

# Baptist Herald

SEPTEMBER 1973

Homework  
by Marie Forker

Working In Cameroon  
1936-1973  
by Oryn and Pat Meinerts

The Carpenter's Union  
by G. Curtis Jones



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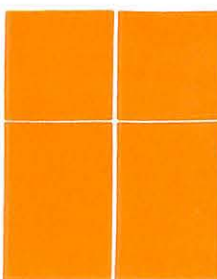
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## THE DIGNITY OF MANUAL LABOR

by T. B. Maston

There has been a tendency in recent years in church and society to respect the "white collar" more than the "blue collar" worker. Rough calloused hands are considered by many a badge of dishonor rather than of honor.

A number of factors have contributed to this attitude, which represents a change in perspective regarding manual labor. One factor may simply be the impact of numbers. Formerly the vast majority of people made their living by means of manual labor. This is no longer true in America and other industrialized nations of the world. Machines now do most of the heavy work.

Another factor in the changed perspective has been the attitude of those who have toiled with their hands. Many of them have said, "I am going to see that my kids do not have to work as hard as I have had to." To achieve this goal they have done what they could to see that their children, particularly their sons, secured a "good education." And by a "good education" they meant one that would prepare for business or the professions.

Whatever may be the reasons for the depreciation of the "blue collar" and the calloused hands the results have been unfortunate. Many young people have received a college education, in whole or in part, for which they were not suited. They have become misfits in society. Either they should not have gone to college or a different type of education should have been provided for them.

Because of the prevailing attitude toward manual labor many churches and even some denominations have largely lost any effective ministry to the laboring man. Unfortunately, many working people find a more congenial atmosphere in the labor union than in the church.

It would help all of us, workers with hand and head, to remember that Jesus was called "the carpenter's son." He worked with Joseph in the carpenter's shop. My judgment is that when he began his public ministry his countenance was tanned and his hands were rough and calloused. His first disciples were fishermen who doubtlessly showed the outward evidence of exposure to the elements of nature and carried on their hands and in their clothing the reminders of their trade.

And let us not forget that Paul toiled with his hands to support himself. One could not cut and sew the material of which tents were made without revealing the evidence on his hands.

We need in our churches and in society in general to recapture, so far as we have lost it, the dignity of manual labor or common toil. The man who works with his hands should be respected just as much as anyone else within our Christian fellowship.

It would be helpful if those of us who belong to the "white collar" class would do some manual labor. Many of us can mow our lawns. Some of us can have a garden. We can, to a considerable degree, be our own carpenter, painter, plumber and electrician. We can be handy with our hands. At least, we should never feel that manual labor is "beneath our dignity." □

Dr. T. B. Maston is a retired professor of ethics from Southwestern Baptist Theological Seminary.

# Baptist Herald

Volume 51 September 1973 No. 9

Cover Photo: Playing is Over, it's Time for School Now, *De Wys, Inc.*

The Dignity of Manual Labor, *T. B. Maston*, 2

Homework, *Marie Forker*, 4

Working in Cameroon, 1936-1973, *Oryn and Pat Meinerts*, 6

Short-Term Service Overseas, *Richard Schilke*, 8

Give Missions Priority, *Richard Schilke*, 9

Join Me in Remembering, *Daphne Dunger*, 11

Forum, *Gerald L. Borchert*, 12

Youth Scene: Contributing Editor, *Mrs. Dorothy Ganoung*, 13

To Plan or Not to Plan, *Douglas Ross*

Woman's World: Contributing Editor, *Mrs. Adam Huber*, 14

Happiness is Obeying God, *Mrs. Jeanette Stein*

Portland Welcomes the Young Ambassadors from Japan, *Mrs. A. Huber*

Christian Education in Cameroon, *Mrs. Edith Schroeder*

Billy Graham — A Look at the Man in his Prime, *Jack U. Harwell*, 16

The Protestant Work Ethic, *Frank A. Sharp*, 18

Insight Into Christian Education: Contributing Editor, *Mrs. Dorothy Ganoung*, 19

Sunday School Expansion, *Dale White*

The Carpenter's Union, *G. Curtis Jones*, 20

Fort Richmond, Winnipeg, Manitoba Church Extension Report by *C. I. Wiebe*, 22

New Area Secretary — *Willis E. Potratz*, 23

Our Conference in Action, 24

In Memoriam, 27

News & Views, 28

As I See It, *Paul Siewert*, 28

What's Happening, 29

Our Stewardship Record, 29

Editorial Viewpoint: *Leisure and Work*, 30

Open Dialogue, 30

Chuckle With Bruno, 30

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 Assistant Editor: B. C. Schreiber  
 Stewardship and Communications  
 Secretary: John Binder

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September 1973

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I shudder to think of all the odd and interesting bits of knowledge I would not know if I did not help with

# HOMEWORK

by Marie Forker

Motives, like the rivers flowing down to the seas, have more than one source. My motive in helping my children with their homework is also twofold. While helping them, I am not only rendering aid when needed, adding enthusiasm, and lending moral support, but I am also learning a great deal of fascinating material that I did not previously know. This is the best, the fastest and the easiest way I know for parents to learn, and from the

not answer, so I doubt that my parents learned much from helping me that was new to them. But I was born, and my early schooling came, before the electronic age had become a reality.

Things have changed now. Our children can, and do, teach us parents many things. This does not mean that we, as parents, are becoming less intelligent, nor that our children are born smarter. It is the result of our modern times. This is the age of electronics, and today's children are products of an accelerated program of learning due to the post-sputnik revolution in the classroom and on television.

They can see, and many times attend such educational events as presidential nomination conventions, elections, inaugurations, United Nations sessions, astronauts being launched into space, and walking upon the moon, plus many other incidents. Youngsters see these things firsthand, or by watching television. Few youngsters failed to see the recent moon-walks, and can now describe the composition of the moon rocks with the expertise of a geologist.



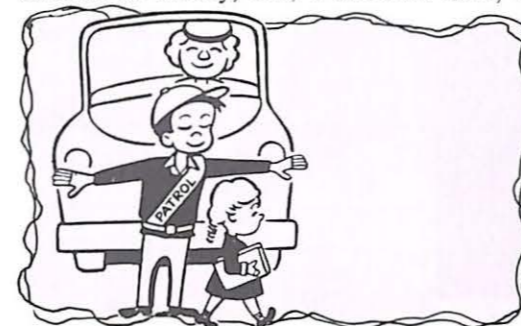
best little teachers in the world: our children.

When I was in school, my parents helped me with my homework. Seldom did I ask a question they could

Mrs. Marie Forker is a charter member of Mountain-Valley Writers, a group of free-lance writers in California.

Vast amounts of educational materials are made available to them from various sources. Today's boy can tell you how the computer works, or discuss any number of similarly complicated machines with far more knowledge of them than I have to describe the process by which my vacuum cleaner picks up dust, or how the refrigerator makes ice cubes.

My eldest son, coming in from a trip to Edwards Air Force Base, described a new plane being tested there. "Mother!" he blurted out, "it's wingless, wedge-shaped, and will be used as a space shuttlecraft." He then added: "It can fly to an altitude of 88,000 feet and travels 1,224 miles per hour." And practically in the same breath, he appended this with the fact that the "new U.S. Mint produces 10,000 coins a minute." I failed to understand why he associated this new rocket plane with the production of money, but, a moment later, he gave me the



cost of developing and testing this pie-shaped HL10 craft. Then, I began to understand why he would think of minting money! The price of this plane seemed exorbitant to me, but my hackles were quickly smoothed down when another offspring informed me that when the U.S. forces in Vietnam were at a peak number, more than \$700,000 worth of food was consumed daily — this included six tons of pickles.

"In Japan they eat a fish called the puffer, and it is very poisonous." My first reaction to this youngster's statement was disbelief, but he went on to tell me that it actually contains poisons 50 times as deadly as strychnine and 1,000 times as lethal as cyanide. The preparation and cooking process counteracts the poisons.

And now, as we begin another semester of homework, one cliché after another will be proven untrue. I can no longer tell one of my children that he is "eating like a bird," or that I wish him to be "quiet as a fish," nor can I accuse him of being "blind as a bat." I have been presented with enough facts to prove that birds voraciously spend almost all of their waking hours in search of food, that fish and other undersea creatures make a wide variety of noises, and that some bats can see.

"Plants can be taught to grow in salt water!" One of my sons had proof of this statement, so I had to accept it, and I guess I did, but with a great deal of reservation.

"For every 100 girls, ages 18 to 22, there are only 91 boys, ages 20 to 24!" When my teenage daughter presented this fact, it took some time and reasoning to convince her that she probably would not be one of those nine girls doomed to be an old maid.

"Hey, Mom!" This is my youngest son bursting into the house recently, throwing books and lunch pail aside. "Mother, did you know there are rattleless rattlesnakes, and birds that fly backward, and that babies born in winter are smartest?" What an easy way for a mother to learn interesting facts.

"There are now more than 1,750 man-made objects floating in space.

"Seven percent of the babies born in the United States are born to unmarried mothers.

"The first publicly displayed rock from the moon is an igneous breccia; it can be seen at the Smithsonian Institution, Washington, D.C."

I have now forgotten which child gave me these three facts, but, more importantly, I didn't forget this interesting data. What interesting little tidbits! And what wonderful little teachers!

Sometimes I shudder to think of the many strange, exciting things I might not know if it were not for "helping" my children with their homework. I wonder how many other mothers have been told that there are fish that swim standing up, animals smarter than humans, fish that sing to their offspring, animals with six stomachs, mosquitoes that do not bite, fur-coated animals that lay eggs and insects that are "ventriloquists."

In addition to all this, I have been informed by one youngster or the other during homework sessions that rockets to Mars must take along an umbrella to ward off the sun's rays; that human teeth can, and soon will, be transplanted from one human to another; that over 30,000 people die from poisonous snakebites each year, but that only about 15 of these are from the United States; that last year 5,000 toes and 18,000 fingers were snipped off by power lawn mowers; and that the latest count on the wild flock of Whooping Cranes is 64, because one, precious as it was, died recently.

And may these wonders never cease, nor my interest ever wane, for today my eldest child came in fresh from his Creative Writing Class and announced: "Mother, the mythical town of Fairlands in the Harold Bell Wright book, *The Eyes of the World*, is actually our own Redlands, California."

Some of this information, such as "that babies born in winter are smarter," given to me by my only child born



in mid-winter, and that statistic thrown my way about "accidents with lawn mowers," cited by my eldest son whose task it is to mow the lawn, is also double-edged, and makes me wish I had majored in child psychology as I went through school. But this is only one of the many reasons why children are so much fun, and their education so interesting. It flows to them in many ways and from many sources like the meandering waters flowing down to the seas.

One of my motives for helping my children with their homework is to try to soak in some of the bits of knowledge as it flows serenely on its way. And it is all done in the guise of — HOMEWORK.

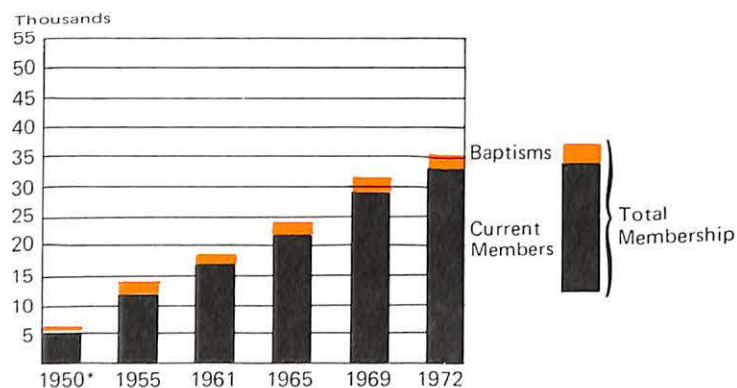
"Mother! Please? Will you help me with my homework?"

"Yes, son." And gladly I do. □

# WORKING NORTH AMERICAN BAPTISTS CAMEROON 1936-1973

Material gathered and arranged  
by the Rev. and Mrs. Oryn Meinerts, Cameroon

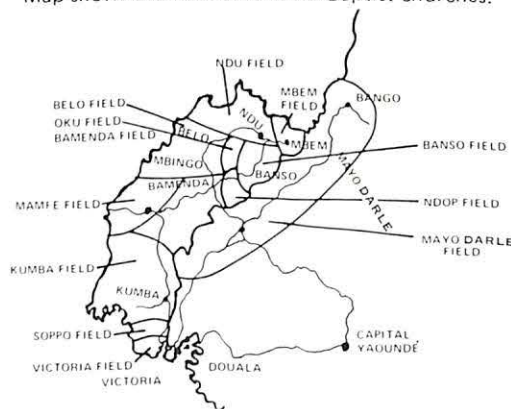
## CHURCH MEMBERSHIP GROWING



\*Years shown are those for which comparable statistics are available.

## FIELDS EXPANDING

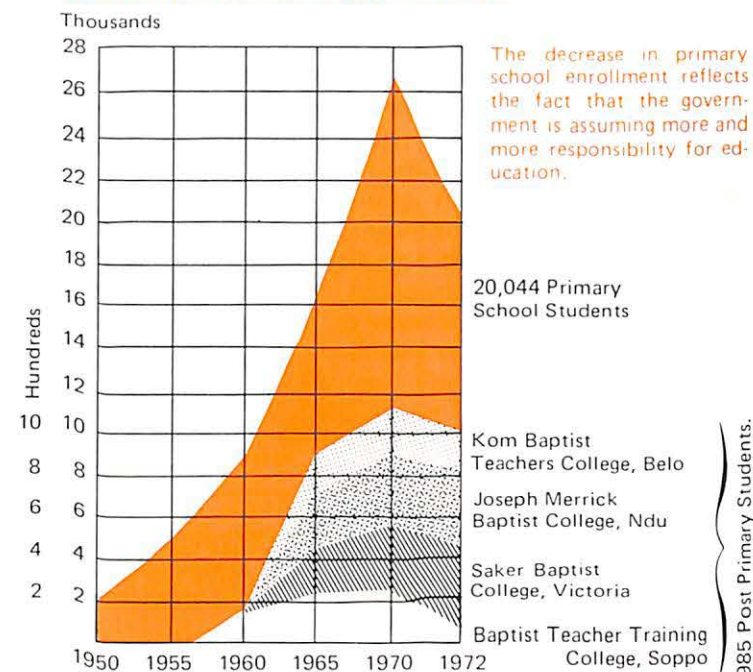
Map shows areas of established Baptist churches.



## MILESTONES IN CAMEROON BAPTIST CONVENTION HISTORY

- |  |   |
|--|---|
| 1936 — Mbem Maternity opened.  | 1962 — Saker Baptist College, Victoria, opened.                       |
| 1936 — N.A.B.G.C. took over the work from the German Baptist Mission.  | 1963 — Joseph Merrick Baptist College, Ndu, opened.                   |
| 1946 — Belo Maternity Center opened.                                   | 1963 — Kom Baptist Teachers College, Belo, opened.                    |
| 1947 — Baptist Bible Training Center (now "College") opened.           | 1964 — Bangalon Maternity Center opened.                              |
| 1949 — Bango Baptist Hospital opened.                                  | 1965 — Mbongo Baptist Hospital (General) opened.                      |
| 1954 — Cameroon Baptist Convention opened.                             | 1967 — Jikijem Maternity Center opened.                               |
| 1954 — New Hope Settlement, Leprosy Hospital, Mbem opened.             | 1970 — New Life For All adopted.                                      |
| 1955 — Baptist Teacher Training College, Soppo, opened.                | 1970 — Education Authority of the Cameroon Baptist Convention formed. |
| 1959 — Convention committed itself to a full-time Executive Secretary. | 1972 — Full-time Youth Worker employed (Convention).                  |
|  | 1972 — Rural Health Center, Mbem, opened.                             |

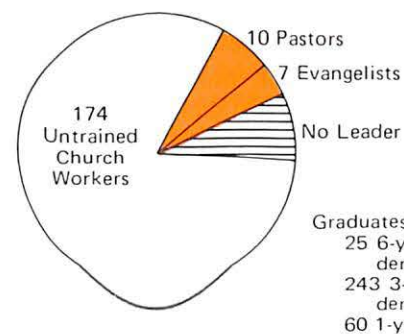
## EDUCATIONAL WORK CONTINUING



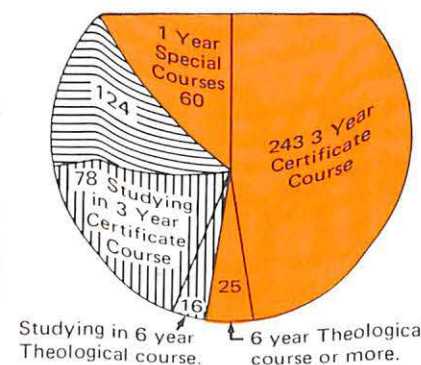
## BIBLE COLLEGE STRIVING

to meet the needs and increasing numbers of very small churches and large churches.

- Course completed. 328 students have been trained. Some are field leaders, some serving in administration, some evangelists, some have died and a few are in secular work. Actual number serving in churches is unknown.
- No trained leader in view.
- Future trained pastors now studying at Ndu Bible College.



## PASTORAL LEADERSHIP FOR 231 CHURCHES—1955

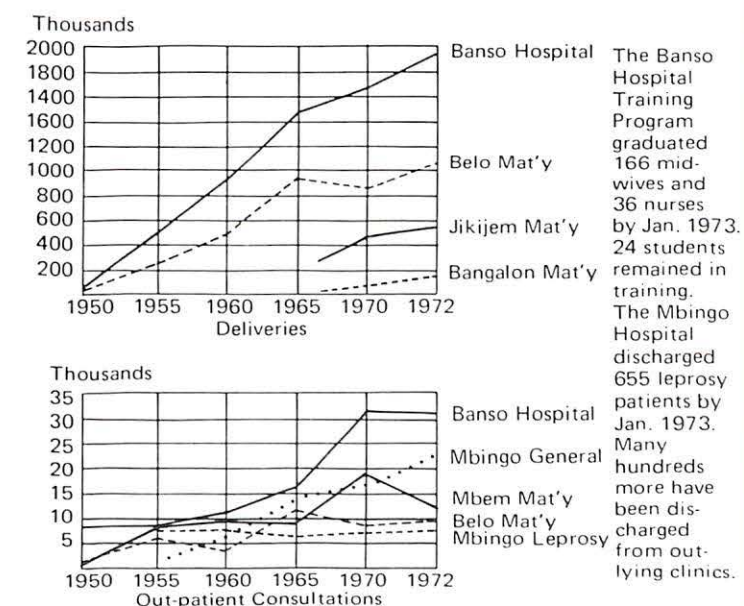


## PASTORAL LEADERSHIP FOR 548 CHURCHES—MARCH 1973

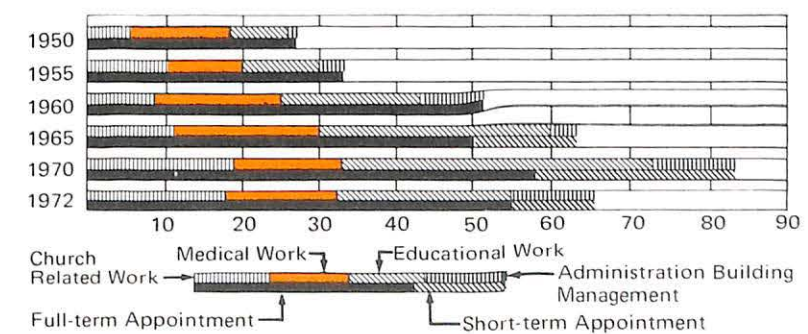
## CHURCH PROGRAMS DEVELOPING



## MEDICAL WORK INCREASING



## MISSIONARY STATISTICS



## SHORT-TERM SERVICE OVERSEAS



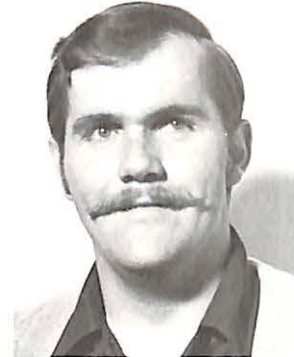
Irene Hanik



Carol Jo Potratz



Bonnie Beth Phillips



Ronald Stoller

by Richard Schilke

### Introducing four short-term missionaries

The short-term missionary service continues in Cameroon. It may not be expanding, but neither is it phasing out as some had prematurely announced. Three of the present short-term missionaries were expected to come home this year: Miss Susan R. Krier and Mr. Larry J. Scheffler, who already extended their service to a third year, and Miss Dorothy E. Reich, who has extended her service to a fourth year. In view of this, a request came from Cameroon for three others to replace those coming home.

The Board of Missions at its meeting in April appointed three short-term missionaries for Cameroon. However, two of them, Mr. and Mrs. Dan R. Payne, felt led to decline the appointment. Mr. Payne has enrolled at the N.A.B. Seminary in Sioux Falls, S.D., and they will be waiting for God's direction after seminary training. Miss Irene Hanik of Edmonton, Alta., (formerly of Kelowna, B.C.) is therefore the only short-term missionary for Cameroon this year. Fortunately, two of the three mentioned above felt led of the Lord to extend their service for another year and so fill the gap. Miss Susan R. Krier came home for a short 45 day leave and has returned again to Cameroon for a fourth year. Miss Dorothy E. Reich also came home for a short leave, but for another purpose. She was married to Dr. David W. Lake, also a short-term in Cameroon, on August 25th and has returned to Cameroon for a fifth year, together with her husband.

Our short-term program in Japan began only two years ago (see BAPTIST HERALD, November 1971). At that time we sent out five young people. Last year we added one more (see BAPTIST HERALD, November 1972). To replace the first team, a request came from Japan to appoint and send out five young people this year in order that the opportunities of service may not be lost. We only had three candidates for this short-term service in Japan. All three were appointed by the Board of Missions this year.

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

To the readers of the BAPTIST HERALD we introduce these young people and in so doing we covet the prayers of God's people for them.

### Miss Irene Hanik — for Cameroon

Irene Hanik was born on Aug. 23, 1943, at Lerchenfeld, Germany, to Mr. and Mrs. Wenzel Hanik as the third of six children. Early in life she accepted Christ as her Savior and was baptized by the Rev. Fred Ohlmann on July 7, 1957, at Vernon, B.C., and became a member of our church at Vernon. She is presently a member of the McKernan Baptist Church in Edmonton, Alta.

Irene graduated from high school in 1962. In 1964 she attended the Christian Training Institute at Edmonton, Alta., and took the general Bible school program that year. The following year she took her senior matriculation. In 1966 she enrolled at the University of Edmonton, and in the spring of 1970 she graduated with her B. Ed. degree, with a major in English. Since then she was both teacher and librarian at Balwin Junior High School in Edmonton.

Irene has numerous friends of other races and nationalities. At the time of her application for this short term service she was a "big sister" to a native Indian girl. The influences which led her to apply were the recognition of needs in other lands, her burden for the lost and her desire to serve Christ. Her purpose is "to give secular as well as spiritual instruction and guidance to people in need."

This opportunity she will find in abundance in Cameroon while teaching at Joseph Merrick Baptist College at Ndu where she has been posted. Immediately following the General Conference in Wichita, Kan., she left for Cameroon on Aug. 20, 1973, together with a number of others.

### Miss Carol Jo Potratz — for Japan

Carol Jo Potratz was born on Dec. 9, 1948, at Sumner, Iowa, to Mr. and Mrs. Adam Potratz as the fourth of five children. The Rev. Lorimer D. Potratz and the Rev. Willis E. Potratz are both cousins. Early in life she accepted Christ as her Savior and was baptized by the

Rev. J. C. Kraenzler on Sept. 14, 1958, at Elgin, Iowa. She became a member of the First Baptist Church at Sumner, Iowa.

Following her high school graduation in 1967, Carol enrolled at the Upper Iowa College, Fayette, Iowa, and graduated from it in the spring of 1971 with a B.A. degree in teaching, majoring in art, speech and drama. Since her graduation she has been teaching art and speech in high school at Parkersburg, Iowa.

Carol has thought of missionary service for quite some time. In college she got along with others from other races and nationalities. The testimonies of missionaries have influenced her greatly to consider short-term missionary service, especially the testimony of Miss Becky Heerts who went to Japan a year ago. For her purpose she says: "I'd like to give more than just money to Christ's work. I'd like to give a portion of my life to teach those who don't really have a knowledge of God."

The class situation in Japan, teaching conversational English, will provide contacts with people who, though very intelligent, may actually have very little knowledge of the living God and Father of our Lord Jesus Christ.

### Miss Bonnie Beth Phillips — for Japan

Bonnie Beth Phillips was born on July 21, 1951 at Seattle, Wash., to Mr. and Mrs. Charles E. Phillips as the second of three children. Early in life she accepted Christ as her Savior and was baptized by Dr. John Wobig in 1961 and became a member of the Trinity Baptist Church in Portland, Oregon.

Following her graduation from high school in 1969, Bonnie attended Mt. Hood Community College in Gresham, Ore., and then in 1971 transferred to Oregon College of Education in Monmouth, Ore., where she received her B.S. degree in 1973 with a major in elementary education and a minor in social science.

Bonnie has considered missionary service for a number of years. As far back as ten years ago she was challenged by missionary speakers at her church, in camp and at Youth for Christ meetings. Over the past several years she found an interest in canvassing, counseling and sharing the good news of salvation in Christ with others. Her purpose in applying for the short-term service to Japan is "to help provide the opportunity to accept Jesus Christ as their Savior . . . and to do whatever God calls me to do."

There will be many such opportunities in addition to teaching conversational English in Japan. The only limitation will be the barrier of language. But to those who come to class, who already understand English, that barrier should be minimal.

### Mr. Ronald Alvin Stoller — for Japan

Ronald Alvin Stoller was born on Sept. 1, 1947, at Portland, Ore., to Mr. and Mrs. Alvin Stoller as the younger of two boys. He comes from Methodist background and his mother was a Methodist minister's daughter. He had already accepted Christ as his Savior when he began attending Bethany Baptist Church in Portland but was not yet baptized. On Dec. 3, 1970, he was baptized by the Rev. Bernard Fritzke and became a member of the Bethany Baptist Church in Portland.

Upon his graduation from high school in 1965, Ronald attended the Portland Community College and then in 1969 transferred to the Portland State University, where in 1972 he received his B.S. degree in marketing and management. He has already spent the summer of 1972 in Japan on his own and worked together with our missionaries.

Concerning that summer experience in Japan Ronald says: "I worked well with the Japanese people in different circumstances when missionaries were not with me. I enjoy meeting people and learning different ways of life." Last summer's experience has led him to apply for the regular two year program in order that he might give more of himself as he expressed it in the missionary purpose: "to share with others what Christ has done for me and show them in my personal habits and experiences what the Christian life is all about and help them to become Christians."

Though the request from Japan came that the new short term missionaries should come as early as June or July, this was found to be impossible. They had some summer commitments and also required time to get ready. Thus plans were made for them to leave for Japan on Aug. 30, 1973, leaving from San Francisco, Calif., together with the return of the Japan drama troupe, "Young Ambassadors from Japan." The Rev. and Mrs. Fred G. Moore, and their son James and Miss Lucille Wipf were also on that same charter flight. May God use their willingness and dedication in and for this short term service overseas. □

### Introducing Dr. and Mrs. George A. Dunger and Professor and Mrs. Willy R. Muller

This coming year Dr. and Mrs. George A. Dunger and Professor and Mrs. Willy R. Muller will spend their time in Cameroon, teaching at the Baptist Bible Training College at Ndu and doing whatever other missionary activities may come their way. Dr. Dunger desires to spend several years in Cameroon, as health permits, after having retired this year from the North American Baptist Seminary in Sioux Falls, S.D. Professor Muller is giving his sabbatical year to the mission field. Both have given

give  
missions  
priority

by Richard Schilke

missions priority in their thinking and prayers for the coming year or years.

#### A Former Decade in Cameroon

Dr. and Mrs. George A. Dunger had already served as missionaries in Cameroon from 1938 to 1948. During that decade they served at various stations, including Warwar which is now a part of Nigeria; and also in various capacities, including the office of field superintendent.



Dr. and Mrs. Dunger

Dr. Dunger pioneered in various areas, for those years belonged to the era of pioneering. Due to health reasons, Dr. Dunger had to come home in 1948, and medical clearance for a return to Cameroon could not be received. He thus used the next few years studying at Hartford Seminary Foundation, Hartford, Conn., where he completed his work for his doctorate.

#### Two Decades at the Seminary

In 1951 the North American Baptist Seminary in Sioux Falls extended a call to Dr. George A. Dunger to become a member of its faculty. He accepted and has continued in that service in various capacities, such as librarian, acting registrar and missions mainly until his retirement in 1973. He had a vital part in helping to train many of our pastors and missionaries over the past 22 years. Twice during his sabbatical years he spent sometime in Africa. One year he taught at the University of Ghana in Legon, Ghana, and one semester he taught at the Baptist Bible Training College at Ndu, Cameroon.

#### A Dream Comes to Fulfillment

Dr. and Mrs. Dunger always had a desire to return to the mission field some day, if the Lord so willed it, and to give some additional years to missionary service. That time seems to have come at the time of Dr. Dunger's retirement from the seminary. His health and strength appears to be such that full retirement was unthinkable for him. Why not give missions first priority for continued service? The Board of Missions considered the request and on condition of medical clearance, which they received, appointed them on a retirement basis for an indefinite period of time. The Cameroon Field Committee is posting Dr. Dunger to Ndu where he is to teach at the Bible College. His years of experience in seminary teaching will now benefit the college at Ndu at a time when we need the additional service very much. Resignations and furlough years of previous staff members have brought about a shortage in missionary staff at Ndu. Dr. and Mrs. Dunger are to leave for Cameroon on Sept. 13, 1973. The school will already have begun, but as former missionaries they should have no difficulty fitting in and adjusting to the new situation. May the Lord give them continued health and strength so that their dream finds complete fulfillment.

#### A Vital Interest in Missions

Professor Willy R. Muller has had an interest in missions for many years. As a student at the N.A.B. Seminary he studied especially missions, and as a pastor in three of our Canadian churches in Alberta he continued to reveal such interest. However, there was always a question of health, since his constitution was not very rugged. Yet during the 11 years in the pastorate the Lord gave him "strength for the day" and he was always able to carry out his duties and responsibilities. At the end of his first decade in the ministry he once again gave serious consideration to missionary service but again his course was changed.

#### Teaching at N.A.B.C., Edmonton

In 1964 the North American Baptist College in Edmonton, Alberta (then known as the Christian Training Institute), extended a call to the Rev. Willy R. Muller to join the staff of its faculty. Mr. Muller was led to accept. He became dean of men and professor of Practical Theology.



Professor and Mrs. Muller

Mrs. Muller, who was a certified teacher, also taught on a part-time basis in the high school department of the college for a number of years. Both have had their influence on a number of students, with some of them now in the ministry and some in missionary service.

#### A Sabbatical Year in Missions

Several years ago Professor Muller made it known that if an opportunity were given him and Mrs. Muller, they would consider spending his sabbatical year on the mission field on the basis of travel expenses only. They felt that their income during the sabbatical year would be adequate to take care of their living needs if housing were also provided. This also came at a time when the need was very great. God always times his moves correctly. The Board of Missions accepted the offer on the basis given. The Cameroon Field Committee posted them to Ndu where both will teach at the Baptist Bible Training College. In addition to teaching, Professor Muller has also been asked to act as field missionary for the Ndu area during this one year.

Professor and Mrs. Muller left for Cameroon immediately following the General Conference in Wichita, Kan., on Aug. 20, 1973. Several other missionaries were returning to Cameroon on that same day and so they were in good company. This will give them a little time before the opening of the school for the fall semester to get settled and adjusted to a new environment, new culture and new ways in many areas. May their year of experience turn out to be what they have been looking for and may their lives be enriched so that they may return to their duties at home with a new and greater vision. □



# Join Me In Remembering

by Daphne Dunger

Remember that Sunday afternoon when missionary Bee Westerman appeared at the Mbingo Baptist Hospital with Ramatu, the Fulani woman, who had been married about 17 years, and was finally having her first baby? Remember during the Caesarean Section how brave a patient she was and how thankful we were that she and her beautiful baby girl were doing so well?

Remember how concerned Ramatu's father, the Ardo, was and how often he would come for reassurance?

Remember how the Ardo came to my house for tea on that following Sunday morning, and how appreciative he was, and in return sent some butter and fresh goat meat? Remember how he asked if I would come for the big "dinner" that they would give to celebrate the birth of the baby?

Remember our trip to the Ardo's "town" or compound? We thought confidently that it was already dry season, and then it poured from the time we left the settlement until the last drizzle as we were trekking back. Remember struggling with the Land Rover as we tried to climb up that slippery road in the pouring rain, and how we shoved rocks under the wheels, and how we pushed in the putta-putta (mud)? And then my umbrella went "kaput"! Remember how we started out on foot from the Land Rover, climbing that steep hill with the water rushing down the path in torrents?

Remember how cold little Kristy became up on Jerry Fluth's shoulders, and Kenneth too, as he trekked like a real trooper under a banana leaf umbrella? And yet, in spite of the wet and cold, remember the beauty of the high mountain prairies undulating in the clouds and mist and rain, and the encouragement of the tiny wild flowers as they refused to be beaten down by the drenching rain?

*Miss Daphne Dunger is a missionary nurse at Bansa Baptist Hospital, Cameroon, West Africa. In this article she remembers the years of her ministry at the Mbingo Baptist Hospital, about three years ago.*

Remember our dilemma, whether to accept the Ardo's offer of his sleeping room or to try going back in the rain? What would Auntie Laura Reddig and the hospital staff think? What about the patients expecting to see Dr. Fluth in the morning? But we decided to stay.

Remember the beef stewed in pure butter, and char-broiled strips of rare beef and the good tea and the fufu? Remember the Moslem prayers that were said by all the people (300-500) for little Liliatu? Remember the dance with drums and singing that was going on all night, and the young women asking me to join them to learn their dance? Remember that "bag-pipe" player whose cheeks bulged like Louie Armstrong's? Remember our cold water foot bath and the bamboo beds we slept on?

The following morning we again had rare beef and tea for breakfast. They had killed five cows for the celebration! Remember helping the women as they were stirring the fufu porridge and their joy at having us share with them in their women's houses and food and talk?

Remember the grand send-off we were given as we left the next morning, and the carton full of beef to take with us? And then, remember how wonderful the sight of our Land Rover was and the sun that began to pierce its rays through the clouds! Remember how caked with dirt we were? And how wonderful that bath felt when we were finally home?

Well, ladies, join me in thanking and praising God for the good relationship we have with the Fulani people, and for the ministry of our Belo Maternity and our Mbingo Hospital and all of our medical work.

Thank him with me for the gift of new life for little Liliatu, and for Kristy and Kenneth as they unhesitatingly and sincerely shared themselves with the Fulani, unknowingly helping to bridge the gap of cultural differences.

Well, ladies, join me in praying for the Fulani people, and in loving God "with all my heart and mind and soul and my neighbor as myself." □



by Gerald L. Borchert

(I am herewith replying to a letter from C. M. in response to my column in the May issue of the BAPTIST HERALD. Unfortunately his letter is three full pages in length and much too long to publish here. My answer, however, should indicate the nature of his letter.)

Dear Dr. C. M.: Thank you for your follow-up letter and for your thoughts.

With respect to your repeated question concerning our missionary program and why we have not sent missionaries to Israel or Egypt, let me remind you that this denomination has barely 55 thousand members. Yet its per capita giving record for missions and its per capita missionary personnel force is in the highest bracket of denominations for North America. For the Southern Baptists to achieve such a pattern would necessitate that their gigantic missionary program be at least trippled. But despite our very significant record, we cannot be in every part of the world. Our size prohibits such diversification. And we are not anti-semitic!

The Lord has given us fields in Cameroon, Nigeria, Japan and Brazil, and our work has been truly blessed by God. If we spread our resources more thinly, we would undoubtedly be less effective. It takes a certain mis-

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

sionary staff to be able to cope with international red tape, transcultural education and do the work of the Gospel at the same time. And when nationals can gradually take over from missionaries, even administrative roles, then we know we have planted churches that will become indigenous to the land. Our work in Cameroon is a wonderful testimony to well-planned missionary endeavor. There are now as many Baptist churches in that land as in our General Conference. Our work in Japan, Nigeria and Brazil is in a developing state, and we need more money and personnel for these fields.

By the way, since your criticism was primarily directed to our lack of missions in Israel, you should be aware that it is virtually impossible to obtain a visa for mission work in Israel because of the strong nationalism there. I know such to be a fact because one of the few missionaries in Israel—a Southern Baptist with a long standing visa—teaches part-time at the same school in which I will be teaching next year.

Now, concerning your question, why did the BAPTIST HERALD print only a review of one film—*His Land*, the answer is quite simple. Somebody took the time to write the review. It was unsolicited, but because it was well-written, of current interest and it represented the personal view of someone in our denomination, it was accepted. Let me suggest that if you are concerned about some important issue that you also take your pen in hand and submit an article on that issue to Dr. Kerstan, the editor. I trust you will do so.

Finally, I must frankly disagree with you concerning your view of the first letter. If you read the May issue again, you will note that there was no indication that it was a personal letter. The content certainly is not personal. Furthermore, I sent you a note two months before the article was to be published, indicating when it would appear, and you gave me no response. Again, let me remind you, since you have now introduced yourself as a college professor, that I am not trying to play games of criticism in this column. I regret the necessity of having to deal harshly with your former letter, but I think you will agree that it did not display a very gentle spirit. I am sure that by now you realize that I am honestly seeking to answer genuine questions, and I trust that such has been accomplished with you. □

## book reviews by B.C. Schreiber

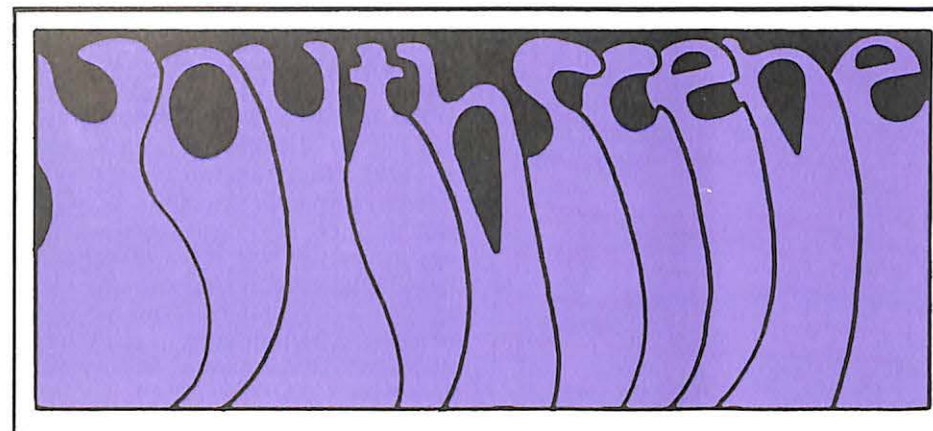
**Monkey off my back.** By Jack Brown as told to Allen Groff, Grand Rapids, Mich. Zondervan. \$1.95, paper.

John Newton's profligate life is often used as an illustration of God's amazing grace. But it was of short duration, and he was saved at the age of 22.

But for depth of degradation and sin, involving drugs and alcoholism for 30 years, almost unbelievable con games, knife fights to the death, 17 years of prison life, some of which can be described only in the most delicate kind of language, Jack Brown went about as low and as long as any man can go. However, when he describes the treatment he and others received in prison one wonders who the real criminals are, those in prison or those who have charge of the prison system.

It is an amazing story of the amazing grace of God and the faith and prayers of his wife, Pearl. (Too bad that there are not enough "Pearls" to go around.)

Although in his sixties, his schedule of speaking engagements would exhaust the energy of an ordinary man. A normal day means making four appearances in churches and schools. By the time this review is printed, his parole officer will have written an article for the Reader's Digest in "The Most Unforgettable Character I Have Ever Met" section, and he will also have appeared in a number of talk shows on television. □



## TO PLAN OR NOT TO PLAN— IS THAT THE QUESTION?

by Douglas Ross

For awhile there was a rumor going around that spontaneous youth ministry meant you didn't plan—you just hoped for the best! Those who tried it failed, and now planning seems to be the in thing to do.

The best kind of youth program is spontaneous—and experienced youth leaders know that spontaneous youth meetings are preceded by careful planning. The purpose of planning is, so you won't end up doing the same old thing, but that you'll discover new things to do.

Spontaneity and structure are not opposites. Structure provides the environment in which creative youth work can happen. As the high diver is assisted by a good diving board, the creative youth worker is assisted by planning and innovative youth material. Planning is not an option—it simply has to be done! The question is, will you plan poorly or will you plan well?

Team planning is a great way to begin a process that involves a maximum amount of your youth in the youth ministry effort. Traditionally a program plan or some kind of printed resource guide has been put into the hands of one young person who is supposed to "be ready" next week or even, perish the thought, this afternoon. Team planning banishes this outmoded concept. Through team planning your youth participate by coming to grips with the subject matter over a period of several weeks rather than just an

Mr. Ross is president of Success With Youth Publications, Inc., Tempe, Arizona.

hour or two before the meeting. The program will be a better one because the youth have had ample time to prepare and even rehearse and, of course, the planning process itself is a valuable learning experience.

I would suggest that you divide your entire group into teams. Suppose, for example, you have a total of 12 in your group. Divide into four teams of three each or three teams of four each. The sponsor often decides who is on

planning team. Smaller teams work more efficiently and give more young people an opportunity to participate.

Each team has a leader who serves as chairman. These are key people and often replace the more traditional youth group officer structures. The team leader works closely with an adult sponsor in overseeing arrangements for facilities, equipment, scheduling rehearsals and, in general, getting the other kids involved.

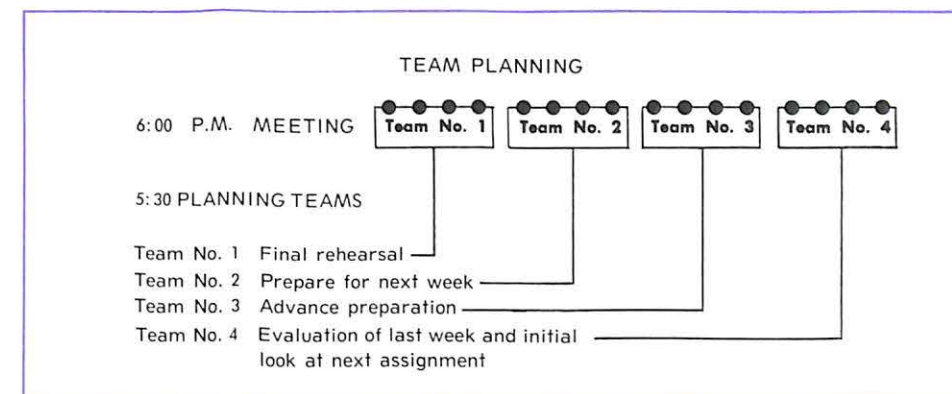
If you can, have one adult couple who relate specifically with one planning team. This provides a great way for adults to become involved in the lives of youth.

The chart accompanying this article helps you understand how each team functions. Consult it carefully and adapt it for your own use.

Now—what does a planning team do? Here are some suggestions:

1. Discuss the purpose, method and general plan of the meeting.
2. All team members should have a chance to express their ideas and offer suggestions on ways of implementing the plans as outlined.
3. All members of the team should be given an opportunity to participate in the program itself.
4. Work out specific assignments, letting team members decide who is to do what.

(Continued on page 23)



which team in order to insure proper balance of talent, ability, interest and willingness to assume responsibility. One of the purposes of team planning is to encourage the involvement of even those who don't want to assume responsibility. If a team of three needs more people than that to present the meeting, they may borrow from another team. The number of meetings each team is responsible for will depend on the number of teams you have. The size of each planning team is determined by the total number in your group. Everyone should be on a



"It's just a small hand Bible. There's nothing breakable in there except the Ten Commandments."

# Woman's World

## HAPPINESS IS OBEYING GOD

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

"Happiness Is Obeying God." This was the theme of the Eastern Association Women's Retreat which I had the privilege of attending. Being at a women's retreat is a great spiritual experience. It is a time when husband, home and children are left behind, when responsibilities, work and problems are forgotten and Bible study, fellowship and leisure are enjoyed. No one returns home quite the same.

The retreat took place on the beautiful grounds at Guelph, Ontario, beginning June 22. It was a nice sunny Friday afternoon as one bus and many cars rolled into the camp, and 125 happy women hurriedly made their way to the registration desk where rooms and roommates were assigned. New friends were quickly made and the conference was off to a good start.

The president, Mrs. Gerda Schmidt, and her committee members had everything well planned, and so the conference was a great success. All of us became fully aware that only when we obey God can we be really happy. God's greatest command is that we love each other. If we do this, all other commands will be easy to obey.

After the first supper we had a "Get Acquainted" time. We heard how wonderfully God leads his children and how everything that happens to us works for our good, if we love God.

Our musical appetites were well satisfied. Mrs. Kerber, the music director, led us in the singing of lively songs which helped set the tone for the service to follow. Special musical numbers beautified the sessions. On Saturday evening we had a special musical treat when the string orchestra and choir from Hamilton entertained us with about 30 minutes of good music.

Very delicious meals were served

throughout the days of the retreat. It is always a very special treat for women when they can sit down to a lovely meal that they didn't have to prepare, plan or serve. Best of all we could get up from the table without worrying about dishes or cleanup.

After the noon meal on Sunday our president made some final remarks and we joined hands in a large circle and sang, "Blest Be the Tie . . ." We left the hall with mixed emotions; happy that we had the privilege of attending, sorry that it was over so soon. Already we are looking forward to next year's retreat. God willing we will all be back bringing others with us. □

## PORTLAND WELCOMES THE YOUNG AMBASSADORS FROM JAPAN

by Mrs. Adam Huber, Portland, Ore.

North American Baptists in the Portland area had the joy of welcoming the Young Ambassadors as they arrived from Japan. An enthusiastic group was at the airport to greet the drama players and missionary Florence Miller. The national anthem was played, and the welcoming group displayed American flags which added a festive note.

The Ambassadors presented a very inspiring program at the Trinity Baptist Church which hosted the area churches. The official welcome to the United States was given by Dr. Richard Schilke which was translated into Japanese by missionary Fred Moore. Dr. Schilke uniquely expressed the call of missions, "Come over and help us." "The tables now have turned," he said, "and we now called you to help us in the promotion of missions."

The drama players gave an original play based on the true experience of a family of today. The play depicts the plight of a wife when she became a Christian. Florence Miller is co-author as well as the narrator. Authentic,

hand painted curtains give a realistic setting to the play. Several beautiful musical numbers were also presented.

The following day, missionaries Fred and Pat Moore, together with a group of ladies from the Immanuel Baptist Church prepared an authentic Japanese meal for the Young Ambassadors and the pastors and wives of the area. The tables were beautifully decorated in oriental fashion. With much amusement the American guests attempted to master the technique of eating with chopsticks.



Pastor Aoki demonstrates the use of chopsticks to the Rev. Wilcke.

An opportunity was given to mingle and visit with the drama players after the meal. By word and gesture we were able to communicate. It was obvious that everyone had a delightful time.

"What did you want to see when you came to America?" This question was asked several times.

The group leader, Tomokuni Aoki, said, "I want to see *what* pastors in America do, and I want to see *how* they do their work. We want to see the church buildings" (facilities).

Izumi Shiina said, "I want to see Niagara Falls."

"Crater Lake," said another.

Yumiko Onaka, the girl who played the lead, was more interested in the social aspect of American life. She said, "I want to see the relationship of husband and wife—I want to see how husbands and wives act."

The Young Ambassadors witnessed the "Americana Pageant" presented by the Youth For Christ of Portland on July 4. Pastor Aoki said, "I was very interested in the reaction of the audience. The people showed their patriotism to their country. In Japan it is not so. It was also wonderful to see the Christian testimony of so many young people. In Japan there are not that many Christian young people."

Lucille De Boer, a short-term missionary who is accompanying the group,



Missionary F. Moore accepts gift of Japanese cakes for the guest.

said, "I think American young people are more interested in spiritual things now than they were a few years ago. I was thrilled to see them openly witnessing for Christ."

She was asked, "Did you see any changes in the United States since you left?"

"Oh yes", she said, "there are many new eating places."

The group was asked what impressed them when they came to Portland.

"Your beautiful city," they said, "it is so clean and it has such beautiful parks. In Japan we have a housing problem."

"Anything else?"

"Yes," one of the girls remarked, "I am interested in the chemistry of food. I know that in America people are interested in the same. How is it then that there are so many fat people—especially fat young people in America?"

When asked how they were won for Christ, a number of them said that they were invited to attend church services when they were going to English speaking classes.

"My girl friend invited me to the evangelistic meetings. I liked the singing and the friendly spirit, so I went back. Now I am a Christian," one of the girls, a university student said.

Pastor Arita was asked, "Did you suffer persecution when you became a Christian?"

"No, but my parents did not want me to become a pastor," he answered.

One of the university students reported, "I can attend church only when I am away at school, at home I am not permitted to attend."

This lovely evening was climaxed with the presentation of a gift of Japanese cakes to the dinner guests. Just before we parted the Rev. Richard Grabke led in singing Japanese and American choruses.

The visit of the Young Ambassadors

was a thrill for everyone. We were reminded of the Biblical injunction, "The word that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55:11). □

## CHRISTIAN EDUCATION IN CAMEROON

by Mrs. Edith Schroeder, missionary to Cameroon

The month of September brings thoughts of "back to school" for boys and girls in Cameroon and in America. The playfield of the Nkwen primary school which I can see from my living room window has been very quiet the past couple of months. Soon it will come to life again with youthful activity as school begins this month.

The Nkwen primary school with approximately 700 pupils and 16 dedicated teachers is one of the largest in the Baptist Education Authority where grades one through seven are taught.

Each morning the students assemble on the playfield with their teachers and march to the assembly room accompanied by the school band. Here they stand to sing, pray and listen to the devotions brought by one of the teachers. The day I visited the school Scripture was read from I Cor. 1:4-9, and the children were reminded of their blessings through Christ and how God helps them in their daily lives. A chaplain appointed by the headmaster arranges for the morning devotions by recruiting volunteers from amongst the teachers.

God's Word is taught daily in the classroom in addition to the basic academic subjects. Bible lessons are supplied for the teachers' use by the Evangelism Secretary's office. While these men and women themselves were students in the Teacher Training Colleges, they received Bible training which has qualified them for this task.

The Rev. Oryn Meinerts explaining the Way of Salvation to students.



Mrs. Morita Londi teaching one of the lessons.

The headmaster told me that one of his teachers led him to the Lord when he was a young boy. He is thankful to God for the Christian training he has received through the years in the Baptist schools.

Once a year the school sets aside time for Spiritual Emphasis Days. This past year I had the privilege of participating in this worthwhile program. The theme, "Walking God's Way," for the younger children and "Christian Life—A Warfare" for the older ones, were presented in an excellent way by all who taught the lessons. The pastor of the Nkwen church, Rev. S. Bangsi, the Executive Secretary, the Rev. S. Ngum and the Rev. O. Meinerts also assisted in the teaching. A total of 67 boys and girls accepted Christ. They are now attending weekly inquirers classes conducted by the pastor. They will receive many weeks of instruction before they are presented to the church for baptism.

We continue to praise God for the freedom we have in Cameroon to present the gospel in our Baptist schools. Pray that we might make good use of this freedom which is ours at the present time. □

# BILLY GRAHAM

## a LOOK AT THE man in HIS PRIME

by Jack U. Harwell

Billy Graham is far more fascinating on the personal side than he is on his public side.

And his public life is one of the most exciting in the world.

The world-renowned Baptist evangelist was in Atlanta for a one-week crusade in Atlanta Stadium. He came to Atlanta from Korea where he had experienced probably the greatest single crusade in his 25-year evangelistic career.

He drew over a half-million people to nightly services in Korea, and spoke to more than one-million people crowding a milelong airfield in the closing service. It may have been the largest crowd ever to gather in one place to hear the Christian gospel.

In Atlanta, Dr. Graham spoke to an average of over 38,000 people every night, with almost 10,000 persons making public decisions for Jesus Christ.

Dr. Graham told his Atlanta followers that the next six months are the busiest of his entire career. In the last half of the year he has crusades in Minneapolis, St. Louis, Raleigh-Durham and other places.

The world's most famous Southern Baptist preacher seems to be—at age 54—at the peak of an unparalleled career as a preacher.

I wanted to know how he handled all the publicity, adulation and near-worship which he draws 24 hours per day, everywhere he goes.

So I asked him.

"I never even think about adulation, praise or publicity," he said in what appeared to be utter sincerity. "Early in my career I admit that I had a problem of pride and vanity. I did enjoy the travel, the publicity, the friendships with world leaders, etc.

"But, the Lord has a way of dealing with sinful pride. And he dealt with me. He made me study his Word more. He afflicted me with a whole series of rare illnesses. He surrounded me with invaluable associates who keep knocking my ego back down to earth. And he gave me a back-breaking schedule which keeps me so eternally busy that I honestly don't have time to think about the peripheral activities related to my main ministry."

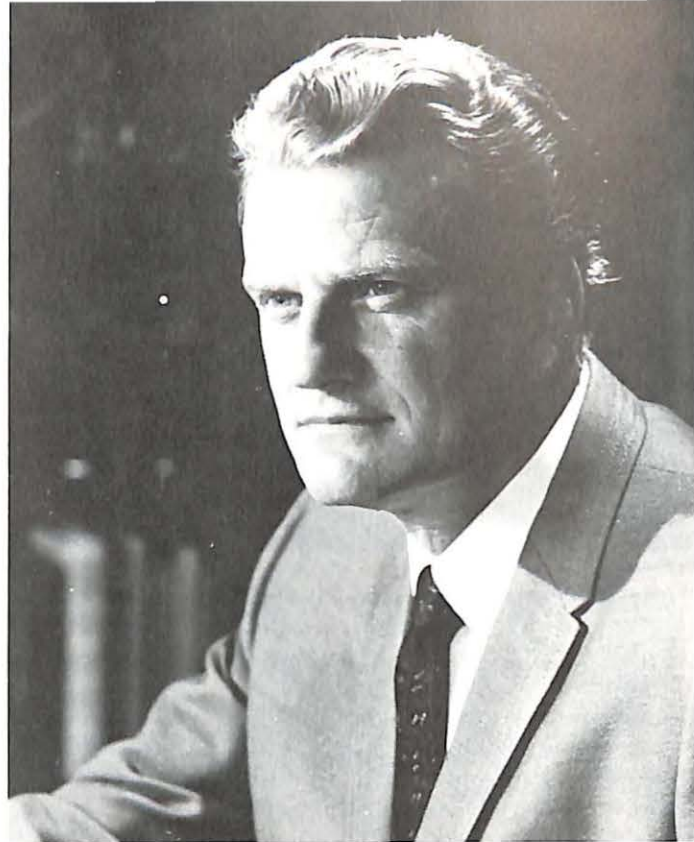
Dr. Graham told us that he never plays golf at a private country club during one of his crusades.

"Early in my ministry I was accused of mixing with the rich folks at exclusive places, and not being available to the average man," he said. "So I always play at a public course if I get to play at all during a crusade."

Always a Southern Baptist and proud of that label, Dr. Graham wanted to know every detail of what took place at the Southern Baptist Convention's meeting in Portland.

"I dearly love my convention," he said. "I want to

Mr. Jack U. Harwell is editor of the *Christian Index*.



go to the convention every year if at all possible. But I had to miss Portland because of the Korean crusade. The fellowship with my own denominational brothers is precious and necessary for me."

Dr. Graham went to the offices of the *Atlanta Journal-Constitution* the day after his crusade ended, to personally thank the editors and reporters for their news coverage.

"I wound up staying there three hours," he told me. "I shook hands with every person in the entire building—typesetters, pressmen, floor-sweepers, everybody. It was a great personal joy to me to meet so many down-to-earth people."

Dr. Graham also requested "permission" to visit offices of the Georgia Baptist Convention and the Southern Baptist Home Mission Board in Atlanta.

He went to each place expecting to stay 30 minutes and stayed more than one hour at each.

During a private "coffee break" he shared with news reporters, Dr. Graham's mother came by to say goodbye as she returned to her home in Charlotte.

Dr. Graham jumped up to hug her, kissed her and introduce her to every reporter there. The pride and tenderness he spontaneously lavished on his 80-year-old mother visibly touched every one of those hard-bitten newshounds.

I asked Billy about the many offers he has had from Hollywood, the White House and other places to make movies, be a news commentator, be an ambassador, or do other things that would make him a wealthy man.

"Yes, I have had many such offers," he said with clear modesty. "But my answer has been the same in every case. God called me to preach the redeeming gospel of Jesus Christ and until that call is revoked I can do nothing else."

He added: "I would rather be a preacher of the Christian gospel than be the President of the United States or the king of any country."

Dr. Graham said that one of the most meaningful

moments in his own life had come once in the White House when he met black baseball star Hank Aaron in the presence of President Richard M. Nixon.

"I was startled when Hank shook the President's hand, then grabbed me around the neck, kissed me on the cheek and said he would rather meet me than the President," Dr. Graham said. "I was embarrassed, but so deeply flattered. Hank and I have been close friends ever since."

Throughout his 10 days in Atlanta, newsmen repeatedly asked Dr. Graham about his relationship to Mr. Nixon and about the Watergate scandal.

Dr. Graham consistently replied: "I am not a political advisor to the President. I am always available for any moral or spiritual counsel I might give."

"I talked to Mr. Nixon by phone last week, but it was only about our crusade in Korea."

"I did send him a letter, a pastoral type letter, assuring him of my prayers and suggesting some Bible verses he might read—verses of comfort, by the way."

Personal security is always a problem for people in the public spotlight such as Dr. Graham. Plain clothes policemen were in the Atlanta Stadium throughout his crusade.

One high-powered rifle with telescopic sights was confiscated, as was a pistol whose owner had claimed, "this is the gun that will kill Billy Graham."

Dr. Graham also volunteered another insight related to his personal philosophy.

He said: "I pray I will never embarrass my Jesus nor my profession by entanglements with women. I have the best wife God ever made, five lovely children and six grandchildren."

"This is why you never—and I repeat *never*—see me in public anywhere without one of my associates beside me. No one should ever be able to accuse me of indiscretion or infidelity in any form or fashion."

I wondered how long a 54-year-old preacher could go on living under this kind of pressure.



SEOUL, KOREA. . . . Evangelist Billy Graham speaking to an estimated one million Koreans at the closing rally Sunday, June 3, in YoiDo Plaza. This is the largest crowd Graham has spoken to in his thirty year evangelistic career, and probably the largest ever assembled to hear the proclamation of the Christian Gospel. Calculating the totals were local crusade officials. In keeping with the Korean custom, most of the people walked miles to attend and then sat huddled close together on mats and papers on the blacktop surface of YoiDo Plaza.

The five-day Seoul Crusade closed with over three million hearing the gospel preached through an interpreter, another Billy, Billy Kim.

"Well, Jack, a preacher of the gospel can never retire," Dr. Graham replied. "I will never stop preaching. But I am 54 years old."

"I get weary. I have to rest more now. I stayed in bed from 2-5 every afternoon during my Atlanta crusade, conserving my strength for the night services."

"Though I will never retire, I expect to make a shift of gears toward a slightly different direction very soon."

"After this busy year of 1973, the busiest of my career, I am going to take some time to evaluate things and make some changes."

"I know we will move away from big stadium crusades such as we had in Korea and Birmingham and Atlanta. We will concentrate on indoor areas, seating 15,000 or 2,000 people."

"It takes about one-fifth the energy and stamina to hold an indoor meeting as it does to conduct a stadium crusade."

"We will also move more and more toward a television ministry as our major vehicle for the gospel. Television is the best tool now available to Christians for spreading the gospel. I can reach millions at one time, around the world, through television."

"There might even be a day when I will do nothing but television and radio preaching. I am not sure about that, but it's possible."

Dr. Graham conceded that he has standing invitations from around the world to preach crusades, invitations which could keep him busy every week for the rest of his life.

"God has blessed me far beyond anything I could ever dream," he said. "If I had my personal choice, I would be a pastor of a small church in the mountains, serving my own little congregation as best I know how."

"But, God keeps opening the doors around the world and He keeps telling me to go through those doors with his Word. Until he changes his mandate to me and my associates, that little church in the mountains will just have to wait." □

The Protestant work ethic, which most people of the older generation had drummed into them, now seems to have fallen on bad days.

The whole idea of the Protestant work ethic was that work, in and of itself, was sort of sacred. A halo was placed around industry and application at all stages of one's life. Along with it was the idea that pride in excellent craftsmanship or in the quality of the product, whether it was a piece of furniture or taking care of a set of financial records, was also a sign of excellence in character and Christian dedication.

Another facet of the Christian work ethic was that if one worked hard he would be rewarded by the development of a sterling Christian personality that would be an example for the young and those who aspired to virtue. However, this application to work had another intriguing aspect, namely, that one would be rewarded materially. If one was to be promoted and increase his salary or his profit he would have to be industrious and turn out a good product.

The problem with the Protestant work ethic was that it made life all work and no play. Play was considered frivolous. There have been many accusations that the seriousness of the work point of view so colored life that there was little time for celebration and joy. The dour faced pecunious New Englander counting his money daily is the prototype of this kind of religious and economic outlook.

A more serious accusation enunciated by the younger generation is that the Protestant work ethic produced a number of generations of money grabbers. The materialism of our parental endeavors has been the subject of more than a small number of hippie-type youth as they rejected the standards and the life-style of their parents.

There is no doubt that avid preoccupation with work and the amassing of riches has its obvious drawbacks and its ethical problems. For as the Good Book says, "Man shall not live by bread alone, but by every word that pro-

ceedeth out of the mouth of God."

However, as one looks about today and sees the new work ethic which seems to say, "Do as little as you can for as much money as you can get," one wonders which is worse. Today, we have the same avid urge for more and more money without the corresponding urge to work. Neither is there the motivation to do a good job, which is obvious when one buys a new product today. It is always best to take the product out of its factory sealed carton and test it in the store before it is taken home.

As a matter of fact one wonders whether or not our highly technical world may be breaking up at the point of inefficiency and bad workmanship. Anyone who has had to deal with the securing of fixtures for a home or needed to get a replacement part or sought a workman to repair a gadget is all too aware of the incredible and chaotic state of modern companies and corporations who provide goods and services. Witness the continuing parade of recalled automobiles because a wheel may fall off or the differential may possibly drag on the ground.

The work ethic is dead and more and more people seem to be interested only in pension benefits, increased wages, longer coffee breaks, shorter hours, early retirement and the elimination of routine tasks. Everybody wants to be "creative" and to be an executive with lots of help to do the work.

This attitude is not limited to construction workers and unionized labor. It has invaded the so-called service professions. Teachers, nurses, policemen and municipal workers have more or less been expected to serve the public and to strike for higher wages and increased benefits was unheard of in the past. Now the same general trend for more material possessions and less work has invaded these fields.

While certain segments of society are not organized, such as lawyers, doctors and clergymen, the same modern attitude toward work is all too evident. Neither doctors nor clergymen make house calls but expect the pa-

tients and the church members to come to them. One clergyman advertised recently that he would be available for consultation in his office one day a week from 10:00 to 12:00 A.M.

It was reported the other day that the superstructure of the Empire State building in New York City took exactly 12 months and four days to build in 1930-1931, but that today, in spite of advances in modern technology, the same building would take a minimum of three years to build. This is due to shortages of materials, delays in obtaining materials, but most of all to the greatly decreased productivity of workers. A Wilmington contractor said, "People simply worked then. We have lost the work ethic today. We must recover it."

One shudders about the future if the present trends toward inefficiency, unwillingness to work, and the shabbiness of the product continues. There should be some middle ground between the inordinate desire to be rich without working and the inordinate desire to be rich by deifying the Protestant work ethic to the point of making life dour.

The Green Thumb organization, a national organization that furnishes help and provides jobs for the elderly and the retired, illustrates an opposite and refreshing new direction. The workers do not want to quit at night, they are so eager and willing to work they will do anything, even hard physical work, even on their holidays. Most of them still believe that welfare is charity and some refuse to accept food stamps and do not expect their children to support them. They want to work and most of them supplement their social security by earning the maximum allowed of \$1680 a year.

The secret of the dynamism of the State of Israel is the Kibbutz where in the early days of the new nation people were willing to work for nothing except their board and room. Educated men were willing to perform hard manual labor with little or no compensation because they were working for a cause. No greater vitality can be achieved than from that kind of motivation. Today many of the young people in Israel are not interested in that kind of dedication. It is too bad for the future of Israel.

The modern attitude toward work would probably not accept the ideology of either the Green Thumb group nor the Kibbutz workers. But then they grew up in another day when work was considered part of the Protestant heritage. □

# Insight into Christian Education

## SUNDAY SCHOOL EXPANSION

by Dale White

*The Rev. Dale White, pastor of the Tri-City Community Church at Kennewick, Wash., has been singularly successful in Sunday school expansion and promotion. Others have followed his principles and ideas with the same results, among them the Sierra Heights Baptist Church, Renton, Wash., Ervin Gerlitz, pastor and Calvary Baptist Church, Tacoma, Wash., Edgar Wesner, pastor, Wilbert Harsch, D.C.E. These principles and ideas, given in the following paragraphs, when followed, have resulted in increased growth, attendance and enthusiasm.*

### I Hate Sunday School Contests

Sunday school contests I hate — I mean where the cowboys go against the Indians. Everybody gets embarrassed; a few people are offered bribes and drag in extra people only to frustrate everyone because after the contest is over, the place seems empty the next Sunday and everyone feels guilty and very self-righteous.

### I Love Sunday School Campaigns

In order to understand the difference between contests and campaigns you must know the meaning of the word "campaign." It is from the French, meaning open country suited

*The Rev. Dale White is pastor of the Tri-City Community Church of Kennewick, Washington.*

to military maneuvers — hence, military expedition. The dictionary elaborates: (1) a series of military operations with particular objectives in a war; (2) a series of organized, planned actions for a particular purpose as for electing a candidate.

Christians have a right to believe that a God of order, the God of the Bible, will provide a plan of action, a strategy for his church! The Sunday school worker has a right to believe that if God is alive and isn't willing that any should perish and if your church is sincere, God will give you a plan to reach souls.

Every Sunday school should have a yearly campaign plan that the officers and leaders are aware of, and this plan should include certain definite thrusts to reach new people. Many of the large, growing Sunday schools have continuous Sunday school promotional efforts.

It is ridiculous, or course, to have a plan to reach new people without a program to feed them when they get there! Although no Sunday school will probably ever be satisfied with their staff, curriculum, physical plant, etc., it seems even more ridiculous to have a good staff and not be reaching new people continually.

We are convinced that the average Sunday school needs to have at least one, if not two, major (short term) campaigns to reach new people every year. These short-term campaigns will fit into an overall yearly plan.

### The Short-Term Campaign

Strategy for outreach is often stopped before it even gets started for the simple reason that the three main objectives are misunderstood.

1. Image of life principle. God may not be dead but many churches appear to be! Everyone, and especially a young person, wants to belong to something that is alive. We preach and teach a God who is alive, and we tell Bible stories of people who do great things for God, then we leave the church locked up and do nothing until 9:45 a.m. next Sunday.

At least once a year mobilize for all-out action! Make the church come alive with purposeful activity. Destroy the excuse, "they always do the same old thing at church." Posters, signs, etc., tell people that "something is going on at the church."

2. The need for prospects principle. It is impossible to grow without a method to reach new prospects. A short-term campaign can reach new prospects. The best prospects are those who have already visited your Sunday school. If a short-term campaign does nothing to immediately increase attendance or anything else, but does provide prospects, it is a vital success. No one will get discouraged at a drop in attendance after the campaign if they understand this objective beforehand.

3. The Crusade principle. In the old days every church held a "revival meeting" (many still do), and it was considered great to get people to attend even one meeting to hear the Gospel preached. A short-term promotional campaign can be planned to witness clearly to everyone who comes to Sunday school and, if adequate prayer is marshalled, some can be won during the campaign and its fellowship.

### Some Key Principles of Promotion

1. A Sunday school campaign must be suited to the individual church and community activities.

2. A concept of leadership is very basic to a Sunday school campaign for coordination of programs as well as for psychological reasons. People want a leader. The pastor should be the leader and the Sunday school superintendent his assistant.

3. A Sunday school campaign must have the backing and top priority of the total church.

4. A general theme is important! It should be dramatic yet realistic. We have used "The Impossible Dream," "It

(Continued on page 31)

# The Protestant Work Ethic

by Frank A. Sharp

# THE CARPENTER'S UNION

by G. Curtis Jones

What are your plans for Labor Day? It is a long holiday weekend, the last one before the syndrome of fall schedules and schooling?

If you take a trip by automobile, your chances of survival are hazardous since the driver of one in every 50 cars will not only be intoxicated, but drunk! Is this how we celebrate Labor Day?

Men have always quarreled over work and compensation. Once individuals with resources were able to dictate hours, wages, production and working conditions. Those days are gone! The pendulum has swung hard in the opposite direction. In fact, a growing number of citizens are apparently allergic to work. There are as many as three generations in some families on welfare.

Strikes are not new. Many of recent months, however, have been perplexing and paralyzing. Should the public be penalized because of labor grievances?

The unprecedented strike of major league baseball players brings into sharp focus the escalating economic man. Imagine a participant in any type of industry except professionalized sport expecting a generous pension after five to ten years of service!

Even tenacious George Meany of AFL-CIO sees labor's ultimate weapon — the Strike — becoming obsolete. He is leaning toward voluntary agreements which result in binding arbitration.

The proliferation of unions has not corrected man's hostility to man, his selfishness, nor his arrogance. Virtually every segment of society is now unionized. The clergy are being propositioned. Where will it all end? Have Americans lost a sense of vocation?

The economic man, unique to twentieth century technological progress, is frequently ignorant of life's interdependencies outside his own milieu of movements. Reduced, if not controlled, by an ever expanding GNP, maximization of profits, he is always on the edge of replacement and destruction. Our system breeds animosity.

The economic man continues to search for higher offers not necessarily higher motives. He is virtually immune to social and religious stimuli. Being conditioned by the hire-fire cycle — which keeps wage-costs, production, consumer enthusiasms in delicate balance — he is forever pressing for shorter hours, better working conditions, benefits, and gouging for more money. He is never satisfied for his motives are inadequate.

Unionization and automation result in decreased working hours. Progress generates problems. The four-day work week is here to stay. How will Americans use leisure time?

In CORPORATION MAN Antony Jay declares that the modern business executive is a hunter who,

Dr. G. Curtis Jones is pastor of the Woodland Christian Church, Macon, Ga.

like his ancient predecessor, leaves the tribe each day to stalk, capture and return to camp with his prey. The author, a British TV producer and management consultant, says that business is directed more from primitive instincts of tribal survival than logical rationale.

All workers have so accelerated their charges that today whether it be a house or a machine, 65 percent of the cost is for labor.

It is a puzzling phenomenon that in a country where corporation profits have ballooned 16 percent in the current year there should exist another impressive statistic, that of the jobless — 5.9 percent.

Beyond the paradox of economics, the syndrome of unemployment and the unemployable, there are more men and women today on payrolls than ever before. The civilian labor force in America aggregates 84.2 million with a projected expectancy of 100 million by 1980.

Long before the emergence of organized labor unions and hassles over hours and wages, God articulated the conditions for his union. The indigenous harmonies of the cosmos, its rhythms and life cycles reminded many that the physical planet was the living body of God; the world a visible sacrament.

Knowing man's cunningness, God announced certain guidelines for responsible living. His commandments have withstood the conflagrations of history; tantrums of man. Unlike the American labor union with employed per-ordinates his union — the universe!

Unlike strategy employed by leaders of powerful organizations, God is exceedingly tolerant and equitable. He blesses all nations and peoples beyond their deserv-ings; bestowing on all — regardless of fidelity — the ingredients of existence, even life itself.

Unlike the power plays of the little gods of labor and management, ambivalent politicians with TX exposure, the Owner and Controller of the world never changes his rhetoric, never considers compulsion, but is as generous with enemies as with friends; with those who ignore counsel as those who are committed to his Kingdom.

God never goes on strike! Unlike proponents of shorter hours and increased wages, the chief Designer of seasons, length of days and nights, is so powerful and accurate that calendars and clocks find their orientation from the Earth's rhythms.

Labor Day should challenge us to thank God for the privilege and the ability to work.

Unlike American unions, God does not superimpose his will. Throughout the centuries prophets, ambassadors — not arbitrators — have reiterated requirements for cosmic companionship.

Ours is not a God of special privilege but a God who triumphed over death, whose power and mercy reached ultimate perfection and contagion in Jesus Christ. The basis for Christian trust in God to deal fairly with his vast family of co-workers emanates from the character of God himself. His demands are clear. No efficiency expert nor psychological masseur can alter costly participation.

I like the vision and language of Carl Sandburg:

"God gets up in the morning  
And says, 'Another day?'  
God goes to work every day  
At regular hours  
God is no gentleman for God  
puts on overalls and gets  
dirty running the universe we  
know about and several other  
universes  
Nobody knows about but Him."

History reveals that God's union — oldest in the world — has relied not on pressure, gimmicks and demagogues, but on self-disciplined, sensitive, dependable human beings. Never has there been any trace of discrimination in the corporate family of God except where inserted by man. The Kingdom of God, the reign and practice of more perfect relationships, has always centered around love, not law.

Twelve centuries before Christ, while actively constructing the pavilion of men, God chose Moses, an illusive procrastinating individual to deliver his people from Egyptian bondage.

The heavenly Father used a cluster of perceptive men known as prophets, to remind people of their sins and of his mercy; to communicate the role Israel would play in the redemption of mankind. Ultimately God used a peasant girl — Mary, and a carpenter — Joseph, to fulfill his purpose.

The birth of Jesus not only split time in two, but it rekindled hope and joy in human hearts. Man began to work with new comprehension and appreciation. He experienced freedom, dignity and eternal worth. Work was elevated to self-fulfillment and worship. Jesus said: "My Father is working still and I am working" (John 5:17). The revelation continues.

This God-given Son grew up in a carpenter's home; learned the skills of the trade. One can imagine young Jesus, providing for a large family, taking pains fitting a door in a widow's home; shaping a stool; making a yoke more comfortable. Jesus was a carpenter. He did not see any dichotomy between the secular and the sacred.

Eventually this chosen and inspired Jew, while at worship in the synagogue of Nazareth, stood up and

said: "The Spirit of the Lord is upon me because he has anointed me to preach good news to the poor . . ." (Luke 4:18).

Subsequently he gathered about him a heterogeneous band of men; walked the countrysides proclaiming the reign and rule of God. All the while the Prophet was forming a fellowship, himself its center, called the Church, loyalty to which he insisted must transcend all relationships.

In discussing the nature of this union of minds and hearts, he likened it to leaven which though small, ultimately permeates the entire loaf; or as a mustard seed which eventually grows into a sizable plant, providing shade and heavy branches. He also said it was like a man hiring workers intermittently throughout the day, yet all receiving precisely the same wage. Among other lessons from this parable we learn there is a place for all in his fellowship; it is never too late to identify; it is not operated by seniority but by love.

However, the Church, like corporations, has been guilty of placing structure over mission, statistics over spirit, denominational protocol before people.

Like businesses, the Church has its own peculiar merit system of compensation and promotion. Perhaps the hour demands a closer look at Napoleon's method. After each campaign the perceptive soldier would ask: "Who are our heroes?" They were promoted.

The Church is the Carpenter's union. He refined his skills in making chairs to mending the children of God; from yokes of burden to crowns of joy. With all of its distortions and inadequacies, the Church is the Lord's agent of reconciliation, catalyst for change.

The Church has supplied the world with carpenters, committed souls striving to reconstruct themselves in the likeness of Christ; offering their skills and resources in Christian love to those whose bodies, minds and spirits need renewing. Rarely have servants of the Carpenter made selfish demands.

The miracle of human concern, trust, love — transcends all unions and forty-hour weeks!

Like any organization, the Church expects its aspirants to perform within the context of mission. Churchmen are challenged to be loyal workers. Like members of any union, from longshoremen to teachers, churchmen are expected to honor their leader, Jesus Christ.

Unlike card-carrying members of other unions, those in the Carpenter's Church have less identifiable but more permanent credentials. They are marked by Christian grace and personal commitment, not to an organization per se, but to Man, the Man Christ Jesus.

Are you an active, contagious member of the Carpenter's union? If so, you will honor all laborers irrespective of the color of their shirts or pigmentation of their skin, or position. Labor Day should challenge us to thank God for the privilege and the ability to work. Work is honorable; it is necessary. It comes as near being the panacea, personal altar of gratitude, as any experience.

It is said that the great Samuel Johnson had engraved on his watch: "Work for the night is coming." So be it! □



# CHURCH EXTENSION BUILDERS REPORT

## WINNIPEG, MANITOBA., CHURCH EXTENSION PROJECT SEPTEMBER 1973

by C. I. Wiebe

The Apostle Peter envisioned his fellow-followers of Christ to be "spiritual building stones" at the disposal of the Master-Mason. It was only as they volitionally submitted to the Mason's cutting and breaking devices that they could be built into that spiritual superstructure — the Temple of God.

Fort Richmond Baptist Church, Winnipeg, Man., has had the opportunity to extend a constant invitation to this community to "come" to the Master-Builder as "living stones" to be built into that spiritual structure. We praise God for those who have responded to the invitation to become part of God's spiritual building here in Fort Richmond. Perhaps their brief testimonies will encourage you in your witnessing.

"I always wanted to be a missionary, but it wasn't until recently that I realized that God has given me a missionary outreach through my Sunday school class."

A Sunday school teacher

"Having left one of the larger supporting churches to assist in this new outreach, I have been asked, 'What office do you now have?' My response has been: 'If you mean a position on the church board, none. I am a worker in the church. If I'm needed to teach, I teach, but most of all I enjoy visitation evangelism.'"

An active church member

"While administrative ability, musical talent, or teaching seem more prominent gifts, we notice the phrase in Rom. 12:13, 'given to hospitality' where necessary functions of the body of Christ are mentioned. While the formal visitation program of the church has been a personal challenge, the Holy Spirit is showing me that my ideas of natural reserve and shyness may be selfish motivation. Daily he is showing me ways of establishing friendships as new families move into the neighborhood. I trust that this may be a challenge to housewives who feel not particularly "gifted" to help the church. These bridges of friendship are a necessary part of a new church's effectiveness in a community."

A Church worker and housewife

The Rev. C. I. Wiebe is the pastor of the Fort Richmond Baptist Church, Winnipeg, Manitoba



1. Joint delegation and council at Recognition Service at Fort Richmond Baptist Church
2. Delegation to Recognition Council Jan. 27, 1973
3. Pioneer Girls Pilgrims and Colonist
4. Christian Service Brigade Stockade Div.

Similar opportunities of service and witnesses are to be found in every church, not just in church extension. Remember, either we are a missionary or a mission field!

In order to enhance our spiritual ministries, facilities are needed. Upon recommendation from our Church Extension Council and with Association approval, a building program is to begin in October 1973.

Your response to this appeal, coupled with the previous two, will be applied to the retiring of our land debt. Pray with us that the anticipated facilities will enable us to prompt others more effectively to "come and be built into the spiritual temple." □

## WILLIS E. POTRATZ NEW AREA SECRETARY

The Rev. Willis Potratz began his ministry as Great Lakes Area Secretary on Sept. 1, 1973. In accordance with a decision made at the General Conference in Winnipeg, 1970, the Eastern Area was to be divided into the Atlantic and Great Lakes areas. The Rev. Rubin Kern would continue his ministry in the Atlantic Area, and a new secretary would be sought for the Great Lakes Area which includes the Michigan, Illinois and Wisconsin Associations with a total of 51 churches and more than 11,000 members.

At the last sessions of the General Council, Rev. Potratz was appointed to this new position. After much thought and prayer he has graciously accepted the appointment, firmly believing that he is following the guidance of the Holy Spirit.

The Rev. Willis E. Potratz was born in Sumner, Iowa, Nov. 16, 1923. In 1951 he graduated from Sioux Falls College with a B.A. degree, majoring in Psychology. He completed his theological training at the North American Baptist Seminary, Sioux Falls, S.D., and received his B.D. degree.

Even before he entered the Seminary he began his ministry as a student pastor. He served a church in Canova, S.D., for four years, 1950-1954. After his graduation he was ordained in his home church in Sumner, Iowa, before he accepted the call to the Plum Creek Baptist Church which he served faithfully for six years. He continued his

Seminary training during this time by majoring in Christian Education. He received his Master of Religious Education degree in 1960. The Grace Baptist Church in Grand Forks, N.D., called him to be their minister in 1960. Here he experienced a fruitful ministry that lasted for eight years. The First Baptist Church in Lodi, Calif., was a monumental challenge because of its size and scope of ministry. Serving a congregation of about 1,000 members was no easy undertaking. In all of these churches the Rev. Potratz was aware of the power and the influence of the Holy Spirit in his ministry.

In addition to his regular ministry as pastor he was active in the associations, conference and community. His leadership and administrative abilities became evident by the fact that he served as chairman of each local ministerial association in every area of his ministry. In the North American Baptist Conference he held positions of responsibility as secretary, moderator and mission secretary in the local associations and conferences. One of his more important offices was that of chairman of the Board of Missions. At the time of his appointment he was a member of the Board of Trustees of the North American Baptist Seminary.

With about twenty-three years of pastoral experience the Rev. Potratz is aware that without a loving and dedicated wife it would have left something to be desired. Ruth Potratz, with her



The Rev. Willis E. Potratz

musical talent and sacrificial service, is an example of an ideal pastor's wife and homemaker. They have two sons and two daughters.

Although there are few churches that are bilingual in his area he is able to minister in both languages. Because of his long years of service to thousands of people he is qualified to guide the Great Lakes Area churches in spiritual growth and to help and counsel pastors and leading laymen in administrative and leadership responsibilities. As a preacher of the Word of God he brings both dignity and spiritual strength to the pulpit.

Like the Apostle Paul he will feel "the concern of all the churches" in the Great Lakes area. □

### YOUTH SCENE

(Continued from page 13)

5. Remember that the printed resource guide you're using is only a guide. You don't have to do everything it suggests and you may end up doing nothing that it suggests. Use it as a springboard to creativity. I've worked with some planning teams that ended up using only one word that was found in their resource guide and building a program around that. Let the resource

guide or printed material suggest, but don't let it dictate.

6. Work on specific parts of the meeting. Do some research. Rehearse a skit. Prepare music. Develop outlines. Plan carefully and then rehearse.

Team planning will do more than just produce a smoothly run meeting. This may be a side effect or an end result . . . or it may not even happen. But what will always happen is that by meeting in small groups — planning teams — your youth will learn to share

together, to respond to each other and to cooperate in planning and producing something worthwhile. Nothing else seems to accomplish this quite as well.

I heard a youth minister say the other day, "If we really love our youth, then we won't mind the strain of getting together with them to work out a program or to do some research on how to make that program even better." In Omega we call our programs "Processes for Programming." Youth ministry is a process and planning teams are a vital part of that process. □

## OUR CONFERENCE IN ACTION

**MORRIS, MAN.** The Emmanuel Baptist Church was the host to the Manitoba Association, April 26-29, 1973. Dr. H. J. Waltereit, Vancouver, B.C., and Miss Laura Reddig, Cameroon, Africa, were our guest speakers. The theme of the Conference was, "Reconciliation Through Christ." Dr. H. Waltereit spoke on, "Christ The Reconciliator," "Man, The Object Of Reconciliation," "Reconciling The Whole Man," and "Ambassadors Of Reconciliation."

Miss Laura Reddig, missionary from Cameroon, spoke at the ladies' luncheon, at the Friday evening ladies' program, and at the missionary rally Sunday afternoon. The mission field becomes a delightful adventure for Christ when listening to Miss Laura Reddig. Rev. Isador Faszter, our new area secretary, spoke at the men's luncheon on "Man, The Priest Of The House."

Several Seminars were also conducted: for deacons by Dr. H. Waltereit; for Sunday school workers by Rev. Robert Orr and Rev. H. Engstrom; for church ushers, Rev. Alvin Harsch; for church treasurers, Mr. John Frers and Rev. I. Faszter; on witnessing, Rev. Bruno Voss and Rev. Klaus Tonn. In this latter seminar a door to door Community Religious Survey was taken.

The youth were active on the Saturday evening when a youth choir of approximately 50 voices presented a 45-minute musical called "LOVE" to a capacity crowd in the Morris Elementary School Auditorium.

Our Association welcomed a new church into our fellowship, the Fort Richmond Baptist Church, Winnipeg. Rev. Cornie Wiebe is the pastor of this new Church Extension work. (Bruno Voss, reporter.)

**JUNCTION CITY, KAN.** The Rev. and Mrs. Dwight Brown and family of Dallas, Tex., accepted the call to the Highland Baptist Church. On May 27, 1973, a welcoming service was held with the churches of Kansas invited. The Rev. Harold Weiss was the guest speaker. Special music was provided, followed by a reception.

On Sunday May 27, Rev. Brown gave a dedication prayer for the cross erected on the front of the church building, in memory of Mr. Harold Olson (deceased) by his wife Phyrne and daughter Linda. The cross is illuminated at night.

Sunday, April 1, we welcomed Mr. and Mrs. Jack Rose into our membership.

The Dorcas Society celebrated its 41st anniversary on Sunday evening, April 15. One of our former members, Mrs. Dick (Rachel Zoschke) Ogden, her husband Rev. Ogden and three children were present from Steamboat Springs, Colo. Mrs. Ogden spoke and also played a piano solo. Mrs. Lindley Reimer then showed pictures and also told us more about their work as short-term missionaries on the Cameroon fields in Africa. Mr. and Mrs. Lindley Reimer are members of our church. (Mrs. Alvin Zeckser, reporter.)

**YORKTON, SASK.** The senior choir of the Central Baptist Church presented a program of sacred music on Sunday June 17. Hymns and anthems used were favorites suggested by the choir members, sung during the past year. The youth choir also participated, as well as a ladies trio and men's quartet. After the service, we met for a short program and refreshments. Opportunity was given for members to express their appreciation for the service rendered by the choir. Appreciation was also voiced from the choir of 23 members for the privilege of serving under the faithful leadership of our pastor, the Rev. Morley Schultz, and organist Mrs. Irene Redekopp. (Hertha Rowden, reporter.)

**LA CROSSE, WIS.** Since September 1972 Dr. M. Vanderbeck has been the interim pastor at the Bible Baptist Church. Our attendance has grown steadily. We received three by baptism and five by transfer of letter. At a special service we honored six graduates from high school. We had a special Mother's Day and Children's Day recognition service. Our Sunday school has grown from 60 in September to 85 on Easter. Dr. Vanderbeck is now serving the First Baptist Church, Sumner, Iowa, as interim pastor.

On June 24, we had a special installation service for our pastor, Frederick Sweet. Mr. Sweet is a graduate from the Bethel Baptist Seminary in St. Paul with a Master's Degree in Divinity and Theology. Dr. Vanderbeck gave the charge to the church and to the pastor. After a fellowship dinner the heads of the boards and organizations extended greetings and words of welcome to Mr. and Mrs. Sweet to which both responded. They were then formally received into the fellowship of the church and Dr. M. Vanderbeck together with the Board of Deacons gave them the right hand of fellowship, after which Mr. Sweet closed with prayer. (Hiram Phillips, reporter.)

**HOUSTON, TEX.** On April 15 Anderson Road Baptist Church celebrated its fifth anniversary. Many worked hard cleaning and painting the church and getting it ready for the celebration. There were 120 present for the morning service in which Rev. Milton Zeeb delivered the sermon. In the afternoon the young people presented a Cantata and three young people were baptized. There was also a period of fellowship and reminiscing with Christian friends who helped Anderson Road Baptist Church become what it is today. The Rev. J. Klingenberg is the pastor of the church. (Bertha Bledsoe, reporter.)

**WETASKIWIN, ALTA.** On Mother's Day, six babies were brought to the Lord in dedication at Calvary Baptist Church. Rev. Dave Berg officiated. The senior citizens were honored in the evening service on May 20. May 27 six candidates were baptized upon confession of their faith in Christ. After the service they were extended the right hand of fellowship.

On June 3 a program was held in honor of the 1973 graduates. Congratulations and best wishes were extended from the church, Sunday school, WMS and young people. The WMS also presented gifts to the six grads. (Mrs. Eldon Krause, reporter.)

**WHITING, N.J.** The Second Atlantic Association met at America's Keswick, Whiting, N.J. June 8-10, 1973. The theme was, "Reconciliation, God's Gift." The First Baptist Church of Jamesburg, N.J., hosted the Association. The following guest speakers were at our sessions: Dr. David Draewell, president of our N.A.B. Seminary; Rev. and Mrs. David Burgess, missionaries on furlough from Cameroon; Rev. and Mrs. Rubin Kern, Eastern Area secretary. About 125 registered for the Association. One of the highlights was the Saturday afternoon Missionary Program sponsored by the WMU. Mrs. David Burgess spoke on "The Bond of Christian Love." An offering was received for the WMU Conference Project in the amount of \$154.30.

We regret the fact that three churches have disbanded and another withdrew fellowship from the Association during this last year, but the Lord has given us a challenging work among the Spanish speaking people in our area. Other areas of ministry are among the Portuguese speaking people as well as in Church Extension. (Rev. Karl Bieber, reporter.)

**WINNIPEG, MAN.** The McDermot Ave. Baptist Church held its annual Fellowship Memorial Service on Feb. 14. The service was observed for eleven members who were called home to be with the Lord. As each name of the departed was read, a red rose was placed into a vase. The Rev. Walter Stein brought a suitable devotional based on John 10:7-8. The male choir presented two fitting numbers and a ladies trio closed the service with the song, "I want to be like Jesus."



On March 4 eight candidates (pictured) followed the Lord in baptism and received the hand of fellowship.

The Rev. Bob Orr, our Christian Education Director, was ordained on March 30. Prof. B. Harder, of the Winnipeg Bible College, was guest speaker. A love offering for books for Rev. Orr's library was presented to him.

Deeper Life Meetings in the German language, with Dr. H. Waltereit, Bethany Baptist Church, Vancouver, were held April 30 — May 4. At the same time special children's meetings with child evangelist "Uncle" Harry O. Engstrom from Sun River, Mont., were held in the lower auditorium. A large number of children responded to the Gospel. Follow-up Bible classes were held for these children.

The Chapel Choir from Carrolton, Tex., which had visited us last year, again presented a concert featuring the musical "One Way" written by Dick Anthony on June 24. The young people had a barbecue and swim party with the Texas Young people on Saturday night preceding the concert. Kirkfield Park Baptist Church was co-sponsor of this event. (M. Rogalski, reporter.)

**LA SALLE, COLO.** The night-WMU group held their annual Mother-Daughter banquet, May 11. The Sherwood Church women prepared and served a meal for 60. The theme of the banquet was "Hands Up." The speaker, Mrs. Joan Good, spoke on "Women's Hands." Praying hand plaques were given for special gifts. A time of fellowship followed. The Rev. Milton Falkenberg is the pastor of the church. (Tylene Schmidt, reporter.)

**SUMNER, IOWA.** On Sunday morning, May 20, five candidates were baptized upon their confession of faith in the Lord Jesus Christ as their personal Savior and Lord. They are pictured



with former pastor, the Rev. Daniel Heringer on the left. They were received into the First Baptist Church of Sumner on May 27. Dr. M. Vanderbeck is now the interim pastor of the church.

**PEORIA, ILL.** Pastor Edwin Michelson of North Sheridan Baptist Church, conducts Drive-In services from the east portico of the church. All attending these unique services, exclusive with this church in Peoria, remain in their cars during the services, which



are amplified over the church public address system. Throughout the series, which were held every Sunday night in June and July 1 and 8, young people presented musical features in addition to guest singers and instrumentalists. The theme of this year's series was "Our Everlasting God". Photo courtesy PEORIA JOURNAL STAR. (Walter E. Kohrs, reporter.)

**WINNIPEG, MAN.** A special recognition service for the faithful ministry of Dr. and Mrs. W. Sturhahn (pictured) was held by the Manitoba churches at the German Baptist Mission Church on June 1. Dr. Sturhahn retired as Northern Area Secretary at

the beginning of this year, having served in that capacity since 1959. He has also served as immigration secretary for the North American Baptist Immigration and Colonization Society from 1950 to 1970. He was instrumental in resettling 7800 German immigrants in Canada.



The service was led by Rev. B. Voss. The Rev. G. Poschwatta and the Rev. H. Goliath, both "sons of the immigration era," were featured speakers. Both expressed gratitude for Dr. Sturhahn's "work of faith, labour of love and steadfastness of hope", (1 Thess. 1: 2-3), and his exemplary foresight and wisdom in his work. There are 60 churches in the Northern Conference and Brother Sturhahn gave help and encouragement where needed.

A mass choir of the Winnipeg churches sang two anthems. An album of letters of appreciation from various churches, as well as a plaque with an inscribed citation of appreciation and a gift certificate for an occasional chair were presented to the Sturhahns by Mr. W. Pohl.

The Rev. I. Faszter, our new area secretary, was also present, and presented Dr. Sturhahn with an inscribed mantle clock, a gift from the Alberta churches. Mrs. W. Stein, W.M.U. president, spoke words of tribute to Mrs. Sturhahn on behalf of the women, thanking her for her faithful ministry in the women's work and the sacrifice she had to make, having her husband away from home and family so much of the time. She also presented a gift to Mrs. Sturhahn as a token of appreciation.

The Sturhahns were privileged to have their three children, Richard and David and their wives and daughter, Dorothy Patzia, wife of Dr. A. Patzia of Sioux Falls, S.D. in attendance. A social time of refreshments and fellowship followed the service. (M. Rogalski, reporter.)

**WACO, TEX.** The Central Baptist Church held a Mother-Daughter banquet using "Hands Up" as the theme. Mrs. Ernie Pasiciel was emcee. There

## OUR CONFERENCE IN ACTION



were approximately 70 present. Shortly thereafter, the men had their Father-Son banquet with Milton Lippert as emcee. Baylor University coach, Grant Teaff, was their guest speaker. About 35 men were in attendance.

Now that Central Baptist has been cleared of debts, mortgages and loans, an "Improvement and Planning Committee" has been appointed to recommend improvements for the church and its grounds, i.e. re-doing the sanctuary, new sound system, outside court for recreation. The young people, with help from some of the adults, have finished the pavilion by painting inside and out, carpeting a portion of it, and the W.M.S. ladies of the church made new curtains.

The church has accepted as a new project to purchase a new van wagon. The young people are sponsoring this campaign and have several projects planned to raise money.

Jim and Cheryl Shamburger recently joined with our church and Jim has accepted the position of Youth Director. He is a ministerial student at Baylor University and Cheryl is majoring in Home Economics.

This spring and summer we have had several outdoor services on Sunday evenings with ice cream and watermelon socials afterwards. Neal Jeffrey, quarterback for the Baylor Bears (see photo), was guest speaker for one of these services. (Miss Marie Chance, reporter.)

**MILWAUKEE, WIS.** At the Center Baptist Church seven persons, who dedicated their lives to Jesus Christ during



a week of meetings with God's Volunteers Team, were baptized by our pastor, the Rev. Herman Pohl (pictured). One candidate who had suffered a stroke a few months ago and who remained partly paralyzed, walked into the waters of baptism on crutches. During the last six months fourteen members were added to Center Baptist Church, eleven of them by baptism. (Margret Pohl, reporter.)

**ANAHEIM, CALIF.** Ordination services for David Lowell McNeff were held at Magnolia Baptist Church in June. The Rev. McNeff had been serv-



ing Magnolia Baptist Church on an internship program during his last year of study at Talbot Theological Seminary. He majored in systematic theology, and was graduated summa cum laude in June with a Master of Divinity degree.

Some of Rev. McNeff's family had parts in the program. His father, Allan McNeff, a church deacon, presented his certificate. His mother, Twyla McNeff, a member of the church choir, sang a solo, and two brothers and a sister-in-law, Anne, Jon, and Paul McNeff sang as a trio. The ordination sermon was preached by Dr. Robert L. Saucy, a member of Magnolia Baptist Church and one of Rev. McNeff's instructors at Talbot.

Rev. McNeff accepted the Lord Jesus Christ as his personal Savior at the age of six. After the McNeff family, which includes 11 children, moved to California, David served at Magnolia as junior leader, member of a singing group, youth sponsor, Sunday school teacher, and member of the Deacon board.

The new minister and his wife, the former Kathy Miller, met at Magnolia Baptist Church, where she is an active and long-time member. Dave plans to continue his studies at Talbot Seminary

where he will assume teaching responsibilities in the fall. The Rev. Ralph Cooke is the pastor of the church.

**CRESTON, NEB.** On May 11 the BYF graduation banquet was held at the Creston Baptist Church for graduates of Redeemer and Shell Creek churches of Columbus, and the Creston church. The theme was "Smile, God has the answer." The speaker and the



program were presented by the Christian College of Norfolk, Neb.

On June 3 three young people were baptized by Pastor David Zimmerman, pictured with the candidates. The following Sunday the hand of fellowship was extended to them.

On July 8 members and friends of the community gathered for the Annual Dorcas Society program. Officers' reports were given with slides stressing the five Conference W.M.U. goals. Additional slides of church activities throughout the year were shown by Helen Zimmerman. A play, "Beautiful Hands," was given by the society. (Mrs. Milton Scheffler, reporter.)

**BEULAH, N.D.** On July 7, 1972, the Immanuel Baptist Church witnessed the baptism of five people in Lake Sakakawes. Our church extended the hand



of fellowship to these new members the following Sunday and also celebrated the Lord's Supper with them. The Rev. G. Neubert is pastor of the church and is pictured with the baptismal candidates. (Mrs. Gilbert Ost, reporter.)

**RAYMORE, SASK.** About 100 ladies met in Raymore on June 8 for the annual Association Missionary Tea. Since the project for 1972-73 was \$700.00 for Osaka Biblical Seminary in

Japan we were especially pleased to have Rev. Edwin Kern as guest speaker. A display table with various curios and other items of interest was enjoyed. Mrs. Rubin Ziolkowsky and other local ladies shared their testimonies.

The budget for 1972-73 was easily reached. It was decided to set our goal in this next year at \$1000.00 for Brazil.

It was a privilege to welcome five new pastors' wives to our fellowship, a good indication that we have few pastorless churches at this time.

Mrs. Vera Rosom, the newly elected president, closed the meeting with prayer and all gathered to the lower auditorium for further fellowship and lunch. (Mrs. Ben Bonney, reporter.)

**GOODRICH, N.D.** On May 26, the First Baptist Church had a farewell supper in honor of Mr. and Mrs. Vernon Schneider and family. Mr. Schneider served as our interim pastor for four months. His ordination service was held in the First Baptist church on May 27.

Sunday, June 3 marked the beginning of Rev. Daniel Heringer's ministry. The reception for Rev. and Mrs. Heringer and their son, Roger, was held in the evening. Rev. Orville Meth, chaplain of the Baptist Home at Bismarck, gave the welcome message. Rene Berreth, soloist, and a boys' chorus provided special music. They were welcomed into the fellowship of the church by Mr. Carl Brodehl, member of the Board of Deacons. (Mrs. Paul Stober, reporter.)

**PRINCE GEORGE, B.C.** The 25th B.C. Association was held in the Bethel Baptist Church, May 31-June 3. The keynote speaker was Peter Ristau, professor at the N.A.B. College in Edmonton. The theme was "The Victorious Church." It was a special joy to have with us for the first time the Western Area Secretary, the Rev. Hans J. Wilcke. Miss Ida Forsch and the Rev. Peter Jam, president of the Cameroon Baptist Convention, were our guest missionaries. Rev. Jam conveyed the greetings and also the heartfelt gratitude of the Cameroonian churches for the dedicated service of our missionaries in that land. The churches there have experienced substantial growth in recent years through the evangelistic outreach, "New Life For All."

The following churches will be receiving financial assistance for the coming year: Osoyoos, Port Coquitlam, Sunshine Ridge in Surrey and Prince

Rupert. The Green Bay Baptist Camp will also be supported by the Association. The per capita giving was increased to \$45.70. The business session was conducted by the moderator, the Rev. E. Hohn. The new moderator is Dr. H. Walterit and the vice-moderator, Rev. K. Hildebrandt. The invitation of the Immanuel Baptist Church of Vancouver to host the next association was accepted. The membership of the B.C. Association increased by 89 last year. The Rev. F. Goliath is the pastor of the host church. (Rev. Siegfried Hoppe, reporter.)

**PLEVNA, MONT.** An Easter sunrise service was sponsored by the youth group of the Plevna Baptist Church. Guest speaker was Mr. Jerry Auch from Bismarck, N.D. After the service a pancake breakfast was served. In the evening four candidates were baptized. On June 6 the NABC Tribute Singers presented a musical program. The Rev. Richard Lawrenz is the pastor of the church. (Paula Fuchs, reporter.)

## In Memoriam

**MRS. MATILDA DOHMS** nee Fritzke, 86, of Melville, Sask., died on March 8, 1973. She was born on April 22, 1886 in Russia. In 1904 she emigrated with her parents to Canada. At an early age she accepted Christ as Savior and followed him in baptism. She became a charter member of the Fenwood Baptist Church, now the Melville Baptist Church. April 21, 1908, she was united in marriage to Mr. John Dohms. Surviving her are 14 children, all living; 67 grandchildren and 39 great-grandchildren; one brother and three sisters. Funeral service was conducted by the Rev. Paul Mohninger, assisted by the Rev. I. H. Schmuland.

**MR. EMIL HEIDENREICH**, 92, died April 23, 1973. He was born on April 22, 1881, at Cullman, Alabama. The family moved to Kyle, Texas, where they became part of the organizing of the Immanuel Baptist Church 86 years ago. He accepted Christ in his youth and was a faithful member of Immanuel. He is survived by his widow, Emma Hill Heidenreich; his son, Herbert J., eight grandchildren and six great-grandchildren. The Rev. W. H. Barsh was the officiating minister at the funeral service.

**MRS. ANNA KLAMMER** nee Fratzke, 90, of Hutchinson, Minn., died June 18, 1973. She was born Jan. 1, 1883, in Germany. Prior to 1899 she was baptized, and then joined the German Baptist Church when it was organized in February of 1899. She was the last living charter member. She was a member for more than 74 years. In 1900 she was married to Charles Klammer. Surviving her are two sons: Reuben and Arnold; three daughters: Mrs. Frieda Schmidt, Mrs. Margaret Tiedman, Mrs. Dorothy Haas. The pastors, Leland Friesen and Wesley Gerber, were the officiating ministers at the funeral service.

**OTTO KLIEBER**, 71, of Edmonton, Alta., died on May 13, 1973. He was born on Sept. 27, 1901 in Poland. He was baptized as a teenager and became an active member of the Baptist church in Alexandrow, Poland. He served as a choir director in four local Baptist churches. From 1953 until the time of his death he directed the male choir of the Central Baptist Church. Surviving him are his widow Charlotte;

one son, Heinz; one daughter, Mrs. Albert Buse; seven grandchildren. In his honor a large male chorus rendered fitting selections at the funeral service. The Rev. Waldemar Laser, the Rev. Robert Kluttig and the local pastor participated in the funeral service.

**MRS. LYDIA LOCHT** nee Walter, 84, of Winnipeg, Man., died on June 11, 1973. She was born on Sept. 21, 1888, in Russia. In 1904 she emigrated with her parents to Canada. She was united in marriage to Julius Locht in 1908. In 1921 she accepted Christ as her Savior, was baptized and became a member of the Morris Baptist Church. At the time of her death she was a member of the McDermot Avenue Baptist Church. Surviving her are four daughters: Mrs. Fred Zilkie, Mrs. Elsie Wegner, Mrs. Hanna Green, Mrs. Dorothy Thompson; three sons: Albert, Christopher, Edward; one sister, two brothers, 16 grandchildren and 11 great-grandchildren. The Rev. Walter Stein was the officiating minister at the funeral service.

**LOUIS POHL**, 94, of Portland, Ore., died on June 15, 1973. He was born Feb. 10, 1879, in Poland. As a building contractor he helped build two sections of the Baptist Manor as well as the present sanctuary of Trinity Baptist Church. He became a Christian at the age of sixteen. He is survived by two sons; Eric, and Herbert; one daughter, Mrs. Ruth Furth of Gresham; eight grandchildren and 12 great-grandchildren. The Rev. Robert Schreiber was the officiating minister at the funeral service.

**CONRAD PRIKKER**, 91, of Ste. Rose, Man., died June 26, 1973. He was born in Germany, March 30, 1882. He was converted at the age of 10 and baptized shortly after and was a member of the Baptist church in Germany. In 1910 he married Hilka Kuper and in 1928 they emigrated to Canada with their five children. He was a member of the Grace Baptist Church of Ochre River, Man., and served in many capacities. After the death of his wife he was united in marriage to Gesine Groothoff. Surviving him are his widow; two sons: Herman and Ted; two daughters: Mrs. Helen Boechers and Mrs. Frieda Boechers; 11 grandchildren and three sisters. The Rev. E. W. Klatt and the Rev. David Unrau officiated at the funeral service.

**RAY RUST**, 76, of Chancellor, S.D., died on June 7, 1973. He was born Oct. 4, 1896, in Rushmore, Minn. He accepted the Lord as his personal Savior and was baptized upon his confession of faith on April 8, 1917, and became a member of the First Baptist Church of Chancellor, S.D. He served on the Church Board for many years. Surviving him are one sister and two brothers. Dr. C. H. Seecamp was the officiating minister at the funeral service.

**GOTTLIEB L. SAYLER**, 78, of Ventura, N.D., died on May 5, 1973. He was born May 9, 1875, at Ventura. He accepted Christ as his personal Savior in 1941 and was baptized in 1946 and became a member of the Ventura Baptist Church. In 1924 he was married to Emma Guthmiller. Surviving him are his widow; four daughters: Lorien, Caroline, Evangeline and Joyce; five sons: Elmer, Milo, Milton, Walter, Clyden; 29 grandchildren and one sister. The Rev. Orville H. Meth was the officiating minister at the funeral service, assisted by the Rev. Etan Pelzer.

**MRS. CAROLINE SCHWEIGERT**, 76, of Lodi, Calif., died on May 26, 1973. She was born Aug. 27, 1896, in Russia. She came to the United States when she was seven. In 1914 she married Jacob Schweigert. She was converted to Christ in 1915 and became a member of First Baptist Church in McIntosh, S.D. Her membership was transferred to First Baptist Church Lodi in 1939. She was a member of the Women's Missionary Society, taught Sunday school and served in music.

She is survived by her widower; two daughters, Mrs. Claire Woehl, Mrs. Trudy Heinle; three brothers, one sister, five grandchildren and three great-grandchildren. Pastor Willis Potratz was the officiating minister at the funeral service.

**MRS. STIENJE WILDEBOER** nee DeVries, 68, of Makinac, Man., died May 21, 1973. She was born Nov. 4, 1904, in Germany. In 1928 she emigrated to Canada and was united in marriage in 1931 to Detert Wildeboer. She was a member of the Grace Baptist Church of Ochre River for approximately 45 years. She is survived by her widower; three sons: Carl, David and Leonard; three daughters: Mrs. Trudy Prikker, Mrs. Lydia Zytnyk and Mrs. Joe Robertson; four grandchildren, two brothers and one sister. The Rev. E. W. Klatt officiated at the funeral service assisted by the Rev. Bruno Voss.

# NEWS&VIEWS

## 'SO HELP ME GOD'

RALEIGH, N.C. — The North Carolina Legislature has enacted a bill which authorizes use of the term "I do so affirm" by persons who object to use of the phrase "so help me God" when taking oaths in registering to vote or changing party affiliation.

## CHURCH-STATE IN SPAIN

MADRID — Cardinal Vincente Enrique y Tarancon of Madrid has called for a fundamental revision of church-state relations in Spain.

In an interview in the Madrid Catholic daily, Va, the cardinal said that in a recent lecture in Paris he had referred to the 1953 Concordat between Spain and the Vatican and the necessity "for revising its fundamental bases."

"The principle of mutual independence of Church and State and a healthy, frank and loyal collaboration for the well-being of citizens is no longer discussed," he said.

The Spanish government has resisted the disestablishment of the Catholic church, while many of the church leaders have pushed for separation. All attempts over the last four years to revise the Concordat have ended in deadlock.

## RELIGION, LAW AND MANNERS

JACKSONVILLE, Fla. — Law, religion and manners are closely linked in the evolution of human institutions, U.S. Chief Justice Warren E. Burger told a congregation at St. John's Episcopal Cathedral here. He spoke at a service sponsored by the cathedral and the Florida Bar Association.

The Chief Justice said rules of law, forms of religion and manners of civility are "behavior controls invented" early in the evolutionary process as the foundation of civilization. He said they emerged "without the aid of psychologists, lawyers or theologians — except that even those primitive people had the seeds of these disciplines within them."

Justice Burger stated that "we can accept religion as divine revelation, but in the whole scheme of human existence the rule of law is hardly less so."

## BAPTIST SOLDIER IMPRISONED

CADIZ, SPAIN — An evangelical Christian who is a sergeant in the Spanish Air Force has been given a sec-

ond 60-day prison sentence for refusing to kneel during Catholic mass.

Francisco Orozco, a Bible school teacher at the Baptist Church of Malaga, received the second sentence as he neared completion of an earlier 60-day confinement in a military prison for "an act of disobedience." He told a general that because of his evangelical faith he could not now, nor in the future, kneel during a Catholic mass.

Orozco's troubles began when he asked to be excused from a parade in which mass was to be celebrated and all would be required to kneel when the "Host" was elevated. When permission was refused, he declared he would remain erect when the other men knelt. When he still persisted on the day of the parade he was arrested, and the first sentence was imposed. It was the first time he had been disciplined in nine years of military service.

## FEWER TOOTHACHES

GEORGETOWN, GUYANA — The teeth of 4,200 Guyana residents in South America will ache a little less during the next 12 months because of a visit by four United States dentists and two technicians, all Baptists.

The six-person team, five men and one woman, treated 4,200 patients and made or repaired 118 dental plates during two weeks of one-day stops in medical clinics, schools, churches and missions.

Each of the six paid his own way or was assisted by his home church. He also furnished his own instruments and medical supplies.

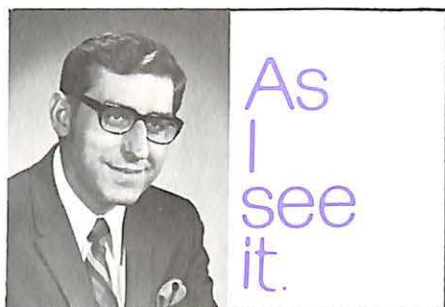
During the mercy mission, missionaries assisted and also distributed 2,000 Good News booklets and 2,500 pamphlets based on the third chapter of the Gospel of John. □

## 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. Wiescholke  
23 Royale Road  
St. Catharines, Ont.  
L2N 3Y1



by Paul Siewert

Have you heard the latest? Well, it may not be the latest, but it is late! I'm talking about the "Chaplain-on-Call" program founded by the Rev. W. A. Nance. This program includes more than a thousand motels from Canada to California on the west coast. A card left in the room informs the room guest, "A clergyman is available at any time to our guests who have a spiritual need." He has both experience and training in counseling and is acquainted with clergymen of all faiths and with other sources of help when referral is needed.

On call 24 hours a day, these chaplains have apparently averted over 450 suicides, comforted countless of travelers, and given spiritual help to many scores of people.

The greatest number of calls, it is reported, are related to marital problems. Next are calls relating to suicide. Others come from people running away from home, alcoholic and drug addicts, people who have had accidents, people who have been ill, and above all those suffering from loneliness.

With so many scores of people traveling in America today, this seems to me to be a most commendable service with endless possibilities; with a potential to fulfill a most unique ministry for Christ. □

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.

## REMEMBER AND PLAN TO ATTEND These Future Meetings

**BAPTIST YOUTH WORLD CONFERENCE**  
Portland, Ore., USA  
July 31-August 4, 1974

**13th BAPTIST WORLD CONGRESS**  
Stockholm  
July 8-13, 1975

■ The Rev. Jerry Edinger has accepted the call to the Meridian Woods Baptist Church, Indianapolis, Ind., effective Oct. 1. He previously served the Calvary Baptist Church, Parkersburg Iowa.

■ The Rev. Arlyn Thielenhaus has accepted the call to the Brentview Baptist Church, Calgary, Alta., effective Oct. 1. He previously served the Memorial Baptist Church, Parkston, S.D.

■ The Westbrook Baptist Church and the University Baptist Church of Santa Ana, Calif., have merged to become the Fountain Valley Baptist Church. The Rev. Eugene Stroh and the Rev. Willis

J. Carrico are serving as co-pastors. The church services are held in a temporary meeting place until the new sanctuary is built.

■ The Rev. Ron Hartman, assistant pastor and youth director at Harbor Trinity Baptist Church, Costa Mesa, Calif., has resigned Aug. 26, 1973. He has accepted a call to the First Baptist Church in Riverside, Calif., to become minister of evangelism.

■ The Rev. August Post has resigned from the Grace Baptist Church, Sheffield, Iowa. He has served the church since 1964.

■ Mr. Ken Mac Donald, a graduate of the North American Baptist Seminary, Sioux Falls, S.D., has accepted the call to the First Baptist Church, Arnprior, Ont.

■ Mrs. August Lutz, Webster, N.Y., died on July 2, 1973. She was the wife of the Rev. August Lutz who served N.A.B. churches at St. Bonifacius, Minn., and Meridian, Conn.

■ The Rev. Raymond Dickau has accepted a call to the East Side Baptist Church, Chicago, Ill., and will begin his ministry on Sept. 1, 1973. Previously he served the Grace Baptist Church, West Fargo, N.D.

■ Mr. Len E. Johnson has accepted a call to the Esterhazy Baptist Church, Esterhazy, Sask. He began his ministry on Aug. 25, 1973. Mr. Johnson is a recent graduate of the N.A.B. College, Edmonton, Alta.

■ Mr. Victor Steinfeld has accepted the call to the Riverview Baptist Church, West St. Paul, Minn., and will serve as Minister of Christian Education. Mr. Steinfeld is a recent graduate of the N.A.B. Seminary, Sioux Falls, S.D. He will begin his ministry on Sept. 1, 1973.

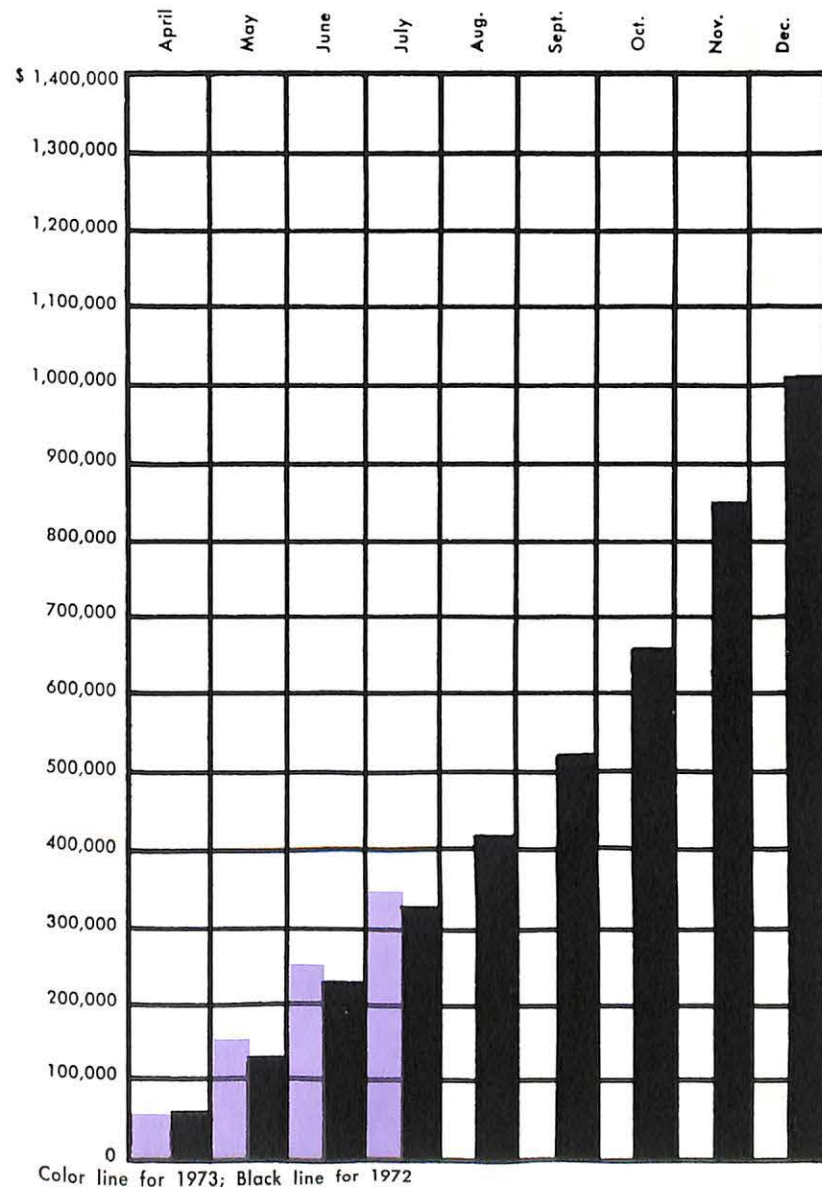
■ Rev. Roy Anderson has accepted the call to the Osoyoos Baptist Church, Osoyoos, B.C. He has been serving the church since March.

THE REDEEMER BAPTIST CHURCH ST. PAUL, MINNESOTA, (formerly Dayton's Bluff Baptist Church) is observing its Centennial Year. Celebrations are being planned for Sept. 9-16, 1973. The following former pastors will be participating in the centennial program: Emanuel Wolff, Hans Wilcke, William Jeschke, Russell G. Blank, John Walkup. Missionary Laura Reddig will be the guest speaker of the weekend celebrations, Sept. 9-10. Dr. David J. Draewell, N.A.B. Seminary president, will be the guest on Sept. 16. The church extends a hearty welcome to share many exciting happenings, such as fellowship supper, historical pageant, musicale and banquet.

## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for four months  
April-July 1973 — \$326,745.53  
April-July 1972 — \$333,384.47

Goal for 1973 \$1,350,000





## LEISURE AND WORK

The French mathematician and philosopher Blaise Pascal has written: "All the unhappiness of men arises from one single fact, that they cannot stay quietly in their own chamber." Pascal lived in the seventeenth century, but his observation describes many Americans of our times.

Generations of emigrants and American or Canadian born people have been brought up in activism, where leisure was an unknown factor. Now that our society has to cope with the new leisure trend, many are at a loss to know what to do — what to do with themselves. It is therefore little wonder that especially people entering retirement are among the worst victims of "barren boredom," having so much more free time available with no idea what to do with it.

Also the housewife in the kitchen, the worker in the factory, the secretary in the office, the student at the university, the youngsters at home — they all have more free time at hand. Whereas in previous centuries and civilizations only a few belonging to a select class know of leisure, the present leisure trend has spread over all classes and almost worldwide. Rudolph F. Norden in the NEW LEISURE illustrates this trend by the figure of an inverted pyramid. In other times privileged persons crowding the point of the social pyramid — the noble, the idle elite, the lonely philosophers, the ruling group — had leisure, while the masses forming the base were chained to

toil. In the upside-down world of today the masses experience leisure, while executives of industry, college professors, lawyers and other leaders in our society work the hardest.

Who, therefore, is going to celebrate Labor Day, the first Monday in September? Will the laborers use the government instituted day to gratefully remember the improved working conditions which have given them more opportunity for leisureful relaxation? Or will the class of professionals on that day bemoan the fact that in their lives the right balance between work and leisure often has been disrupted? Perhaps neither one will celebrate that day.

It was in New York City in 1882 that the first Labor Day was celebrated. Peter J. McGuire, a young union leader, had proposed that a day be set aside to honor labor. Few if any workers had the day off. Some employers warned their workers that they would be fired if they stayed away. But thousands of singing and cheering workers marched up Broadway with banners demanding the eight-hour day. The Labor Day idea spread rapidly. By 1923 all the states had recognized it.

The eight-hour day and the other demands of that first Labor Day have long since been realized. Today we have shorter hours, better working conditions, higher living standards, improved free public education, the minimum wage law, unemployment insurance benefits, paid vacations and pensions for retired workers. But is our society happier than hundred years ago?

We have more leisure time, yet many do nothing better than "kill the time." We have well organized labor, yet job boredom has begun to affect industry; poor workmanship and absenteeism are the frightening result of this boredom.

It seems to be man's tragic fate to be incapable of handling time properly. The undoubtedly busy King David, therefore, prayed to God, "My times are in thy hand . . ." (Psalm 31:15). Are we willing to make his words *our* prayer?

God, who instituted labor — as far back as in the Garden of Eden, is also interested in the wise use of our leisure. May we use this Labor Day to meditate on the importance of both leisure and work, acknowledging that "he has made everything beautiful in its time . . . also that it is God's gift to man that every one should eat and drink and take pleasure in all his toil" (Eccl. 3:11-13). RJK



letters to the editor

Dear Editor: Consortium Press of Washington, D.C. is seeking book-length manuscripts treating social, psychological and historical aspects of religion and theology, in a popular and non-technical vein.

Consortium Press has published a considerable number of theological writings including the famous "Fathers of the Church" series, "Studies in Christian Antiquity", the "Cistercian Fathers" series, and recently, Thomas O'Brien Hanley's popular book "The American Revolution and Religion."

Authors are invited to submit their manuscripts to: Dr. Daniel F. McGrath, publisher, Consortium Press, 821 Fifteenth Street N.W., Washington, D.C. 20005 □

### CHUCKLES WITH BRUNO

There's no point in going on a diet if you have to starve to death to live longer.

A single girl is always on the lookout for some man who would be willing to perform a name transplant.

The speeding motorist might well remember that it is better to be a little late down here than too early up there.

Said the girl graduate, "Four years of college and WHOM has it got me?"

A minister's prayer, "Lord, may the members of this church be as free with their money as they are with advice, and their minds as open as their mouths."

There is a new doll on the market called the welfare doll. You wind it up and it doesn't work.

### SUNDAY SCHOOL EXPANSION

(Continued from page 19)

Has Never Been Done," and "We've Only Just Begun."

5. A whole school working together towards a goal is the best motivation.

6. Goals must be carefully and prayerfully selected. They must be a challenge to the imagination, yet attainable.

7. Departments should have well thought-out goals and classes.

8. Competition with other churches is good motivation if kept in Christian context: healthy, never vindictive, rejoicing with each other's gains.

9. Direct contact is the best communication, mailing second and commercial last.

10. The pulpit ministry must boost the campaign.

11. Weekly rallies for staff are important.

### Spiritual Thrust

The spiritual thrust must be understood by the staff and the church. Plans and goals for witnessing should be specific. Goals for number of first-time decisions should be confidential to staff and prayer warriors. A prayer crusade must be planned. A prayer chain is a good idea. A special campaign prayer room is important. We use Sunday morning contact cards for requests for spiritual interest or help.

### Tips On Mailing

Perhaps because of our limited finances we discovered and built a firm conviction that direct contact is much more valuable than mass media advertising. The U.S. mail does cost money, but careful mailing is second to a personal contact.

1. All mailings should be coordinated through the pastor's or campaign director's office where it is approved and may even be composed. The theme and approach would depend on what we could sense in the mood of the people after the previous Sunday.

2. Three basic types of mailings are used: total mailings, departmental mailings and class mailings.

3. Experience has taught us that timing is important when numerous mailings are used. For instance, a mailing should not arrive on the same day or part of the week that a personal contact is made. Several mailings should not arrive at the home at the

same time. Preschool and primary mailings should arrive at the home during the last part of the week so that little children will not forget.

4. Hand written letters and personal notes jotted on duplicated mailings seem to be very effective.

5. It is our conviction that professionally printed material could be a detriment, and that homemade but neat material testifies of our sincere and personal interest in the individual.

### Departmental Promotion

Departmental campaigns must be planned as specifically as possible by the campaign director. They must be coordinated completely by the director. Any change or new development on any level must be approved by him.

The departmental superintendents must carry the responsibility for the promotion of their department under the campaign director.

Each department, with the exception of the preschool department, should have a closing assembly to promote attendance and present the challenge for the week.

We are convinced that certain promotional principles will work with one age level and hurt another.

Awards should be handled very carefully. A class spirit and a department spirit and a total school working toward certain goals are, by far, better motivations than individual awards.

*Many times the adult department shows the least or no gain at all through a campaign. Rev. White has these suggestions for the adult department.*

We are convinced that adult promotion involves two basic things:

1. First, provide a non-threatening situation for adults. Adults are afraid to come to Sunday school. They are afraid they are going to be embarrassed. They are afraid they are going to be asked to read out loud or pray out loud. Make every effort to project an image of a warm, friendly, relaxed,

The Bismarck Baptist Home will hold its annual meeting on Tuesday, Oct. 2, 1973; 10:00 A.M.; at the Home in Bismarck, N.D. A program will be presented at 2:00 P.M. All friends are cordially invited to attend.

Oscar Fritzke, Secretary

non-threatening situation where adults can be inconspicuous or join in the discussion if they wish. Where it is possible, offer a cup of coffee or a doughnut to help them relax.

2. The other reason that most adults do not attend Sunday school is that they think it is a waste of time and they will be bored to death. Make every attempt to project an image of quality adult education. We attempt to make the classes interesting, relevant and practical. Several weeks before the campaign we carefully develop four classes with four distinctive approaches.

- A class for those who regularly attend Sunday school.
- A class for the young married.
- A class for brand new contacts.
- A class for a deeper study of God's Word.

We believe that the last Sunday of the campaign a good film may be used by putting all of the adult classes together. It provides something specific to invite adults to and allows a unique presentation of the Gospel. "Signpost Aloft" by Moody Science Films is an excellent example of a film to use in this way.

The pastor may speak briefly following the film and establish a personal contact through the use of a campaign survey card. These should be followed up immediately after the campaign. The cards should indicate name and address and give room for people to indicate several things from "I enjoyed the film" to "I would like to talk to the pastor about receiving Christ as my personal Savior." □

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