

Baptist Herald

AUGUST 1973

If We Don't Win,
It's a Shame
by D.B. Lockerbie

Adventure Tour
A Cameroon
by W. Sturhahn

Render to God...
by J.M. Stapleton



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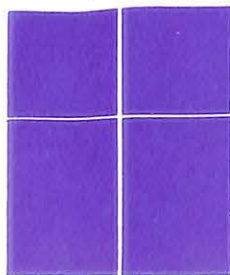
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A Pastor's Prayer

A PASTOR'S PRAYER

Lord, thank you for being a loving heavenly Father.
When I become impatient, thank you for being patient with me.
When I find it hard to love, thank you for loving me still.
When I feel like giving up, thank you for encouraging and sustaining me.
When temptations arise, thank you for giving me the power to overcome.
When disappointments seem to crush me, thank you for the joys you send into my life.

Thank you for allowing me to be your servant.
Help me to ever stand in your will.
Let me be bold in proclaiming your Truth.
Let me not be satisfied with less than you expect of me.
May I always be a faithful shepherd, feeding the flock.
Make me sensitive to the needs of those around me.
Give me a greater passion for those who know you not.
Grant me a vision, and the courage to act upon it.

I pray not so much for earthly riches, as for wisdom to care for those whom you have entrusted to me.
I seek not so much to be successful, as to be faithful, not so much for status, as for stature, not so much for larger membership rolls, as for more committed Christians.

Forgive me where I have acted selfishly, where I have been more intent on creating an image, than conforming to your image, where I have become puffed up with myself, instead of being filled with the Spirit, where I have been more interested in programs than in people.

In these days of turmoil and war, let me be an agent of peace.
When the hearts of many are filled with fear and despair, let me bring hope.
Where there is darkness, let me bring light.
Where there is loneliness, let me offer friendship.

May I ever stay close to you and close to my fellow man, and through Jesus Christ bring God and man together.
Amen.

Kurt Redsclag
Edmonton, Alberta

Baptist Herald

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A LOST SOUL OR A GAINED SPIRIT?

by Robert C. Nygaard

Some time ago, an article appeared in NEWSWEEK magazine entitled "Has the Church lost its Soul?" The article described in great detail the problems and difficulties which the Roman Catholic Church seems to be suffering after the Second Vatican Council.

The question implied that the problems and difficulties were indeed cause for despair. Perhaps the Roman Catholic Church was losing its soul or whatever is that animating principle which had kept it alive and strong for so many hundreds of years. The implications were that the changes now occurring in the Church were evidences of decay and dissolution.

From the point of view of a Catholic priest, I would speak to the issue by saying that the Church has not lost its soul; on the contrary, it shows evidence of gaining a new spirit. This view, while very personal, is none-the-less based upon a different view of what is happening to the Church since the Second Vatican Council. The "spirit" as distinguished from the soul, refers to the dynamic intellectual faculty possessed by human beings, and "spiritually" by the members of God's Church.

The causes for distress as outlined in the NEWSWEEK article cannot be overlooked or denied. Many of the distinguishing qualities of the Roman Catholic Church that have been its strength in the past are indeed undergoing significant and dramatic changes.

Very evident on many levels is a "breakdown" or deterioration of authority in the Church. The news media have carried many articles on religious leaders who publicly disagree with Pope Paul on Church positions which he holds personally. Thus the Catholic Church seems to be losing its image as a strong unified organization and critics from both within the Church membership and from outside of it are having a field day. Also significant is the exodus of priests, sisters and brothers from their positions as spiritual ministers and teachers. Dramatic stories of priests and sisters marrying, of brothers leaving to engage in secular roles suggest internal turmoil and

rejection of traditional values. Even the appearance of Catholic priests at picket lines, protest marches and political rallies is difficult for people to accept, and including Catholics. And, as if to make matters worse, seminaries and convents are no longer flooded with applicants for the religious life; seminaries are closing and convents are being sold.

The changing patterns affect the lives of the Catholic laity also. Polls indicate that fewer Catholics feel bound to the Sunday obligation of Mass and each year church attendance decreases. The polls also show that the percentage of Catholics is not remaining constant with the increase of population. More Catholics are using birth control pills and fewer are sending their children to Catholic schools.

These few things I list speak against those qualities of the Catholic Church by which she has been identified in the past: large numbers of clergy, solidarity and a faithful laity. They, however, are merely externals. They are the actions and deeds of individuals, and yet they lack motives or reasons so that others may understand them. One must look to another area, to fully comprehend the changes which the Catholic Church is undergoing.

An examination of these changes in an area that is possible to study would be the documents that evolved from the Second Vatican Council. Although the Vatican Council in itself did not initiate many new ideas, it did crystalize in its written documents many concepts of current discussion. These words, then, are historical documents and represent the communication of the Church within herself and with the world.

Father Avery Dulles, S. J., youngest son of the late John Foster Dulles, and a professor at Woodstock College, New York, has written: "The basic reality on which the Church is founded is a mystery of communications: The communications of divine life to men through the incarnate life of Jesus Christ. Jesus as a divine person is God the communicator: he is the eternal Word — the communicative self-expression of God, the Father."

Fr. Dulles, in writing further, explains how he discovers in the Council documents at least three different understandings of how the Church communicates that divine life. There has been, more or less, a standard debate between the Protestant and Catholic theologians over the nature of God communicating himself. The stan-

dard Catholic approach has been to emphasize the Church's teaching office; that is, the role the Church has in proclaiming the word of God through carefully analyzing the word of God. This neo-scholastic approach, as it is called, identified revelation, first of all, in the dogmas that were taught. Thus the Church is seen primarily in terms of office, and the members of the Church are the docile subjects of the Pope and the bishops in union with them. Communicating theological truth then becomes the handing on of the truth from the theologians to the laity.

The other school or position regarding the communicating nature of the Church is presently well-expressed in the work of the theologian Karl Barth. His charismatic theology stressed the biblical word not as something to be studied by scholarly investigation, but as a living self-communication of God himself. He looks upon God as presently active in his word, both condemning sin and reconciling sinners to himself. In this view, revelation is discovered in the proclamation primarily of the infant Church as recorded in the New Testament. The Church then, is seen more in terms of Charism than of office, and is studied more in its events than as an institution.

The documents on the Church that emerged from the Second Vatican Council reveal an attempt to harmonize these different views of revelation, of Church and of communication. Through the efforts of the Secretariat for Promoting Christian Unity, these views were not left to oppose each other but were amalgamated and, indeed, both approaches find much agreement with each other. Both see the Word of God as the vehicle of revelation, and they see certain words as having divine authority as inspiration. For both of these views, the Church is God's authoritative spokesman in the world; the world has to listen to the Church while the Church pronounces sentence against the world with all of its problems and difficulties. It also proclaims salvation to the world.

But there is a third view of revelation that enters the Council documents through the Pastoral Constitution on the Church in the Modern World. This view, called "the Radical Secular Theology," by Fr. Dulles, looks upon revelation neither "as an authoritative message on the lips of a preacher, nor a set of truths enshrined in a set of official documents." This view of revelation concentrates on the experience of God speaking through the signs of the times. It envisions prophets in the world today who, illuminated by the Holy Spirit, speak to men in order to arouse them from their condition and awaken even the Church itself to a new life. This view broadens the concept of the Church as well as revelation and tries to look as much to the future as to the past for its reliance on scripture and tradition. The quality of this view is its openness to finding revelation in the common experience of ordinary men, who do not even have to be Catholics or Christians.

All three views of contemporary Catholicism and the Church as displayed in the Council Documents of Vatican II help to identify the differences of approaches that Catholics, and perhaps all Christians, are facing in trying to understand and identify the Church and her role in the world. It is not so much a problem of determining direction as it is a problem of trying to handle too many

potential directions with only the tools of the past. However, the results are often the same: some are confused and leave, and others become strongly dedicated to a narrow field and lose sight of the whole.

When we ask then, has the Catholic Church lost its soul, we must also ask what does the Catholic Church hope to gain. It has found a new spirit. It is a spirit that requires men and women to confront a greater complexity in communicating with the world than they have ever faced in the past. It is true that something that remains unchanged and the same all the time does not grow and develop. As Christ himself taught us through his life, it is necessary to have a death before there can be a resurrection to a new life; there must be some giving, some sacrifice before the new reality can be achieved.

Today the Roman Catholic Church finds herself in that paradox of growth and development. The results of those turmoils are not all evil, nor do they necessarily speak of the break-up of the Church. There is, first of all, evident signs of a growing unity in the Church. There's a unity that places Catholics in much more contact with other Christians throughout the world. The binding force that makes them reach out is the word of God. Biblical study, an appreciation for the Bible, understanding of the doctrines of the Church as they evolve from the teachings of the Bible, have brought Christians together in an ecumenical way that is most unique in history. This hardly could be called a loss of soul; rather it gives rise to a quality by which Christ described his true followers: That you would have love for one another in unity.

Another benefit of this turmoil is the Catholic Church's reexamination of goals and programs. Because of the confusion that men and women, priests and sisters, have found in dealing with the complexities presented to them now, they have found it necessary to review the priorities and direction of the Church's work and to ask what is their role as members of that Church. Some have been disappointed in the answer that they have found. Those who continue in their work find new meaning and new direction. This too, is a sign of growth, development and strength.

And finally, it seems to me, another effect of the changing Church is the renewed dedication needed by Catholics necessary to persevere in their Church and faith. They have found that in order to deal with the turmoil that they have experienced, they must rely very strongly on prayer, meditation, sacrifice. A much deeper commitment is necessary once one has asked why and found an answer. Many Catholics have found new strength in dedicating themselves to the spread of the Word of God in these new directions.

The new spirit of the Church is, hopefully, the Holy Spirit, the spirit which God had promised to his people. It is a new Pentecost, a new coming to life. This movement can well be God's communication to mankind in our own time, of his wonderful love as well as his great concern, not only for Catholics, but for all the churches of the world. Is he not perhaps, asking all to discover the meaning of his Word again and the power that he has to communicate through the multiple forms of his creation. □

The Rev. Robert C. Nygaard is communications director of the Archdiocese of St. Paul and Minneapolis, Minn. He has written this article at the request of the editor of the BAPTIST HERALD to allow its readers to gain an insight into what is going on in the Catholic Church today.

IF WE DON'T WIN, IT'S A SHAME

by D. Bruce Lockerbie

My wife and I were returning home from Washington, D.C. As our taxi sped toward the Arlington Bridge and National Airport, the glow of spotlights suffusing the Lincoln Memorial suddenly attracted me. I asked our driver, a black man, to take us once around the circle to the front of the Memorial.

As we sat looking up at the wonder of living stone, I mumbled something about the sanctity of the shrine. Our driver nodded, then turning to face us he said, "I don't know if you feel like me, but there's times when I just look at him and the tears come. We understand what he meant, but most white people who would help us are being scared off by black militants. Bigots seem to be gaining, and it don't look good for the home team."

We drove on, the flame on the hillside in the darkness ahead reminding us of another President cut down by hatred. The metaphor of the cab driver seared my mind — "the home team," a phrase from the baseball song.

Let me root, root, root for the home team.

If they don't win, it's a shame.

The home team, I thought, is the team that represents me, my homeland, the America in which I've chosen to live and raise my family.

But why should the single remark of a black stranger prod me so? On the

Dr. Lockerbie is chairman of the English Department, The Stony Brook School, Stony Brook, N.Y. He is author of a dozen books, including The Way They Should Go (Oxford University Press, 1972).

plane coming home and since, I've wrestled with my conscience over my pretended tolerance and tacit racism.

Oh, I'd never been a conscious bigot. In college and after, I competed in track with blacks, some of whom — pardon the expression! — were among my best friends. I've been teaching for 16 years in a Christian school and always felt that I understood the two-dozen-or-so black students and their needs.

For a long time — I've now come to realize — I wasn't with the home team because I hadn't made up my mind which side was which. My background had a lot to do with my indecisiveness. I'm what careless journalists call as WASP, but that's no description, only a cliché. My background, more accurately, is lower-middle class and Middle-American; Canadian by birth, I'm now a naturalized American citizen. My Canadian relatives still live in the Stephen Foster era: they call blacks "darkies."

My Christian upbringing was fundamentalist, Baptist by denomination. I've heard the teaching that uses Scripture to condemn black men as descendants of Ham, Noah's prurient son. I know the concern to evangelize Africa, "the Dark Continent," that all but obliterates any social concern at home. I remember racist jokes I heard told from pulpits to white-on-white congregations. I recall listening to the Eureka Jubilee Singers and wondering why they didn't sing the hymns as written — I'd never heard of "soul."

To someone with this background, the drama of the civil rights struggle, the Black Revolution, had its ironic

counter-balances. Yes, there was the governor in the school doorway, but there was also the senseless self-slaughter of guerrilla fighting in Watts, Hough and Newark. There were both the restaurateur with his ax handles and the terrifying hatred in Leroi Jones' plays. There was the Dream of Martin Luther King, Jr.; there was also the screech of Rap Brown.

Rather than decide between these alternatives, I found it easier to dismiss much of the movement as just one more instance of the white man's favorite caricature of black dignity — the spats and bowler hats of Amos 'n Andy and the Kingfish on their way to the weekly meeting of the Mystic Knights of the Milky Way.

I grew cynical about power struggles and feuds that ruptured unity among black leaders and led eventually to the assassination of Malcolm X. I pondered rumors linking one black man with the Chinese Communists, another with the National Liberation Front. I listened while a pastor told his congregation that Dr. King masterminded a stolen car ring in Atlanta. I could transfer some of my fears into outbursts of mixed rage and amusement at the attempts of James Forman to obtain reparations from American churches. Over all these incidents lurked the shadowy possibility of a race war, led perhaps by Eldridge Cleaver, that would blow us all into eternity.

Still, my conscience was troubled by those acts of white insanity that kept the bomb fused. The murders of Medgar Evers, Dr. King, and others; the

(Continued on page 22)

To Bring Spiritual Light and Physical Help

Introducing Mr. and Mrs. Edward K. Hoepner, missionaries to Cameroon

by Richard Schilke

Missionary interest is usually kindled quite early in life. The influences and contacts may vary from individual to individual, but God usually works through the interests which are native and part of our makeup. This can also be seen in the life of Mr. and Mrs. Edward K. Hoepner. They express what they feel is a natural interest within them and which they have dedicated to the Lord in service. Concerning their missionary purposes, Mr. Hoepner states: "to teach people to help themselves;" and Mrs. Hoepner wants "to bring spiritual light and physical help." This is expressive of their interest and training.

Background of Early Life

Edward K. Hoepner was born on Nov. 10, 1942, in Waterloo, Iowa, to Mr. and Mrs. Gerald Hoepner as the oldest of four children, three sisters. He was raised on the farm and developed an early interest in farm machinery. In fact, he stated that he was taught to drive a tractor at the age of four. Milking cows and feeding and raising hogs was a daily routine, but animals were not as much his interest as was machinery. His parents were members of a Congregational church and the family seldom missed a church meeting.

Edward graduated from the Reinbeck Community High School in Reinbeck, Iowa, in 1961. During his last year in high school he practically did all the farm work since his father had secured another job. Following his graduation he immediately joined the United States Air Force where he served four years. He underwent training as an air force mechanic.

Marie Pearl was born on Aug. 14, 1943, at Kenmare, N.D., to Mr. and

Dr. Richard Schilke is general missionary secretary of the North American Baptist General Missionary Society.



Mrs. Wilfred Ihmels as the oldest of five children, three brothers and one sister. She also was raised on the farm and became very familiar with all the farm chores. Her parents were members of the Baptist Church in Niobe, N.D., and the family attended services faithfully and regularly.

Marie graduated from Bowbells Public High School in Bowbells, N.D., in 1961 and continued in college that same year, enrolling at Minot State College, Minot, N.D. She then entered nurse's training at Trinity Hospital School of Nursing in Minot, N.D., and received her R.N. diploma in November, 1964.

Christian Experience

Edward was not a born-again Christian when he joined the Air Force. During the next few years he dropped out of church but his Christian upbringing kept him "from really going the other way," as he says. Several things stood out: the stabilizing influence of his father, a girl back home and his love for working on airplanes.

While stationed at Minot, he met two men in the Air Force who were born-again Christians. They spent much time with him and interested him to attend the Crestview Baptist Church in Minot where the Rev. Elmo Tahrán was pastor at that time. Three months later he accepted Jesus Christ as his personal Savior. He was baptized in the winter of 1963-64 by the Rev. Elmo Tahrán and became a member of the Crestview Baptist Church in Minot. In September, 1965 he transferred his membership to the Cedarloo Baptist Church in Cedar Falls, Iowa, where he resided.

Marie accepted Christ as her Savior during Vacation Bible School in 1953. In 1954 she was baptized by the Rev. James Bell and became a member of a Baptist Church in Niobe, N.D. During her nurse's training she also attended the Crestview Baptist Church in Minot.

There she met Edward Hoepner. They were married on Dec. 29, 1964. The Lord has given them three children: Kristine Marie, born Nov. 22, 1966; Gerald Edward, born Oct. 2, 1971; and Brenda Elizabeth, born Nov. 14, 1972.

Call to Missions

Shortly after Edward accepted Christ as his Savior, he became involved in the church's activities. He joined a quartet which visited surrounding North American Baptist churches. It was at a service in Martin, N.D., while he led the singing, that he felt the Lord was calling him to full time Christian service.

In 1966 Edward returned to college to prepare himself better for Christian service. He enrolled at the University of Northern Iowa in Cedar Falls, Iowa, and graduated in 1970 with a B.A. degree in Industrial Arts. During the next two years he attended the North American Baptist Seminary in Sioux Falls, S.D., and received his B.R.E. degree in 1972.

Marie felt the call of God in her life during a missionary meeting at the Kenmare Baptist Church in Kenmare, N.D. It was this call that led her to seek training as a nurse in order that she might be more adequately equipped to bring physical help and spiritual light to those in need. Due to family responsibilities, she was not able to continue her training. While Edward was pursuing his university and seminary studies, she used her income as nurse to help along with family finances. Thus, she was only able to take a few seminary courses during their stay in Sioux Falls.

Waiting on the Lord

Mr. and Mrs. Hoepner had already applied for missionary service to Cameroon in 1972 and would have been ready to go that year. Edward wanted to use his industrial arts training in one of the secondary schools in Cameroon. His purpose therein was "to teach others to help themselves." If the Kom Teacher Training College at Belo in Cameroon could have been converted to a vocational school, Edward would have been posted there and could well have given valuable guidance to the development of such a vocational school. But plans did not develop in that direction. Furthermore, our budget in 1972 did not permit the appointment of additional missionaries.

Consequently, Edward sought and found a teaching position in Bowdle.

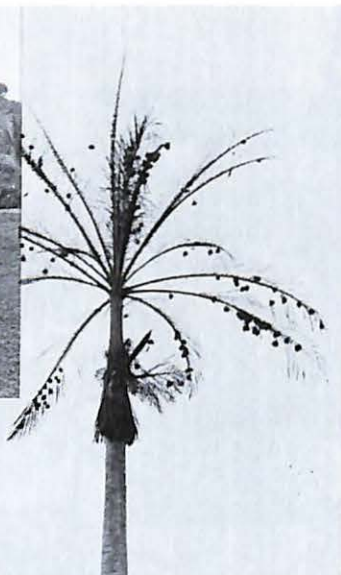
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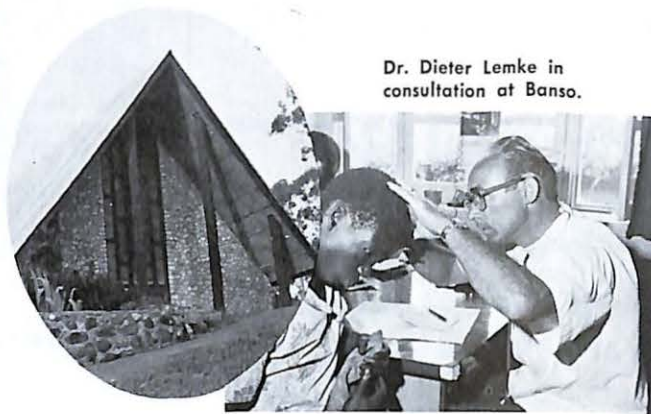
The Saker Baptist College at Victoria. In the background the principal's home.

Text by William Sturhahn

Photos by R. J. Kerstan



Weaver birds have destroyed the tall palm tree at Soppo.



Dr. Dieter Lemke in consultation at Bansa.

The large, African styled Baptist Church in Bamenda.

Cameroon! — For many years this to me as to many others was not much more than a meaningful name. My first "mission" memory of childhood years is a visit by missionary Karl Bender to our Sunday school in Germany, at which time he taught us the Douala song "Loba lom dolo".

During the years of my ministry and life Cameroon was a SPECIAL. It was the land to which we sent young men and young women, it was the work for which we offered many prayers and for which we gave our dollars. It was the land where we could see and out of which we heard reports of the work of God's spirit in the lives of pagans who became Children of God. Our faith had accepted Cameroon, but our eyes and our minds wanted to see. It was not the attitude of doubting as with Thomas, nor was it pure curiosity; it was a genuine desire to experience Cameroon.

God granted us this desire when on April 18, 1973, a group of seven North American Baptists stepped out of the air-conditioned interior of a giant UTA DC8 into the humid evening air of tropical Douala. This was the first organized group visit of North American Baptists to our mission field. (For a good measure and economic attractiveness we added an exciting six-day safari in East Africa, a six-day visit to Israel and a day's tour in Greece). Weeks and months of promotional preparation had preceded this tour. Missionary Fred Folkerts, our Field Secretary, had carefully planned an itinerary of travel and notified every mission station of our approximate arrival time. He also was the first one to greet us upon arrival. Two sturdy landrovers were placed at our service throughout the entire trip; one was operated by a missionary and the other one by "Abraham".

What does one look for and expect when entering a mission field? We had during the course of the years

Dr. William Sturhahn is the retired Northern Area Secretary and is presently working as part-time Area Planned Giving Representative. He lives in Winnipeg, Manitoba.

become familiarized with the various station names such as Victoria, Soppo, Kumba, etc. We had also met and greeted our missionaries while they were at home on furlough. I believe that I speak for the members of our group when I state that our chief joy was in meeting the Christians in Cameroon.

OUR MISSIONARIES

There were the missionaries on the various mission fields. To see these sturdy dedicated men and women in action in the environment where God had placed them was a genuine joy. To absorb the joy and pleasure which the missionaries themselves felt at greeting us, to sit at the table with them in their own homes, to hear them speaking the commonly used Pidgin English to the Cameroonian people, to listen to their reports on joys and disappointments was an unforgettable experience to all of us.

It is difficult and almost impossible to list the visits to the various stations. We felt within us an ever growing sense of admiration and gratitude for these men and women. Yes, they do live in relative comfort in their homes, but their work and social life is very different from ours. Unfortunately the lack of time did not permit us to escort missionaries on their frequently made treks to the outstations of their fields. They still have to use the "pedi mobilis" method, although the sturdy landrovers will bring them to certain points. In their church affiliation most of them now have their membership in one of the local Cameroonian congregations. To us — for a while at least — all faces looked alike, but to them these black faces represent individual people with needs and personalities. We noted with what anxiety native pastors sought the counsel of missionaries — everyone of them has accepted such obligations in counselling and meeting with Associations and local churches.

Roughly speaking, the Cameroon mission field can be divided into three large areas —

- 1) There is the *coastal area* with Victoria, the site of beautiful Saker Baptist College, with Wilma Binder, Berneice Westerman and Larry Scheffler as teachers. The Dale Wilckes were in a state of happy anticipation on their homeward trip. There is Soppo, a boys' school with the Rev. Flavius Martin principal and missionary Ruby Salzman, who had her problems with weaver birds in the magnificent royal palm tree by her home. And somewhat to the north at a cross-road location is Kumba, with the George Baabs as field treasurer and the Elmer Strauss' as evangelism advisor to the Cameroon Baptist Convention.
- 2) There is the *central area* with Bamenda as headquarters and focal point. This is the home of the Fred Folkerts and Mrs. Edith Schroeder. From here the latest addition to the missionary staff, Peter and May Schroeder, spin their dreams and plans of air connection with the mission outposts. Oryn and Pat Meinerts also have their base here as ministers in evangelism and leaders of the "New Life" program.

What can one say in a few sentences about the work in Mbingo and Bansa — Ndu and Belo —? Mbingo and Bansa are basically two separate imagination-defying health and healing centers with a staff of doctors and nurses. Already the work of "nursing" has been taken over by trained Cameroonians. Our missionary nurses are performing supervisory and training duties. Belo — an important centre with a clinic (Kathy Hunt), a large congregation and a teachers' training centre. We experienced a most hearty welcome at Belo. Our prayers will remember the crisis in Belo created by government's plan to possibly close the Teachers' Training Centre.



Rom Hill with its infamous road to Mbem.

- 3) Thirdly there is the *northern area* with Mbem and the Nigerian stations Gembu and Warwar.

Mail and communication between these stations are rough and difficult. Special "runners" are being used as messengers for urgent messages. We saw a runner arrive from Warwar to Mbem. It took him ten hours cross country over mountains and valleys, a distance which a landrover covers in about six hours.

We soon discovered that the roads in most places are not much better than rough and rocky trails hewn into the side hills of the grassland. None of the ministries of the missionaries can be minimized, but some posts are more demanding than others. Before you can get into the lovely Mbem Valley, with one of our oldest mission stations and a beautiful old church, you must cross Rom Hill. Unless one has gone over it, one has no concept of the condition of this piece of road. Our landrovers had to use low gear with four wheels to crawl up and down some of these grades and curves. It was on top of Rom Hill where we had our first view of wildlife — someone suddenly spied a group of baboons which dashed across the road and tried to disappear into the rocky hill sides. We managed, however, to catch a photo or two.

After this hazardous trip, you meet the Fred Holzimmers in their most picturesque mission compound. From the mission station you look down upon one of the oldest chapels which was originally designed by Mrs. Clara Gebauer and which should be preserved as a monument. On each side of a spacious green playground are the school buildings where the action takes place. But Mbem is also a medical outpost. Here we have a maternity centre and clinic. Our hats are off to Miss Kathryn Kroll, the only nurse and manageress of this responsible job. Her assistants are all trained nationals. In Belo we have another Katherine — Hunt — doing the same job and carrying the same responsibility. They do their jobs well. In Mbem we also had our first encounter with a native Ju-Ju. This Ju-Ju is a man going incognito covered with masks and striding through the area by making cery sounds and noises. His purpose is to make all women flee into their huts and remain there. During a dark new moon evening, this Ju-Ju walked through the mission



Crossing the Donga River to get to Gembu.



Young and old out-patients at Warwar.

compound. Missionary Holzimmer told him in no uncertain terms that he should stay out of the mission compound. However, I received the impression that he was quite unimpressed, for with an air of defiance he ignored our objections.

From Mbem we proceeded north across the border into Nigeria. Here we have two stations, Warwar and Gembu. To reach Gembu we had to cross the Donga River.

A Cameroon Adventure Tour

Since our night's lodging was to be in the Government Gembu resthome, our first destination was to cross the river. Here we participated in a bit of a circus-like venture: The approximately 300 foot wide river with its yellow muddy water rolls along at a fairly strong speed. Crossing is only by ferry. The ferry is a raft approximately 10x16 foot in size powered by five sturdy men who with long poles push this raft across. A landrover, trying to load this ferry on the other side, slipped off into the water. Considering the risk and time factor in bringing our two landrovers across, we decided to leave our landrovers on the Warwar side and crossed the river by native boat. Missionary Kurt Radke took his landrover across and drove into Gembu to bring back a small Ford Bus in which we were picked up.

Mr. and Mrs. Kenneth Goodman are stationed in Gembu. This certainly must be considered an outpost of our missionary endeavour. We send them our loving greetings from here.

The next day we succeeded in getting to Warwar where we pursue a medical ministry. Dr. Willi and Mrs. Anita Gutowski are working here together with Miss Minnie Kuhn and Miss Barbara Kieper. Mr. Curtis Radke of Vancouver is stationed here to assist in completing the new hospital building. What a team of workers! We were able to witness a hernia surgery. At the same time we were also shocked in hearing that venereal disease among the natives of Nigeria is very common. What a need to receive the cleansing and healing power of the gospel of Jesus Christ!

OUR CAMEROONIAN BRETHREN

Our possibly even greater desire was to meet the Cameroonian Christians. In our evaluation they may not all be saints, but I am certain that in the eyes of God they are saints because they have been converted from paganism to be followers of Jesus Christ. They live in a different world. Progress to Western standards of hygiene and well being is slow. We saw Baptist people living in most primitive and simple huts and conditions. We also met Baptist people on the upper level of the social rung. One thing they seem to have in common — they all expressed a genuine joy of greeting and welcoming the N.A.B. visitors from Canada. On Easter Sunday we participated in a worship service of the Mbingo Baptist Church, in the afternoon a special welcome service was arranged in the Belo Baptist Church. One might call these churches a bit more sophisticated and they greeted us with joyous songs by choral groups and with short speeches of welcome. In the Kumba Church we were greeted by three different choirs. An amazing surprise came to us in seeing the small village Baptist churches on our trip from south to north. Word of our passing through had preceded us via radio message by the Rev. Flavius Martin, and in several places the pastor and groups of people waited by the road-side for our passing. The genuine warm handshake with the ever recurring "you are welcome" was heartwarming. These little village churches would probably not measure up to a church according to our standards. The pews were nothing but boards and in places only rough tree stems. The pastors work their farm to supplement their income.

We became convinced that the key to a successful progressive mission ministry is in the training of pastors at our Ndu Bible Training College. This place in itself is worth being analysed and discussed for interest and information. The pastor candidates live here with their families. Courses are conducted not only for the men but also for the women. The housing is quite elementary, but appears satisfactory. Some of the earlier trained pastors return to Ndu for refresher courses. They are eager to learn, to study and to give. Let me mention the workers from the homeland: besides a full staff of Cameroonian teachers, there is Dr. Louis Johnson, formerly one of our pastors in U.S.A., now principal of the school. The Johnsons will return home on furlough in the very near future. In addition there are George Black and his wife Carol; Tina Schmidt ministers to the women on the campus.

Nearby is the campus of Joseph Merrick Baptist College — a secondary school, where some of our short-termers serve as teachers. Our congratulations to David Lake of Edmonton and Dorothy Reich of North Dakota who found each other here, and who will return home shortly to be married. They hope to come back to Cameroon as a married couple. Here we also greeted Susan Krier and Joyce Lind, a cheerful addition to the College staff; and a young man from England.

THE CAMEROONIAN WAY OF LIFE

Our third point of interest was in seeing and experiencing how Cameroonians live and work in everyday life. Here, too, we had a few eye-openers:

Driving towards Bamenda on Saturday evening we were amazed at the lines of women and children, walking up and down hills on each side of the road, burdened with bundles of vegetables, water, firewood balanced on their heads, with an umbrella or a work-hoe topping it — a baby strapped to their backs; an amazing and almost incredible sight. These people live in simple huts, some of which are in village clusters, others are isolated in their farm patch. They can hear the approach of a motor car. Like fawns through a bush the children dash to the road to wave and shout their greeting to the passing people. If, for some reason, we had to stop by the roadside — in no time did we have an audience of little boys and girls watching and listening.

We were impressed with their friendliness. This was Cameroon unspoiled by western civilization, and almost untouched by western tourists. This would seem another good reason why North American Baptists should visit their mission field now. A trip to Cameroon may not be much more expensive than a trip to Hawaii or Mexico, but we guarantee that it will be infinitely more refreshing than a stay at many exotic beach resorts in the West.

It was not our intention to single out special names, since we were convinced that everyone of our missionaries is carrying a heavy load of responsibility and gives all he has. We are deeply grateful to the Rev. Fred Folkerts, our field secretary, for his excellent preparatory work. We admire him for his thorough knowledge of land and people of Cameroon.

(Continued on page 22)

Commencement at North American Baptist Seminary in Sioux Falls

by Hugo Lueck

The 115th commencement of North American Baptist Seminary was held on Sunday, May 20, 1973. One hundred fifteen years is a long time for ordinary mortals, but our seminary, by the grace of God, has reached the respectable age of 115 years.

The commencement (I still think "conclusion" or "completion" would be more appropriate) is always a time of rejoicing for students. Also for professors, who once again completed a year of teaching with more or less success.

So there was rejoicing on May 20, anno Domini 1973. Joy could be seen on the faces of the students, especially of the graduates, even though probably there was some anxiety hidden in their hearts for what the future might hold in store for them.

The festive days started on Friday night, May 18, with a communion service for the seminary family: students, their relatives and friends and the faculty. Dr. Ralph Powell brought a profound message emphasizing our union with Christ and our oneness in Christ.

On Saturday evening we had our traditional banquet honoring the graduates. For the first time this event was conducted wholly by students, with the exception of the address which was given by Dr. Arthur Patzia.

On Sunday afternoon the peak of the whole school year was reached in the commencement service. The commencement speaker this year, Dr. Lindsell, editor of *Christianity Today*, was unable to be present because of illness. Dr. Roger Fredrikson, pastor of the First Baptist Church in Sioux Falls, a friend of the seminary, generously stepped into the gap and worthily filled it. His living faith strengthened the graduates and friends.

We had 15 graduates who "successfully completed their course of studies" and were rewarded with the degrees of Master of Divinity, Master of Ministry or Master of Arts. Two retiring professors, Drs. George A. Dunger and Hugo Lueck were honored for their long service of 22 and 21 years, respectively. Dr. Dunger was given the title of Emeritus Professor of Missions and Dr. Lueck received the title of Emeritus Professor of Church History.

Dr. Hugo Lueck is emeritus professor of Church History at the North American Baptist Seminary in Sioux Falls, S.D.



The Class of '73 at the North American Seminary. Dr. Laura Reddig, second from right in back row.

Our much loved and well known missionary Miss Laura Reddig, who has served 35 years in Cameroon, was honored with a Doctor of Humanities degree the first woman to be honored this way in the 115 years of the seminary's history.

There were some other "firsts." While we had African and Japanese students graduating from our seminary, we had for the first time a student from India graduating.

The writer of this article is a veteran who attended 21 commencements at the N.A.B. Seminary. He counted up all commencements in his life and they amounted to 45: 11 commencements as a student in Czechoslovakia, Germany, England and in America, and 34 commencements as an instructor in Poland, Canada, Brazil and our seminary in Sioux Falls.

From these varied experiences it is clear that commencements were always times of rejoicing and times for praising the mercy and goodness of God, no matter whether the students were American, Canadian, Polish, Russian, Bohemian, German or Brazilian. This proved true again this year.

But while the rejoicing in the Lord at commencement is always the same, it is interesting to note that the outward circumstances have changed much during the past 50 years. The writer can remember the days when the dignified professors wore mustaches, beards and even long hair, while the young students, very modern, were clean shaven with closely cropped hair. Sideburns were a thing of horror and abomination to gentle young minds. Now the professors for the most part are clean shaven, and some of the young "now" generation of students wear mustaches, a variety of beards with side whiskers and long hair reaching down their necks.

Changes come quickly and go quickly. The future will soon bring new changes, and not so far distant generation of students will look back upon the year 1973 and be amazed how men could have been so ignorant, naive and old fashioned. *Sic transit gloria mundi* (So passes the glory of the world).

What comfort it is to know that in this constantly changing world of men, God the eternal is never changing. He is eternally the same, eternally true and eternally trustworthy.

Humbly we confess God's mercy which for 115 years enabled our seminary to prepare and send out men to proclaim this Lord and Savior to the world. □



by Gerald L. Borchert

Dear Dr. Borchert

I am a member of a church extension project. . . . We have been discussing baptism because it is a concern in our church. . . . Could you please tell me what we should do with those who come to us who have not been baptized like we have been. . . . Mrs. B. L.

Dear Mrs. B. L.: Thank you for your letter. The subject of baptism is, indeed, very significant in our day. Especially in our church extension projects does this subject seem to be causing frustration. Therefore, all Baptists need to review their heritage and try to understand who they are.

Baptists, if you remember, have come out of paedobaptist (infant baptism) traditions. In reading the Scriptures men like Thomas Helwys in England, Johann Oncken in Germany, and Adoniram Judson and Luther Rice on board ship from the United States to Burma all became convinced that the paedobaptist tradition does not reflect the basic biblical understanding of the doctrine of the church or the nature and meaning of Christian faith. It cost these men a great deal to take their stand upon the Word of God. No Baptist, therefore, who is worthy of the name Baptist ought to sacrifice the biblical perspective in favor of convenience or some utilitarian means of building a church faster by making non-biblical concessions.

These words may sound very strong in a day of ecumenical interest and of cooperative patterns of programming, even among evangelicals. But, brethren,

Address letters to: Dean Gerald L. Borchert, North American Baptist Seminary, 1605 S. Euclid Ave., Sioux Falls, S.D. 57105

ren, I am not a Baptist simply because I was born in a Baptist home. I am Baptist out of study and conviction. I take the position as the secretary for the Commission on Cooperative Christianity of the Baptist World Alliance that faithfulness to God's Holy Word must be the basis for cooperation and church growth. From that perspective we can all grow closer to our Lord's way. If we build on any other basis, we will have to make revisions later, and they will be more painful hereafter. I pray that all of us as North American Baptists will be committed first to the pattern of God's Word. Therein lies our strength.

But to take such a position does not mean that we call others fools or error-laden followers. We must learn the difference between name-calling and commitment to truth as mortal human beings who seek to understand God's Word. We are not perfect people; we have many sins to confess. But we do not need to add more estrangement from the Gospel and Christian truth then we have by nature.

When I work with non-Baptist Christians, I recognize them as brothers in Christ, but it does not frustrate me that we have differences of opinion or that by the very nature of our church constitution they cannot be members of my church in Sioux Falls. For some reason this point is usually made primary by advocates of a looser pattern. In God's plan, I believe I am called to be a witness to this aspect of the truth, just as I have learned from my Presbyterian brothers a much deeper understanding of the greatness and almightiness of God than I ever learned in any Baptist church. As a disciple of Christ I am committed to the principle of regenerate church membership. And I must proclaim that principle even to Baptist churches which are baptizing children who are virtually unable to make life-commitments to Christ. "Suffer the little children to come unto me" does not mean baptizing children at six, eight or ten. Because we have in fact almost become paedobaptists in practice, we often have experienced very little of the real meaning of baptism and our commitment to Christ has, thus, been somewhat weakened. Accordingly, our witness becomes unclear and we don't know why our forefathers were willing to be rebaptized in order to become Baptists. Baptism is not a magical act! It is instead man's identification with Christ, his visual commitment to God's plan, and his testimony to the World that he is a sinner and is being renewed by the Lord. G. L. B. □

PHASE VI— CALLING OUR CONTINENT TO COMMITMENT



by Daniel Fuchs

"If any man would come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24).

Key 73 will conclude the year with a call to personal commitment to Jesus Christ and to dedicated participation in the family of faith. Not self-satisfied contentment with the victories of the special year of evangelism, but the need for continued commitment to follow Jesus Christ will be pointed up.

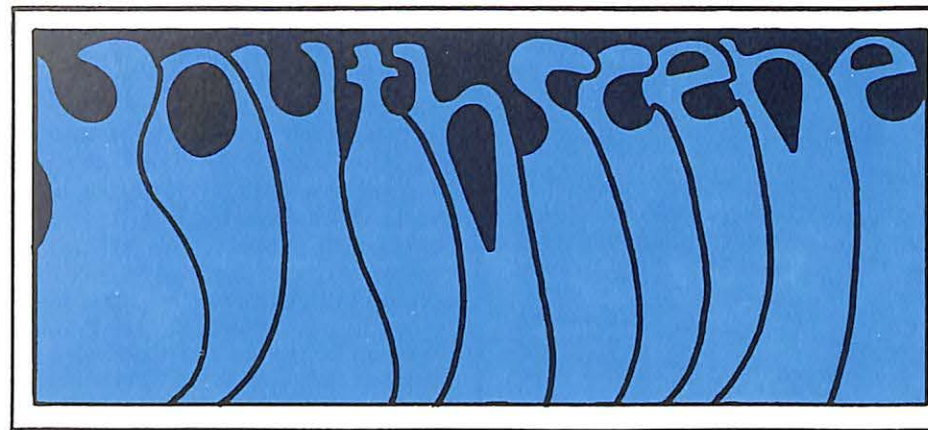
No matter how helpful Key 73 may have been, there will still be work to do. The Key 73 effort will terminate as the year expires, but the spirit of evangelistic concern for our continent and the world must never cease. Key 73 must end with commitment, not self-satisfied contentment.

The activities of the last phase of Key 73 will center on the spiritual significance of three festive occasions—Thanksgiving, Christmas and New Year. These festivals provide windows of God's gracious dealings with his people and offer sharply focused opportunities for making meaningful commitments to Jesus Christ and his redemptive mission in the world.

Thanksgiving means testimony to God's goodness. If you have prayerfully used Key 73 to help reach persons with the gospel message, the Lord has certainly been faithful to his promise that he will give the increase. There should be persons in your congregation who have experienced the thrill of leading souls to Christ. Your congregation should be enjoying the fresh exhilaration of new converts who have joined with you in corporate worship. This will be cause for thanksgiving and praise to God and for renewed commitment.

Then will come Christmas and New Year. As you prepare to commemorate the birth of Jesus and as you plan your watch night service for New Year's Eve, make dramatic witness of God's love for a world that needs reconciliation through Christ. Couple your celebrations with the challenge to commitment to Jesus Christ and to greater outreach for the Master in the days and months to follow. □

The Rev. Daniel Fuchs is assistant general secretary of the North American Baptist General Missionary Society.



WHY DO YOU HAVE A YOUTH GROUP? by Bruce A. Rich

You're about to get another year's youth program under way. You've planned a fall kick-off or other fantastic launching for your new program. This year you are going to have good, interesting programs, plenty of socials and reach some new kids. Nobody has to say "go get'em," you are on your way.

The enthusiasm and optimism of your first programming session often begins to fade only too soon, and you fall into a routine of seeming aimlessness, not unlike last year. Why? Is it because you are not sure why you have a youth group? You don't know just what you ought to be doing, or how you are to do it?

WHAT ARE YOUR OBJECTIVES?

Why not plan now for a purposeful program that will have lasting motivation and interest. You can do this by determining what your group objectives are to be. For example, does your group exist:

1. To provide opportunities in leadership?
2. To reach other youth for Jesus Christ?
3. To grow spiritually, mentally and socially by dealing with life situations and what the Bible teaches in relation to them?
4. To encourage and minister to the needs of members of the group?
5. To stimulate interest in missions?
6. To become involved in service and social projects in the church and community?
7. To relate to others, youth and adults, as sharing, caring persons?

The Rev. Bruce A. Rich is general secretary of the Department of Christian Education, North American Baptist General Conference.

Once you have the dimensions of your purpose clearly defined you can structure a yearly program that will have variety and interest.

DO YOU HAVE A PLAN?

Plan the year's activities by units, so you can spend a designated portion of time on a particular theme. This provides added promotional value and new interest as you launch each new unit. Evaluate how the "program" went last year, then aim to improve and plan toward meeting definite needs. In your long-range plan for the year, fill in on your calendar all the anticipated events that will be a part of the youth group's concern. This will include special holidays and church events, conferences, retreats, outings, banquets, socials, rallies and other similar activities. With these marked on your calendar you can determine the number of weeks you have available for your various units of study or activity, and arrange these so they will get the proper amount of attention and come at the most advantageous time.

HOW DO YOU PLAN PROGRAMS?

The next step is to choose program planning teams. The plan for the year is important, but it loses most of its value if the individual programs and activities are poorly planned. Lack of preparation and planning by a program team can lead to a pattern of ad-libbed discussions, a "who cares" attitude toward all aspects of the youth program, and a general disrespect for all that represents Christ and the Christian way.

If a planning team is going to be motivated in preparation for their task, they need to think through some basic questions: Why are we dealing with this theme? What are we trying to communicate? What needs in our own lives can be met through this meeting or ac-

tivity? If a particular subject generates little sense of importance in the minds of the planning team, it will not be conveyed with conviction to others.

HOW DO YOU GET SPONTANEITY?

You want an alive, spontaneous program, but how do you get it. Success With Youth in their *Omega Sponsors Manual* state that ". . . 'spontaneous' youth meetings are always preceded by careful planning. Planning takes care of the details that would otherwise absorb everyone's attention and prevent anything really creative from happening. . . . Youth groups who never plan end up doing the same old things—until they are bored to death, after which they don't do anything at all."

WHERE DO YOU GET PROGRAM IDEAS AND RESOURCES?

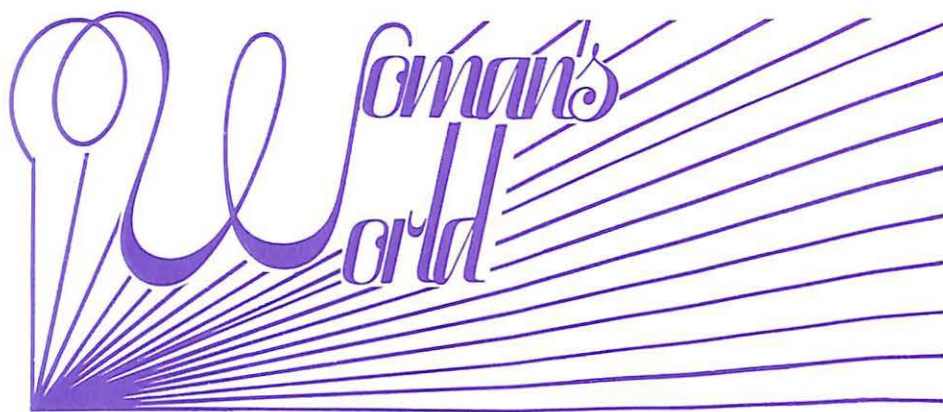
Many ideas for the themes of your programs and activities will generate from within your group as you brainstorm and think of interests, concerns and needs you yourself feel. Other ideas can be gathered from other churches, youth program idea books, and youth activity resource manuals.

Once you have your theme idea, you need information and resources to develop the concept and create an interesting program. At this point it is important to have a basic youth program resource as well as a variety of collected materials from which you can draw. You will discover that these materials deal with many of the things in which you are interested, but you must add to the material the interest and spontaneous aliveness that comes only from careful, prayerful planning. Your group exists to meet real needs—not just to prepare "programs."

Get the *Omega* (high school) or *Alpha Teens* (junior high) youth resources from Success With Youth, and also have copies of their "DO IT" books for other ideas. Watch *Stimulus* for other helpful resources. □



"When he can induce a motorcycle gang to attend Men's Bible Class and church, you just know he's got something!"



PEACE SEEKERS BECOME PEACE MAKERS

by Mrs. Jeanette Stein, president of the W.M.W., Winnipeg, Man.

August is the month for outdoor activities, and one or more of these should include a trip to the lake. Our continent has many beautiful clear blue lakes surrounded by golden sand and majestic trees. To sit quietly and alone beside the rippling stream, in the early morning or in the cool of the evening, can be a very rewarding experience for body, mind and soul.

David must have enjoyed the great outdoors, for his Psalms are filled with experiences he had in the valleys, on the hills or near the mountains. It was beside the still waters that he met God. Here God forgave him and restored his soul so that he could leave that place with peace in his heart. God is still the same today, and we can have a similar experience if we take the time to withdraw from the hustle and bustle of life and give God an opportunity to talk with us in some quiet spot.

Peace is a popular word in our day. Everyone is searching for peace. Many have marched for peace. "Peace, peace! We want peace!" was the chant as they marched through the busy streets, hurling rocks and burning buildings as they demonstrated. God cannot be found in such a situation nor can he give peace to peacecriers.

"My peace I give unto you" was the parting benediction of Jesus to his disciples, after they had quietly celebrated the Lord's Supper. His peace is different from the peace which the world tries to give. It is a peace that will remain regardless of the circumstances. This peace can be ours if we take time to seek it. We can become so peaceful that we become peace. We can have the peace that passes all understand-

ing — and all misunderstanding. We can become peacemakers.

Lord, grant us your peace!
Lord, make us to become peace!
Then, Lord, help us to become makers
So others will receive peace too.

BRAZIL M.K.s MAKE IT RIGHT WITH GOD

by Allan Effa, son of the Rev. and Mrs. Herman Effa, Brazil

Who says that Missionary Kids so often go "bad"? Well, maybe some do, but I had the opportunity to see M.K.'s make it right with their Creator.

It all started when I, along with three other M.K.'s from our State left on a 76-hour bus ride from Porto Alegre. Our destination — an American M.K. and Business Men's Kids camp for teenagers in Maceió, Alagoas, up in Brazil's northeast.

Our first stop was to be in Rio de Janeiro where we would join other M.K.'s on a chartered bus that would take us the rest of the way. Well, we almost didn't make it to Rio in time

Allan Effa of Caxias do Sul



because our bus broke down and delayed us five and a half hours; later there was a bad traffic jam in the huge city of São Paulo.

The journey from Rio to Maceió was very interesting. We started out okay but on the outskirts of Rio, our bus broke down again, delaying us another two hours. Ahead of us lay 47 more hours of travel including eight more hours of delay due to more breakdowns. The trip was fantastic as far as scenery was concerned, so different from the mountainous area in the south where I live. We saw Brazil's second largest river basin, Rio São Francisco and visited the dry northeast where the main occupation of the people is to find water from any little mud puddle or dirty creek. The poverty is beyond imagination and so much, much worse than in our southern area, which we have always felt was great. We passed through famous Bahia, and finally arrived, feeling filthy and tired, but that which lay ahead for us was worth the discomforts of the trip. Even those who became ill on the trip and suffered from dehydration soon forgot their problems as we began to become acquainted with 76 Baptist M.K.'s and other American teenagers.

There by the Atlantic Ocean we all had an experience with the Lord that none of us will forget. During the week, many changed their eternal destinies, others came looking for something deeper in their spiritual lives and found it. As one girl put it: "I've heard about Jesus all my life. I was saved when I was real small and baptized years ago but there is something missing in my life. I can't keep faking any longer. I've got to make it right. Will you pray for me?"

Several young fellows told how they took drugs, drank and smoked, but now they want Christ to have first place in their lives.

Many tears of repentance and joy were shed during the testimony and prayer times.

The daughter of one businessman said that she had tried to find real happiness in oriental religions and even Mohammedanism (Islam) but found no satisfaction. Christ changed her life and now she has found the real reason for living.

So many young people want peace and love and since we have found it through Jesus, we must tell everyone. I have a new desire to serve my Lord and to tell everyone about Jesus.

Pray for us M.K.'s as we take a more active part in the service of Jesus here in Brazil. □

EDUCATION AND BAPTISTS IN CAMEROON

by Mrs. Patricia Meinerts, missionary to Cameroon

Historically, Baptists have had a small but significant role in education in the former West Cameroon, now part of the United Republic of Cameroon. Following is a view of Baptist work in primary school education.

PRIMARY SCHOOL ENROLLMENT INCREASE.

In 1955, 45,000 children attended primary school in the former West Cameroon. That was 19 percent of the 231,000 school-age children. By 1965, the total attendance had jumped to 14,000. Two years later, 164,000 children or 52 percent of the school-age children were going to school. If this trend continues, it is estimated that by 1977, 77 percent of the school-age children will be receiving an education. This is particularly notable when one realizes that the standard of education when judged by the teacher/pupil ratio is good. According to 1969 figures, teachers in West Cameroon taught an average of 34 pupils.



Teachers and pastors who participated in Nkwen School, Bamenda, Spiritual Emphasis Days program. The Reverends Samuel Ngum, Cameroon Baptist Convention executive secretary, and Oryn Meinerts, Cameroon Baptist Convention evangelism secretary, front row right corner.

GOVERNMENT MISSION COOPERATION.

From the days of British rule to the independent unity of today, the Cameroon government, together with the missions, have strived to raise the educational level of the people. The government set the rate for fees — sometimes a dollar a year for beginning students — and heavily subsidized them to pay for teacher's salaries. It set uniform standards for curriculum; for

teacher's education and salaries; and for a passing grade at the completion of primary school. It regulated the opening and management of new schools. In 1965, it instituted an Education Tax as well as free education for pupils in classes 1 through 4.

Upon government approval, the various missions have managed 95 percent of the schools, directing them according to government standards. While handling all the administration of these schools, they have had the freedom to teach religion as they desired.



The Rev. Oryn Meinerts counseling children who made first time decisions for Christ during Nkwen School Spiritual Emphasis Days program.

POLICY CHANGES.

Two factors are currently causing some changes in the educational system in the former West Cameroon. One is finances. The rapidly increasing enrollment as well as increasing numbers of qualified teachers and rising costs of teachers' salaries have raised education costs enormously. To help the situation, in 1971, the federal government consolidated some of the schools, closed very small ones and took over the management of some others.

The second factor bringing change is the harmonization of the former East and West States of Cameroon. Since the Referendum of May, 1972, making Cameroon one united country, large steps toward equalization of fees, school terms, teacher qualifications and many things are being taken.

BAPTIST ROLE.

We, as Baptists, have enjoyed cooperation with the government in opening and managing schools. We have been proud of our schools and pleased with their contributions to God's work in the country. Seen in the total picture of the former West Cameroon, however, we recognize that we stand in third place. In 1969, the Catholics managed 317 primary schools; the Presbyterians 260; the Baptists 112; and various local governments 69. Since the consolidation and closing of some schools in 1971, the ratio between the missions is about the same, with the number of govern-

ment schools increased. Looking at the schools area by area gives a slightly different picture. In Ndu-Mbem area, for example, we run the great majority of the schools. Looking at the total number of students taught in 1969, shows that the Baptists were responsible for the education of roughly 1/7 of the pupils.

BAPTIST OUTREACH.

In 55 Baptist primary schools in 1972, 8,075 children were reported as being from Baptist families; 2,605 from Presbyterian families; 1,572 were Catholics; and 1,512 were either Muslim or pagan; 394 of the school children had been baptized during the year. Many hundreds are reported to have made decisions for Christ or to have rededicated their lives to Jesus in the Spiritual Emphasis Days near the end of the year. Similar programs as well as other Christian teaching is part of our school curriculum. Thus, through the schools, we reach out to many families while preparing Christian leaders for tomorrow.

CHURCH-SCHOOL, SCHOOL-CHURCH SYMBIOSIS.

A study was made of church activities of teachers in the Bamenda Field Primary Schools in 1972. Out of a total of 56 teachers, only one was found not to have an office or special position within a local church. 30 of them were church officers, 30 were Sunday school teachers, others were choir leaders, 3-H leaders, etc. 16 were holding 3



Patients arriving by taxi and breakfasts arriving by "headload" at Mbongo Baptist Hospital.

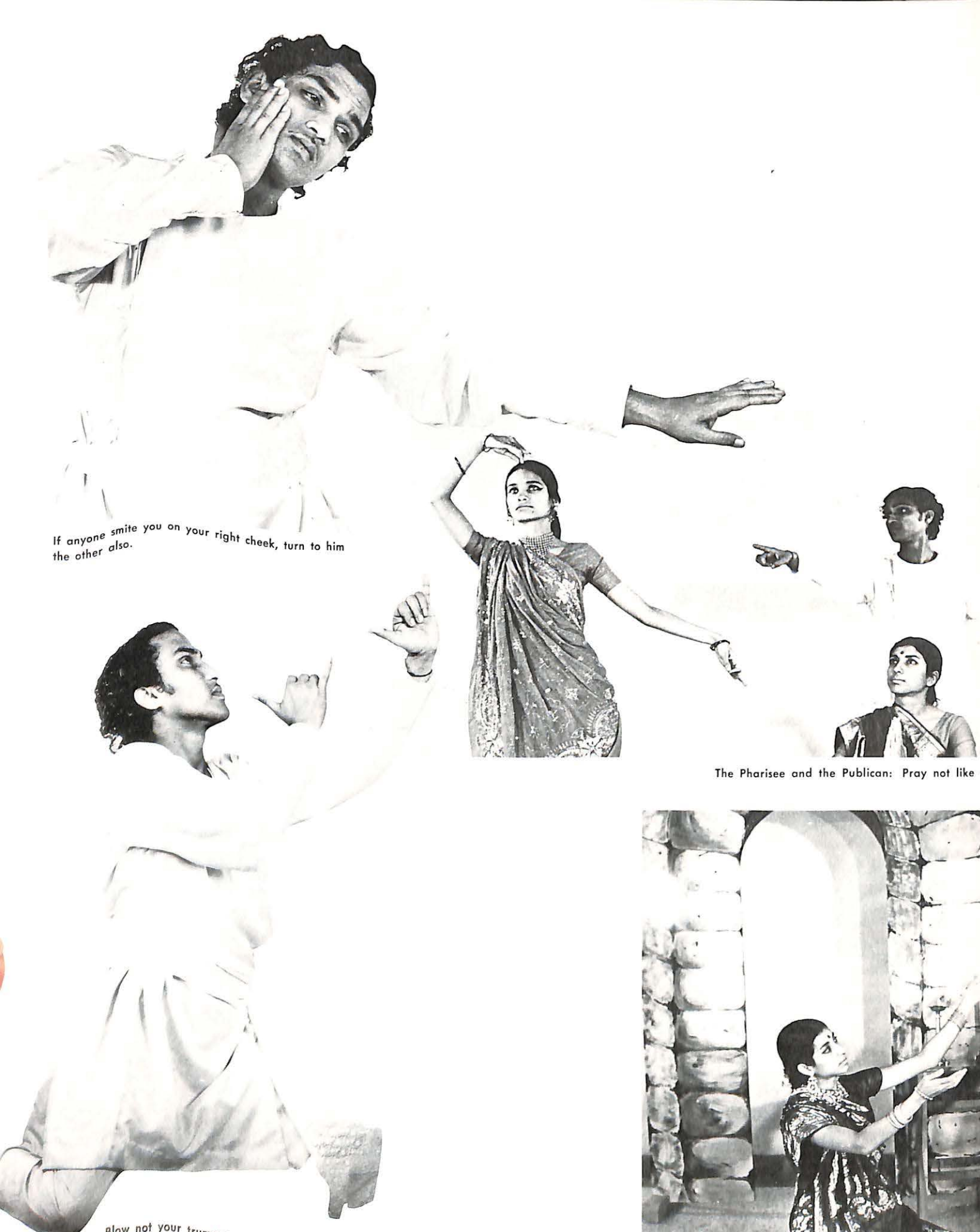
positions at one time; one was holding 5 positions!

In 1971, the entrance requirement to the Baptist Bible Training College was raised to include completion of primary school. An adequate number of such candidates has been found. Elevating the educational level of pastors is possible because of Baptist educational work.

CONCLUSION.

Although we are small in the total picture of education in the United Re-

(Continued on page 27)



If anyone smite you on your right cheek, turn to him the other also.



Blow not your trumpet as the hypocrites do.



The Pharisee and the Publican: Pray not like this.

DANCING THE GOOD NEWS

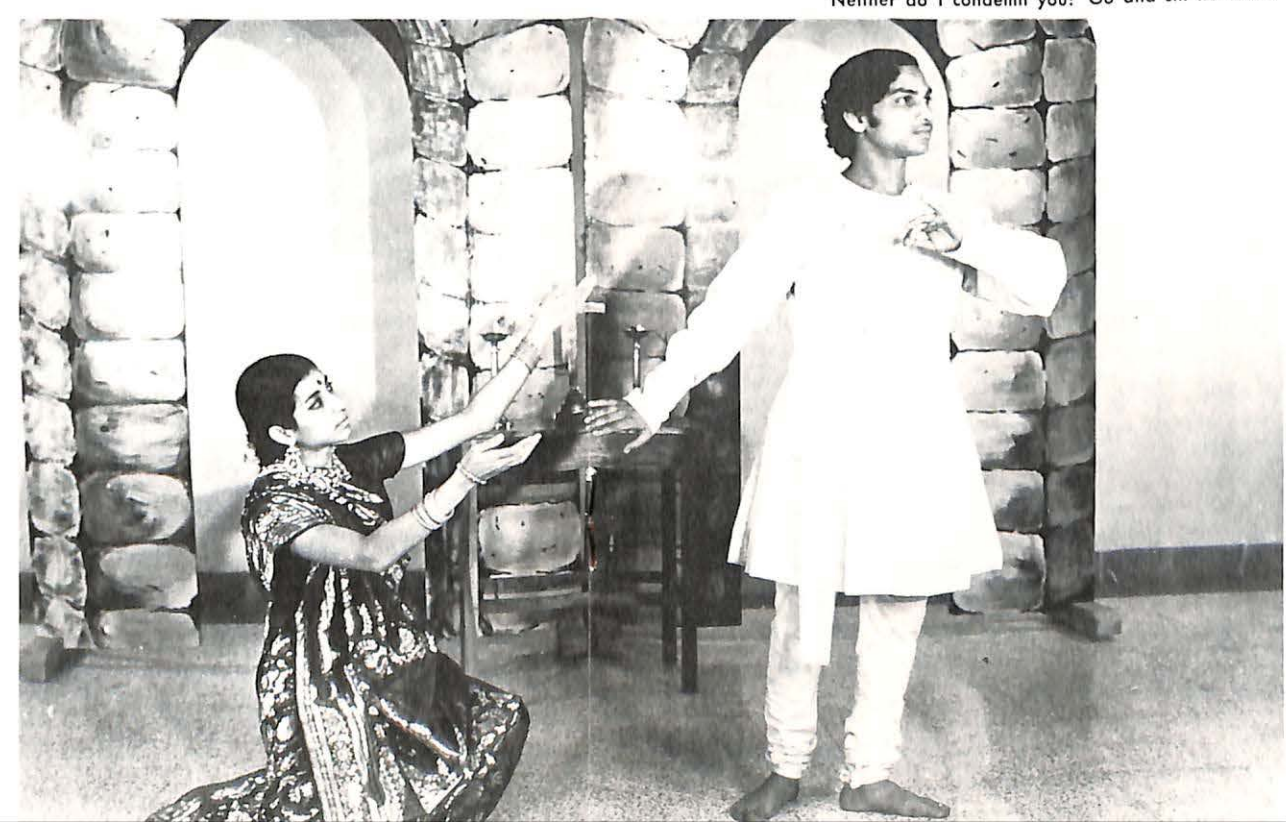
Christians from CARAVS danced their faith for 2000 spectators in Nagpur, India, using traditional Kathak dances to present the teachings of Jesus. This program ended a two day celebration of the second anniversary of the Church of North India.

The dances illustrated biblical passages where Jesus teaches his followers to be humble, to love even their enemies, to trust in God — and warns them not to make a show of religion, store up treasures on earth, or judge others. One dance portrays the New Testament story of the woman caught in adultery.

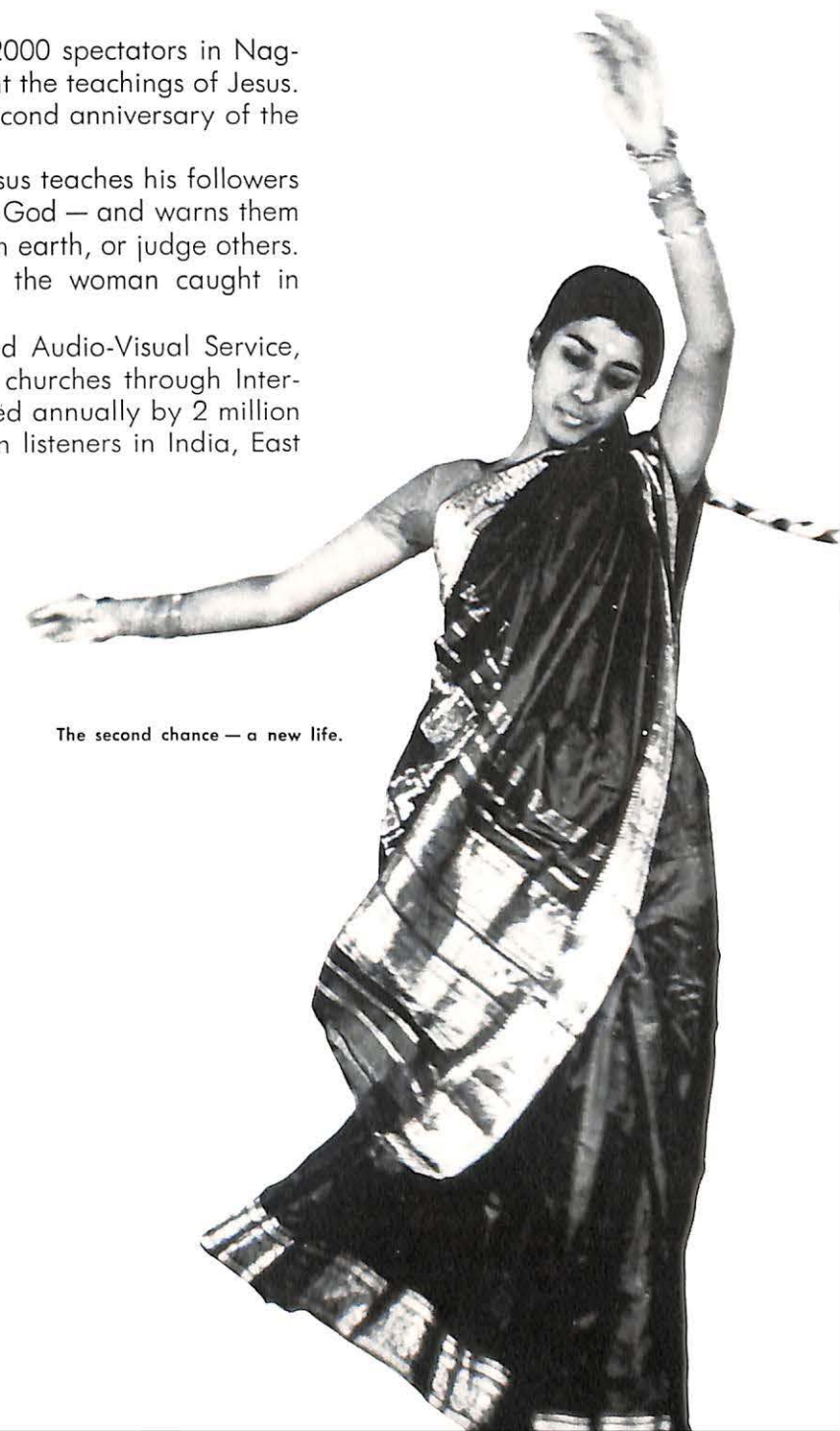
CARAVS, the Christian Association for Radio and Audio-Visual Service, is financed in part by funds from North American churches through Inter-media. CARVAS also produces Christian films viewed annually by 2 million Indians, and radio programs which reach 15 million listeners in India, East Africa and the Middle East. □



This woman caught in adultery is to be stoned.



Neither do I condemn you: Go and sin no more.



The second chance — a new life.



Program Formulated for 8th Baptist Youth World Conference

If the projections are correct over 6,000 representatives of at least sixty different countries will come together in Portland, Ore., July 31 through Aug. 4, 1974. The event drawing this group to the United States will be the Baptist World Alliance's Eighth Youth World Conference.

Why should 6,000 young people be expected to join in this event? Recent planning meetings in Washington have reaffirmed perhaps the best reason — and the very objective of the conference — “to explore (with) and affirm each other as different peoples who share the common challenge to live — as the body of Christ.”

Over forty representatives of the World Youth Committee approved the objective at an advisory meeting called by the Youth Administrative Committee of the Alliance on last February ninth and tenth. The administrative committee had earlier approved “Christ-Our Challenge to Live” as the conference theme.

Karl-Heinz Walter (pictured addressing the group above) of Hamburg, Germany, and chairman of the World Youth Committee, took an active lead in the planning sessions by serving as a European spokesman. (Rev. Walter also serves as the youth secretary of the German Baptist Union.) In his own words, “European Baptist young people will be coming to Portland in unprecedented numbers for the 1974 conference. Excitement at the prospect of visit-

ing the nation which harbors a majority of the world's Baptists is all but universal.”

John Carroll, of the American Baptist Convention, presented the administrative committee with a detailed outline of a five-tiered program structure for the conference. The structure was devised to bring every delegate into an active role. Bud, as Rev. Carroll is best known, has headed a subcommittee, authorized by the Youth Administrative Committee last July in Kingston, Jamaica, to formulate a detailed program proposal.

The multilayered structure grew in response to a basic dilemma which faces virtually all mass meetings. In Bud's words, “The midst of thousands of people can be a very lonely place for some. A person can get lost in the sea of faces and the roar of voices. One needs a personal spot. A place to be heard and known. A place of familiar voices and friendly faces.”

To this end, the administrative committee gave its approval to the general program outline which provides for small, intermediate, and mass group meetings every day.

Fred Love, North American Baptist representative to the administrative committee, observed that “a diverse program such as the one now in the works should go a long way towards solving the ‘bigness out of smallness’ dilemma. We're truly excited by the potential of this program.” □

book reviews by B.C. Schreiber

Daily Celebration. By William Barclay, edited by Denis Duncan, Waco, Texas, Word Books. \$4.95.

Your first impression of the volume will be that you get a lot of book for your money. However, when you begin to read it your second impressions will be that you get a lot of excellent content for your money.

Dr. Barclay is a favorite in the Christian world of books, especially in the area of the New Testament.

This volume of daily readings is not filled with ordinary pious phrases. They are thoughtful and practical and lead the reader more to action than to meditation. Even some of the headings tend to be a source of interest and curiosity: “When it is dangerous to Think,” “Wet Blankets,” “The Necessity of Beauty,” “One Man's Meat,” “Dietetic Discipline.”

While reading these short and meaningful paragraphs one has the impression that the best of his more than sixty books, lectures and sermons are presented in condensed form. □

The Right, the Good and the Happy. By Bernard L. Ramm, Waco, Texas — London, England, Word Books. \$5.95.

There are few books written which cover so many and divergent subjects in such a concise and digested way. At first glance one has the impression that Dr. Ramm is attempting to tell you a little bit about everything. Nevertheless, what he does say is presented from an intellectual Christian viewpoint. The sections and chapters are short and to the point. He covers the gamut of Christian ethics and norms. In the section on *Objections to Christian Ethics* there are short biographies of Sartre and Nietzsche. Ethical Problems of the Christian and the Church include sections on birth control; divorce, abortion, medicine and death, sexual permissiveness, suicide and many more. For all of these Dr. Ramm has some practical ethical and Christian answers.

CHUCKLE WITH BRUNO

Just because you are puffed up with conceit doesn't mean that you are a swell guy.

Inight into Christian Education

Keep it Interesting!

by Gladys Homan

Three qualifications a church worker should possess are a love for God and people, sound doctrine learned through church attendance, Bible study and prayer, and to be there to perform the job. Another qualification to be a good church worker is that he be prepared and prepared to make it *interesting*.

Good stories are interesting, easily remembered and can be applied to us. Looking to Jesus as our example, we see that he was the greatest storyteller of all time. He used stories to get his points across. He may have told the story of the planter and his seeds at the planting time of year, just after most men had planted their crops. At any rate the livelihood of those listening to him depended greatly on the food they raised. They understood what he meant about the seed that fell on good ground growing healthy and strong, producing. They also knew how the thorns could choke out the tender plants or the rocks could cause them to dry up. Many had wayward children and could understand the story of the prodigal son.

There is a need for more books on good illustration stories and for stories written to be used in church and Sunday school. Every pastor and worker should have a notebook containing the best stories he has read or heard. One story I remember hearing as a child has since been made into a beautiful song. I'm sure you know the story of the old violin which was put up to be auc-

Mrs. Homan is a free lance writer from Otterville, Mo. She is a wife, mother and dedicated worker in the church.

tioned to the highest bidder. No one wanted it until the old musician came forward and played it. Then it sold for thousands instead of ones. What made the difference? “The touch of the Master's hand.”

So can the touch of the Master's hand make us worth something.

Sometimes we do not stress rewards enough. We are not saved by works (For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. Ephesians 2:8-9) but all who make it through heaven's doors will not have identical rewards. Christians need to give this some thought and lay up treasures in heaven where they are safe from moths, rust and thieves (Matthew 6:19).

We need to use lots of good stories to get attention, to hold attention and to change lives for Christ. Jesus told stories his listeners understood. Shouldn't we do the same?

Make use of personal testimonies. These carry weight.

Poems can be used very effectively. There are outstanding poems with dynamic power if we will take the time to search for them. I have heard sermons where a poem has made the difference between a mediocre sermon and a good sermon. There are poems that have great meaning to me. As a teenager I read a prayer poem which in part said, “I do not know the words to say. . . . help me to find that which I need.” Another outstanding poem I clipped from Ann Lander's column when my children were little. The wri-

ter is unknown. Part of it was, “Give me patience when wee hands tug at me . . . Let not weariness, confusion or noise obscure my vision to life's fleeting joys.” Having written some poems, my motto is, “Write short poems that pack a punch, not long ones that don't amount to much.”

A lot of people down through history have said many things worth repeating. Collect some good quotes and use them. “A man wrapped up in himself makes a mighty small package.” “Worry is like rocking in a rocking chair; it gives you something to do but doesn't get you anywhere.” There are so many jewels of this kind around that every church worker should have his share on hand to use.

Art can be overdone but I think creative persons are needed to guide children in some art work. It should have something to do with what they are studying and should not take up too much time. I have noticed that having a little handcraft will get some children there who will not come otherwise. If we don't get them there, we cannot teach them. Again, let's make it interesting.

Bulletins are important and there is a wide difference between a neat, practical bulletin and one that is really impressive. The name of the message should be given. Can a key Bible verse or a part of a Bible verse be included with the title? Print the names of songs that are to be used to accent the message. Condense the announcements. Then go to a poem or quote file or a Bible verse list and add a punch to the sermon message. More work, yes, but this goes into the hands of everyone present. It should be something worthwhile.

Any church which sends or gives out church letters can, with a little effort, produce something everyone will look forward to getting. Mention all the interesting things the church has to offer all ages. Make it so interesting that some who haven't been to church for ages will decide to come again. Mention new babies, where college students are going and other items of interest about church members. People like to see their names in print. Make a news sheet for vacation Bible school. Include thoughts for the day, mystery student (answer the next day), for rainy days (easy recipe, chemical garden, etc.), mystery teacher, just for fun (jokes, etc.), announcements, etc.

Good films can be rented for a small amount. It has been said that one picture is worth a thousand words.

(Continued on page 22)

RENDER TO GOD.



by John Mason Stapleton

The issue of the church in politics grows more and more pertinent to us all. It signals controversy in the church and — lest we forget — in the political order. It forces our attention in many ways, as in decisions regarding the use of public funds for parochial schools, laws pertaining to liquor and marijuana, the degree of allegiance a believer owes to his country (as when a young Christian opposes its action in Viet Nam), or in a doctor's conclusion that an abortion, though illegal, is normally and medically justified.

An encounter regarding the church and politics is reported between Jesus and some of his enemies. "Is it lawful to pay taxes to Caesar, or not?" they asked, trying to trap him, of course. If he said yes, he could be accused of betraying both his religion and his country. If he said no, he might be arrested as a revolutionary and made liable to charges of treason and sedition.

Yet, despite their dastardly motives, the Pharisees were sincerely vexed by the question. And Jesus answered in a way that can be equally vexing. His answer drove them, and drives us, to think our way through to an answer better than either superpatriots of the right or superrevolutionaries of the left may have been giving: "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."

Not Separate

Some people would maintain that Jesus' answer can be taken as supporting total separation of religious interests and conduct from political interests and conduct. They would say that God's affairs have nothing to do with Caesar's affairs, that church business is not political business. Religion deals with matters of the "spirit," and politics is something else altogether. Faith has nothing to do with battles being waged in the political arena. And spokesmen for matters of religious belief should stay out of all matters pertaining to politics, they would say.

The inconsistency of those who argue for rigid separation between God's affairs and Caesar's affairs is rather easily spotted. Some have said that the church should stay out of politics if it involves Christian opposition to the Viet Nam War, then they quickly joined a Washington parade in favor of it. Some churchmen decry federal aid to education, only to declare themselves in support of legislation prohibiting obscene material on newsstands. Some will resist government involvement in racial conflicts, but they try hard to defeat laws liberalizing alcohol traffic or chuckle when Spiro Agnew criticizes the National Council of Churches. Persons who fume and fret over a pastor's pulpit statements regarding social policies will eagerly read Dr. Billy Graham's latest press-conference discourse on pornography, world peace, education, welfare, or space travel.

I do not declare myself either for or against any of these people or the policies they uphold. But I am saying that those who argue for separation between religion and politics sometimes are ridiculously inconsistent. You cannot deal with the appropriate relationship between the two by holding that there should be none. If faith means anything, it keeps knocking into our political decisions and political opinions.

It is possible to talk religious language yet never say anything. The moment we get relevant with Christian belief, it almost inevitably will have political ramifications and overtones — unless our noises, grants and preachments fail to talk about what is real and vital.

Holy Scripture never calls for separation between the realm of Caesar and the realm of God. How could it be otherwise — with Moses arguing in Pharaoh's palace, the prophet Nathan pointing a finger at his king, of Isaiah declaring that whole nations were like drops in a bucket? If you consider our text from Matthew, you will see Jesus cleverly calling the Herodians (who were known as compromisers with Rome) to account: render to Caesar what belongs to Caesar!

What is really going on here? A point is being made that there can be no rigid separation between God and Caesar. Jesus declared it and Rome feared it. Why else would Rome's chief political officer have arrested him and put him to death? Rome knew that she had better seal the breach fast, or the walls of the empire might come crashing down.

Not Merged

If it is an error to assert that a hard line should be drawn between the affairs of Caesar and the affairs of God, we certainly should not advocate, on the other hand, a merger of them. Jesus did not merge them. He did insist that the one should never be identical with the other. Kipling's *Recessional* says it this way:

Far-called our navies melt away —

On dune and headland sinks the fire —

Lo, all our pomp of yesterday

Is one with Nineveh and Tyre!

Judge of all Nations, spare us yet,

Lest we forget — lest we forget!

The fear of merging the will of God and the will of Caesar is a traditional fear in America when the question is the use of political power to promote religious allegiance. And this is right. When we speak of religious freedom or of worshiping as we please, more than a preference of religion is at stake. Nothing is so terrible as political opinion and force in the use of religious passion and fervor. The Inquisition still stands as our most fearful example of wrong use of political power.

Another legitimate fear is the use of religious faith at the service of political ends as when Caesar declares that his political decisions have been decreed in the mind of God himself.

Therein is the more crucial threat that hangs over us today. Many Christians seem determined to baptize political leaders and policies with the gospel. We treat our religion as though it is icing on the political cake, beginning our political meetings with invocations and closing them with benedictions. There are church services at the White House, the major theme usually being "God bless America."

None of this is entirely wrong, but wrong is the ease with which it is done in the face of the violence, prejudice, injustice, war and hypocrisy that infect American life. Someone bows and prays, to be followed by a political leader appealing to a racist attitude, denouncing whole ethnic groups, driving even deeper divisions between the generations.

"God bless our country," intones a preacher, and many delight in it. Yet, the next man to speak enunciates policies that are an insult to the Creator of us all. No matter how you cut the political cake, the God of peace, love and compassion is not the God of hatred, violence and prejudice. And God does not sponsor anyone's war. Each of us must ask himself whether he has tried to make Caesar Lord.

But in Tension

Neither total separation nor merger of the will of God and the will of Caesar is the answer. Is Jesus' answer, then, middle-of-the-road? I doubt it. Jesus was no middle-of-the-roader, and many of us would find little there to engage our passion. It suggests too easy a compromise with truth and justice. Our Lord's answer is that God and Caesar stand always in tension with each other. When you are in tension with something you are not totally separate from it, but neither are you identifiable with it.

The church is involved in politics. It considers, investigates, and seeks to influence the political process. Yet, this is always with a certain freedom from politics. A Christian's allegiance can never be 100 percent Democrat, Republican, liberal, conservative, or whatever. He exists in a dialectic with the real God.

The church, then, may be the setting in which political processes and decisions are dealt with from a Christian perspective. This does not always mean that political ideologies are to be argued. As one layman has said, "I don't want to come to church to hear the same old stuff I've read about all week." The ground of the political discussion is different when we talk politics as professed Christians. One congregation I know assigns one member to work in the local Republican party, another in the Democratic party. What unites them in the church is the search for the will of God in tension with the political process.

The duty of the church is to resolve discussion into action in such a way that it calls political processes to account in the name of God who is above all politics. What should the church be doing, for example, when 37 percent of our national budget goes for defense and less than 4 percent for education? What should the church be doing when our children in National Guard uniforms are stood over against our children on a college campus? What should the church be doing when the same politicians who scream about law and order (which we do need) do nothing to support laws that could change conditions that cause social unrest? What should the church be doing when citizens scream about crime and do nothing to keep our prisons from being schools of crime? What should the church be doing when our rivers are used as sewage dumps and the air is poisoned with gases?

At least the church should not accept any political leader's claim to be God. It should instead do what it always has done when true to its Lord: stand for whatever contributes to human dignity and well-being, for him who is the Father of us all and calls us to brotherhood, for peace among the nations — rendering to Caesar the things that are Caesar's and to God the things that are God's. □

IF WE DON'T WIN . . .
(Continued from page 6)

senseless, obvious injustice that stripped Muhammad Ali of his boxing championship title; the unwarranted harassment of black political organizations by federal or municipal authorities. Yet I did nothing.

I can't blame my inaction on my Christian faith, even though much of evangelical Christianity in America maintains a retrenched social position. It's trite to say that the most segregated time and place in American life is eleven o'clock Sunday mornings in church. The typical Protestant church goes through its acts of worship in 1972 as though it were 1932. Choirs still sing "Negro spirituals" with no apparent sense of irony in the metaphors of deliverance in "Swing Low, Sweet Chariot" or "Go Down, Moses." Missionary endeavor often is still reported, as in my childhood, in the rhetoric of colonialism. "The white man's burden" is the obligation to convert the heathen, not only to Christ but also to Western culture.

I attend a suburban church in an old Long Island town, a university center.

Within a mile or so of our church is a settlement of blacks whose ancestors date back to long before the Revolutionary War. A mile in the opposite direction stands a migrant workers' dormitory. Black men in our community have some difficulty getting a haircut in local barbershops. Our township has rejected an open-housing covenant. But my church isn't officially aware of any of these developments. We have almost no dealings with our black neighbors; we scarcely know they exist.

When the subject is raised, one hears pious evasions and rationalizations. "In Jesus' time, the Roman Empire had slavery far worse than anything we've ever had in America. Yet Jesus never said a word about abolishing slavery for equal rights. Are you saying you're more concerned about someone's condition than Jesus was?"

It's this digging in the heels that the press characterizes as "a white backlash in the Bible Belt." But Christian racism is far more serious than that. It's an outright assault, in the name of Christian orthodoxy, on the doctrine of God's universal love.

The central teaching of Jesus is

"good news"—the gospel that sets man free. Free from an enslaving intolerance toward some, free from a feeble tolerance of others. The Christian gospel should liberate from the narrowness of sectarianism; it should turn loose a man's spirit to find its loftiest opportunities in service for others, regardless of race because God is no respecter of persons.

My racial attitudes resulted from a refusal to involve myself personally in the legitimate grievances of black people because of my scruples over certain extremist methods. Seeing offence on both sides, I tried to retreat to a supposed neutrality, a benign tolerance. I wouldn't offer my hand to help those who, because they are black and for no other reason, feel oppression as I do not. By being neutral, I've been giving support to the wrong team.

But now it's time to change, and though it's late to begin I must declare my love and support for the home team—for persons of any race, just as the old Sunday school song says,

Red and yellow, black and white,

They are precious in His sight.

This is the home team, but if we don't win, it will be the shame of us all. □

A CAMEROON ADVENTURE TOUR

(Continued from page 10)

We were touched by the genuine love and devotion with which the leprosy cripples surrounded our umbrella-carrying, long striding, tall Dr. Jerry Fluth as we visited the farm settlement. We thank God for the "missionary zeal" with which our doctors L. M. Chaffee, Dieter Lemke, Helen Marie Schmidt and Ronald Hiller accepted responsibility in their ministry to the sick. We marvelled at the skill of builder Berndt E. Lemke. Not to forget the cheerful and efficient work of the nurses—Daphne Dunger, Ardice Ziolkowski, Betty Mantay, Pat Lenz, Eleanor Weisenburger, Betty Jean Widener and Gerry Glasenapp. It is interesting to note that both Katherines—Kroll and

Hunt—are manning maternity clinic outposts. Both of them have acquired a remarkable ability to handle their patients, and—incidentally—a remarkable skill in handling their station landrover to move patients over Cameroonian "highways".

We do wish that we could have lingered longer with each of you, but our prayers are with you regardless of whether you are an old-timer or a short-termers. We bless you from the homebase.

Tour participants—

Mrs. Anna Henning, Medicine Hat, Alta.

Mr. and Mrs. Alex Meyer, Vancouver, B.C.

Mr. and Mrs. George Onsong, Vancouver, B.C.

Mr. John Schlitt, Kelowna, B.C.

Rev. Wm. Sturhahn, Winnipeg, Man., tour leader. □

KEEP IT INTERESTING

(Continued from page 19)

The library is a gold mine but only if it is used. Advertise it. Promote it. Keep it up to date. The librarian and assistants can help pastors and church workers in their search for interesting material.

Tell it like it is. Youth want honesty. Their dedication and sincerity amaze me. Adults are becoming more open and ready to talk about God. Why is it that anything but the most important things are easy to talk about? There is only one way to be saved. Tell it! There is a heaven and how

wonderful it must be. God had some mighty fine ideas for a world he made for sinful man to use as he wanted to. Food that tastes so good, water, air, beauty, the list is endless. We have metal that will take us to the moon or make a car for us to drive. Man is a marvelous being with a mind, a body and a soul. Although some generations seem to think they invented sex, God planned it in the beginning and it has worked to keep the earth populated. Heaven made for God's own children will be so much better than this. We read in the Bible that we cannot imag-

ine the things God has in store for those who love him. Tell it!

There is a hell. A hell that goes on for ever and ever. A place of eternal torment. Would we not do all we could to rescue anyone from a burning building? What about friends, even loved ones who aren't saved? Aren't we concerned? Tell it!

With eternity our destiny, let us pray that we can make it interesting that many, many more will be interested. Only eternity itself can show how much good the extra mile in our effort may have paid off. □

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OUR CONFERENCE IN ACTION

NEW LEIPZIG, N.D. The New Leipzig Baptist Church hosted a Mother-Daughter buffet luncheon on Mother's Day in the New Leipzig High School gym. About 200 mothers and daughters attended from area churches.

Mrs. Williard Iblings was mistress of ceremonies. Special speaker was Mrs. Rog Kennedy (pictured) of Bismarck,



N.D. After conducting a Bible Mother-Daughter Quiz, she told the events which led to her personal acceptance of the Lord Jesus Christ. The Rev. LeRoy Moser is pastor of the church. (Mrs. Dale Strom, reporter.)

EVERETT, WASH. On May 6 the Valley View Baptist Church listened to the testimonies of those who had attended the new members classes held by the pastor and now desired to unite with the church. On Sunday May 13 there was a baptismal service for nine who wished to follow the Lord as a public declaration of their faith in Jesus Christ. On the following Sunday the pastor and church welcomed 14 new members (not all pictured) into the



fellowship of believers. The Rev. Herbert Vetter is pastor of this church extension project. (Herbert Vetter, pastor.)

COLFAX, WASH. Sunday April 29, Mrs. Marshall Miller, Omegan Youth Group Counselor announced, "This is Your Life, Pastor Edinger", and an exciting evening began to unfold before members and friends who nearly filled the auditorium of the First Baptist Church.

The secretly executed youth sponsored program included letters and

tapes from all nine Edinger children and grandchildren, taped greetings from six brothers and a sister, numerous letters from members in each of their five pastorates and Seminary associates and professors, "secrets" shared by the "lady of the parsonage," and favorite musical selections by small ensembles in addition to the church choir's rendition of "The King is Coming."

Just like on television, the surprise appearance of the Dean Barker family (pictured with Rev. and Mrs. Edinger)



from the Fort Yates-Selfridge pastorate in North Dakota, (now of Bismarck), provided the climax of the celebration.

Viewing the beautiful "This is Your Life" scrapbook on display at the reception in his honor, Pastor Edinger was heard to exclaim, "This will be one of the greatest memories of my life!"

On the following Sunday 21 persons were added to the membership (pic-



tured), 17 of these by baptism. (Erma Jean Krueger, reporter.)

ANAHEIM, CALIF. Key '73's objective to share the Gospel of Jesus Christ with every person in the community received tangible support from the members of the Sunkist Baptist Church. A well-planned and organized program of evangelism, emphasized through personal contact and the pulpit, has resulted in the largest ingathering of souls in the church's history. Seven out of eight Sundays, people responded to the Gospel invitation. This resulted in 65 people attending a ten-week Pastor's Membership Class. Twenty-three were baptized and a total of sixty (pictured)

joined the church on Sunday, May 6. This has generated enthusiasm in every area of our program. The missionary budget was increased by twenty per cent. Attendance in many departments has increased and the spirit of cooperation has gained new heights. Ten thousand Gospels of John entitled, "The Life of Christ By One Who Knew Him," have been distributed, containing an invitation to our services and offering further help in Bible studies. This has resulted in requests and many new visitors in our services. The Rev. William Hoover is the pastor of the church. (Stephanie Radcliffe, reporter.)



DALLAS, TEX. Dwight C. Brown Jr. was ordained into the gospel ministry by North Highlands Baptist Church on May 12, 1973. Rev. Brown is a 1973 graduate of the Dallas Theological Seminary (with honors). The ordination sermon was given by the Rev. Milton Zeeb. A love offering was presented to Rev. Brown for the purchase of books for his private library.

Rev. Brown has accepted the call to pastor the Highland Baptist Church, Junction City, Kansas. Pictured from left to right are: Rev. Jakob Klingenberg, Ordination Council Clerk; Rev. Melvin L. Warkentin, Ordination Moderator; Rev. Dwight C. Brown Jr.; and Rev. Milton Zeeb, South Central Area Secretary. Others participating were Rev. E. Cearfoss, Rev. John Silvey, Dr. Wm. Barsh and Rev. Jesse Hood. (Mrs. Willie Mae Balka, reporter.)



APLINGTON, IOWA. On April 15, 1973, the Aplington Baptist Church

held a baptismal service. Eight candidates, (pictured) followed the Lord in



the ordinance of baptism. The hand of fellowship was extended to them on the next Communion Service, May 6. Rev. Donald Patet is the pastor of the church. (Mrs. Larry Lindeman, reporter.)

DALLAS, ORE. Dale and Sharon Wilcke and daughter, Andrea, (pictured



in African costumes) were honored by a fellowship dinner May 20 at the Salt Creek Baptist Church. They recently returned after nearly three years as missionaries in Victoria, West Cameroon, Africa, where little Andrea was born. After teaching two years in Saker Baptist Girls College, they spent the last year in evangelistic work, giving guidance and encouragement to thirty native churches. Dale is the son of the Rev. and Mrs. Hans Wilcke, formerly pastor of Salt Creek Church and now Pacific Area Secretary of the N.A.B. Conference. Sharon's parents are Mr. and Mrs. H. R. Phillips, members of Salt Creek Church. (Mrs. William Burns, reporter.)

WAUSAU, WIS. Immanuel Baptist Church has engaged the Rev. John D. Taylor, formerly of Calvary Baptist Church, Eau Claire, Wis., as interim pastor. His ministry began May 1, 1973. The reception for Rev. and Mrs. Taylor was held May 13 after the videotaping of the evening service. Rev.

Taylor is a tenor soloist and has been favoring us with special music. (Ruth N. Kletzin, reporter.)



SIoux FALLS, S.D. On May 15, 1973, delegates met at the Trinity Baptist Church to examine three candidates for the gospel ministry: Mr. Ben Hulsing, Mr. Robert Land and Mr. Grayson Paschke. The Rev. M. D. Wolff was elected moderator and Dr. C. H. Seecamp, secretary. All three presented their biographical and doctrinal statements. After deliberation in executive session the Council recommended to the respective churches that they proceed with ordination. Robert Lang was ordained in the First Baptist Church, Avon, S.D., on May 21, where his father is the pastor; Grayson Paschke was ordained on May 21, in the Immanuel Baptist Church, Wessington Springs, S.D.; Ben Hulsing was ordained on May 27 in the Trinity Baptist Church, Sioux Falls, S.D. (Rev. C. H. Seecamp, secretary.)

GOODRICH, N.D. Friends and delegates gathered in the Goodrich Baptist Church on May 14 to examine Mr. Vernon Schneider for the gospel ministry. After the council was organized the Rev. Edwin F. Walter was elected chairman and the Rev. Oscar Fritzke, clerk. Mr. Karl Bordehl of the local church presented the candidate. Mr. Schneider presented his Christian experience, call to the ministry, academic preparation and doctrinal statement. The Executive Council recommend to the host church to proceed with the ordination service.

The service took place on Sunday, May 27. The message was delivered by Dr. George Dunger, professor of the N.A.B. Seminary, Sioux Falls, S.D. The ordination prayer was offered by Mr. Karl Brodehl; the charge to the candidate, Rev. Edwin F. Walter; the charge to the church, Rev. Richard Voth; the hand of fellowship and welcome into the ministry, Rev. Alvin Auch; the presentation of the Ordination Certificate, Rev. Oscar Fritzke.

Special music was furnished by Mrs. Paul Stober and Vernel Schneider, son of the candidate. Rev. Schneider closed the service with the benediction. He began his pastoral duties on June 1 at the Baptist Church in Venturia, N.D. (Rev. Oscar Fritzke, clerk.)

ASHLEY, N.D. An ordination service was held for Gary Vossler on Sunday, May 27, at the Ashley Baptist Church. The Speaker was Dr. Gerald Borchert, professor of New Testament at N.A.B. Seminary, Sioux Falls, S.D. Area pastors taking part were Etan Pelzer, Rev. Arthur Fischer, Rev. Gordon Huisinga, Rev. Fred Fuchs, Rev. Edward Kopf, and Rev. Walter Vesterfelt, father-in-law of Mr. Vossler. Special music was provided by Gary Vossler and his wife Sharon. The Ordination Council met on April 21 to examine the candidate, at which time the decision was made to ordain Mr. Vossler. Pastor Vossler is a graduate of Ashley High School, Sioux Falls College and N.A.B. Seminary, Sioux Falls, S.D. He will serve as youth pastor in the Parma Heights Baptist Church, a suburb of Cleveland, Ohio. (Mrs. Carl Fischer, reporter.)

BETHLEHEM, PA. In June it was a year that Pastor Thomas and family arrived at the Calvary Baptist Church. On Palm Sunday eight persons were baptized; two others were baptized on May 20. Easter began with a sunrise service and breakfast under the direction of the C.B.Y. The morning worship started with an organ prelude of the "Hallelujah Chorus," followed by Mrs. Thomas singing "The Holy City." We had an overflow attendance. Many had to sit in the vestibule.

Having insufficient space for Sunday school classes, services and activities, we are overjoyed with the land that was recently purchased. The architect is working on plans for our new church.

On May 8, 1973, the Ladies Christian Fellowship had a Mother's Day Program entitled "The Influence of a mother." The program emphasized the influence that mothers have upon their children. Mrs. Anna Trein, guest speaker, shared the power of living a victorious Christian life during the years as a mother. The offering received was sent towards the educational expenses of our missionaries' children. A fashion show followed, featuring homemade outfits utilizing household items.

Mrs. Thomas had a senior ladies guest day at the parsonage on May 15. Seventeen ladies attended and expressed their appreciation. (Betty Bambu, reporter.)

OUR CONFERENCE IN ACTION

LA SALLE, COLO. The two youth groups of the First Baptist Church, in a combined effort, presented the Easter play, "He Is Not Here." The youth choir sang several Easter selections. The two youth groups have raised enough money to purchase new padded chairs for the choir loft. They also built a new chancel rail and purchased a red velvet runner for the Communion table. They also bought five padded chairs for the Communion table. Rev. Milton W. Falkenberg is pastor of the church. (Mrs. Tylene Schmidt, reporter.)

AVON, S.D. Missionaries, Mr. and Mrs. Harold Lang and family were guests of the First Baptist Church on June 3, 1973. Mr. Lang addressed the adult Bible classes and Mrs. Lang and children were guests of the Primary Department. Mr. Lang presented the message at the morning worship hour. Mrs. Lang told of their experiences on the mission field in Nigeria, Africa, in the afternoon service. A fellowship dinner was served with the Maranatha Fellowship in charge. The Harold Lang family left for Nigeria, Africa, on June 12, 1973, after almost a year of furlough. The Rev. Henry Lang is the pastor of the church. (Estie Betz, reporter.)

VENTURIA, N.D. Friends and members of the Venturia Baptist Church said farewell to Pastor L. Potratz and family at a special program and a time of fellowship in their honor. They left to take a pastorate in Billings, Mont. (NyLetta Heupel, reporter.)

ASHLEY, N.D. The Tabitha Society of the Ashley Baptist Church presented their annual Birthday Observance program on May 15. The theme was "A Closer Fellowship." A roll call by the month of all present was taken. A message on the "Home" was given by Mrs. Clarence Walth of Bismarck, N.D. She related many interesting experiences in her own life. About 170 ladies attended. Refreshments and birthday cake were served. The Rev. Etan Pelzer is the pastor of the church. (Mrs. Carl Fisher, reporter.)

PAUL, IDAHO The First Baptist Church was blessed with the presence of the Rev. H. J. Wilcke and Mr. Stan Johnson for a Conference Sharing Session. Rev. Wilcke spoke at the morning service and Mr. Johnson in the evening. Easter sunrise services were held at the Paul Cemetery. Pastor Floyd McLeven was the speaker. A candlelight

Communion service was held on Good Friday. John Peterson's Cantata "Hallelujah! What a Savior!" was presented by the choir. Our Easter offering of \$515.75 was sent to missions. Our evening offering amounted to \$2,410.51 and was designated for the new parsonage. Rev. Henry Barnett baptized two young people in April: Miss Janette Coker and Miss Patty Reidlinger.

Graduates of the church were honored by the youth with a banquet. The Ladies Missionary Society honored them at an evening service and at a reception. (Lavone Tuckness, reporter.)

REGINA, SASK. In February, 1972, the Bethany Baptist Church discontinued services in German. Since that time, the Rev. Fred Sonnenberg, teacher at the Canadian Bible College, has been pastoring the church. The attendance Sunday morning (no evening service) is about fifty. The youth group is active; so is the missionary society. The people meet Wednesday for Bible study.

BENTON HARBOR, MICH. Norman H. Vernon has recently completed ten years of ministry as Pastor of the Napier Parkview Baptist Church. In appreciation for their service the congregation gave Pastor and Mrs. Vernon a Trans World Radio tour of the Netherlands Antilles, including Bonaire, Curacao, and Kingston, Jamaica. Under Pastor Vernon's ministry, the Benton Harbor church has several new persons now serving in full-time Christian work in West, East, and South Africa, Monte Carlo and also in the United States. (Mrs. Irma Wise, reporter.)

SACRAMENTO, CALIF. The "JOYFUL SOUND" is the youth choir from Willow Rancho Baptist Church that recently toured our neighboring north coast churches extending into Canada. The self-supporting choir, under the direction of Jerry Perales, raised the necessary funds by various projects for the majority of the expenses of their Easter Week Tour. The young people's testimonies and songs of praise challenged all who heard their message. Many have replied concerning the sincerity of our young people by saying, "We have heard the JOYFUL SOUND, Jesus Saves, Jesus Saves!" The Rev. Arthur Brust is the pastor of the church. (Mrs. Loretta Herman, reporter.)

CLEVELAND, OHIO John W. Peterson's Easter Cantata, "Hallelujah! What a Saviour," was presented by the Parma Heights Baptist Church Choir on Palm Sunday. Following the concert, mem-

bers of the choir, soloists and choir director, Rev. Ted Faszer, were honored at a reception.

Several hundred people heard Rev. Aaron Buhler speak at the Lorraine County Community Sunrise Service on Easter morning. After the service, Pastor Buhler arrived in time to hear the Sunday school present their Easter Program in song and verse. Then he delivered his second Easter sermon, "The Transforming Power of the Resurrection." The day was brought to a climax with a baptismal service. Fifteen were baptized and eight others were received by testimony. (Christa Eckert, reporter.)

WINNIPEG, MAN. On the first night of the Children's Rally the Rowandale Baptist Church was filled with adults and 100 children. During the following three evenings very few adults attended but the attendance of children soared to over 170. "Uncle Harry" (Rev. H. Engstrom, Sun River, Mont.) held their attention with singing, object lessons and chalk drawings but always expounded the truths of God's Word. More than 60 children made decisions. The follow-up work reveals that these decisions were well based on God's Word. Now these lives need to be nurtured individually or in their respective churches. The Rev. Gerhard Poschwatta is the pastor of the church. (H. Kahler, reporter.)

MARION, KAN. The Emmanuel Baptist Church witnessed the baptism of seven candidates (pictured) on March 28, 1973. Several others have been added to the church by letters. (George Galliard, reporter.)



In Memoriam

MRS. PAULINE EHRESMANN, 79, and her husband, JACOB EHRESMANN, 82, of Billings, Montana died on April 29 and May 9, 1973. She was born at Ashley, N.D., and he at Leola, S.D. They were married in 1914. They were members of the Calvary Baptist Church in Billings at the time of their death. Surviving them are five daughters: Erna, Edna, Pearl, Miriam and Rudy; two sons: Emil and Edwin; 21 grandchildren and four great-grandchildren, surviving her are seven brothers and one stepsister; surviving him is one brother. Pastors Lewis Wetzel and L. D. Potratz officiated at the funeral service.

MRS. ALWINE EISNER, 78, of Swan River, Man., died on May 5, 1973. She was born on June 24, 1894, in Russia. In 1912 she was united in marriage to Robert Wenslaw. Her husband died in 1918. The following year she married Adolf Eisner and was converted and baptized the same year. In 1927 the family emigrated to Canada. At the time of her death she was a member of the Temple Baptist Church in Swan River. Surviving her are three daughters and one stepdaughter: Mrs. Adina Korella, Mrs. Olga Wesner, Mrs. Martha Lepholtz, Mrs. Adeline Brust; five sons and one stepson: Benjamin, Charles, William, Harold, Ewald and Arnold; 26 grandchildren, 13 great-grandchildren. The Rev. Eberhard Hees was the officiating minister at the funeral service.

HERBERT I. ENGEL, 56, of McClusky, N.D., died May 22, 1973. He was born near McClusky, N.D., Nov. 8, 1916. He was married to Ruth Dockter on April 6, 1943. He was converted and baptized upon confession of his faith in 1931 and became a member of the McClusky Baptist Church. He served as church pianist for 30 years, church treasurer, custodian, financial secretary, Sunday school superintendent, teacher and was president of the Men's Brotherhood at the time of his death. Surviving him are his widow; three sons: LeRoy, Dale and Dennis; one daughter, Norleen. The Rev. Edwin F. Walter and the Rev. Ron Norman were the officiating ministers at the funeral service.

VINCENT JAMES GIEDD, 60, of the Avon community S.D., died on June 3, 1973. He was born on June 6, 1913, in Avon. In 1933 he came to know Christ as his Savior, was baptized and became a member of the First Baptist Church, Avon, S.D. He served in several Sunday school offices. He was united in marriage to Pearl Bochman in 1938. Surviving him are his widow; one son Earl; two daughters: Mrs. Ellen Carey and Mrs. Eva Johnson; five grandchildren, one sister. The Rev. Henry Lang was the officiating minister at the funeral service.

MRS. CAROLINE GLASS nee Wagner, 60, died on May 19, 1973. She was born on March 10, 1913. Carrie accepted Jesus Christ at an early age and was a devoted church worker. She was married to Jacob Glass in 1936. Surviving her are her widower; four sons: Ivan, Maurice, Floyd and Larry; four grandchildren, one sister, three brothers. The Rev. Len Penner, and the Rev. Homer Edwards of Regina officiated at the funeral service.

FRED C. HEITZMAN, 88, of McClusky, N.D., died April 24, 1973. He was born in Russia on July 4, 1884. He was married to Bertha Hertzberg in 1902. He was converted in 1906 and was baptized and became a member of the McClusky Baptist Church. He loved to sing, was a deacon, Sunday school superintendent and teacher for many years. He is survived by two sons and three daughters. The Rev. Edwin F. Walter was the officiating minister at the funeral service.

MRS. ANNA ITTERMANN nee Pohl, 85, died on May 29, 1973. She was born in Russia, May 11, 1888. At an early age she became a Christian. In 1905 she married the Rev. Gottlieb Ittermann. Together they emigrated to Canada in 1906. For many years they served a number of churches in Canada and two in the United States. In 1951 they retired to Orlando, Fla. She spent the last four years in Chattanooga, Tenn. Her body was returned to Orlando where she was interred next to her husband by Dr. Parker, of the First Baptist Church, of which she was a member. Surviving her are two sons: Arthur and Nelson; one daughter, Mrs. Esther Reimer, eight grandchildren, 13 great-grandchildren, and one brother.

NORMAN JONES, 49, of Minneapolis, Minn., was born in Carrington, N.D., on July 22, 1923, and passed away on May 18, 1973. As a young man he accepted Christ as Savior and was baptized. For the past 10 years he had been a faithful member of Faith Baptist Church Minneapolis. Surviving him are his widow, Evelyn; two sons: Dean and Edward; two daughters: Eileen and Linda. The Rev. Allan Strohschein was the officiating pastor at the funeral service.

ONNIE K. KLOCK, 77, of Chancellor, S.D., died on May 29, 1973. He was born in Chancellor on March 2, 1896. He was married to Hannah De Neui in 1918. After her death in 1960 he married Mrs. Hanna Osterlooh four years later. He confessed the Lord Jesus as his personal Savior and attended the First Baptist Church of Chancellor. Surviving him are his widow; two sons: Harold and Elmer; six grandchildren. The Rev. C. H. Seecamp was the officiating minister at the funeral service.

DAVID F. LOEWEN, 89, of Portland, Ore., died on May 25, 1973. He was born in Manitoba, Can., on Oct. 4, 1884. He was united in marriage with Helen Penner in 1909. Mr. Loewen received Christ as Lord and Savior at the age of 20. At the time of his death he was a member of the Trinity Baptist Church, Portland, Ore. He is survived by his widow; five sons: Arthur, Walter, Louis, Victor and H. Theodore; two daughters: Esther Wilson and Linda Sedgwick; two brothers, 18 grandchildren and one great-grandchild. The Rev. Robert Schreiber was the officiating minister at the funeral service.

DAVID NIES, 66, of Lehr, N.D., died. He was born near Eureka, S.D., on June 14, 1906. In 1929 he was married to Martha Schrenk. After her death in 1934 he married Dorothea Puhmer. At the time of his death he was a member of the Ebenezer Baptist Church, Lehr, N.D., where he served as deacon for several years. Surviving him are three children: Mrs. Darlene Bollinger, Delmar Nies and Mrs. Henrietta Hjelte; eight grandchildren, three sisters and three brothers. The Rev. Leonard Strelau was the officiating minister at the funeral service.

FERDINAND OSWALD, 89, of Portland, Ore., died on May 8, 1973. He was born in Poland on July 12, 1883. He emigrated to Canada in 1907 and later he came to Portland. In 1909 he was united in marriage with Lillie Taransky. At the age of 20 he received Christ as personal Lord and Savior, and was baptized. At the time of his death he was a member of the Trinity Baptist Church in Portland. He is survived by his widow; three daughters, Leona Nettler, Clara Petke, Ruby Steinfeld; one sister, nine grandchildren and five great-grandchildren. The Rev. Robert Schreiber was the officiating minister at the funeral service.

HARVEY J. ROE, 52, of Stafford, Kan., died on May 9, 1973. He was born on Dec. 4, 1920, at Cordova, Md. In 1946 he was united in marriage to Valletia Allen. He was a career serviceman with the U.S. Navy until his disability discharge in 1965. He accepted Christ as his personal Savior in his early youth and joined the membership of Calvary Baptist Church on January 1, 1956. Surviving him are his widow; one daughter, Mrs. Barbara Geitz; one son, Gary; one sister and three brothers. The Rev. James Schacher was the officiating minister at the funeral service.

MRS. MARGARETHA STOECKER, 82, of Leola, S.D., died on May 8, 1973. She was born on June 24, 1891, in Russia. She emigrated to America as a young girl. In 1912 she was united in marriage to Fred Bollinger. After his death in 1960 she married Adam Stoecker four years later. She accepted Christ as her Savior in her youth and was baptized. At the time of her death she was a member of the Baptist church in Leola, S.D. Surviving her are three sons, five daughters, 27 grandchildren and 16 great-grandchildren. The Rev. Etan Pelzer was the officiating minister at the funeral service assisted by the Rev. Arthur Fischer.

MRS. OTILLIA WOLTER nee Ciskoski, 82, of Edmonton, Alta., died on March 25, 1973. She was born in Russia on Aug. 19, 1890. At an early age she accepted Christ as Savior, was baptized and became a member of the Baptist church. In 1906 she was united in marriage to Julius Wolter. They emigrated to Canada in 1928. She was a member of the Nokomis Baptist Church before moving to Edmonton. Surviving her are four sons: Ewald, Herbert, Eric and Paul; two daughters: Mrs. Olga Ediger and Mrs. Irene Ewert; 14 grandchildren; 10 great-grandchildren. Funeral service was held in Nokomis. The Rev. Wesley Andrei was the officiating minister.

TO BRING SPIRITUAL LIGHT . . .

(Continued from page 7)

S.D., where he taught industrial art in high school. This year of teaching experience was most valuable to him, and looking back upon it, he feels that God directed him that way.

Mr. and Mrs. Edward K. Hoepner were appointed this year as missionaries to Cameroon. The Cameroon Field Committee posted them to Mbingo Baptist Hospital where Mr. Hoepner is to be the manager. Due to the homecoming of Mr. Berndt E. Lemke and his family in August of this year, the request came that the Hoepners should come to Cameroon already in July. Though plans had been made to have them present at the General Conference in Wichita, the immediate need in Cameroon had to be considered and the Hoepners agreed to forego the attendance at the General Conference.

The Hoepner family left on July 16, 1973, for Mbingo, Cameroon. Mrs. Hoepner will be able to make good use of her nurse's training while at Mbingo Baptist Hospital. And since Mbingo is only about six miles away from Belo, it is the hope of the writer that Mr. Hoepner, in addition to his managerial duties at Mbingo, may yet use his training, knowledge and experience in giving valuable advice to some possible kind of vocational training at Belo. We continue to wait upon the Lord in this area. □

EDUCATION AND BAPTISTS IN CAMEROON

(Continued from page 15)

public of Cameroon, our role is significant. The twenty-thousand students we teach today is a sizeable number. One boy's life story can be multiplied hundreds of times. This boy's family is Mohammedan but he went to a Baptist school for an education. There he accepted Christ as his Lord and Savior. Now he is a Baptist nurse, contributing to our outreach through another channel. Other well-educated Baptists are serving in important positions throughout the country. May each one of us use the power Christ has given us and make our Christian education count for him. □



August

NEWS & VIEWS

SBC ENCOURAGES LAY PARTICIPATION

The Executive Committee of the Southern Baptist Convention is encouraging churches to pay at least a part of the expenses of their lay members to attend annual meetings of the denomination.

The action followed the release of a survey which indicated more laymen would like to participate in annual sessions of the convention if local churches would help with their travel expenses as they do with the pastors.

The survey of lay people in 400 churches showed 90 percent of them had never attended an annual meeting of their denomination.

However, over 80 percent of them felt there should be as many laymen at the annual convention as church staff members.

The survey was conducted at the request of the Executive Committee in response to a motion adopted at the SBC last June. It asked the committee to study means of involving more laymen in the annual convention.

Glendon McCullough, executive director of the SBC Brotherhood Commission, the denomination's mission organization for laymen and boys, made the motion, proposing the possibility of changing the convention dates to a time laymen could attend more conveniently without losing work.

At the same convention, a survey of the persons attending indicated almost 83 per cent were church staff members, denominational workers, missionaries, or wives of the three groups. Only 13.3 per cent were lay persons. □

PRESIDENT TOLBERT OF LIBERIA VISITS BAPTIST ALLIANCE OFFICES

WASHINGTON — The protocol of the United States paused on June 6 to allow the president of the Republic of Liberia to spend an hour with his friends at the headquarters office of the Baptist World Alliance.

William R. Tolbert, who was president of the Baptist World Alliance 1965-70 while serving as vice president of his African country, squeezed the visit in between a state luncheon at the U.S. State Department and a dinner in which he received a Humanitarian Award.

"I am away from you only in body," Dr. Tolbert told the BWA official staff

in expressing regrets that his Liberian duties had interrupted his once frequent visits to the Washington office. "I am with you spiritually at all times, and I commend you for all you are doing to reconcile the world to Christ."

Dr. and Mrs. Tolbert led an entourage of about 20 Liberian and American officials up the two flights of stairs to the office of Robert S. Denny, general secretary of BWA. They paused in the hallway to view a portrait of Tolbert, painted during his presidency of the Alliance.

Dr. V. Carney Hargroves, of Philadelphia who succeeded Dr. Tolbert as president of BWA, and Dr. Denny both spoke words of welcome and confidence to the head of the Liberian state. Dr. Denny presented him with a Bible with an inscription signed by members of the Alliance's secretarial staff, and Dr. Hargroves led in a prayer of gratitude for international Christian brotherhood and of supplication for divine leadership in both religious and governmental affairs.

Dr. Tolbert spent 20 days in the United States. He was the honored guest of President Nixon at a White House dinner and spoke at the National Press Club in Washington. He also spoke at worship services in three American churches during his stay: the First Baptist Church of San Francisco, the Concord Baptist Church of Brooklyn, New York, and the First Baptist Church of Dallas.

At home in Liberia, Dr. Tolbert has continued — even as president — to be pastor of the Zion Praise Baptist Church in Bentol City his home town, and president of the Liberian National Missionary and Education Convention. □

WANTED

1. Neue Glaubensharfe
2. Evangeliums-Lieder, No. 1 and 2
3. Any German choir material

Any person or church who would like to contribute or sell these should contact:

Immanuel Baptist Church
c/o Rev. W. G. Wieschollek
23 Royale Road
St. Catharines, Ont.
L2N 3Y1



by Paul Siewert

Are committee meetings religious news? Maybe the reason they never make the headlines is because there are so many of them. But committees are essential, and can be enjoyable provided they possess the right ingredients. And the most important ingredient is the people involved.

Some months ago I attended a committee meeting with some very delightful people. Consequently it was a very pleasant evening, with one exception. That exception was a member of the committee. He came in with an air of "here we are again." Throughout the meeting he sat without making a single contribution to the discussion, making obvious by the expression on his face that there was simply nothing of challenge to his superior prowess. He then left the meeting early with a scowl on his face that said clearly, "you people bore me."

I was almost amazed at the way God gave the committee grace to tolerate this insolence and carry on graciously and positively in spite of the impertinent display. But it did get me to wondering if the Bible doesn't have something to say about committee ethics.

One footnote. Remember that dictatorship has few committees. Therefore, perhaps we'd better be thankful for committees and get as much mileage out of them as possible. And the mileage is always related to the members. Oh yes, one more thing! It's not only what you say and do in committees that counts, but also the spirit you display! □

The Rev. Paul Siewert is the pastor of the First Baptist Church, Minot, N.D. In this column Mr. Siewert analyzes current religious news of his choice.

□ The Rev. David Hornok is the pastor of the Victor Baptist Church, Victor, Iowa.

□ The Rev. Gary Vossler, '73 N.A.B.S. graduate, is serving the Parma Heights Baptist Church, Parma Heights, Ohio, as Minister of Youth and Christian Education. He began his ministry on July 1.

□ The Rev. Wilfried H. Bruns has accepted the call to become the pastor of the Pioneer Baptist Church, Pound, Wis., effective August 15. He previously served the First Baptist Church, Corona, S.D.

□ The Rev. Edwin F. Walter is the new pastor of the Napoleon Baptist Church, Napoleon, N.D., effective July 15. He previously served the McClusky Baptist Church, McClusky, N.D.

□ Dr. M. Vanderbeck is the interim pastor of the Sumner Baptist Church, Sumner, Iowa.

□ The Rev. Vernon Schneider, '73 N.A.B.S. graduate, is the new pastor of the Venturia Baptist Church, Venturia, N.D.

□ Mr. Frederick Sweet is ministering to the Bible Baptist Church, La Crosse,

Wis. He began his pastoral work there on July 1.

□ The Rev. Eberhard Hees has accepted the call to serve the Moosehorn Baptist Church, Moosehorn, Man., effective September 1. He previously served the First Baptist Church, Minnetonka, Minnesota.

□ The Rev. Fred David has been appointed Chaplain of the Baptist Manor, Portland, Ore. He will hold this position in addition to his responsibility as administrator of the Veran's Hospital in Portland.

□ Mr. Larry Salsburey, director of Christian education and youth at River-view Baptist Church, West St. Paul, Minn., has submitted his resignation, effective August 1973.

□ The Rev. Fred W. Mashner has accepted the call to serve as the pastor of the Zion Baptist Church, Rochester, N.Y., effective August 1. He previously served the South Hills Baptist Church, Erie, Pa.

□ The Rev. Helmut A. Michelson has accepted the call to become the pastor of the Meadowdale Baptist Church, Carpentersville, Ill., effective August 1. He previously served the Calvary Baptist Church, Corn, Oklahoma.

□ Dr. Floyd E. Moore, professor of Christian education at the N.A.B. Seminary, Sioux Falls, S.D., recently had surgery for the removal of a kidney and part of one lung. He is making good progress toward recovery.

□ Mr. Abe F. Penner, professor of music at the N.A.B. College, Edmonton, Alta., has resigned, to be effective immediately.

□ The following churches recently have left the North American Baptist General Conference: Bethel Heights Baptist Church, Gatesville, Tex.; Clinton Hill Baptist Church, Union, N.J.

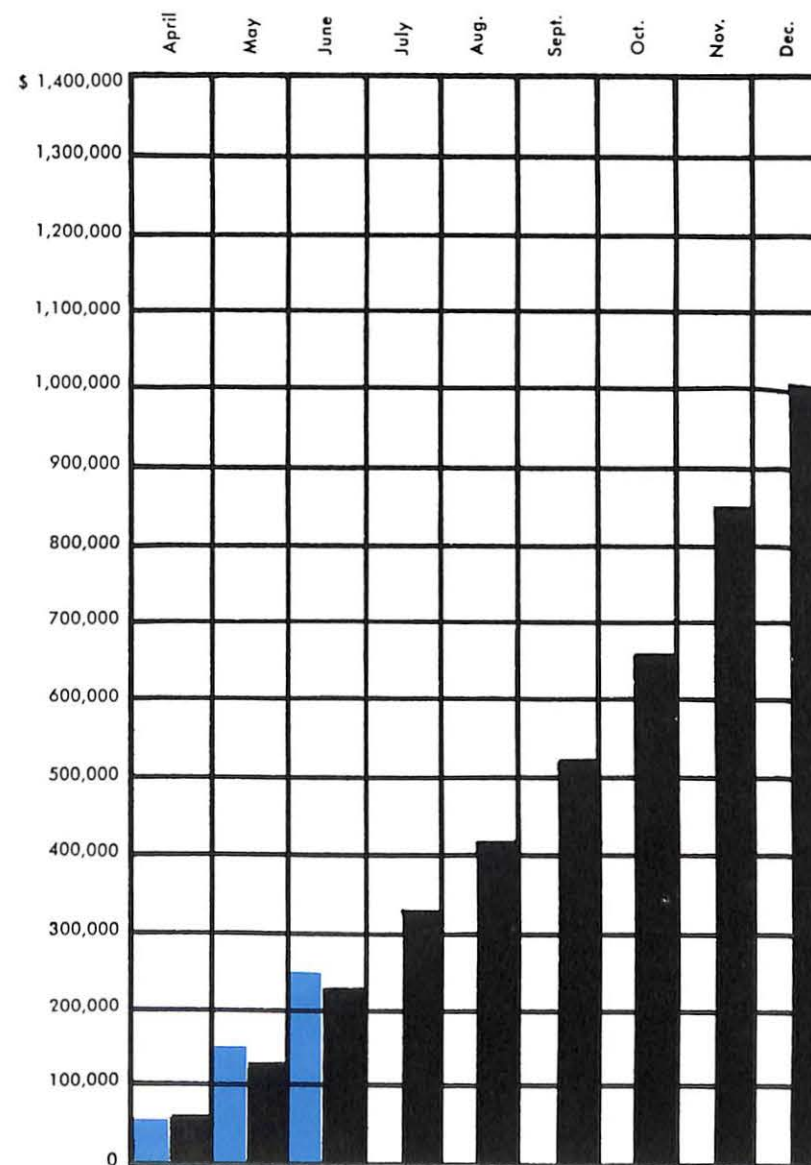
□ The Rev. Lanny R. Johnson has accepted the call to become the pastor of the Grace Baptist Church, Racine, Wis. He previously served as the director of adult ministries of the Magnolia Baptist Church, Anaheim, California.

□ The Rev. Harold E. Weiss has accepted the call to become the pastor of the Parkland Baptist Church, Spruce Grove, Alta., effective August 20. He previously served the First Baptist Church, Ellinwood, Kansas.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for three months
June 1973 — \$232,005.65
June 1972 — \$223,261.99

Goal for 1973 \$1,350,000



Color line for 1973, Black line for 1972

EDITORIAL VIEWPOINT



WATER GATE CONFESSIONS IN THE BIBLE

The ardent Bible student knows of weeping and confession of national sins at Jerusalem's Water Gate, 2500 years ago.

Then as now, the participants were high government officials. But in that incident, the confessions were voluntary.

It all came about when the Jewish nation, after 70 years of captivity in Babylon, returned to Palestine and decided to rebuild the ancient gates of Jerusalem. One of these was the Water Gate.

In chapter eight of the Book of Nehemiah we read of a mass meeting which was convened in "the square before the Water Gate" (8:3) to discuss the fact that the clergy, political leaders and average citizen alike were disobeying the laws God had given to Moses a thousand years earlier. The prophet Ezra read the law and called the people to repentance.

Two of these same laws, "Thou shalt not steal," and "Thou shalt not lie" are prominent again in today's Watergate affair, an affair which should call the people of the United States to national repentance.

In the Old Testament event the people broke out into weeping and confession when they realized how many of God's laws they themselves had broken along with their leaders.

This readiness on the part of all the people to admit wrongdoing does not seem to have occurred in our days. Much blaming of superiors and subordinates, of the system and of unusual action-demanding circumstances is in vogue.

But "Watergate is not a glass through which we look," commented the Rev. Peter McLeod, pastor of the First Baptist Church, Waco, Tex., at a meeting of Baptist religious educators; "it is a mirror in which we see ourselves." McLeod compared the Watergate manipulations to the malpractices of the average American citizen, such as false advertising from Madison Avenue, college students cheating on their examinations, businessmen juggling their expense accounts.

"In the light of Watergate and ITT, adventures into foreign policy and suitcases stuffed with mysterious money," states Albert Vorspan of the Union of American Hebrew Congregations, "America is becoming a moral desert, and we all wander about waiting for the voices of moral leadership which will speak, once more, to the best, not the worst, that is in us."

In the case of the ancient Water Gate affair, it ended for the good of all concerned. A national reform was decided on and an agreement reached for everyone, politicians and average citizens alike, to obey all of God's laws thereafter. Then happy celebration followed, because everyone felt very glad that righteousness had again prevailed and God's laws were being upheld.

Are the American people going to react in similar manner? Many Christians and Christian leaders are practicing eloquent silence in failing to speak out publicly against questionable attitude and actions in government.

Perhaps Watergate reflects the quality of American life, including what is preached and taught in churches. Bill Moyers, for example, the former press aide for L. B. Johnson, is convinced that "most ministers have failed to preach prophetically and stand in judgment of the morals of public officials like the prophets of the Old Testament."

Perhaps our so-called Great Society is not so great after all; perhaps no political society ever will be. This realization challenges us Christians to do as the people of old did: to congregate (Neh. 8:1), to listen to the Word of God (8:3), to understand his law (8:7), to repent of our sins (8:9) and then to rejoice (8:12). Then "the joy of the Lord" will be ours and our nation's strength. RJK



letters to the editor

Dear Editor: I plan to edit a book entitled BEST SUNDAY SCHOOL LESSONS. I would appreciate hearing from anyone who would be interested in contributing to this book. Please address replies to the following address:

Claude A. Frazier, M.D.
4-C Doctor's Park
Asheville, NC 28801.

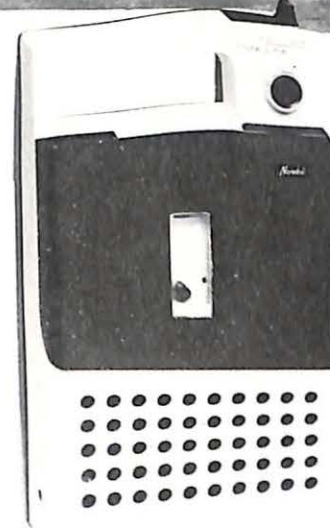
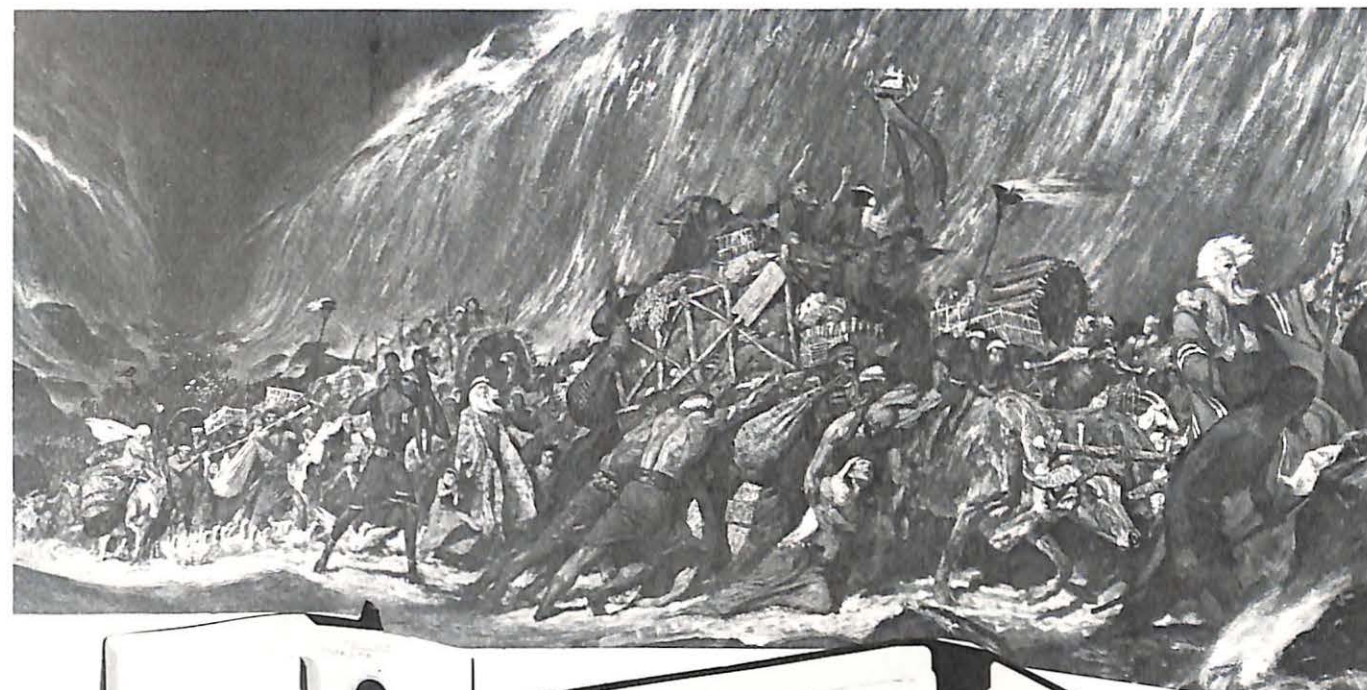
Dear Editor: We're very much disappointed at your selection of a cover picture ("Baptist Herald," May issue). Apparently you condone men looking like women as far as their hair length is concerned and, when it appears on the cover picture of your magazine, it looks like you really approve of feminine looking men.

We've been fighting this sort of thing in our church and have a teen age son of our own that we will not allow to have long hair. The Bible clearly teaches in 1 Corinthians: "Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him?"

Frankly, we've wondered for some time just what kind of an element is creeping into our Conference. It was noticeable in some of the songs that the "God's Volunteers" sing — they seem to be getting more toward the repetitious rock type style that is so popular today. Several people we've talked to have expressed the same concerns we have — in fact, I should say quite a few people just from our church alone are becoming more and more concerned about what has been going on as to how more and more liberalism is being allowed in our Conference.

Please cancel our subscription to the "Baptist Herald" as we don't care to receive it any longer. Please refund the balance of what is due us.

Thank you for your time, and our prayer is that we, as a Conference, might not become so broadminded in our thinking that we find ourselves taken over by a group such as the National Council of Churches and then wonder how it happened! Mr. & Mrs. John Mesko, Sterling Heights, Michigan ☐



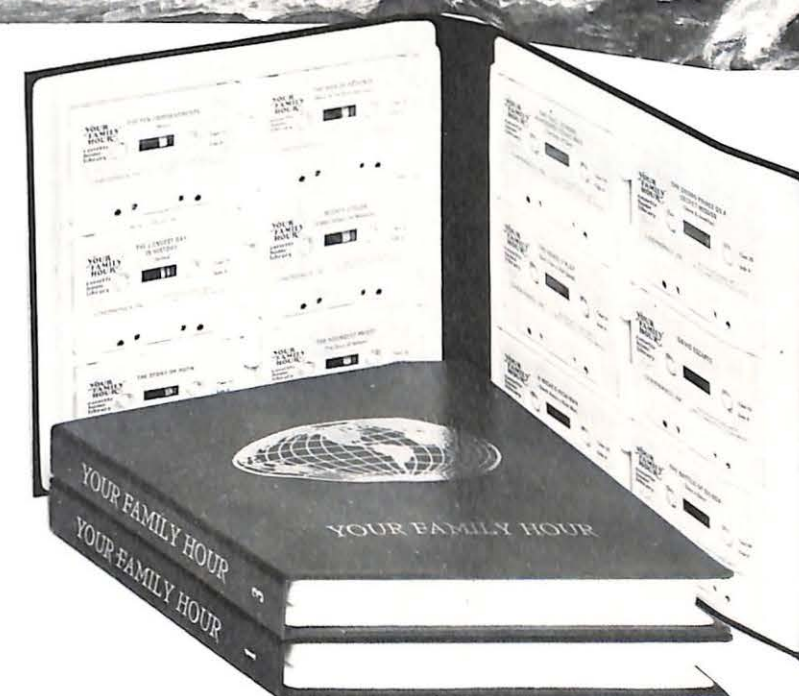
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OUR GOAL \$1,350,000

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RECONCILING

MISSIONS OVERSEAS

| | |
|---|------------|
| Cameroon Mission in Africa | \$ 281,406 |
| Nigeria Mission in Africa | 55,520 |
| Japan Mission in Asia | 77,140 |
| Brazil Mission in South America | 26,845 |
| Administration | 49,477 |
| Total Amount | \$ 490,388 |

MISSIONS IN NORTH AMERICA

| | |
|--|------------|
| Building new churches | \$ 173,403 |
| Spanish American Mission in U.S.A. | 25,957 |
| Evangelism - God's Volunteers | 29,520 |
| Total Amount | \$ 228,880 |

TRAINING LEADERS

| | |
|---|------------|
| North American Baptist College | \$ 82,437 |
| North American Baptist Seminary | 125,250 |
| Total Amount | \$ 207,687 |

PLANNING AND ADMINISTRATION

| | |
|---|------------|
| Conference administration and office building | \$ 95,100 |
| Stewardship and Communications | 90,341 |
| Total Amount | \$ 185,441 |

AREA MINISTRIES

| | |
|----------------------------|-----------|
| Area Secretaries | \$ 72,262 |
|----------------------------|-----------|

CHURCH MINISTRIES

| | |
|------------------------------------|-----------|
| Christian Education Dept. | \$ 42,590 |
| Women's Missionary Union | 5,137 |
| Total Amount | \$ 47,727 |

MISSION TO NEEDY AND AGING

| | |
|--|-----------|
| Pension Program Subsidy | \$ 25,113 |
| Aged Ministers Relief and Retirement | 5,400 |
| World Relief | 3,000 |
| Total Amount | \$ 33,51 |

SPECIAL PROJECTS

| | |
|----------------------------------|----------|
| Bible Distribution | \$ 1,80 |
| Baptist World Alliance | 2,00 |
| Missions | 68,92 |
| Contingencies | 11,37 |
| Total Amount | \$ 84,10 |

TOTAL \$1,350,000



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