on the conference youth activities brochure sent from the Forest Park office to all the young people. This statement read, "If you can't do it, it's never going to get done." With reference to this, may I present this simple statement: "If YOU aren't a part of the solution, then YOU are a part of the problem."

On behalf of the more than 300 teens and post-teens, I wish to express our most sincere gratitude to the Rev. Bruce Rich and all concerned for not forgetting the young people during this conference. The program was tops! Thank you for your concern and interest. Thank you for playing such a vital part in making this conference just GREAT! □

Rich Replies

If I think going to movies is okay and my friend doesn't, what should I do?

As a Christian you will want to follow the Bible as your guide. According to the Bible, you must take the beliefs of your friend into consideration. If your action offends your friend or tempts him to follow your action against his personal convictions, you should avoid placing this stumbling block before him. "The right thing to do is to keep from . . . doing anything that will make your brother fall. Keep what you believe about this matter, then, between yourself and God" (Rom. 14:21, 22). □

(Send your questions to Rich Replies, BAPTIST HERALD, BOX 6, Forest Park, Ill. 60130.)



"WE GOT OFF THE HOOK, BY LETTING THE COMPUTER DO IT..."

book reviews
by B.C. Schreiber

The Book of Isaiah, Volume II, Chapters 19-39. By Edward J. Young, Grand Rapids, Mich. William B. Eerdmans. \$9.95.

This is part of the New International Commentary edited by F. F. Bruce. The comprehensiveness of this work can be judged by the fact that Isaiah comprises three volumes. This may be a weakness rather than a strength. The student of the Bible may be discouraged by the over-exhaustive treatment of the text. Phrases such as "The first clause of the verse is chiasmatically arranged: verb-subject-subject-verb." (page 65) ". . . the weak *waw* here expresses purpose after a preterite. The following inf. may be translated periphrastically . . ." (page 493 notes) discourage not only the minister and student but anyone who is not familiar with all the rules of grammar and parts of speech.

It is, however, unfair to point out the nitty-gritty out of context without giving credit for the great portions of commentary which are presented in a clear and scholarly style.

Dr. Young is convinced that Isaiah should be treated as a whole and that the prophet is the author of the entire work. □

Exposition of Isaiah. By H. C. Leupold, Chapters 1-39, Grand Rapids, Mich. Baker Book House. \$7.95.

For preaching purposes the expositional type of commentary is more convenient because it is less technical and theological.

The historical situation, the prophet and the outline in the introduction are brief, yet extensive enough to understand the basic purpose and contents of the book. Chapters 40-66 are incorporated into a second volume.

Dr. Leupold refers to Isaiah as the most evangelical of all the prophets and also treats the entire work as written by him. Notes, after each chapter, are extensive but clearly presented because Hebrew words and phrases are kept at a minimum.

The outline of chapters serves as excellent sermon material because it can be used for both topical and expositional purposes. □

Cameroon Youth Go Camping

by Ellen Breitreuz

Summer is camp time for youth in America as well as here in Cameroon. From August 19-25 sixty-four young people representing all of our post-primary institutions of learning retreated to the more rural confines of Kom Baptist Teachers' College at Belo for a week of inspiration, fun and fellowship. The camp theme was "The Issues of Life." Instructors were Dr. & Mrs. Louis Johnson, Pastors Ngum and Waindim, and the Rev. George Black, dealing respectively with communications, joy, marriage, fear and a Bible study on the character of Jacob. Each day Berneice Westerman led the campers in quiet words of wisdom during morning devotions and also acted

Mrs. Ellen Breitreuz is the wife of Elmer Breitreuz. They are short-term missionaries in Cameroon. Elmer teaches at the Joseph Merrick Baptist College.



Some of the campers and leaders are shown above. Front row (l to r): Dorothy Reich, Dr. & Mrs. Johnson, Pastors Ngum & Waindim, Jan Mitchell, Gary Breitreuz, Elmer Breitreuz, Mr. Mimba.

as camp hostess. Elmer Breitreuz was camp director.

The discussion groups were certainly a highlight for the campers and usually proved too short for them. We realized again that the problems these youth face are similar to those of American youth. They were also delighted to see their relatives and friends in the film of the Cameroon College Singers. On Sunday morning the campers trekked six miles in the rain to attend the worship service at Mbingo Church. After dinner Rev. Black gave them a conducted tour of the hospital and leprosy settlement located there. Then of course there was another six-mile trek to get back for supper!

Pray with us for these young people that the instruction and inspiration they received at camp may guide them aright in the days to come. □

Our Sixth Team of Eleven Short Term Missionaries

by Richard Schilke

The year 1970 called for the largest number of short term missionaries for Cameroon. We set a goal of 15 and reached 11. Of these eleven, ten are in the educational program in our secondary schools and one is in the medical field as a laboratory technologist at our hospitals. For each one of them we are grateful to God who laid it upon their hearts to give a minimum of two years to missionary service.

The education program in Cameroon is a teaching ministry in our secondary schools and teacher training colleges. It is a ministry to about 1,500 students in five colleges. As long as there are not enough trained Cameroonians to fill the teaching positions, there will be a need for short-term missionaries. We simply do not have enough regular appointed missionaries to fill these vacancies, neither do we have enough mission funds to appoint on a regular basis all that are needed. The short term program is operated at no financial cost to the

Mission. The teaching contract is with the Education Authority of the Cameroon Baptist Convention and the governmental Ministry of Education in Cameroon provides the grants for the operation of the school system in its country. Grants are based on qualifications of the teacher. By serving for an allowance below that of the grant, sufficient funds are left over a period of two years to cover the round trip travel cost, a monthly living allowance, and other incidentals connected with the service. Housing is provided in addition to the living allowance.

These 11 young people were among the group of 19 who were presented to the General Conference at Winnipeg, Man., Canada, on Sunday afternoon of Aug. 9, 1970, in a brief commissioning service. They left for Cameroon following the General Conference. We desire that you meet them and so we present them herewith.



Jean Marie Berkan

Jean Marie Berkan was born on Sept. 11, 1945 at Nokomis, Sask., to Mr. and Mrs. William Harold Berkan. At an early age she accepted Christ as her Savior and was baptized on Oct. 13, 1957, by the Rev. E. L. Thiessen and became a member of the Serath Baptist Church near Southey. This church later merged with the Raymore Baptist Church where her membership is at the present time.

Jean graduated from the Raymore High School in 1963 and graduated from the University of Saskatchewan in Saskatoon, Sask., in 1966 with a B.A. degree. For an additional year she took training at the Regina General Hospital to become a laboratory tech-

nician. Since the summer of 1967 she has been working as a serologist with the Royal Canadian Mounted Police.

Miss Berkan is interested in the laboratory work in our mission hospitals. She says: "I have always taken a general interest in missions but it was only this past summer (1969) that I felt that what I was doing was not important and felt called to missionary service. I wish to demonstrate in a real way to others the love of Christ. This means giving what I have to His use. I feel, He is asking me for not only my money but missionary service." She will be doing this at our hospitals in Cameroon.



Rose Alice Herke

Rose Alice Herke was born on Feb. 3, 1947, in Germany to Mr. and Mrs. Willy Herke. In her early years her parents came to Canada and settled in Vancouver. Early in life she accepted Christ as her Savior and was baptized on Sept. 20, 1957, by the Rev. Isador Faszer and became a member of the Bethany Baptist Church, Vancouver, B.C.

Rose graduated from the John Oliver Secondary School in Vancouver in 1965 and graduated from the University of British Columbia in May, 1970, with a B.S. degree in nursing.

This is the first year that requests came for nurses in the short-term program at our educational institutions. Miss Herke will serve at Joseph Merrick at Ndu in both a teaching capacity as well as caring for the health of the students. She says: "I think of myself as serving both in a professional capacity and by being a Christian. As a Christian I am concerned about other people, including their spiritual well being."



Kathryn Anne Kroll

Kathryn Anne Kroll was born Dec. 26, 1945, at Colfax, Wash., to Mr. and Mrs. Everett Russell Kroll. Early in life she accepted Christ as her Savior and was baptized on May 13, 1964, by the Rev. Fred E. Klein and became a member of the First Baptist Church, Colfax, Wash.

Following her high school education, Kathryn enrolled at the Seattle Pacific College in 1964 and then transferred to the University of Washington in 1966 where she graduated with her B.S. degree in nursing in June, 1968. She then went to Frontier Nursing Service

in Hyden, Ky., where she was on the staff for six months and then entered mid-wifery training in May, 1969. Following the completion of her course, she attended our seminary in Sioux Falls, S.D., for the spring semester of 1969/70.

Miss Kroll had been appointed a year ago as a regular missionary nurse to Cameroon, pending an opening on the mission field. This opening came in the short term area this year and she was quite willing to go on that basis and then be transferred to the regular missionary basis at such time as that need will arise. She will serve at Saker Baptist College, Victoria, in both a teaching capacity as well as caring for the health of the students. She says: "My missionary purpose is to present the claims of Christ in response to the great commission to me so that those who have never heard might have the opportunity to receive Him, and to minister to the health needs of the people as the Lord provides opportunities."



Susan Ruth Krier

Susan Ruth Krier was born June 3, 1943, at Bethlehem, Pa., to Mr. and Mrs. Wilson H. Krier, Sr. Early in her life she accepted Christ as her Savior and was baptized in 1955 by the Rev. Robert Cooke and became a member of the Calvary Baptist Church, Bethlehem, Pa.

Susan graduated from the Liberty High School in Bethlehem in 1961 and graduated from the Bloomsburg State College in 1965 with a B.S. degree in education. From 1965 to 1967 she taught 7th and 8th grade science and math at the Centennial Schools in Warminster, Pa. In 1967 she went back to school, enrolled at the University of Delaware and received her M.S. degree in chemistry in June, 1970. Dur-

ing this time she was also technician in chemistry laboratories at Homer Research Laboratories at Bethlehem Steel Corporation.

Miss Krier says: "I have a real desire to be used of God and this short-term missionary program sounded like a good start. My missionary purpose is to teach with the love of God for all my students—even the ones I could do without." She will have ample opportunity to do this at Saker Baptist College in Victoria.

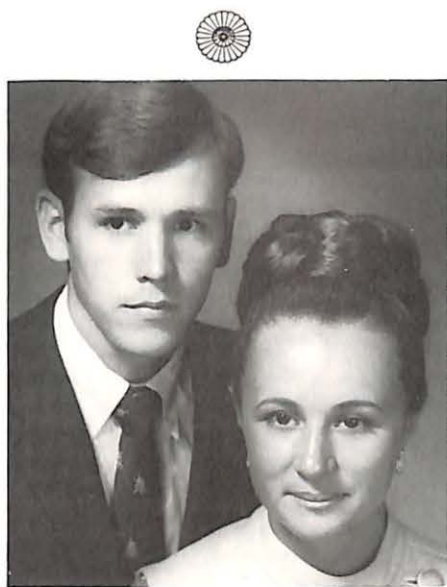


Martha Louise Schaer

Martha Louise Schaer was born on Aug. 18, 1945, at West Union, Iowa, to Mr. and Mrs. Fred Schaer. Early in her life she accepted Christ as her Savior and was baptized on May 22, 1955, by the Rev. H. John Vanderbeck and became a member of the First Baptist Church in Elgin, Iowa.

Martha graduated from the Valley High School in Elgin Iowa, in 1964, and graduated from the Upper Iowa College in Fayette, Iowa, in June, 1968 with a B.A. degree, majoring in library science. For the past two years she has been working as high school librarian at the Allamakee Community School, Waukon, Iowa.

Concerning her interest in this missionary service, Miss Schaer says: "No one influence has led me to consider missionary service. Associations with missionaries at camps, conferences, and in my church and reading about missionaries in the *Baptist Herald* and missionary letters all contributed to my interest in missions. My purpose is to use my training as an educator to lead individuals to true wisdom—a saving knowledge of Jesus Christ." She will find such opportunities at Joseph Merrick Baptist College at Ndu.



Mr. and Mrs. Michael J. Smith

Michael John Smith was born on May 2, 1947, at Kalamazoo, Mich., to Mr. and Mrs. Joe Smith. In his youth he accepted Christ as his Savior and was baptized in July, 1965, by the Rev. Tunis Mouw and became a member of the Calvary Bible Church in Kalamazoo. Following his appointment, he transferred his membership to the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich.

Michael graduated from the Kalamazoo Central High School in May, 1965, and graduated from the Western Michigan University in Kalamazoo in April, 1970, with a B.S. degree in biology.

While at Western Michigan University he met Juanita Joy Holzimmer, eldest daughter of our missionaries in Cameroon, the Rev. and Mrs. Fred Holzimmer. They were married Aug. 15, 1969.

Juanita Joy Holzimmer Smith was born Aug. 6, 1945, at Edmonton, Alta., Canada, where her father served in the United States Military Service at that time. In her childhood years she accepted Christ as her Savior and was baptized in 1955 by Dr. A. Dale Ihrle and became a member of the Grosse Pointe Baptist Church, Grosse Pointe Woods, Mich.

Joy graduated in 1963 from the Holland High School in Holland, Mich., where she attended while her parents served as missionaries in Cameroon. That same fall she enrolled at Taylor University in Upland, Indiana. In 1965 she transferred to Western Michigan University in Kalamazoo, and graduated in 1967 with a B.S. degree in elementary education. Since graduation she had been teaching grade two in public schools.

Mr. and Mrs. Smith will serve at the

Kom Teacher Training College at Belo. Concerning their missionary purpose Mr. Smith says: "I want to serve Jesus Christ in any place or manner He has for me." And Mrs. Smith says: "I want to share Jesus Christ with those who do not know Him and to help and guide those who know Him to a deeper, truer and fuller life in Him."



Mr. and Mrs. Dale W. Wilcke

Dale William Wilcke was born on Aug. 20, 1948, at Linton, N.D., to the Rev. and Mrs. Hans J. Wilcke. Early in his life he accepted Christ as his Savior and was baptized on Jan. 3, 1959 by his father, the Rev. Hans J. Wilcke, and became a member of the Calvary Baptist Church, Stafford, Kan., where his father was pastor at that time. Presently Dale holds his membership at the Salt Creek Baptist Church near Dallas, Ore.

Dale attended the Harding High School in St. Paul, Minn., where his parents were living during those years and then for his final year transferred to the Dallas High School, Dallas, Ore., where he graduated in 1966. He graduated from the Oregon College of Education at Manmouth, Ore., in June, 1970, with a B.S. degree, majoring in physical and general science and minor-ing in advanced mathematics and secondary education.

At the Dallas High School Dale met Sharon Joy Phillips. They were married on June 27, 1969.

Sharon Joy Phillips Wilcke was born on Jan. 4, 1950, at Corvallis, Ore., to Mr. and Mrs. H. R. Phillips. Early in her life she accepted Christ as her Savior and was baptized in April, 1957, at Roswell, New Mexico. She is presently

a member of the Salt Creek Baptist Church near Dallas, Ore.

Sharon graduated from the Dallas High School in Dallas, Ore., in 1968. That same fall she enrolled at the Oregon College of Education but took only the fall semester.

Mr. Wilcke is not only interested in the short-term program in Cameroon but also as a full time missionary in the area of education. Due to budget limitations, a regular appointment could not be given this year and so he was willing to go on the short-term missionary basis in the hope that a transfer to regular appointment could come before the short-term ends. He will teach at Saker Baptist College at Victoria. Though Mrs. Wilcke is not qualified to teach, there will be ample work and opportunity for her in other areas.

Mr. Wilcke says: "I feel that God can best use my abilities in missionary service. There is more to living than what a lot of nice things can give me. I wish to tell others that Christ died for their personal sins, and to help people to secure a higher education." And Mrs. Wilcke says: "I wish to serve God by helping others and through this to grow closer to Him."

Our prayers have followed these young people as they left their homeland for Cameroon. They will have unusual experiences which will enrich their lives as well as the lives of hundreds of Cameroonian young people. We trust that the challenge which came to them will also come to other young people who through these lives are becoming acquainted with them.

Just as this goes to press we have received word from Cameroon that for 1971/72 only one male math teacher for Joseph Merrick Baptist College at Ndu and one music teacher for the Baptist Teacher Training College at Soppo are requested. Furthermore, they will have to stay for three years due to decreases in West Cameroon grants for expatriate teachers. Mr. E. K. Martin, education secretary, wrote: "We have now reached the stage when there will not be any opening for expatriate missionary teachers at our West Cameroon teacher-training colleges because of the government policy of Cameroonization and the fact that more and more Cameroonians are now being adequately qualified. Unless the new short termers are willing to serve for at least three years when they come out, ample funds will be lacking to support the project."

Thus, if the year 1970 called for the largest number of short term missionaries, it looks as if next year might call for the lowest number: Who will these few be? We are anxious to know and look to God for the answer.



Gerhart Pahl

Gerhart Pahl was born on Oct. 29, 1948, Edmonton, Alta., to the Rev. and Mrs. Fred W. Pahl. Early in his life he accepted Christ as his Savior and was baptized in 1963 by his father at the time when his father served the Springside Baptist Church in Springside, Sask. He thus became a member of the Springside Baptist Church at that time. Presently he is a member of the Greenfield Baptist Church in Edmonton, Alta.

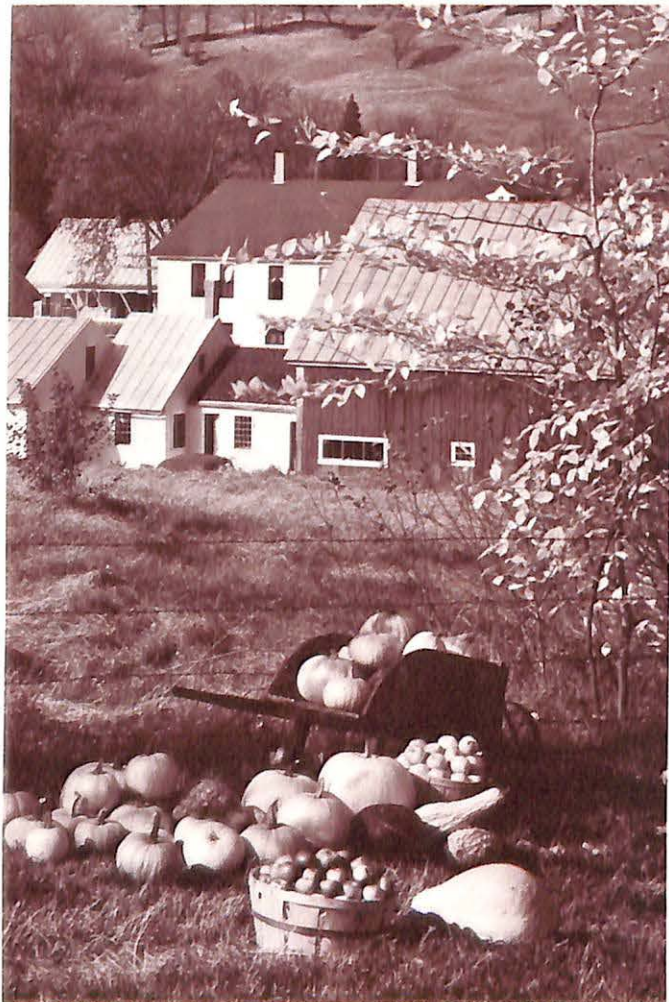
Gerhart attended the Yorkton Composite High School in Yorkton, Sask., from 1962 to 1965 and then transferred for his final year to the Queen Elizabeth High School in Edmonton where he graduated in 1966. He graduated from the University of Alberta with his Bachelor of Science degree in Aug., 1970, majoring in psychology and minoring in mathematics.

Mr. Pahl was motivated for this service by the need he saw on the mission field as well as by his love for travel and to live in a foreign culture. He says: "The word 'missionary' is not a magic word which causes me to 'turn on' my Christianity. I am a Christian wherever I may be. This is the faith I share with those I learn and work with, whether they be Canadians or Africans." Saker Baptist College in Victoria should find in him a practical Christian in his associations and responsibilities.

(Continued on page 31)

Me Be Grateful?

by Levi Keidel



I ate my usual breakfast of oatmeal and dried milk, brushed my teeth with a glass of boiled water, picked up my freshly-packed battered suitcase, and with two Congolese co-workers, piled into the loaded literature van.

"Have you heard of any more fighting?" I asked, as I threaded the heavy van onto a rough dirt road leading southeast out of the city.

"They say many villages have been burned to the ground," replied Barnabas. "But the soldiers are in control, and the rebels have fled to the forest."

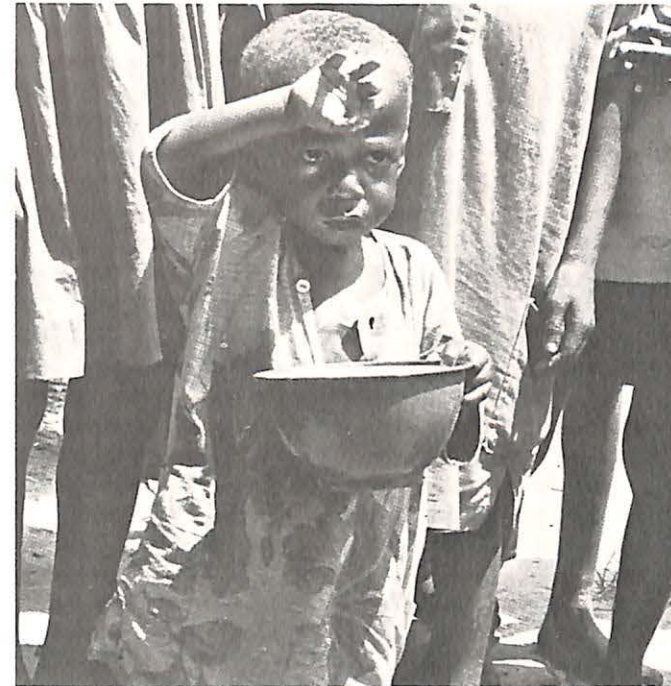
"People no longer give rebels support like they once did," added Boniface. "Ever since Independence came four years ago, we have suffered. People are tired of war."

We never took the van into an area where we knew there was trouble. Civil war had just raged across an area 75 miles southeast of us. In its aftermath, people were beginning to emerge from hiding in the forest. A pastor was among them. He had written us a letter: "Please come with the book truck to our village of Tshintshianku. Bibles and hymnbooks have been destroyed in the fighting. People are weeping for new ones."

The truck slowly ground its way through a sand pit. Then tires edged their way over huge round stones protruding above the roadbed. The steering wheel tried to wrench itself from my grasp. The truck body twisted and groaned in complaint.

Tshintshianku was such a pleasant village, I recalled. Huts for its 1,000 people lined the approaches to an important road intersection and nestled on adjacent slopes. Tall stately palm trees, their trunks frocked with light

Mr. Levi O. Keidel, Jr. has served 12 years as evangelism and journalism missionary in Congo under the Congo Inland Mission.



green fernery, lined the roads with a natural disorderliness that was beautiful.

The palms framed scenes of domestic tranquility. Clean paths lined with blooming canna or zinnia led to the huts. Hut walls were of red earth, their doors of rough-sawn lumber, their roofs of neatly-trimmed thatch. These were cherished homes around which the activities of families centered.

There was a mother pounding manioc flour under a banana tree in the back yard. A baby was tied to her back, reverse-papoose fashion, asleep with the rocking of her body as she rhythmically bent at her waist to drive pestel into mortar again and again. A hen and chicks scurried at her feet, pecking at particles which fell to the ground. Two larger children sat playing on a reed mat which lay on the bare ground nearby. A tethered goat contentedly munched lush grass in the front yard.

My mental picture was soon to be shattered. About sundown that evening we entered the village and approached the intersection. I was numbed by the sight. The palms remained, mute witnesses to the devastation.

Not a home was left standing. Every hut had been reduced to a heap of broken earth. From the rubble, sticks which had been part of the wall structure jutted upward, their ends burnt to ugly black twisted points. The landscape was deserted of anything living. The scene overwhelmed me with a sense of utter desolation.

"Do you think we'll find any people?" I asked.

"Let's go on to the house of the pastor who wrote us the letter," Barnabas replied.

We drove through the road intersection to the opposite edge of town. There was the road which arched off to the left and circled in front of the church. There was the church; it was built of cement block with a corrugated metal roof; it was intact.

But the parsonage-hut to the left of it had been reduced to a heap of rubble like all the others. To the

right of the church was an old hut, walls near its corner entryway crumbling from either age or warfare; its tattered thatch roof, black with age, tipped toward the entryway like a lop-sided hat ready to fall.

"Where could the pastor be?" I asked, as I braked the truck to a stop in front of the church.

Then in the gray of gathering dusk I saw him, stooped low to clear the edge of the tipped-over roof, emerging from the broken entryway. Then followed his wife. He straightened to his full height, smiled broadly, waved a welcome, and called, "Hello preacher!"

They insisted we stay for the night. They found chunks of log for us to sit on until they could borrow chairs. She hunted something for us to eat, and found three white sweet potatoes. She put them into what appeared to be her only cooking utensil . . . a shallow white enamel dish. She covered them with water and set them to cook on an open fire nearby.

The flat-bottomed basket she used to carry things on her head was turned upside-down on the ground at our feet; its up-turned bottom was to be our table. She drained the water off the sweet potatoes and set them before us. We said grace and ate our supper.

It was 11 o'clock when we retired that night. The pastor and his wife recounted to us in detail the terrible events of past weeks. They had fled to the forest carrying what they could in their hands. They'd lost virtually everything. Their spirit overwhelmed me. Through the course of the entire evening, not a word of complaint fell from their lips. Rather, they praised God that their bodies were unharmed, they had each other, and they could start building again.

And this was the third time they'd passed through such an experience in the last four years.

Some months later my car was speeding down a highway in the midwestern United States. I had just returned from Congo, and was still adjusting to such accoutrements of an affluent society as instant balanced-diet breakfasts, tooth paste with sex appeal, and soft-cushioned machines rocketing along ribbons of smooth cement. I was also perusing the beauty of lush green fields of corn which lined the highway . . . fields which I knew had unfailingly produced a generous harvest for more than 30 consecutive years. There was a farmer working in a hay field. "Aren't those big cab tractors nice," I mused. "And look at his shiny pickup along the road."

I pulled into a filling station for gas. A farmer had also stopped. I struck up a conversation with him.

"Crops look great," I said, gesturing to a nearby freshly-tasseled cornfield.

"We're hurting bad for rain," he replied. "Haven't had any for two weeks now. If we don't get some soon, the crop's going to be short this year." Instantly on the screen of my mind there flashed the picture of an impoverished pastor and his wife seated at a night bonfire telling their story. It raised a question which has been uncomfortably nagging me ever since.

Why is it that people who have so little find it so easy to be grateful, and we who have so much find it so easy to complain? □

We The Women

Mrs. Jeanette Stein
President of the WMU

"To God be the Glory, great things He hath done," still reechoes in our hearts as we think back to that which transpired at our conference in Winnipeg. This was truly a mountain-top experience for all WMU women. Great and marvelous were the reports of things done to the glory of God. Even greater was our faith as we accepted the goals for the new triennium. Never in the history of our union has our faith been so great.

All mountain-top experiences are brief and for a definite purpose. The purpose of our experience was so that we could return to our fields of labor with renewed strength and vigour. As we left the mountain, I'm sure that all of us became even more aware of the great white fields, ripe unto harvest, and the scarcity of the labourers. Jesus commanded us to pray for labourers and He promised to send them to help with the harvest. So as we work, let us also pray that others would quickly join us and share in the harvest.

We have something very exciting to work at this triennium. It is our new project, "Share Your Blessings." Be sure to get your little box immediately and find out all the details from your WMU president. Don't miss out on this special blessing. □

WMU LUNCHEON

by Mrs. Lawrence Prast, North Bergen, N.J.

On Aug. 6, 1970, nine-hundred and thirty-one ladies gathered in the Sky-view Ballroom of Winnipeg's Marlborough Hotel for the Woman's Missionary Union luncheon and business session.

The luncheon was delicious, the table centerpieces were Indian craftwork which could be purchased at the door, and all was ably presided over by Mrs. Herbert Hiller, WMU president.

Mrs. G. K. Zimmerman had the invocation and Mrs. Jothan Benke led the singing, accompanied by Mrs. Donald Guthals, who also composed our

new triennium theme song, "All Things Through Christ," based on Phil. 4:13.

What a joy to hear our goal of \$90,000.00 was surpassed, totaling \$104,257.64. Therefore, in faith, we adopted the goal of \$100,000.00 for the triennium.

Mrs. Herman Effa led in devotions based on Acts 16:9 and brought us news and needs of the work in Brazil.

Mrs. Hiller lovingly introduced the conference personnel, including WMU officers, committee chairmen, conference presidents, and NAB executive staff wives. It was a thrilling sight to see 32 past, present and newly commissioned missionaries in attendance.

Another lovely remembrance was the presentation of honor pins, by Mrs. Harold Gieseke, to the executive officers in appreciation of their many services.

Miss Dorothy Fuchs played her own piano arrangement of "Showers of Blessing." This was a fitting prelude to Mrs. Elton Kirstein's introduction of our new "Share Your Blessings" banks. Filling them was demonstrated with a skit. Mrs. David Keiry closed the session with prayer.



Newly elected officers pictured above (r. to l.) are: President, Mrs. Walter Stein; Vice President, Mrs. Herbert Pankratz; Secretary, Mrs. Charles Littman; Treasurer, Mrs. E. A. Hoffmann; Council Representative, Mrs. Henry Fluth; and White Cross Chairman, Mrs. Ed Oster.

We gratefully thank the outgoing officers and ladies; let us covenant with the new officers to —

"Love the unloved, lift up the lost,
Serve all Thy children whatever
the cost,

Now what a joy in my heart I
profess: I can do all things
through Christ."

WMU PROGRAM

by Mrs. Clarence Walth,
Chicago, Illinois

Eagerness in awaiting God's blessing was displayed on the faces of men and women as they assembled for the

Missionary Program sponsored by the WMU on Friday afternoon, Aug. 7, 1970, at the General Conference in Winnipeg.

The congregation sang "To God Be the Glory," led by Mrs. Wm. Sturhahn prior to the reading of Phil. 4:4-13 by Missionary Florence Miller, Osaka, Japan. Missionary Geraldine Glasenapp, Cameroon, Africa, chose this scripture portion to challenge us through her message, "ALL THINGS THROUGH CHRIST," which is the National WMU theme for the ensuing triennium. She deftly explained that there is "no such thing as a Christian act, but only a Christian motive." Pity and other motives are not adequate. We can do all things through Christ if our motive is LOVE.

A colorful and dynamic impression was made by the Ministers' Wives Chorus, as they sang "Let There Be Peace On Earth" and "Go Tell It On the Mountain," under the enthusiastic direction of Mrs. Herbert Pankratz, Chicago, Ill. Mrs. Leon Bill was at the piano and Mrs. Aaron Buhler officiated at the organ.

Credit must be given to two of our creative women whose works were featured during the program: 1) Mrs. Donald Guthals, Hope, Kansas, who wrote the words and music of the WMU theme song for 1970-73: "All Things Through Christ." 2) Mrs. Adam Huber, Portland, Oregon, who wrote and directed a missionary dramatization, "Go Tell it on the Mountain," which included mission challenges by Wm. Tayui, native Cameroonian, Africa; Mrs. Ralph Nelson, Brazil; Miss Florence Miller, Japan; and Mrs. David Keiry, Spanish-America. Allan and Jerilyn, children of the Rev. and Mrs. Herman Effa, Brazil, sang a stirring duet in Portuguese. Other missionary children presented flags of nations in which we sponsor missionaries.

A prayer by Mrs. Willie Gutowski, Cameroon, preceded an offering of \$1,093.51 which begins the climb toward the goal of the new \$100,000 WMU Mission Project.

Our Executive Secretary, the Rev. G. K. Zimmerman, based his installation comments on I Thess. 5:12 as the planning and responsibility of the WMU was officially turned over to the new president, Mrs. Walter Stein, of Winnipeg, Man., and her qualified executive committee.

Dr. Richard Schilke, general missionary secretary, pronounced the benediction on a spiritually rich afternoon! □

Insight into Christian Education

Communication Aids

by Dorothy Pritzkau

Communication is the connecting link between teaching and learning. We are concerned with the effective communication of Christian truths. Recognizing that it is the Holy Spirit who must finally apply these truths to the individual life, our responsibility is to be good communicators.

Our senses — hearing, sight, touch, taste and smell — contribute much to what we learn. The more senses we use, the longer we tend to remember what we learn. We also learn much through experience — through our involvements. Jesus communicated this way. Frequently His classroom was the out-of-doors and He would use and refer to familiar and visible objects to illustrate His teachings. His students were actively involved in living out His teachings.

We tend to rely heavily on purely verbal communication. Do others hear what we are saying, or is it like the quip, "I know you believe you understand what you think I said, but I'm not sure you realize that what you heard is not what I meant." Using strictly verbal communication has several dangers: the possibility of being misunderstood; brief retention; and the fact that because of different backgrounds and experiences, people tend to receive different impressions — learning is not uniform. Any time we use an aid to involve more than one sense as we communicate, we rein-

Dorothy Pritzkau is editor of Christian education literature with the Department of Christian Education of the North American Baptist General Conference.

force our message. Maps, graphs, flip

charts, flannelgraphs, puppets, objects, films, slides, recordings, charts, posters, pictures and the chalkboard are all familiar communication aids. The only limitation placed on the use of these aids is the imagination of the user.

Do-it-yourself filmstrip

A new communication aid on the market is the "U" Film filmstrip kit. This unique kit contains 25 feet of "U" Film, one set of color markers, ten empty filmstrip cans with blank labels, a filmstrip splicer block and splice tapes, a cutting blade and a teacher's guide. "U" Film is a tough plastic film the same size as standard 35mm. filmstrip. Its blank, treated surface can be written or typed upon in color or black and white, erased and reused.

Teachers can use it to clarify the material they are teaching. It could be used at workers' conferences, Bible studies or church business meetings to present information clearly and in an organized manner. Information you wish to add may be spliced into existing filmstrips. Give students a foot or two of "U" Film and let them interpret, in a series of pictures and words, a particular lesson or concept, or fulfill an assignment related to the topic of study.

The price of the kit is \$13.00. It is available through Roger Williams Press.

Small, durable projector

The Prima filmstrip projector is an inexpensive and tough little projector designed for use in the classroom or with a small group. Nine by ten by five inches in size, it weighs two and one half pounds and is built of the same material as that used in crash helmets. It uses a 75W lamp and can be used with a table top screen or to fill a 50 inch screen. Simple construc-

tion makes it easy to load. With only one moving part service problems are virtually removed. It tilts to any screen height without the use of props. Price: \$34.50. Information can be requested from Hudson Photographic Industries, Inc., Irvington-On-Hudson, New York 10533.

Overhead projector

Continuing to enjoy popularity is the overhead projector. A limited number of prepared transparencies of maps and biblical studies are available. Most users prefer to make up their own transparencies to relate to the topic. Some enterprising teachers have used the overhead as they would a flannelgraph. They have been able to use more backgrounds and can easily move the figures.

Cassettes

The cassette tape recorder has come into its own with its simplicity and quality production. Its uses are many and varied. Class discussions can be recorded and played back for evaluation; resource persons can be interviewed as part of a class assignment or for use in a workers' conference. Reactions and observations on a field trip can be recorded. Worship services or class sessions can be taped for a shut-in. Someone in the hospital would certainly appreciate a taped greeting from fellow class or group members. Sometimes a new appreciation of scripture is gained by listening to different passages of scripture recorded by a good reader.

We need to check up on ourselves regularly. How effectively are we communicating the message we have been given? □

TODAY'S TIP

Use your bulletin board to:

- introduce a unit of study. Design it to arouse curiosity.
 - show progress or review a unit.
 - provide information related to the study.
 - explain or present a problem or lesson.
 - display student's work.
 - serve as an interest center.
- For an effective bulletin board:
- Keep it neat and uncluttered.
 - Select just enough materials to tell the story. Keep wording brief.
 - Be unusual. Use folded paper, yarn, boxes, cloth.
 - Use unusual shapes or colors to highlight important points.
 - Change it frequently so it is current. □

CONCERN FOR OTHERS
December 6, 1970

Scripture: I Jn. 3:11-18, 23 f.

CENTRAL THOUGHT: Our love for others shows the kind of faith we have in Jesus Christ.

INTRODUCTION: Responsible Christian living has its focus in Christ and in others; our love for Christ is reflected in our concern for others. Ethical expression is inseparable from faith. Our true beliefs are shown by our speech and conduct.

I. CHRIST'S CONCERN FOR US (16). Christian love derives solely from God's prior love toward us. His love was unreserved and unconditional.

II. OUR CONCERN FOR OTHERS (11-15, 17 f.). Love has been appropriated by liberal theologians and social radicals; but Christians dare not discard the notion just because of the company it keeps at present. What the world has always needed is love. Only Christians have the real thing. Some of the imitations that pass for love are good quality, and some Christians seem to have forgotten the original.

Love is characterized by its willingness to sacrifice (16) and by its active compassion (17). Our concern cannot be with our salvation, our spiritual maturity, ourselves. Selfishness is easily disguised as spirituality. When Christ is the center of our thoughts, preoccupation with self vanishes; and there is only room for him and for those for whom he died. The love God gives us is an assurance that we are his children (19).

III. THE TWO COMMANDMENTS (23f). God requires two things of a man, and they are inseparable. "Believe in Christ" is most often stressed in our churches, but we cannot call him "Lord" and disobey (Cf. Lk. 6:46). John probably wrote 4:19 without "him," making a simple declaration consistent with the verses in ch. 3. We love, because he loved us first. Love for the brethren and for the godless is a necessary corollary of faith in Christ. Christ will show us how to love in our family, our job, our school, our community if we ask him.

"Love" in I John is always the word of God's love, not just brotherly or human affection.

DISCUSSION QUESTIONS:

1. Define love.
2. Can we really love someone and still not like him?
3. How can you show them that God loves your child, spouse, employee,

boss, customer, neighbor, mayor, teacher, etc.?

DEMANDS OF THE COMMITTED LIFE

December 13, 1970

Scripture: Jn. 15:18-20; I Pet. 3:13-17

CENTRAL THOUGHT: Latent hostility necessarily exists between the Christian and his society; but even should the hatred burst into persecution, the Christian must never give the persecutors valid grounds to attack them.

INTRODUCTION: Commitment to Jesus Christ results in spiritual attacks (see Nov. 29 lesson). Christians through the centuries have in varying degrees experienced the hatred of their neighbors and countrymen, even

BIBLE STUDY

their families because of their allegiance to Christ. But persecution seems a foreign thing, an unlikely possibility in our pluralistic society where everyone's beliefs and behavior is tolerated. Very few of us have experienced the hatred of friends, relatives or co-workers because of our Christian witness. Much of the harassment which some Christians report is due more to their obnoxious and tactless manner, their personal offensiveness, rather than to opposition to the Gospel or rejection of Christ.

As the Jews in Germany in 1933 thought of themselves as Germans and never imagined that colleagues and law would define them as anything different. Christians in the West cannot imagine that anyone could hate them, certainly never persecute them for their love for Christ.

I. HATRED (Jn. 15:18-20). Because our contemporaries do not share our faith in Christ, we are necessarily alienated from them to some degree.

Their hatred is not active, merely a lack of love at the fundamental level of relationship to Christ. Their hatred, although passive, can become an open, virulent passion; and as the return of Christ approaches, the line between God's people and God's enemies will be increasingly sharply drawn. In business, in politics, in academic life Satan will try to keep Christians ineffective largely for reasons other than open hatred of the Gospel; but promotions and recognition often come harder for the committed Christian than for the unbeliever.

II. PERSECUTION (I Pet. 3:13-17). Since Christ suffered for us, it is only logical that Christians will suffer also. Logically, since the state rewards good and punishes evil, the godly conduct of Christians will more than fulfill the requirements of any system of law. However, if the state ever chooses to persecute Christians, we must so live that they will have no occasion to accuse us of violating law or common decency; the satanic, anti-Christian motivation must be clear to all right-thinking observers of such abuse.

Trusting God in the face of such threats, we are to unhesitatingly and lovingly proclaim the Christian Gospel when asked to explain the confidence and fearlessness with which we face any suffering for Christ's sake.

DISCUSSION QUESTION:

1. How is a Christian different from other Americans? Could this get him in trouble—legally or unofficially?

OBSERVING CHRISTMAS AS CHRISTIANS

December 20, 1970

Scripture: Jn. 1:9-18

CENTRAL THOUGHT: Christmas is the dawn of redemption, the initiation of salvation in Christ.

INTRODUCTION: Christmas is the first step to Calvary; with the birth of his son God set in motion the events by which all men might be his children. Christmas is the incredible story of God becoming a human being to reveal himself and to provide salvation for helpless mankind. Christmas epitomizes God's refusal to compel men to love and serve him; rather he conquers them by his weakness. God became helpless in order to help us who are powerless to help ourselves. The majestic, seemingly philosophical writing of John 1:1-14 carry a wealth of significance. It can be understood through carefully examining the way

words are used elsewhere in this Gospel and through allowing one's imagination to have free play. The dramatic and lyrical aspects of the story of redemption lift our hearts to rejoice in God's love and power and wisdom and to rededicate ourselves to more faithful discipleship.

I. THE INCARNATION (9-10, 13-14). This term derives from Latin and expresses the "enfleshment" of God's son.

A. The Light—the light John the Baptist foretold came into the world as Jesus of Nazareth. He was the genuine light of God, exposing every man to judgment, showing all for what they were—blind to the divine visitation and thereby guilty of rejecting God.

B. The Word—The revealer, the expression of God's nature, the message of God became a man whom some recognized for what he was. Jesus also was not born by human conception out of human, masculine, carnal desire even as all children of God are born by his will alone (13).

II. THE REDEMPTION (11-12). The ordered world of man that God created and preserves was blind to Christ. But a remnant responded—they received him; they believed him; consequently, they received the right to become God's children—"son" is a legal term; "child" is a biological term (we are conceived by God); "Son" is masculine; "child" includes females (God's grace is not reserved to men).

III. THE REVELATION (15-18). John the Baptist testifies to Christ's pre-eminence and pre-existence (15). Christ's unique sonship uniquely qualifies him to declare God, to publish his secrets, to proclaim his plan for man's salvation. He embodied the grace and truth which were his message (14): God is gracious, ready to forgive, requiring no qualifications or merit; God is true, faithful to his word long-preached by the prophets that he would send a redeemer. From the fullness of his grace and truth all believers receive endless supplies of God's undeserved favor, mercy, love.

DISCUSSION QUESTIONS:

1. How complete was the humanity of Jesus of Nazareth?
2. What is the meaning of the "grace" and "truth" Jesus personified? How does one obtain a share in that limitless treasure?
3. What part does human will have in our spiritual birth?

ALL OF LIFE FOR CHRIST

December 27, 1970

Scripture: Phil. 3:7-16

CENTRAL THOUGHT: Spiritual life is not the attainment of an instant but following Christ faithfully throughout the lifetime God permits us to enjoy.

INTRODUCTION: While we waste our energies pursuing the lures of the Godless world or distress ourselves wondering about the future, the mature Christian gives his sole attention to obeying Christ.

I. JESUS IS EVERYTHING (7-8). Whatever our station, abilities, intellect, character—nothing has any real value in comparison with Christ. Anything else can safely be abandoned for the greater benefits of Christ.

BIBLE STUDY

II. BENEFITS OF CHRIST (9-11).

A. Reliance upon Jesus Christ provides the only way/basis for a right relationship with God. God alone satisfies the central need in every person; and knowingly or not all of us have an insatiable God-hunger until we surrender to Christ. The path of morality and ceremonial is futile; nor can other ways fulfill their promises. Only through Christ can we know God.

B. Knowing God/Christ compares best with the intimate knowledge, understanding, love that a long and well-married couple have of each other.

1) It includes the understanding of all that the resurrection means; the resurrection of Jesus Christ speaks volumes about the final outcome of history and of the future of the believer, about death's impotence before Christ, about Christ's lordship over all creation until he has subjugated it to the Father, about God's forgiveness and his offer of friendship and oneness, about the demand to fearlessly obey the commission to proclaim the Gospel, about

God's conclusive demonstration of his existence, power and character, etc.

2) It includes the understanding of the nature of Christian suffering. 3) It includes the anticipation of resurrection and reunion with him in glory.

III. THE INCOMPLETE PRESENT (12-14). Contradicting our often unconscious self-satisfaction, the great apostle admits to feeling inadequate—he hasn't "arrived" yet, he isn't perfect. But disregarding all failure in the past (covered now by the blood), he single-mindedly exerts himself to win Christ (cf. v. 8). John assures us of full cleansing (I Jn. 1:9); let the past be the past and serve God with might and main in the present and for the future.

IV. THE OBEDIENT ATTITUDE (15-16). That is the way we should think, above. Only Christ matters; give him everything we are and have. Furthermore, God will change our thinking to that attitude (cf. Rom. 12:2). But lest we sit passively, we are urged to live up to the level of understanding and maturity God has already given us. We will continue to mature; but growth comes only through active obedience and service. Do the things you know God wants you to do; he will correct and add further responsibility and joy soon enough. Just be obedient (Jn. 21:22).

DISCUSSION QUESTIONS:

1. Do you feel the Christian life is a colorless, difficult path you follow uncertainly? How does the Bible describe it? What must you do to begin to enjoy it rather than endure it?
2. Have you ever considered all that the resurrection means? Explain and discuss some of the implications of the resurrection indicated in II.B.1 above.
3. Are you refusing to do something you know God wants you to do by demanding to know something else which doesn't really concern you right now?

CHUCKLE WITH BRUNO

Always try to drive in such a way that your license will expire before you do.

The reason God created woman last is because he wanted to do some things without being interrupted.



Garfield Baptist Begins in Detroit Area

Future site of Garfield Baptist Chapel

The North American Baptist General Conference is on the move north of Detroit. Several months ago the area churches saw the need of a new work to begin outside the area of the present churches.

Three and one-half acres were purchased on Garfield Road north of 19 Mile Road, across from the Central Campus of Macomb Community College in Mount Clemens. To the west of the College a new hospital is to be erected, and beside it, a new shopping center. South of the church two sub-divisions are in the process of being built totaling 400 houses. To the east is a luxury trailer park containing 185 units. North of the church property there are presently farms where houses will soon be planted instead of crops.

Since the purchase of this property, the value has risen from \$10,000 to \$35,000. The Lord led us to buy at the right time.

The property is there waiting. We decided against renting a school or some other building until we have a congregation large enough to start a building fund. Instead, we thought of a better way. We are looking forward to starting in a portable chapel, something that can be built at a reasonable price and can be used on the location of the future permanent building. After looking into several possibilities, we settled on a portable structure, a 24 by 60 foot trailer. This is a functional



The Rev. and Mrs. Jack Dundas

building with a sanctuary that will seat 85 people. It will also have an office, nursery, two restrooms and two classrooms, one that can be used as an overflow from the sanctuary. The building will be panelled, carpeted, heated and air conditioned. The cost of the building, set up on our property, is less than \$12,000.

It is always a problem to select the right man, God's man, to become the pastor of such a church. It is in some ways a bigger problem when there is no congregation. The simple and right way was to pray and let the Lord do the work. At the same time that the church extension committee was praying, the Lord was directing the Rev. Jack Dundas to move from his place of service. But where, he did not know. "By chance" there was a meeting of Rev. Dundas and the chairman of the committee. The two talked of the exciting possibilities of the new work, and soon after, Rev. Dundas was called to be the pastor.

Rev. Dundas is not new to the conference, even though the last seven years of his ministry has not been in the North American Baptist General Conference.

His experience in Christian service includes youth work in Bible clubs and with juvenile delinquents. He was also a youth pastor. Two years were spent as interim English pastor at Ridgemont Baptist Church. The past six years were spent as assistant pastor and director of Christian education at the Berkley Community Church, Berkley, Michigan, an independent church. The Lord has richly blessed these years

of ministry. Rev. Dundas is married and has two children.

He began his work at Garfield Baptist on the first of September, and has been working on the church building plans and speaking in the conference churches in the Detroit area. He has been informing the people of the new work and seeking prayer support.

Visitation has begun and already there has been some good response. Twenty-six people in one town house complex alone are interested. Another ten families are waiting for the new church to open.

Already we see the hand of the Lord working and needy hearts anxious for His word, although the building will not be ready until the first of December. Meanwhile, prayer meetings and Bible studies will be held in the town house complex and the pastor's home.

Join with us in prayer that the Lord will work a mighty work through this new church, and, indeed, throughout our conference.

GARFIELD BAPTIST CHAPEL CHURCH EXTENSION BUILDERS' PROJECT FOR NOVEMBER 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. Jack Dundas
39231 Serris,
Mount Clemens,
Mich. 48043

MILWAUKEE, WIS. On Sunday, June 7, the German Zion Baptist Church held a baptismal service. Our pastor, the Rev. H. Poschwatta baptized



six candidates (pictured), after they had professed Christ as their Savior. After communion service the right hand of fellowship was extended to them. (Mrs. Klaus Mueller, reporter.)

MILWAUKEE, WIS. The German Bethel Baptist Church held deeper life meetings from March 25-29, with Dr. Friedhelm Radant, of Chicago. These meetings included Good Friday on which our church choir presented a liturgical worship service, and Easter Sunday which marked the first anniversary of our English morning worship service, started by our pastor, the Rev. Erwin Radant.

March 16-18 members of our church joined in a Sunday School Teacher Training Session in which all the NAB churches of Milwaukee participated.

The Women's Missionary Society presented their annual program on June 14. A mission offering was taken for the Gary Schroeder Memorial Fund.

The young people of our church have presented the folk musical by Ralph Carmichael, "Tell It Like It Is" in various churches in Milwaukee, Chicago and the Northwestern Conference. (Doris R. Gohl, reporter.)

VERNON, B.C. Following the death of the Rev. A. Sootzman and the former Chairman, Brother Taranowsky, many decisions had to be faced in the Faith Baptist Church.

By accepting the bilingual program, a few members left, but God gave courage and love to continue.

On April 5, the choir of the Trinity Baptist Church of Kelowna presented an Easter Cantata.

On May 10, the Sunday school presented a Mother's Day Program. Dr. A. S. Felberg is serving as interim pastor.

INDIANAPOLIS, IND. On April 26, 1970, the official ground breaking cere-

mony for the new Meridian Woods Baptist Church was held. The first person honored to participate was Miss Bertha Seeger, pictured with the Rev. Harold Drenth. Miss Seeger has been a faithful and active member of our church for many years. She is currently serving the church as treasurer. Other church members were able to participate by pulling an old-fashioned plow.



On Aug. 15, 1970, the construction of the new building was started. (Mrs. Lewis Gilkerson, reporter.)

COLUMBUS, NEB. The activities of the Redeemer Baptist Church, Columbus, Neb. included the hosting of the Nebraska Teen Convention Feb. 27-March 1, 1970. Rev. Donald Miller was the guest speaker, and two seminary couples, Mr. and Mrs. Ted Faszer, and Mr. and Mrs. Bernard Bredin favored us with inspirational music.

From March 15-20 the Rev. Walter Sukut of Avon, S.D., led in a week of revival meetings. On Palm Sunday evening, the choir rendered the cantata, "What a Wonderful Saviour."

On May 3, our W.M.S. had a Mother-Daughter tea. Mrs. Carol Meissner was in charge. The theme was, "The Dedicated Heart of Mother." (Mrs. Edward Gerrelts, reporter.)

MISSOULA, MONT. The Bethel Baptist Church held their mortgage burning ceremony on April 5, 1970. In September of 1965, \$45,000 was borrowed to help finance the new educational wing and furnishings, the purchasing of lots and relocation of the parsonage, and remodeling of the old educational unit and sanctuary entrance which were completed in 1966 at a cost of \$76,200. The mortgage was paid off in four and one-half years, six months before its ma-

OUR CHURCHES IN ACTION



turity. Pictured are William Klein, finance chairman; George Okken, purchasing chairman (holding the mortgage); and the Rev. Robert Penner. (Martha Jayne Clark, reporter.)

ST. CATHARINES, ONT. On Sunday, June 28, the Lakeshore Baptist church welcomed the new pastor. The installation of the Rev. Wilfred Dickau (pictured) was under the chairmanship



of Mr. John Kokot, clerk of the church. The Rev. R. Kern, district secretary, brought the message. Music was supplied by the choir from the Pineland Baptist Church, Burlington, and Mrs. O. Weber of the Lakeshore church. Pastors Damrau, Kerber and Hoffman expressed words of congratulation to the pastor and his family, and also to the church. We are using the facilities of the Scottlea Presbyterian church, and the minister, the Rev. Skelly was invited to speak on behalf of the church. Pastor and Mrs. Dickau briefly responded, also singing the duet, "My Father planned it all."

ST. CATHARINES, ONT. On February 1, 1970, the German Immanuel Baptist Church baptized five young people on the testimony of their faith. The work of the Gideons was presented in our evening service on Sunday, Feb. 8. Many of our members were unaware that their practice of distributing the Bible in public organi-

OUR CHURCHES IN ACTION

zations was worldwide. (Edwin Dobrowolski, reporter.)

COLFAX, WASH. The First Baptist Church observed Kathy Kroll Day as the deacons laid their hands upon her head at the close of the service and dedicated her to the Lord's service in Africa. A time of "gift opening" followed a dinner when the things purchased for her outfit by the various people of the church were put on display. Mrs. Edinger, the pastor's wife, who had experience in packing when daughter Eunice went to Africa in 1967, assisted Kathy and her mother with packing her barrels and getting them on their way. (Mrs. John Huber, reporter.)

BANFF, ALTA. The 14th annual Alberta Baptist Women's Missionary Conference convened at the Banff School of Fine Arts June 15-17, 1970.

The theme of the conference was "Life's Purpose." Mrs. Edith Schroeder presented slides of the work in Africa. Her testimony of faith and courage was a challenge to all. Other guest speakers included Mrs. Mildred Hodges and Mrs. Hazel Kaiser.

Our project for the coming year is to give assistance to the Nigeria hospital project. The conference offerings were designated to the Gary Schroeder Memorial Fund and to the Pinecrest and Sylvan Lake camps.

The new officers are: pres. Mrs. Verna Dreger, treas. Mrs. Mae Schroeder, vice pres. Mrs. Eleanor Milner, sec. Mrs. Caroline Zeitner.

Over two hundred women attended the conference.



The installation of officers was led by Mrs. Lottie Schmuland. Missionary Edith Schroeder is on at left of the picture. (Mrs. Verna Unger, reporter.)

CHICAGO, ILL. July 19 marked another milestone in the 112 year history of the Foster Avenue Baptist Church. After the morning service, the Rev. Clarence H. Walth led a procession to the parsonage lawn at which

time a groundbreaking ceremony was held in anticipation of erecting a new



activities building. Pictured from left to right are: Edward Meister, chairman, building committee; Eugene Schmidt, chairman, board of trustees; Pastor Walth; Irvin Obergefell, church moderator; and Walter Pankratz, chairman, board of deacons. (Beatrice Scroggin, reporter.)

TACOMA, WASH. The Portland Avenue Baptist Church had a dedication service on May 17, 1970, for the newly reconstructed sanctuary. On Dec. 15, 1969, we had had a fire that completely destroyed the sanctuary and did considerable damage to the rest of the building. The Rev. Herb Vetter of Valley View Baptist Church in Everett, Wash., was our guest speaker and he reminded us that we were fortunate to be able to rebuild not only on the old foundation, but to have Christ as our foundation as well. Our newly organized choir sang for the occasion. The Rev. Harvey Mehlhaff is pastor of the church.

LA CROSSE, WIS. God's Volunteers, Team 2 ministered to the Bible Baptist Church. Several decisions for Christ were made. One person dedicated his life to God's service.

The music department has taped several programs for TV.



A mortgage burning ceremony was held recently. The older building, given to the church many years ago by Miss Splitter, was sold and the new building is now mortgage free. Pictured are l. to r., Mr. Donald Tucker, Mr. Albert Palutke, the Rev. Leon

Franck, Mr. Herwald Dippel. (Hiram Phillips, reporter.)

LETHBRIDGE, ALTA. On June 28, 1970, the Bethany Baptist Church, bid farewell to Mr. and Mrs. Gerhard



Wirzba, (pictured) who will be serving in Africa for the next four years. Mr. Wirzba has accepted a teaching position at Joseph Merrick Baptist College in Ndu, Cameroon. The guest speaker was Dr. Lothar Lichtenfeld, a doctor in Cameroon, who is presently on leave to further his studies in medicine. The chairman of our church, Mr. J. Naundorf, and various organizations spoke words of farewell.

The afternoon service closed with a prayer of dedication, in which the congregation participated by forming a prayer chain. The Rev. Manfred Taubensee is pastor of the church.

MILLET, ALTA. The dedication of the new Wiesenthal Baptist Church (pictured) took place on Sunday, July 26, 1970. The morning worship service included a memorial to the late Rev. Ernest Hahn who had a great desire to get our congregation to start a building project. During the ministry of the Rev. Morley Schultz groundbreaking took place on June 1, 1969 and ribbon cutting on March 1, 1970.

The Rev. Ernest Hoffmann of Buffalo, N.Y., brought the morning message on "The Church." In the afternoon about 500 people gathered for the dedication service, with our pastor, Mr. Herman Gesterke, in charge. Greetings came from our NAB College, the mayor



of Millet, Mr. Albert Strohschein, member of the Alberta Legislative Assembly, Rev. David Berg, representing pastors of neighboring churches, Mr. Ernest Kern, representing the laymen.

Rev. E. Hoffmann gave the prayer of dedication and the dedication message featured Dr. William Sturhahn, northern area secretary.

As of June 15, 1970, the total cost of our new church building amounts to \$67,035.59. Our offering on dedication day was \$1,688.00. There is still a debt of \$12,961.00.

Ours is a country church, located five miles northwest of Millet. The seating capacity of the sanctuary is about 300. Wiesenthal Baptist Church has been in this district since 1897. (Ralph Smith, reporter.)

BENTON HARBOR, MICH. The Napier Parkview Baptist Church arranged a farewell service on Sept. 16, for Mr. and Mrs. George Baab who left for Cameroon. At the same time it was also a homecoming for Miss Florence Miller who returned from Japan recently.

Dr. Schilke was the guest speaker at the evening service and Miss Miller at the morning service. The Rev. Norman H. Vernon is the pastor of the church. (Isabelle Grenewetzki, reporter.)

HERREID, S.D. The Jacob Schuetzles (pictured) were feted on their 50th



wedding anniversary Sunday, June 21 at the Herreid Baptist Church. The couples' children hosted the occasion. A program was held at the church by the grandchildren with Albert Schuetzle as master of ceremonies. The Schuetzles are grandparents of 19 grandchildren and one great-grandchild, all present for the occasion.

CATHAY, N.D. On July 12 the Germantown Baptist Church, Cathay, N.D., held a joint baptismal service with Fessenden Baptist Church. Mrs. Wesley Buechler was baptized on confession of her faith in Christ. The Rev. Donald Waggoner is pastor of the church. (Mrs Adolph Pepple, reporter.)

BENTON HARBOR, MICH. The 50th wedding anniversary of Mr. and Mrs. August Miller (pictured) was cele-



brated on Aug. 15, at the Napier Parkview Baptist Church. Their five children and families were able to attend: their daughter, Florence, home on furlough from Japan; their son, the Rev. Edwin Miller and daughters, the Rev. and Mrs. Dale Chaddock (Evelyn), the Rev. and Mrs. Edgar Wesner (Lillian) and Mr. and Mrs. Paul Thierbach (Sherrill). An informal program was planned by the family. (Isabelle Grenewetzki, reporter.)

ANAHEIM, CALIF. Mr. and Mrs. G. E. "Andy" Mellen (pictured), charter members of the Sunkist Baptist Church, were honored on their 50th anniversary with an open house reception. Mr. and Mrs. Mellen were married on July 31, 1920, in Syracuse, N.Y. A veteran newspaperman, Mr. Mellen worked for numerous publications. Mrs. Mellen also served on editorial and advertising staffs. Andy has been for many years, and still is, an usher, while Mrs. Mellen was deacon-



ess, active in the Women's Mission Society and church library, and choir-member and reporter for the BAPTIST HERALD for 13 years. The church members presented the Mellens with a "money tree" as an expression of their appreciation and love.

OUR CHURCHES IN ACTION

CHILLIWACK, B.C. On Aug. 23, Mr. and Mrs. Emil Schiwy observed their 50th wedding anniversary. The program, given by the children, grandchildren and friends, was held in the Victoria Avenue Baptist Church. In 1948 they came to Canada. They have two sons, William and Henry, and one daughter, Mrs. Irma Drager. (Mrs. R. Jaster, reporter.)

CHILLIWACK, B.C. The Victoria Avenue Baptist Church celebrated their 25th anniversary July 11-12. The Rev. Erwin Strauss of the Rose of Sharon Church, Richmond, B.C., was the speaker on Saturday evening. A former pastor, B. Tutschek, brought the message on Sunday morning. The pastor, R. Jaster, presided at the afternoon meeting when the Rev. Erwin Strauss spoke in English and the Rev. Phil. Daum in German. A violin solo was played by Mr. W. Illig of the Immanuel Church in Vancouver. Alderman Dick Smith brought greetings in behalf of the Mayor. (Mrs. R. Jaster, reporter.)

LORRAINE, KAN. "Good News," a Christian folk musical by Bob Oldenburg, was presented by the BYF Aug. 16 in the First Baptist Church. This was the climax of a project of many months and was informally presented to a packed house. It was directed by Mrs. Ervin Schill and accompanied by Brent Hildebrand, guitarist and Mark Hildebrand, pianist. An offering was taken for the BYF mission project.

The next day the group left by bus for Kansas BYF camp held at Camp Id-Ra-Ha-Je in Colorado. There they again presented the musical as one evening's camp activity. The Rev. Donald Decker is pastor of the church. (Mrs. William Sies, reporter.)

STERLING, KAN. The campus of Sterling College, Sterling, Kan., was the setting for the Southwestern Conference, Aug. 24-26. Host of the conference was the First Baptist Church of Lorraine, Kan., whose pastor is the Rev. Donald Decker. There were approximately 350 in attendance representing 28 churches in Colorado, Nebraska, Oklahoma, and Kansas.

"That the World Might Believe," the theme of the conference, was also the subject of the message given at the opening session by the Rev. G. K. Zimmerman, executive secretary. Other guest speakers were Dr. J. C. Gunst, Mr. Donald Witt, missionary from Cameroon, and the Rev. and Mrs. Earl Ahrens, missionaries in the San Luis

Baptist Leaders Favor Revision Of Abortion Laws

NASHVILLE (BP) — The majority of Southern Baptist pastors and Sunday School teachers favor humane abortion laws, according to the latest VIEWpoll survey.

Panel members were asked this question: "Would you favor or oppose a law that would revise legalized abortion to permit such operations in the following cases: (a) where mental or physical health of the woman is threatened; (b) where deformity of the unborn is clearly indicated; or (c) in pregnancies resulting from rape or incest.

When the mental or physical health of the woman is threatened by pregnancy, 69.8 per cent of the pastors and 77.9 per cent of the teachers would favor a law which would permit an abortion. However, 20.4 per cent of the pastors and 15.4 per cent of the teachers would oppose such a law. The remaining 9.8 per cent of the pastors and 6.7 per cent of the teachers had "no opinion" on the controversial issue.

Concern over the birth of a deformed fetus was also registered by the 63.8 per cent of the pastors and 75.6 per cent of the teachers who would favor a law allowing abortion where deformity of the unborn is clearly indicated. A law of this nature was opposed to by 25.0 per cent of the pastors and 15.9 per cent of the teachers. Over one-tenth (11.2%) of the pastors and 8.5 per cent of the teachers had "no opinion" on a law of this nature.

Pregnancies resulting from rape or incest should be covered by legalized abortion laws according to 70.6 per cent of the pastors and 77.0 per cent of the teachers in the poll. Fewer pastors (19.4%) would oppose this law than the previous two considered but more teachers (17.0%) would oppose this law than the previous two discussed. "No opinion" was registered by 10.0 per cent of the pastors and 6.0 per cent of the teachers.

In a previous poll, this same panel of representative pastors and Sunday School teachers overwhelmingly opposed (79.8% of the pastors and 75.9% of the teachers) a law which would permit a woman to go to a doctor to end pregnancy at any time during the first three months. Thus, while rejecting a blanket-type abortion law, the Baptist leaders have revealed a willingness to approve legalized abortions under the humane conditions discussed in this article.

Current VIEWpoll findings are based on 92 per cent response of the panel members. □

New Rule On Smut Mail Passed By U.S. Senate

WASHINGTON (BP) — The Senate has passed unanimously a bill requiring unsolicited pornographic advertising to be labeled as such and permitting the return of such material to the sender at no cost to the person who receives it.

The measure, approved by a 79-0 vote, in the Senate, has been sent to the House of Representatives.

Sponsored by Senate Majority Leader Mike Mansfield (D., Mont.), the bill as finally written by the Senate Post Office and Civil Service Committee would require the following label in outstanding type on all unsolicited pornographic advertising:

"The enclosed material is sexually oriented advertising, and may, if unrequested by the addressee, be returned to the sender unopened at no cost to the addressee."

Return postage would be paid by the sender plus a service charge of not less than 50 cents, according to the bill's requirements. The measure calls for a penalty of \$5,000 for each piece of such matter that is not labeled, or for failure to pay the return postage. □

President Urges Prayer For Peace

WASHINGTON (BP) — President Richard Nixon has asked "all Americans to pray that the scourge of war be lifted from the earth, and that the anguish of those who have felt the horrors of war be eased."

The President made his plea to the nation as he proclaimed Wednesday, October 21, as "National Day of Prayer, 1970."

An ancient prayer, "Lord, Make Me An Instrument of Thy Peace," was used as a text for the President's proclamation.

Commenting on the prayer, the President said, "The path to peace is through the hearts of men, and it seeks a particularly noble reward: The ability to examine one's own role in bringing harmony and tranquility to others."

At the same time the President proclaimed a national day of prayer, he also issued nine other proclamations for special events during October and November. □



by Paul Siewert

The "Christian Crusade Weekly" Sept. 6, 1970 issue, carried an article entitled: "Pastor Wurmbrand Ejected From Baptist World Alliance." In the article the reporter told of how at a flag ceremony, when the Russian flag was presented with all the others, giving recognition to Baptists of the world, Pastor Wurmbrand stood up in the balcony crying: "The blood of the martyrs is on the Red flag of Russia, and in the name of Christ and the Underground Church I protest it." An usher politely asked him to be quiet, to which he replied: "I've suffered for Christ for 14 years, and I have a right to be heard."

Later, because of continued disturbance, Mr. Wurmbrand was forced to leave the auditorium. When this was done, Mr. Wurmbrand said: "I've been beaten by the Nazis; I've been tortured by the Communists, but I never thought I'd be beaten by the Baptists of Tokyo."

I think it is easy to understand that Mr. Wurmbrand would be overpowered with emotions after spending 14 years in communist prisons in Romania. The worst could undoubtedly be true. But can that possibly justify this glaring misrepresentation? To begin with, Mr. Wurmbrand was not ejected from the Baptist World Alliance; nor was he beaten by the Baptists in Tokyo.

Which brings to my mind a rather poignant question. How much worse is harassment by Communists than gross exaggeration and deceptive reporting by Christians? □

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.

■ Mr. Peter Aaldyk has become the pastor of the Whiteshell Baptist Church, Whiteshell, Man., effective October, 1970. He previously served as an NAB missionary on our Indian mission field in Alberta.

■ The Rev. Thomas Lutz has resigned from the Immanuel Baptist Church, Wessington Springs, S.D., effective Jan. 1, 1971. He plans to retire.

■ The Rev. Chester Strobel has become the pastor of the Sherwood Forest Baptist Church, Redmond, Wash., effective September, 1970.

■ The Rev. Ray Niederer has resigned as pastor of the Broadway Baptist Church, Enid, Okla., to continue graduate studies in Waco, Texas.

■ Miss Lois Zepik, a recent graduate of the North American Baptist Seminary, has accepted a position as a caseworker with the Mercer County Welfare Board, Stanton, N.D., effective Sept. 10, 1970.

■ In the August issue of the Herald there was an announcement about Christian literature which could be sent to Cameroon. Persons are now asking whether this is handled through

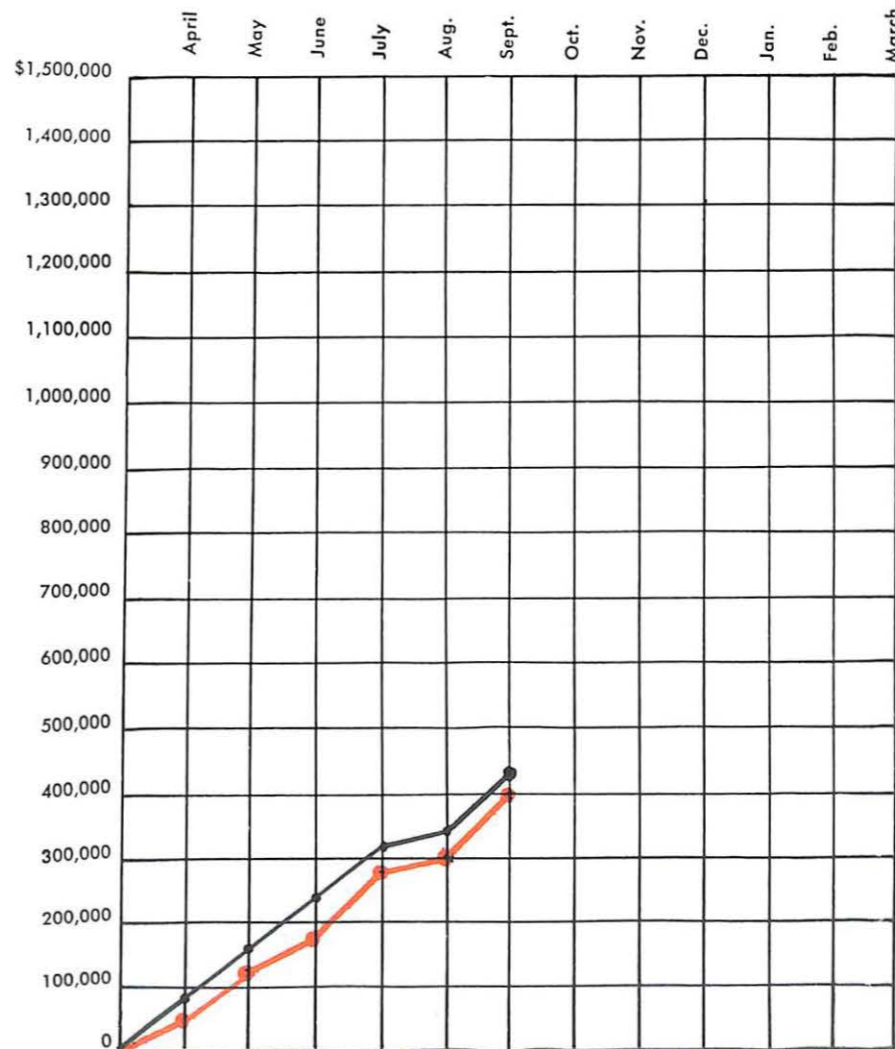
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November 1970

the Forest Park office. Please DO NOT ship these items to Forest Park. Ship directly to the missionary or institution which requests such literature. Inquire at your post office about postal regulations. Generally speaking the best rate is obtained by having cartons not over 11 pounds. The cartons should be marked "educational material." With reference to this particular notice the mailing address should be Dr. Louis R. Johnson, Cameroon Baptist Mission, West Cameroon, Baptist Bible Training College, Ndu P.M.B., P.O. Bamenda, Federal Republic of Cameroon, West Africa.

■ The Rev. Arthur Fischer has become the pastor of the Berlin Baptist Church, Fredonia, N.D., effective October, 1970. He previously served the First Baptist Church, Leola, S.D.

■ The Rev. Walter Schroedter has become the pastor of the Pilgrim Baptist Church, Vancouver, B.C., effective September, 1970. He previously served as a pastor in Germany.

■ The Rev. Bert Itterman has become the pastor of the First Baptist Church, George, Iowa, effective September, 1970.

■ Missionary Edith Schroeder writes, "Several months ago the Lord called my dear husband to his heavenly home. A steady stream of cards and letters assuring me of your prayers, love and concern have been received and are still coming. I have been deeply moved to realize how my N.A.B. family has shared in my sorrow and given me so much comfort.

"Deputation assignments, attending the General Conference in Winnipeg and writing to many gave me the opportunity to express my appreciation personally to most of you. However, it has not been possible to speak or write to each one. May I at this time extend my heartfelt thanks to all who have helped me in so many different ways. The kindness shown to me by so many in these past months has filled my heart with gratitude to God for supplying my every need.

"I thank my God upon every remembrance of you."

EDITORIAL VIEWPOINT



Examples of Renewal

Are there any renewal happenings in your church or in the lives of individuals you know? If so, we would be pleased to receive specific information of such examples for publication in the BAPTIST HERALD. The happenings you share with others may accomplish more to stimulate renewal than the various program plans which will be made available soon on the triennial theme, "Renewing the Church in a New Day."

Some have said that the action taken by the delegates at the 1970 General Conference in Winnipeg was a step or two toward renewal in our conference. What other steps need to be taken? What do you think will bring about renewal in the lives of individuals, our churches, and our conference? —JB

Youth, Adults Join Hands to Change World

Declaring that the older generation is a prisoner of the power of big business, big government and the military, a black Baptist minister from the United States issued a challenge for youth and adults to join hands in changing the world "for God, for your neighbor, and for yourself."

The appeal came from William Lawson, pastor of Wheeler Avenue Baptist Church in Houston, in a feature spotlighting youth during the 12th Baptist World Congress of the Baptist World Alliance (BWA) at the Budokan Hall.

Lawson said that youth and adults

must combine efforts in trying to change the world from its emphasis on big business, government and militarism, to an emphasis on love, peace and justice for all mankind.

Speaking of the older generation, the Negro Baptist minister said, "We endorse big government because we have been persuaded that it is the most efficient way to handle society. We accept big military operations," he continued, "because we grew up believing that national differences could be solved by wars. And we favor big business because in the affluence of the few we become blind to the hunger of the many."

After citing faults of the older generation, Lawson gave this warning: "Do not laugh young person — if you live long enough, you will become a prisoner of your environment too."

Turning to an evaluation of today's youth, Lawson said, "you have a weakness too." He observed that too often youth are naive.

"You may be hypnotized by young people with dazzling charisma, and follow them blindly down dangerous paths before either you or they have seen the dangers," he said.

Lawson specifically cited the use of drugs, following of militant anarchists, and violence as a protest against social order as the naive mistakes of youth.

He was quick to add, however, that the younger and older generations need each other. "In your simple honesty," he said to youth, "you need us (adults) as much as we need you.

"We (adults) do not have your quick mind, your clear visions, your still-pure ideals. But you do not have our patience and our knowledge of unseen dangers and the signs of human weakness."

Lawson urged youth and adults to bridge the generation gap beginning in their own homes and then to respect the strength of each other in dealing with the divisions of men beyond their doors.

"You have said that we need more active passions of mercy," he reflected. "Help us to learn compassion. But you will need our experience and skills in implementing that compassion. . . ."

"You may need to point out to our dull eyes the hungering brother, but we must draft the plan and gather the finances to build the station of mercy — to feed the hunger of many," he said.

"You must challenge the churches to have consideration for all men," he said to youth. "It is hard to teach Christians to love neighbors." —JB

OPEN DIALOGUE

letters to the editor

Dear Editor: "At the General Conference in Winnipeg one of the speakers made a very telling statement. He said, 'We use a Bible from the seventeenth century, sing hymns from the eighteenth century, and worship in buildings from the nineteenth century.' I have laid aside my King James Version long ago. But our hymnal is a different matter. I wish I had a more modern one to replace it! To be sure, our North American Hymnal contains many a gem which will not lose its power for many decades to come. But it contains just as many hymns which are antiquated in language and just plain dull in melody. I am of the opinion that congregational singing should be enjoyable — if it is not, we might just as well read the verses in unison.

"Would it be unreasonable to suggest a new edition of our hymnal, even though this one is only fourteen years old? We need hymns with less nineteenth century sabre rattling and more imagery that really appeals to the mentality of the twentieth century. Perhaps such a new edition could be produced in joint effort with the Baptist General Conference?" *G. Kalmbach, pastor, Windsor, Ont.* □

Dear Editor: "We always enjoy reading the BAPTIST HERALD. An exceptionally stimulating article in the August issue is that article on pollution by Robert J. Hastings (Man: Earth's Deadliest Peril). I pointed it out to our son-in-law and he is eager to have a copy for his file." *Dr. Charles W. Koller, Chicago, Ill.* □

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Our Sixth Team of Eleven Short Term Missionaries

(Continued from page 15)



Larry James Scheffler

Larry James Scheffler was born on Feb. 28, 1948, at Norfolk, Neb., to Mr. and Mrs. Ervin Scheffler. Early in his life he accepted Christ as his Savior and was baptized in 1953 by the Rev. Reuben Stading and became a member of the Creston Baptist Church in Creston, Neb.

Larry graduated from the Madison High School in 1964, and graduated from the University of Nebraska in 1968 with a Bachelor of Science degree in chemistry. Larry at that time was in-

terested in the short-term missionary program in Cameroon and filed his application in 1968. The Board appointed him but shortly after his appointment he felt led to withdraw since he planned to get some seminary training first. For the past two years Larry has been studying at our North American Baptist Seminary in Sioux Falls, S.D.

Mr. Scheffler now desired to take a leave of absence from the seminary and go out as a short-term missionary. He will do some research on the field which will have a relationship to his seminary studies. Concerning the missionary purpose he says: "I wish to fulfill God's will in my life and thus to glorify my Lord and to be used of Him in furthering His work on earth by bringing the message of salvation to those who need a Savior." He will serve at Saker Baptist College in Victoria.

Dr. Richard Schilke is the general missionary secretary of the North American Baptist General Conference. □



ANNUAL MEETING

of

BAPTIST MANOR

900 N.E. 81st Ave.

Portland, Oregon

Nov. 16, 1970, 8:00 P.M.

Laura C. Johnson, Secty.

CROSSING POINT

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INFORMATION ON RUSSIAN BAPTISTS REQUESTED

The undersigned is interested in receiving "prime and secondary sources" that would be useful as documents in the writing of a Ph.D. dissertation on the history of the Baptists in Russia. These would include letters received from Russia regarding church life, evangelism, relations with the government, harassment, imprisonment, as well as personal testimony from persons who lived in the Soviet Union. Primarily the dates of concern are 1929-65. These letters and items would be safeguarded and returned at the owner's request. Send to or contact Rev. Alphonz Lamprecht, 64-09 Catalpa Avenue, Ridgewood, New York City, N.Y. 11227.

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university of illinois—urbana

december 27-31, 1970

world evangelism: why? how? who?



Milton Hildebrandt

by Milton Hildebrandt

Riots, unrest, bomb scares, hijackings seem almost commonplace. If there were just one word to describe our society today, that word might well be *UNCERTAINTY*. The uncertainty of our day is also reflected in the financial world by gyrations of the stock market, high interest rates, tight money, increasing unemployment, talk of wage and price controls as a curb to inflation and a host of other similar elements. The investor, seeking for some degree of certainty, is frequently at a loss to know where to invest his capital with all this uncertainty about him.

Uncertainty is really just the expression of a lack of confidence. And so often this is felt first in the financial area. For example, almost everything seems to have immediate impact upon the stock market, whether it be political unrest somewhere in the world, or domestic problems here at home. As confidence begins to falter, uncertainty sets in and frequently our financial problems multiply.

Therefore, it is not completely surprising to note that receipts for our denominational mission program are down from last year. This is also a reflection of the uncertainty all about us. With six months of the current

Mr. Milton Hildebrandt is the director of personnel administration with the Minnesota Mutual Life Insurance Company, and a member of the River-view Baptist Church, St. Paul, Minn. He was elected as the treasurer for the North American Baptist General Conference at the General Conference sessions in Winnipeg, Aug. 4-9, 1970.

fiscal year already past, our budget receipts are significantly less than a year ago at this time. And since our budget this year is greater than last year, the problem is also greater. At this point, our NAB cooperative mission giving is \$97,157 behind the schedule required to meet our current operating budget goal of \$1,500,000.

Our problems are not unique. Jesus mentioned one fellow who was so uncertain about economic conditions in his day, and had so little confidence in himself or his master, that he simply took that which had been given him, dug a hole, and buried it! He thought this would preserve his capital. But the poor fellow failed to realize that this action resulted in a net loss to him and his master because he had not properly and confidently invested that which had been entrusted to him.

Christians are not immune to problems, difficulties and occasional uncertainty. Yet, as we reflect on basic truths, we can be confident that the pattern of the past several months will change, and that we can meet our increased budget challenge. Let me tell you why I believe this:

1. There is no uncertainty with God. We can be totally confident that all things are in His hands and that His hands are strong enough to hold all things. I believe that as we fully recognize this fact we will not hesitate to place our resources at His disposal.

2. I also believe we have a very sound denominational mission program worthy of our support. Our min-

istry in evangelism, in medical work, in education in all of our mission fields is designed to honor God at all times.

3. I know we have a tremendous combination of dedicated Christians within our fellowship, pastors, missionaries, staff workers, and lay people who take seriously the challenge of the great commission. With this kind of dedication within the hearts and minds of our people, I have no doubt that the job will be done.

But let's not wait too long before we take action. True, some things can be put off, but some things must be done without delay. Your support of our mission program is needed *now*. In a few weeks many of our churches will be coming to the close of their fiscal year. Much planning for the future will be done, including the preparation of budgets. Many of us as individuals will be doing the same thing. What better time is there to give serious thought to the matter of our stewardship opportunities and responsibilities?

Just one more thought. Too often we fail to express appreciation for a job well done. Thanks—so much—for the very important part *you* shared in helping to meet the budget last year; in pushing way over the top in the Northern Conference Centennial Advance for the North American Baptist College; in helping to meet many of the needs outlined in the Mission Advance Program. This took confidence and certainty—just what it will take to help us meet our needs this year!

What a day in which we live! □

What A Day In Which We Live

Baptist Herald

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