

Baptist Herald

MARCH 1974

What in
the World
by Fred Folkerts

A Meditation
on Galilee
by C.F. H. Henry

N.A.B. Family
Conference Information



CAMEROON MISSIONARY CONFERENCE 1973



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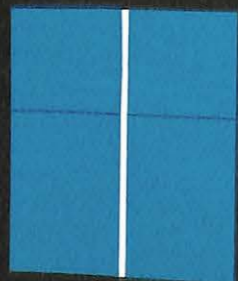
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1605 South Euclid Ave.
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Baptist Herald

Volume 52 March 1974 No. 3

Cover Photo: Cameroon Missionary Conference 1973, *C. C. Spot*
Where in the World, *Fred Folkerts*, 4
Mission Interest Among Students is Growing, 5
An Interview with Arthur Glasser, 6
In Memory of Elizabeth Bubia Langwa Kakong, *D. Holzimmer*, 8 *L. Reddig*, 7
Report of the Cameroon Missionary Conference 1973, *Irene Hanik*, 8
Father's Prayer Leads to Missions, *Richard Schilke*, 9
Filling a Short-Term Need at Banso, *Richard Schilke*, 10
Now Go Deeper, *Daniel Fuchs*, 11
Energy Crisis, *Ralph Cooke*, 11
Forum, *Gerald L. Borchert*, 12
Book Reviews, *B. C. Schreiber*, 12
Youth Scene: Contributing Editor, *Mrs. Dorothy Ganoung*, 13
The Changing Scene
Begin Planning Now for Summer, *Wayne Bibelheimer*
Woman's World: Contributing Editor, *Mrs. Dorene Walth*, 14
The Spiritual Healer, *Mrs. Jeanette Stein*
Health Ego Attacked, *Wilma Binder*
Program Idea for April, *Mrs. Adeline Kopf*
Show Love One to Another, *Tina Trujillo*
Day of Prayer Offering
Spiritual and Physical Handicaps, *Mrs. Viola Nelson*
Rx for Spiritual Handicaps, *LaVerna Mehlhaff*
N.A.B. Family Conference Information, 16
The Uncomfortable Pew, *Pye Rho*, 17
God's Volunteers Team 2 Reports, *Michaelle Schauer*, 17
Insight Into Christian Education: Contributing Editor, *Mrs. Dorothy Ganoung*, 19
A New Kind of Teacher Training Plan, *David Stoop*
A Meditation on Galilee, *Carl F. H. Henry*, 20
What I Am Going to Be, *Pennie Jucht*, 21
Carpentersville, Ill., Church Extension Project, *Paul Oskarson*, 22
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: Humiliation, Fasting and Prayer, 30
Open Dialogue, 30

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March 1974

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WHERE IN THE WORLD?

by Fred Folkerts



The Assembly Hall at the University of Illinois was the center of Urbana '73 for more than 14,500 students. Credit: Steve Hoke



David M. Howard, convention director, discusses Convention directions with Pete Hammond, floor manager for Assembly Hall programs. Credit: Steve Hoke



Students who attended Urbana '73 did so in an attitude of serious inquiry. Credit: Steve Hoke

Urbana 73 was tremendous! In many ways the proportions were great for the 10th Inter Varsity Missionary Convention held at Urbana, Ill., Dec. 27-31, 1973. Record attendance, intense missions interest, a great variety of seminars on current missions affairs, busy mission display booths, lively conversations with hundreds of missionaries, incisive talks on mission topics, questions from every corner, hundreds of prayer groups each day, delicious meals and a 1,300 voice choir were part of the great experience of Urbana 73.

I sat in a middle row of the giant covered bowl shaped Assembly Hall the first night and watched and marvelled as the sloping tiers of seats filled to the ceiling. Nearly 15,000 people registered to consider their relationship to "Jesus Christ: Lord of the Universe, Hope of the World." Most of the crowd were students. Students from Canada, the United States, many overseas countries, missionaries, mission executives, pastors, lay workers, parents, seminary representatives and Inter Varsity staff, all took part in the convention. The sheer numbers boggled me at first.

I was not accustomed to finding so many young people eager about Christian missions. I had not attended an Urbana convention before and I wasn't sure what to expect. Would the students be too remote? Having served for the past fifteen years as a missionary overseas, would I be able to communicate? Would the change in student life style of today from that when I was a student be a barrier? Would students of today's affluent society understand and respond to the desperate need of people elsewhere in the world?

When I stepped on the chartered bus to leave for the convention with a load of university students, one asked me, "Are you an Inter Varsity staff person?" Obviously, I didn't blend into the crowd as a student. I'm glad I didn't. That gave me the chance to say "No, I'm an overseas missionary." It wasn't hard to talk from there. The answer to my questions came soon in the convention when the song leader called for an attitude check. The whole assembly on cue thundered in unison: "Praise the Lord!" I identified with that commitment and sentiment. I was a part of Urbana 73.

I knew generally why those students were here. This triennial missionary convention has grown in reputation

The Rev. Fred Folkerts is associate secretary for overseas missions of The North American Baptist General Missionary Society. He formerly served as a missionary and field secretary in Cameroon, West Africa.

among students over the past twenty years as a vehicle for inspiration, challenge, fellowship and Christian service guidance. I didn't expect the vast bulk of those young people to be searching for God's specific place for them. But they were. All over the Illinois University campus they studied the computer printouts which were programmed to match missionary sending agency personnel needs with student interests, aptitudes, training and skills. Seminars on vital mission topics, missionary display and information booths were jammed with inquisitive young people wanting to learn of service openings and God's will for their lives.

As I watched these thousands of students move from mission booth to mission booth and talked with many of them, a question began building in my mind, "Where in the world can all of these young people be occupied in missionary work?" There are so many of them and there seem to be so few specific openings in overseas missions. Granted, there were a large number of missionary sending agencies represented at the convention, but I suspected that the total personnel needs of those sending agencies would not match nearly the overwhelming number of students seeking placement in Christ's service. I knew that our own denomination has a large and growing outreach on four different continents. But our missionary society could not offer great numbers of places for appointment of young people for missionary service. Gradually the conviction grew on me, "Our missions are two small!" Or perhaps "Our description of missions is too limited!" It was obvious, most of those young

people were convinced that the Lord has a place for each one of them in his service. Not all of them visualized overseas service. Not all thought of professional Christian service. But they wanted to know God's place for them. I speculated: "Is the solution found in raising more money for missions so that the missionary societies can appoint more missionaries?" Surely that is needed. But the words of Christ suddenly dawned on me, "Lift up your eyes, and look on the fields, for they are white unto harvest." Perhaps our traditional description of missions is too limited. One of the speakers commented, "I have yet to see a church commission its Christian youth who are students on the pagan, secular campuses of our land." I inwardly applauded that fresh turn of thought that would mark and reinforce young people in Christ's service while in university. Urbana 73 offered that and many other ways to occupy for Christ the searching thousands who came to find that next step of God's will for their lives.

As I stood in the bitter cold of the dark early morning waiting to board the bus to return home and watched the hundreds of young people respond to the bus calls for Miami, Atlanta, New York, Toronto, Edmonton, Portland, Los Angeles, Dallas, Denver, Minneapolis, Chicago and many other points, I reiterated the question in my mind, "Where in the world are they going?" And the answer came rushing forward, "To serve!" Though I should have known better, my perspective of missions had grown too small. Earlier I had asked the question, "Where in the world are they going to serve?" □

MISSION INTEREST AMONG STUDENTS IS GROWING

Students at Urbana '73 displayed a strong interest in foreign missions as indicated by their response through a missionary offering, and by returning missionary commitment cards.

Students returned 4,062 commitment cards, with 690 indicating that they intend to pursue a missions assignment, and 3,372 expressing a willingness to "go" as a missionary.

The following table compares the response at Urbana '70 and Urbana '73.

	Urbana '70	Urbana '73
Registered Delegates	12,100	14,158
Commitment Cards Returned at Convention	884†	4,062‡
Committed to "Go"	197	690
Willing to "Go"	658	3,372

Based on the response trend from earlier conventions, approximately 4,000 additional students will respond by mail.

In response to a request to "share their faith in Christ with students around the world," students at Urbana '73 contributed \$153,000 in cash, and \$37,000 in pledges. The offering of \$190,000 will be used by International Fellowship of Evangelical Students.

The comparison of Urbana '70 with Urbana '73 is:

	Urbana '70	Urbana '73
Registered Delegates	12,100	14,158
Total Offering	\$91,000	\$190,000
Cash	\$56,000	\$153,000
Average Gift	\$7.25	\$13.63

Geographical Representation of the Total Registration 14,158:

United States	11,555
Canada	2,025
Europe	95
Asia	85
South America	32
Far East	24
Africa	23
Europe	20
Not indicated	319

Preference in Christian Service

	Responses: 4,725
Youth Work	799
Nursing	736
Student Work	656
Counselling	432
Evangelism	413
Pastorate	402

(Continued on page 31)

URBANA 73

INTERVIEW WITH ARTHUR GLASSER

Dr. Arthur Glasser remembers Urbana as the place where he seemed to major in missing lunch. At previous Inter-University Christian Fellowship missionary conventions, he often spent noon-hours sorting hundreds of written questions from students and choosing the best ones for use in the plenary panel discussions in the early afternoon.

This year convention officials asked him to look at Urbana from a different perspective and sum up the trends, the significance and the impact of the program on those who attended. Dr. Glasser is Dean of The School of World Mission at Fuller Theological Seminary. A veteran missionary to China and Southeast Asia, an astute observer of the world mission scene and a teacher of mid-career missionaries, he also appears to have his finger on the pulse of student interest.

Q. Dr. Glasser, what was different about this Urbana? Has the student outlook on missions changed from the '60's?

A. Yes, these students are different. The questions they addressed the speakers surprised me. At previous Urbana conventions, during the first day or so, the questions reflected concern over world problems, social issues and the standard churches. But not this year. They almost began by asking theological questions. I wondered, had students changed or had the program been so designed that reflection on social issues — the concern of their older brothers and sisters in the '60's — was diverted into facing the larger issue of Jesus Christ? At any event, one of the first questions concerned Him. "As a King, how can Jesus be a prophet?" The context reflected confidence that power was on God's side and that His purpose for the nations would not be thwarted. A mature perspective, yes, but what of the Christian responsibility to promote justice, righteousness and peace in the earth?

Q. Have the questions this year generally been deeper — that is, more perceptive?

A. Well, we have to remember that few of these students have been Christians for more than two years. And a surprising number of their chapter leaders are also young in the faith. With this in mind, we should not expect

too much sophistication. Nonetheless, some of their questions were profound and unexpected. Inevitably, they asked the question Christian students always ask: "How does one find the will of God for his life?"

Q. What lasting results will come from this Urbana?

A. Well, it's quite apparent that Christ has dealt with many students: converting some, renewing others, enlarging vision, crystalizing thoughts about what he is doing in the world and issuing his call to life service. On and on.

Q. What was reaction of the missionaries? Did they find Urbana just another missionary conference? The same questions? The same promotional speeches?

A. Hardly. The hundreds of missionaries who attend found Urbana to be an exhilarating experience. Particularly those who had recently returned from overseas. They were curious to meet the new generation of students and surprised at the changes that had taken place since last furlough. Then the student world was torn and troubled over the Viet Nam war and white racism. They seemed to be only casually interested in missions. But this Urbana should show that students are concerned about the expansion of the Church throughout the world.

And something else. These missionaries found Urbana to be a place of intellectual ferment. Overseas they are generally too busy for reflective evaluation of their work. But at Urbana they found themselves exposed to missionaries serving in Europe, Africa, Asia and Latin America. Very circumscribed perspectives were suddenly challenged and enlarged. Urbana stretched the mind, believe me! And warmed the heart, too! Not a few spoke to me of their sense of renewed commission to Christ's service.

Q. There has been considerable discussion at this Urbana about the number of new missions that have emerged in the Third World. Are these just isolated cases or does this reflect a significant worldwide trend?

A. Some two years ago, several of our School of World Mission associates missions made a study and found that over 250 missions had been formed since World War II. Today they have al-

most 3,000 missionaries serving throughout the world. Missionaries are going, for example, from Zaire to Nigeria and crossing cultural and linguistic barriers to preach the gospel — not just tracking down their relatives in the next country. Their numbers are increasing. I guess this growth stems from the realization that no church attains maturity without participating in some way in the on-goings of the Christian mission. The churches in the Third World want to be grown up!

Not long ago a young congregation in Harlem dedicated a new building. A bishop came from Nigeria to conduct the dedication ceremony. We learned then that he was the leader of a Nigeria based mission. His missionaries had come to Harlem and had planted a new church!

This past August, representatives of more than 100 of these missions in Asia decided to have an All-Asia Mission Consultation. It was held in Seoul, Korea, behind closed doors. No Western missionaries were allowed to influence their deliberations. After drafting a series of resolutions for forward steps to reach Asia's millions (97% of the total population) they invited several of us from the West to share with them. Imagine the privilege that was mine of ministering to them. They even paid my air ticket.

Q. What would you say to the students who attended Urbana about preparation for missionary service in the Third World?

A. One of the things I find myself increasingly encouraging students to do while still undergraduates is to take a year off or devote a summer or two to going overseas and engaging in cross-cultural Christian witness. It will do them no harm to get disoriented from American culture and find out what's going on in the great big world outside! Many of today's students can do this. This fall, I asked the incoming students: "How many of you have had the opportunity not only to travel but live overseas?" I was amazed at the number of hands that went up! And I was pleased. Today's Christian students are becoming world citizens in the best sense of the word. And that argues well for the Christian Mission tomorrow. □

IN MEMORY OF MRS. ELIZABETH BUBIA LANGWA KAKONG wife of Pastor Stephen Langwa Kakong

First Chairwoman of Mbem Field Women's Union — 1945
First President of Baptist Women's Union of Cameroon — 1952

First female student to attend the Baptist Bible Training Center (College) — 1961

Went to be with the Lord — June 1973

MY FRIEND BUBIA

by Mrs. Dorothy Holzimmer

Elizabeth Kakong met Christ as a young woman in very difficult circumstances. She surrendered her life to Jesus Christ and served him with her whole heart.

As a wife she stood by the side of her husband, encouraging him in every way. She kept their home well. It was a place where friends and strangers were welcomed.

As a mother she sought the best for her children, even if it meant suffering for herself. No sacrifice was too great to gain an education for them.

Many of us remember the years she served as president of our Women's Union. She encouraged us by example to reach out; learn more; share with others what you know; grow in Christ!

She was even a teacher and loved nothing better than to teach young women; her home was always open to them. It was difficult to visit her and find no young woman there. It was fitting that Elizabeth, the friend and guide to young women, be dressed in a 3-H uniform before her body was laid to rest beside the Mbem Church.

Her life, so rich and meaningful, was like that of the woman described in Proverbs 31:27, 28: "She watches carefully all that goes on throughout her household, and is never lazy. Her children stand and bless her; so does her husband." We thank God for Elizabeth's life. □

Mrs. Dorothy Holzimmer is missionary in Bamenda, Cameroon, West Africa.



ELIZABETH AT HOME

by Laura Reddig

Elizabeth Bubia was standing with the other Mbem Christians as they welcomed me into their valley and their country, on Dec. 1, 1938. From the very first contact with her, I knew she was special. God-given courage helped her to face ridicule and scorn as she became

the first woman of her tribe to become a Christian, the first woman to read and write, first to wear a dress, first to learn dispensary work, sew, knit, have her own Bible.

She was the "Mother" of thousands of persons needing spiritual help, medical care, an evening meal and bed. "Jesus has so much for me to do," she explained when told to slow down and rest. "I must learn how to do this, so I can help someone for Jesus."

Having a large family of her own did not stop her from sheltering and adopting other children into her household. Elizabeth Bubia fits beautifully the picture of a good woman, described in Proverbs 31. Though Elizabeth was often beaten with a stick for going off to church, she won her mother to Christ. The love of Christ showed through her life no matter what time of day, or who was around. Her faith in God's power to answer prayer helped create this same faith in others. Nothing was impossible, nothing too hard for Elizabeth and her Lord to accomplish.

Though she never attended regular school, though she was despised for her leprosy, Elizabeth won the hearts and admiration of all Cameroon Baptist women, for they elected her as the President of the Baptist Women's Union for two consecutive terms. She was the strength and encouragement for her pastor-husband, Stephen, throughout thirty-some years of ministry to the Cameroon people.

Her leadership abilities brought about a very successful women's work and our Cameroon "3-H Girls," wherever she and Stephen were stationed. Hers was a "love-directed" busy-ness, and she rejoiced when others found the "sweetness" of knowing her Jesus.

I last saw Elizabeth at Mbem in January 1973. She and Stephen had just begun a new work among their own tribal brothers and sisters. "There is so much to do! No women's meetings, no 3-H Girls! I am glad that now I can work among my own people. They must find this new life in Jesus, too."

A few months later she was called home to glory. What a big welcome she received, I'm sure. "Come, blessed of my Father, into the Kingdom prepared for you."

I shall miss this wonderful friend, but rejoice in the privilege God gave me in knowing her. A real "woman of God." □

Dr. Laura Reddig is missionary nurse at Mbem Baptist Hospital, Cameroon, West Africa.



REPORT ON THE CAMEROON MISSIONARY CONFERENCE 1973

by Irene Hanik

Missionaries from Cameroon and Nigeria headed for Bamenda eagerly anticipating the annual Cameroon Missionary Conference. The Conference, which took place at Bamenda, Dec. 17-22, 1973, was a time of fellowship, relaxation from regular tasks and responsibilities and spiritual recharging. The Rev. W. Muller served as conference speaker, Miss Irene Hanik is a teaching missionary at Joseph Merrick Baptist College, Ndu, Cameroon, West Africa.

and his messages on "The Church" proved to be stimulating and thought-provoking. The program, under the direction of Dr. Ron Hiller, was varied and interesting and included special musical numbers, small group prayer sessions, testimonies, fellowship reports, discussion times and business sessions. Special activities were arranged for the children by the Children's Program Chairman, Mrs. Marion Hiller, and her helpers. Other activities included a banquet and a Christmas party. Under

the capable supervision of Mrs. Carol Black excellent meals were served. A candlelight communion service on Friday evening concluded the week's activities. During this service, a special offering was taken which was designated for the following projects: the building of a Bible school house in Nigeria, Church Extension at Yaounde, Cameroon, and missions emphasis at N.A.B. Seminary and N.A.B. College. The Rev. George Black was the C.M.C. chairman. □



One of the prayer groups.



Missionary George Black conducted the business meetings.



The Rev. W. Muller was the Conference Speaker. His topic was "The Church."



The Mambila (Nigeria) missionaries present a musical number.



Missionary Ed Hoepner handing out refreshing drinks at conference breaktime.



FATHER'S PRAYER LEADS TO MISSIONS

Introducing Miss Pennie Lou Jucht, missionary nurse
by Richard Schilke, general secretary for Missions

We may frequently hear the story of some young person who met with opposition of parents and relatives when stepping out for Christ and either becoming a Christian or desiring to enter Christian service, especially on the mission field. In most such cases those parents were not Christians. However, there are many Christian parents who have great struggles within themselves when the Lord calls one of their children to missionary service in far away lands. The thought of long periods of separation is hard to overcome by many, and only reluctantly will such parents submit to the will of the Lord. They have many questions as to why the Lord could not just as well have called their son or daughter to some service in the homeland.

Godly Heritage

In contrast to the above, the son or daughter who can give testimony that the prayers of parents resulted in a commitment to missionary service is greatly privileged. Pennie Lou Jucht has such a testimony: "Ever since I was a child my father has prayed that one of his children would go into some type of mission work. I am that child. Since my parents are North American Baptists, they would like me to go out as a missionary under N.A.B."

Pennie Lou was born on Oct. 12, 1947, at Scotland, S.D., as the second of three daughters to Mr. and Mrs. Lester Jucht. Her parents were dairy farmers near Emery, S.D., and were members of the Plum Creek Baptist Church where they faithfully attended and were active. The above testimony of Pennie already speaks of her godly heritage.

Pennie's testimony concerning that heritage is further evidenced in her statement with regard to her life. "I grew up in an N.A.B. family," she said. "I accepted the Lord when I was about five or six years old. My father witnessed to me one Saturday afternoon while he was studying his Sunday school lesson. That evening he led me to the Lord. From that point on I always knew that Jesus was in my heart and life." On July 17, 1955, Pennie was baptized on confession of faith by her pastor, the Rev. Willis E. Potratz, and became a member of the Plum Creek Baptist Church.

When Pennie was eleven years of age, her father made the statement to her that he would like to see one of his children become a missionary. Her immediate response was: "That would be the last thing I would do." However, the Lord convicted her the rest of that day for making such a strong statement. "Early that evening," she says, "I knelt by my bed and told the Lord that if he someday wanted me to be a missionary, I was willing. I never forgot that commitment."

Strong Christian Convictions

Pennie Lou attended high school at Emery, S.D., and graduated from it in 1965. From 1965-1969 she attended South Dakota State University at Brookings, S.D., and in June 1969 she received her B.S. degree in nursing. August, 1970 to August, 1971 she attended the University of Colorado at Boulder, Colo., and received her M.S. degree in Community Health Nursing. The following year she attended the Multnomah School of the Bible in Portland, Oregon, where she received a Certificate in Bible from the graduate course.

All through her high school and college days Pennie had strong Christian convictions which helped her in her Chris-

tian life and behavior as well as her relationship to others and participation in certain school activities. However, towards the end of her high school, she realized that much of her behavior was legalistic and somehow she failed to be a witness to her Lord. That summer she attended a Navigators Camp. While at university she affiliated with a Navigators group. The Navigators course helped her greatly, and along with the growth of her self-identity she gained freedom in witnessing to others. Her morning quiet time and Scripture memory gave her daily strength, and several of her college friends were won to the Lord.

Pursuing the Course to Missionary Service

While a junior in college, Pennie had occasion to speak to Dr. Peter E. Fehr, former missionary doctor in Cameroon and now chairman of the Board of Missions, about her missionary pursuits. He advised her that in order to be a well qualified missionary nurse, she should get a masters degree in nursing, especially nursing education, and also attend Bible school and midwifery school. That sounded to her like a lot of education, but the counsel bore its fruit.

In 1969-70 Pennie was engaged as a nurse in the Monte Vista Community Hospital in Monte Vista, Colorado. There the Lord gave her the privilege of leading three patients to the Lord. That year also gave her the opportunity of helping along in the home mission activities of our missionaries among the Spanish people, Dr. and Mrs. Earl H. Ahrens. The following two years, she devoted to carry out Dr. Fehr's suggestions and counseling and obtained her masters degree in nursing and her certificate in Bible.

June 1972 to December 1973 saw her back at Monte Vista but this time fully engaged at the Baptist Health Center which is under the direction of Dr. Ahrens. During this time she filed her application for missionary service with our Board. She was appointed as missionary nurse to Cameroon in the spring of 1973 and was commissioned at the General Conference in Wichita, Kan., on Aug. 19, 1973. Her departure time for Cameroon was left undecided, due to the fact that she still had her midwifery training before her, which she could not have begun for another year on account of a long waiting list.

Filling a Present Need on the Mission Field

The resignation of Miss E. Ardice Ziolkowski in 1973 caused a deep felt vacancy at Banso Baptist Hospital. It was thus felt that the waiting period for the midwifery training was too long when need on the field called for immediate help. Being posted at a hospital such as Banso does not require midwifery training as a necessity, though it would be an advantage. At a maternity center, however, away from the hospital, this training would be a necessity.

Pennie Lou Jucht left for Cameroon on Feb. 11, 1974, and arrived at Douala the following day. Arrangements were made that from New York she could travel in the company of Dr. Laura E. Reddig, who — as our first missionary nurse in Cameroon in 1938 — was now returning for her eighth term of service. To be sure, God also led in this arrangement. May Pennie find in Cameroon what God has in store for her, and may the prayers of her parents find a continued answering before God's throne. □



FILLING A SHORT-TERM NEED AT BANSO

Introducing *Dr. and Mrs. Daniel Roy Davis*

by *Richard Schilke, general secretary for Missions*

The medical ministry in Cameroon has steadily increased and expanded over the years so that at both institutions, Banso Baptist Hospital and Mbingo Baptist Hospital, the work load requires two doctors at all times. This need was recognized more than six years ago by both our field committee and Board of Missions. However, to adequately supply for that need is often problematic. With the appointment of Dr. Helen Marie Schmidt several years ago, a second doctor could be placed at Banso Baptist Hospital. But when Dr. Dieter W. Lemke went on furlough in 1971-72, a replacement could not be found and Banso was again left with one doctor until Dr. Lemke returned.

Dr. and Mrs. Leslie M. Chaffee had previously given missionary service at Banso from 1948-1965. Dr. Chaffee was our first medical doctor in Cameroon. Repeatedly Dr. and Mrs. Chaffee expressed a desire that they would like to return to Cameroon for a short term and fill a specific need. They were requested to do this in 1971 in order to bridge the furlough year of Dr. Lemke, but they found it impossible to go at that time. However, they could arrange their private affairs in such a way that they left for Cameroon immediately after Christmas, 1972. This made it possible for Mbingo Baptist Hospital to receive a second doctor in Dr. Helen Marie Schmidt, and Dr. Chaffee was then posted to Banso where he had formerly served.

Need at Banso Reappears

Dr. Chaffee had offered at short-term service of approximately one to two years until another doctor could be appointed on a more definite regular basis. With his sudden death on Oct. 7, 1973 (see BAPTIST HERALD issue, December 1973), we were again faced with the problem of Banso being left with one doctor. Another full-time doctor could not yet be appointed, for the candidate in sight was not yet ready to go and possibly will not be ready until another year or more. All mission boards know that doctors are not readily found on short notice and for any extended time.

Contact was made with Medical Assistance Programs, Inc., in Wheaton, Ill., who keep a roster of names of available doctors. Such doctors usually are willing to give several months of voluntary service in a specific emergency but seldom for any extended time. When the contact was made, information was received that just within the past week a doctor from Oklahoma City, Okla., had phoned and stated that he would consider a short-term service somewhere up to a year's time. Further contact was made immediately with the result that Dr. Daniel Roy Davis offered his service for approximately one year. The contact seemed to be of

the Lord. The Rev. Fred C. Folkerts, former field secretary in Cameroon and now associate secretary for Overseas Missions, had occasion to interview Dr. and Mrs. Davis in Oklahoma City on Oct. 24, 1973. The file was quickly processed and the offer was acceptable to our board. The documents were all secured and on Jan. 2, 1974, Dr. and Mrs. Daniel Roy Davis and their two small children left for Cameroon to fill the need at Banso for this coming year.

Dr. and Mrs. Daniel Roy Davis

Dr. and Mrs. Daniel Roy Davis are not regular appointed missionaries with our Conference at this time. We have accepted their offer and consider them on a personal loan to us on a short-term basis. Nevertheless, we want to introduce them to the readers of the BAPTIST HERALD and to our conference family.

Daniel Roy Davis was born on June 15, 1944, at Kolar, India, as the first of two sons to the Rev. and Mrs. Roy E. Davis, missionaries in India under the interdenominational Oriental Missionary Society. His primary and high school education was received mainly in India. His college education was received at B.N.C., Bethany, Okla., where he received his B.A. degree in 1966, majoring in psychology. He took his medical training at the University of Oklahoma Medical School in Oklahoma City and received his M.D. degree in 1970. The following year he took his internship at St. Francis Hospital in Wichita, Kansas. Concerning his Christian experience Dr. Davis says: "Jesus Christ is my Savior and Lord. . . ."

Sue Davis nee Miley was born on Jan. 9, 1947, at Oklahoma City, Okla., to Dr. and Mrs. Tom H. Miley. She has one sister. Sue had her high school education in Putnam City, Okla. In 1965 she studied one semester at Oklahoma City University. The following year she attended Sterling College, Sterling, Okla. In 1967-69 she attended Oklahoma State University in Stillwater where she received her B.S. degree in elementary education. Concerning her Christian experience Sue says: "I believe that Christ has paid the price for all my sins and that salvation and his love are all of his grace, and that nothing we can do gives us merit in his sight."

Daniel and Sue were married on Oct. 17, 1969. The Lord has given them two children: John Daniel, born on Sept. 27, 1970 at Wichita, Kan., and Rebecca Anne, born on April 8, 1973, at Memphis, Tenn.

Dr. Davis had just completed two years of military service with the United States Forces, 1971-73, following his internship. He served in Viet Nam, at Fort Sill and at Memphis. For the past six months he served as physician in the emergency room at BNOC,

(Continued on page 31)

NOW GO DEEPER



by *Daniel Fuchs*

"Now go out where it is deeper," was the challenge of Jesus to Simon (Luke 5:4).

Anybody can fish along the shore. Too many fishermen hug the shallow shore. To be successful, Jesus said, you must go deeper.

There are depths of evangelistic outreach and service in the community where you live. There are depths all over America that have not yet been reached for Christ. Millions of boys and girls, young people, men and women are today hopelessly drifting towards the abyss of doom and destruction, because they have not been reached for Christ.

God in his marvelous providence has given you the ministry of reconciliation. You are an ambassador for Christ. Jesus said, "As my Father hath sent me, even so send I you" (John 20:21). He came to seek and to save that which is lost. Now he sends you to go. What are you doing about it?

Don't stand at the shore and wait any longer. Let the Master lead you deeper! The goal is "One Million Contacts for Christ" in this triennium. It means six (6) contacts for Christ in one year for you and every member of your church.

A suggested procedure to go deeper is to have the leadership of your church covenant before God that you will give top priority to the Conference goal, "One Million Contacts for Christ." Emphasize prayer for fishers of men, for boldness of speech and deed, and for Holy Spirit power to make meaningful contacts for Christ.

Go deeper by selecting a specific plan for witness training action, and implement that plan in your church. Keep an accurate record of contacts made and decisions for Christ recorded each week. Be ready with a specific follow-up program, helping new Christians to become established in the Word and to be producing witnesses "doing the work of Christ." □

The Rev. Daniel Fuchs is evangelism director of the North American Baptist General Conference.

ENERGY CRISIS?

by *Ralph Cooke*

No gas in my tank, I've no place to go.
There's an energy crisis down here below.
Service stations are closed, what shall I do,
Just pace around home, all in a stew?
They keep yacking and yacking, no Sunday gas,
What will I do, my time to pass?
Here I sit, with an eight cylinder car,
When the tank's clear full, it won't go far.
But its not only my wheels, that's hurting, you know?
I'm pulling covers too, with the thermostat low.
In fact, I'm in pain, with a bump on my knee
With the lights out, that chair I did not see.
Now Christmas is near, the time for good cheer,
But it will be darker, this coming year.
The lights can't burn as once they did.
Decorations using energy will have to be hid.
With all these things, sounds like I'm sad,
But that's not true, I'm really quite glad.

If the wheels can't turn and take us around,
Family life may once more get off the ground.
We'll take more time for the things we should,
We can stay home together, that sounds good.
We can visit and talk, play with the kids,
Life might really get off the skids.
We've been so busy going our very own way,
Neglecting our neighbors day after day.
Maybe now, we'll do a whole lot better,
Since we're depending more on shoe leather.
In fact there are so many things, like health and vim,
Riding a bicycle could put us in trim.
And with all of these shortages, why should I balk,
When I'd feel a lot better for taking a walk?

And if I stop running around and around,
Could I take more time in love to abound?
Read my Bible, and spend more time in prayer
And treat my Lord like He's really there?
Start going to Church, never miss a Sunday.
Life for certain would be better each Monday.
In spite of all the negative reports
I can really give thanks, not get out of sorts.
Though the facts are plain as you look to and fro,
There is an energy crisis down here below.
But that's simply not true, in heaven above —
Because God's still up there, with all His love.

An energy crisis, why should I bother,
God's in control and He's my Father. □

The Rev. Ralph Cooke is pastor of the Magnolia Baptist Church, Anaheim, Calif. He read this poem to the congregation on the first Sunday in Advent.



Dear Dr. Borchert:

I am interested that you have not spoken on Watergate and corruption in government. . . . How about it? F. C. Dear F. C.: Frankly, your letter is the first one I have received on the subject. I thought that more might be forthcoming, but I suppose most people consider that they read sufficiently about political problems in their newspapers.

With respect to speaking out on the issue of the improper use of political power, you probably should know that I was one of a committee of five asked to draft the official resolution of the Baptist Joint Committee on Public Affairs relative to our concern for political integrity at all levels of government. That resolution was passed unanimously by the Committee composed of representatives from nine Baptist Conventions and has been read into the Congressional Record of both houses of the United States Congress. I trust that someone from Canada will see to it that it is read into the record of the Canadian Parliament because the Baptist Joint Committee also concerns itself with Canadian affairs. Moreover, I would suggest that this resolution could be sent to your senators and representatives both at the federal and state levels. It will carry a good deal of weight if you will take the time to send a copy to those who represent you. Additional copies of the resolution can be obtained from our Office in Forest Park.

Now with respect to corruption in politics, we as Christians must not be naïve. Moreover, we must always reserve the right to judge the ultimate motives of our political leaders. Perhaps, one of the most disconcerting facts in the current political scene in the United States is that Billy Graham, the great spokesman on evangelism

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

and repentance, has publically voiced his belief in the integrity of the president. This type of public commendation can easily lead to a fuzzing of the distinctions between Church and State, and we must be careful not to give such wholesale commendations even in the funeral services of our best Christian leaders. God himself knows the heart of man. Let us not preempt to ourselves God's right of judgment — both for or against a man. Let us judge his actions, not his integrity. Anyone who can recall the situation in Germany in the thirties should remember that many Baptists were singing the praises of a man who was bringing order out of chaos, but they later lived to regret their wholesale public approvals.

God has called us to be wise as serpents and without deceit like doves (Matt. 10:16). Anyone who knows the nature of the political process recognizes that people want to make black and white the things that are gray. Let us also remember that deep within us we are sinners and that if we say we have no sin, we deceive ourselves and the truth is not in us (I John 1:8). God's solution is confession, not self-righteous defence. While I do not know where the ultimate blame for Watergate resides, I do know that non-truth will always demand more non-truth in order to survive.

Finally, a word concerning the future. Our leaders are only human, as we are human. They will err, as we will err. But let us face boldly the future with the commitment that we will seek to err less in future than we have in the past. The Kingdom of God has not yet come upon earth. Let us, therefore, continue to strive to make our world better, and let us not as Christians turn over the world to the devil and the forces of evil without a good solid fight. G. L. B. □

Extra copies of the BAPTIST HERALD TRIENNIAL CONFERENCE SPECIAL issue are still available and may be ordered by individuals or churches on a "first-come, first-served" basis.

A single copy costs \$1.00; five or more copies to one address, 80¢ each.

Write or call the Editor, BAPTIST HERALD 7308 Madison Street Forest Park, IL 60130 (312) 771-8700

book reviews by B.C. Schreiber

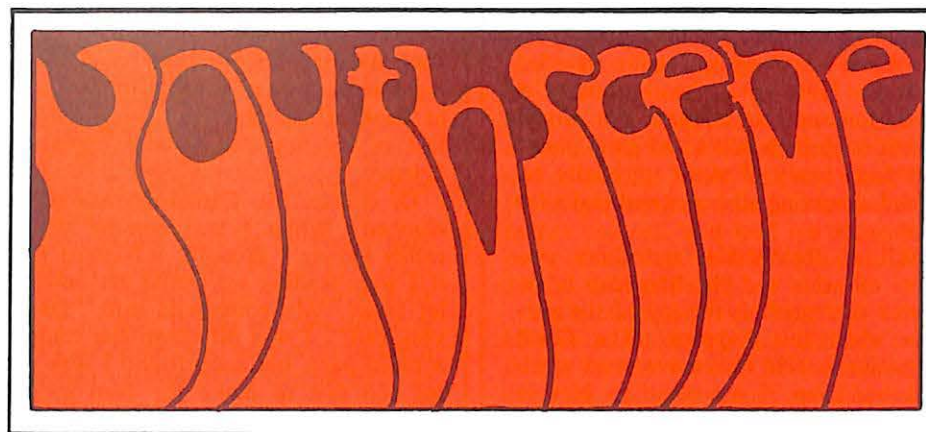
Tongues of Men and Angels. By William Samarin, New York, N.Y. The Macmillan Co., \$7.95.

The subtitle indicates that this is a controversial and sympathetic analysis of speaking in tongues. There is nothing superficial about this study, nor is it meant to be primarily critical. Dr. Samarin is Professor of Anthropology and Linguistics at the University of Toronto. His intense research has produced an objective, in-depth study of glossolalia. Countless meetings were visited, interviews were made, testimonies recorded and tapes of actual speaking in tongues were taken. The whole gamut of the movement is given in precise detail. It describes the ethical, psychological, social aspects, as well as the benefits of this charismatic movement.

Those who are caught up in the experience can describe it on the basis of their emotion, which leaves something to be desired. Dr. Samarin may be accused of being overly objective, but the emotional elements are supplied through conversations with participants, correspondents and the testimonies of those who have experienced a new and more meaningful relationship with God. With both of these things in mind the reader will be able to understand the "Tongues of Men and Angels" and come to his own conclusion. □

Historical Geography of the Holy Land. By George A. Turner, Grand Rapids, Mich., Baker Book House, \$11.95.

Judging by the number of tourists visiting the Holy Land even during crisis periods, it is still a land that many long to see. In order to get the best benefit of the tour it is recommended that some study preparation should be made. However, this extensive volume of almost 400 pages with its more than 160 photos and maps is not primarily written for the casual, curious traveller, but for those who have a deep, sincere interest in the place where Jesus was born, lived, ministered and died. You can "walk today where Jesus walked" through the pages of this comprehensive study of "His Land." □



THE CHANGING SCENE

During the past two decades, many changes have been made in VBS. The competition of summer schools and family vacations has necessitated the designing of a VBS that fits into the modern busy summer. Many less traditional forms of "VBS" have developed — more aptly called Summer Bible Ministries.

The tradition VBS, held on the premises of the church, probably from 8:30 to 11:30 a.m., is still a valuable and workable plan. However, especially in urban and suburban areas, backyard VBS, family camping, day camping and evening programs that reach more of the adults in the community have become popular.

In anticipation of an exciting summer of Bible learning and outreach, Gospel Light Publications has chosen the theme, "Jesus Is the Way." A new Summer Bible Ministries guide will help your church plan successful Summer Ministries from the first teacher recruitment to the final evaluation of the summer's programs.

This year, Gospel Light's Review Kit contains samples of materials for a five to ten day summer ministries program. They are available from Roger Williams Press, 7308 Madison St. Forest Park, Ill. 60130. Start planning now to show your community that Jesus is the Way. □

BEGIN PLANNING NOW FOR SUMMER

by Wayne Bibelheimer

The longer, warmer, carefree days and evenings of summer are a dream come true for a young person who has been plodding his way through another year of school. When summer comes

the pressure is off, and young people are looking for lighthearted times of fellowship as well as new and meaningful challenges. Those responsible for planning youth activities in a church program must capture a vision of the great opportunities that summer affords and thorough plans must be made early. A church youth program in the summertime should provide an increased schedule of wholesome recreational and social activities in order to capture and channel the abundant energies of young people toward worthwhile objectives. And the schedule must be balanced with a good diet of spiritual learning opportunities in order to be well-rounded.

Magnolia Baptist Church in Anaheim, California has attempted to take advantage of the opportunities that summer affords to minister to young people by expanding the usual Wednesday evening youth program (consisting primarily of a one hour "Bible Rap") to include a recreation and fellowship time with volleyball, Ping-Pong, cold soft drinks and an occasional evening swim at the beach or a nearby pool. The concept is called "Summer Wednesdays." The idea of an intramural volleyball tournament has been used to be sure that everyone had an opportunity and motivation for involvement. Three or four volleyball courts are used at once in order to enable everyone to play at the same time.

Special events were also planned on various "Summer Wednesdays" such as an evangelistic film or a "parents versus teens" night on the volleyball courts, followed by a watermelon feed.

The Rev. J. Wayne Bibelheimer is minister of youth at the Magnolia Baptist Church, Anaheim, California.

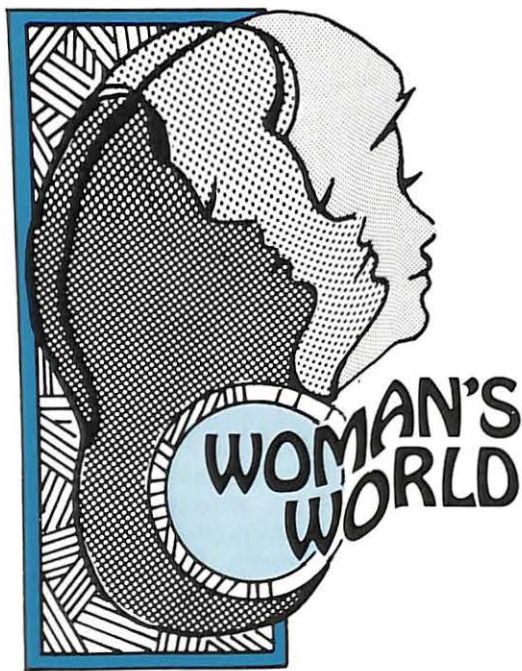
The "Summer Wednesdays" last year were climaxed by a "VW Grand Prix" involving nearly 100 young people. This event involved competition groups which raced against time operating a VW (powered by teenagers pushing; no engines were used), through various sections of a course including obstacles, changes of drivers, servicing routines, going backwards with a lady driver, etc.

The purpose of "Summer Wednesdays" is two-fold. First, to provide a meaningful and relevant Bible study opportunity with an open discussion atmosphere which is attractive also to the non-church friends of Christian youth; and secondly, to demonstrate that the Christian life is well-rounded and includes not only work and study, but also fun-filled times of fellowship and recreation.

Last summer's junior high Bible study content was designed to meet the special needs of junior high fellows and girls. The series included a special four week section in which the boys and girls met separately. The girls' study, called a "Feminar", was taught by three young women who worked with the girls on the application of scripture in such areas as personal grooming and dress, scriptural attitudes toward self and members of the opposite sex, plus some insight on how teenage fellows think toward girls. The boys, meanwhile, were involved in a study which would increase their strength as future spiritual leaders. They studied such topics as "What Is God's Will," "Christian Social Attitudes and Conduct" and "Victory Over Temptation." The senior high Bible study focused on qualities of inner Christian character such as love, humility, honesty, self-discipline and obedience.

Publicity was carried primarily by separate flyers made up for junior high and senior high programs which included information on what was happening not only on each "Summer Wednesday," but also about Sunday school class socials, Sunday evening youth group meetings, special age group social events and special all church events. These flyers were made available to young people and were also included in the monthly church publication which goes to all the homes by mail. Parents always appreciate being kept well-informed of the plans of the youth program. Communication to parents always results in increased support from them in such ways as seeing to it that their young people are present, offering to help in transportation, refreshments and other ways.

(Continued on page 23)



THE SPIRITUAL HEALER

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

One of the greatest joys a woman experiences is when she gives birth to a child. This is an experience that is unequalled and very difficult to explain. It is an event that changes the complete lifestyle of a couple and adds a new dimension to married life.

Before a child is born, in the mind of every expectant mother is the thought, "Will my child be normal?" Nothing can compare with the joy as the baby is placed in her arms for the first time and she is informed that her baby is perfect in every way. The mother's imagination immediately goes into action, and she visualizes her child as a renowned doctor, a great artist or an accomplished musician. There is no limit to her imagination.

How different and how great a heartbreak if the attending doctor visits the mother shortly after she has given birth to her baby and informs her that her child has been born with a physical handicap or a mental deficiency. All the dreams for the future are

crashed to the ground and for a time, life loses all meaning.

Just as there are physically handicapped or mentally retarded people, so, too, there are many spiritually retarded persons. How God's heart must ache as he looks at his children, for whom he had such high hopes and great plans, and finds many of them spiritually retarded shattering all hopes and plans for them.

Skillful doctors can sometimes perform miracles and the handicap is removed and great is the joy of the parents when this happens. The Great Physician is able to remove every spiritual handicap if we come to him in faith and there is rejoicing in heaven when this takes place. □



Administrative staff of Saker Baptist College, Victoria, Cameroon. I. to r., M. Bate, principal's secretary; W. N. Tayui, principal; Wilma Binder, vice principal; R. Ekema, bookkeeper.

HEALTH EGO ATTACKED

by Wilma Binder, biology teacher and vice principal at Saker Baptist College, Cameroon, Africa.

Missionaries are often asked, "Isn't it hard to adjust to living in Cameroon?" Everyone has to make some adjustments, and mine began before I left the United States.

As a family, we had always been quite proud that we were a hardy, healthy lot, and it would have been unthinkable to stay in bed instead of going to school or getting up for work. If one missed his turn at wiping dishes in the evening because of a headache, he had better show up the next day with measles, mumps or a terrific head cold or the rest of the tribe would accuse him of shirking his work!

The first blow to my "health ego" came while at Forest Park for my short term orientation. We were given malaria and filaria tablets and told to start taking them immediately. I had never even taken an aspirin tablet, so I had a hard time swallowing the bitter nivaquine pills while the other short termers had a fun time listening to my attempts to get them down. My stomach seemed to rebel at even the sight of those pills, but after seeing people suffering from malaria in Cameroon, the pills went down much easier.

While teaching in the States for six years, I had missed only a half day of

teaching because of illness. During my first three years in Cameroon, I missed at least six weeks of classes. Three times I was down with a high fever (not malaria), followed by a rash. During the third year I spent three weeks at Banso Hospital recuperating from a loss of balance due to a calcium deficiency.

Of course, Mt. Cameroon had to be climbed. While I was coming down, rather slowly I thought, I boasted that if I were leading we would get down a lot faster. My roommate said, "Okay, you lead." I was off down the trail at a rapid pace, but soon found I was going too fast to make the turn in the trail. We set a new record all right—the slowest descent of Mt. Cameroon! I sprained my ankle and had to be carried down on a stretcher—another blow to my ego! For the next five weeks I maneuvered Saker Hill on crutches.

Another problem was siesta time. Now really, who but a small child or an older person needs to sleep in the middle of the day? We were told by the "old timers" (Reddig, Salzman and Schmidt) that it was necessary to have that afternoon nap, but, of course, I had enough vim, vigor and vitality to go on without, for the first year at least! Then I noticed that the vim and vigor sort of melted with the heat and humidity of Victoria's climate. I finally succumbed to at least getting off my feet for an hour each day, even though I didn't always sleep.

Although I didn't have perfect health this last tour, I didn't get so frustrated when laid up a few days. My stomach still says "ugh" at the sight of the pills but will accept two malaria, two calcium, one vitamin and three filaria tablets in one swallow.

Whether our adjustment is cultural, material, physical or social, I have found that God is able to help us to make the adjustment in our lives as we lean on him. Although many times we face a day when we think the work or problems will overwhelm us, we can trust him to see us through for he has promised us that as our day, so shall our strength be! □

PROGRAM IDEA FOR APRIL

by Mrs. Adeline Kopf, Herried, S.D., 1973 English Program Packet editor

The Easter meeting of your society can be especially meaningful this year since you have a choice of two services in your packet. For a small society with limited resources, there is a program, "Time for Joy in the Resurrection." Mrs. Louis Johnson has prepared a



Mrs. Adeline Kopf

very interesting story of an Easter happening in Cameroon. Use it as a reading or as a pantomime as suggested by Mrs. Johnson. If you use this program from Cameroon, you may wish to use a shortened version of "Time for Joy" as your devotional.

With such good material prepared for you, April would be a good time to present a special program for the entire congregation or for a neighboring society. Add some special musical numbers and receive an offering for our National Project. □

SHOW LOVE ONE TO ANOTHER

by Tina Trujillo, Center, Colorado

A vacuum cleaner salesman came to my door. "I can see that you've got a good looking machine there with plenty of attachments," I said, "but how do I know it will work?" "You've got to buy it first," he replied.

I had seen the pictures and heard the descriptions, all of which were impressive, but I didn't buy it because I hadn't seen it in action. Many people have not "bought" the Christian faith for the same reason: they've seen the pictures and heard the descriptions, but they haven't seen it in action. This is especially true of young people today. They won't buy words. They want to see action. They are not fooled easily either. We don't fool them by hiding behind the doors of the church. We can't fool them by going to church every Sunday and living a life that displeases God the rest of the week. We have to live our faith. The main product that results from faith in Christ is love. Jesus said that the greatest commandment of all is that God's people should love—love God and love others. He also said that if people are going to "buy" the Christian faith, they are going to have to see it in action. John 13:35 says: "By this shall all men know that ye are my disciples if ye have love one to another."

Do you have God's love in your heart? Do others see this love in you by the way you act; by the way you live? Are we living the Christian life or are we just "pretend" Christians? Do

we have the qualities God expects us to have in order to walk the way Jesus walked? Are we willing to let God clean out anything in us that displeases him? If we are truly God's children, we will not hesitate to give him the keys to our hearts and lives as David did when he said, "Search me, O God, and know my heart; test my thoughts. Point out anything you find in me that makes you sad, and lead me along the path of everlasting life" (Psalm 139: 23, 24, *Living Bible*).

Let's make sure we have the spirit of love in our hearts for with his love in our hearts we can be thankful for everyone and everything, as we should. □

DAY OF PRAYER OFFERING TO HELP SPANISH AMERICAN BAPTIST MISSION

Mrs. David C. Keiry, Center, Colorado, missionary to the Spanish Americans, is pleased that our World Day of Prayer offering is designated for this mission field. They particularly need Bibles and prefer the translation, called *The Way*, since it is simply written and the most popular among their people.

The devotional "Show Love . . ." was given by a local believer, Tina Trujillo, to a community women's prayer meeting. Her challenge indicates her burden to see less prejudice and more love shown by local people. It also points out that individual Christian maturity is emerging on the field as a result of the labors of our missionaries and God's blessings. □



I. to r., Mrs. Frieda Wasch, Mrs. Viola Nelson and Mrs. Irma Koch at work in the White Cross room, Forest Park.

SPIRITUAL AND PHYSICAL HANDICAPS

by Viola Nelson, White Cross secretary, Forest Park, Ill.

Since the General Conference in 1973, the need for a White Cross chairman became very evident. This was a physical handicap. The scheduling of their meetings made it possible for the W.M.U. executive to share with the Chicago area ladies during their Baptist Day of Prayer on Friday, November 2. Many prayer requests were mentioned that evening, among them the need for a volunteer to act as national White Cross chairman. We are grateful to God for the answer to this request in that Mrs. Irma Koch (520 Thomas Ave., Forest Park, Ill. 60130) volunteered to become the chairman. Another request was for a volunteer to come to the Forest Park Office about once a week to help with the recording and acknowledging of receipts and parcels. This request has not been answered as yet.

Have we become physically handicapped in our endeavors and activities (Continued on page 23)

R FOR SPIRITUAL HANDICAPS

by LaVerna Mehlhaff, women's work director

"Don't worry about anything; instead, pray about everything; tell God your needs and don't forget to thank him for his answers" (Phil. 4:6, *Living Bible*).

Here is a cure for "worry." Do you think it is a prescription we can take? When we are given a prescription by the doctor, it doesn't do

any good until we take the medicine prescribed. The spiritual prescription is the same—effective as taken. When there is a tendency to worry, remember: Take the medicine. Pray about that which is causing you to worry. Tell God all things which are bothering you. "Let him have all your worries and cares, for he is always thinking about and watching everything that concerns you" 1 Peter 5:7, (*Living Bible*). □



N.A.B. FAMILY CONFERENCE

LOCATE YOURSELF AT THE CONFERENCE

AUGUST 17-24, 1974

SET YOUR SIGHTS

on the YMCA of the Rockies
for the N.A.B. FAMILY CONFERENCE
August 17-24, 1974

SELECT YOUR ACCOMMODATIONS

from these facilities assigned for our conference.
(see map at right)

ACCOMMODATIONS AND RATES

HOWARD HALL:

A 50-room lodge building with fireplace and common lounge. Each room has twin beds which can be bunked (one stacked upon another) to accommodate six. Clothes closet, half-bath in each room, wall to wall carpeting, central heating, showers centrally located. A short walk to the conference meetings in the Longhouse.

RATES: (include meals) Adults (2 to room) \$84.00 each
 Bunked 3-6 73.50 each
 Children 56.00 each

FRIENDSHIP LODGE:

Six buildings, four with six rooms each, each with two single beds that can be bunked to four; two buildings with three rooms each, each room with three single beds that can be bunked to six. Rooms in knotty pine and private full bath (with showers only) in each room. The longest walking distance from the Longhouse, and located across the main conference grounds to the western edge.

RATES: Same as HOWARD HALL

HALLETTS LODGE:

Thirty-five rooms, each with three single beds which can be bunked to accommodate six. Large closets, wall to wall carpeting, central heat, five baths and showers centrally located and large common lounge with fireplace. Closest walking distance to Longhouse meeting place and located next to HOWARD HALL.

RATES: (include meals) Adults (bunked to 6) \$70.00 each
 Children 52.50 each

LONGHOUSE:

Immediately below the conference meeting room are divided rooms to accommodate six persons each. Bunked beds with innerspring mattresses. Showers and toilet facilities centrally located.

RATES: Same as HALLETTS LODGE

MOUNTAINSIDE LODGE:

Located on the side of a mountain 1 1/2 miles above the main camp area. Main lodge accommodates fifty. Living room with fireplace, dining room, fourteen bedrooms, three baths. Doubles, singles and bunked beds. Additional cabin — "Bighorn," six bedrooms, two baths, accommodates twenty.

RATES: (include meals) Adults (2 to room) \$77.00 each
 (3 to room) 73.50 each
 (Bunked 4-6) 70.00 each
 Children 52.50 each

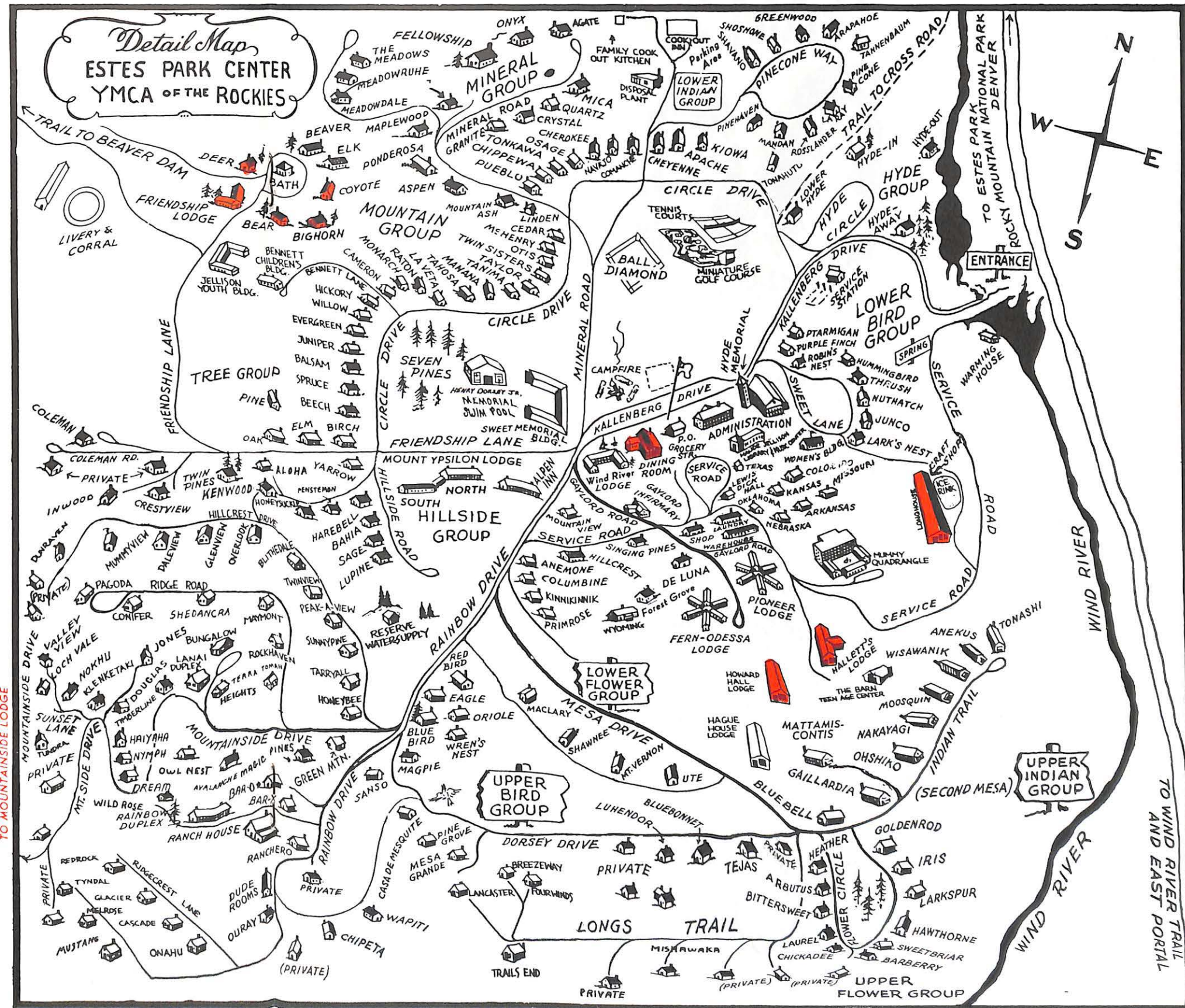
NOTE: All rates are quoted per person for the conference period and are subject to 3% sales tax. **Adult** rates depend on the TOTAL number of persons occupying the same room.

Children's rate applies to those of high school age and under who share room with parents.

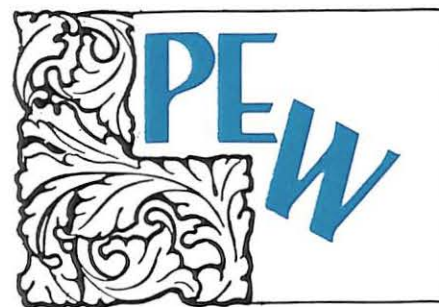
SEE

your pastor for more information and registration forms or write:

N.A.B. Family Conference
7308 Madison Street
Forest Park, IL 60130



Facilities shown in color are assigned to our conference.



ONE MAN'S QUEST FOR WISDOM
by Pye Rho

A man set about on a journey to examine the crux of all men and their thought. The man traveled through the cities and towns, the villages and hamlets, the farms and ranches speaking to all men about life and its philosophy. As the man listened he could not believe what he heard. From every tongue and lip came words of wisdom which went beyond all of his expectations. Hitherto unknown peoples spoke truths concerning life and its dilemma. They would explain to him the answers to all of his questions.

What, he asked himself, was the meaning of all of the wisdom of the people? I must be alone to reflect all that I have experienced to find out why so much wisdom came from the lips of so many. What makes the difference in the answers of all men that would make some men wiser than others even when the answers were the same?

Could it be, he reasoned, that wisdom was encased in better grammar and compound words? This he dismissed very quickly, for he remembered many statements of wisdom which were grammatically incorrect, simply stated in one syllable words — and were true.

Perhaps it is in the sources of wisdom. Maybe the wise men all use the same wise sources, and the unwise use all of the wrong sources. These were, however, useless thoughts. Did not all men, of all degrees of wisdom, use many of the same sources? Nay, it is not within the sources.

Does religion make a man wise? Are the wise men only those who believe in a god? But, he knew this, too, was a wasted thought for he had met many people with a faith whose answers to his questions had been the same as those without a faith. No, he breathed, it is not a religion that makes a man wise.

(Continued on page 23)

GOD'S VOLUNTEERS TEAM 2 REPORTS



The two God's Volunteers reporters, Galia Boerchers (Team 1) and Michaelle Schauer (Team 2).

by Michaelle Schauer

As we walked up the stairs of the Twin Pines Baptist Church of Burlington, Ontario, we were made aware that we were going to be part of a growing church by the sounds of hammers from the men working to complete the new addition. The Rev. Walter Kerber greeted and informed us of the busy nine days ahead which were to be spent mostly on visitation.

It was a thrill to have church people go out with us everytime we went calling. These people are then able to follow-up after the team has left the

church on any homes that are interested in the church or made a decision for Christ. Everyone was all smiles the night when Colleen and her partner told about the mother and daughter who invited Christ into their lives. The angels in heaven were rejoicing with us that night. After calling and sharing the results every night, Rev. Kerber dismissed the team with a grin and his favorite saying, "You may have the rest of the night off."

Although 1240 calls were made, there was still time for the team to get involved with the church people. Whether at an evening service or a youth meeting, the team met each one personally afterwards. One of the highlights of the crusade was when the other half of our team of twelve came from St. Catharines to have a combined youth service with us. During this service, the young people were divided into discussion groups to talk over the positive aspects of a Christian. Each team member tried to find out where each one in the group stood in his or her relationship to Christ. This is our main purpose in everything we do — to share with whomever we meet how Jesus Christ can relate to everyday life. □

HE DOESN'T HAVE AN ENERGY CRISIS

What's so unusual about assigning a pastor to write Sunday school lesson materials for a Baptist newspaper?

Not much — unless the pastor is blind.

That's the case with Edgar J. Schulz, 49, pastor of Northside Baptist Church, Grayville, who writes Life and Work Sunday School lesson comments for the Illinois Baptist during the first quarter of the year.

A native of Indiana, he was found to have a malady known as retinitis pigmentosa at age 17. The disease progressed until he is legally blind — and has been since age 28 — with less than 10 per cent vision.

He graduated from Oakland City (Ind.) College in 1948 and has served as pastor of eight churches in Indiana and Illinois. While he was pastor at Otterville, Ill., some 45 miles north of St. Louis, the church was recognized as the state convention's rural church of the year.

Schulz went on from there to Big Creek Baptist Church, about 20 miles north of Cairo, Ill., which received rural church of the year honors twice on the state level and once on the Southern Baptist Convention-wide level.

Last July, Schulz was elected moderator of the National Church Conference of the Blind in Memphis, attended by 180 members from 22 states. He will preside over this summer's meeting in Atlantic City.

Schulz is so active in church and community affairs and activities in his association of Baptist churches that a fellow minister recently quipped: "That man just doesn't know he's blind." □

Insight into Christian Education

A NEW KIND OF TEACHER TRAINING PLAN

by David Stoop

"Another teacher training series? 'Why do they insist we attend? I've been to three of the last four series and all I get besides the certificate is either bored or frustrated!'"

"Yeah, me too. Remember when we had to learn all the rules of debate — couldn't you just see our 2's and 3's having a debate some Sunday morning? What a waste of time that was!"

"Well, at least some of the adult teachers enjoyed that session. I heard one of them even tried having a debate one Sunday. Pure chaos, but it sure was funny to watch."

"Have fun, you guys. I've got my excuse all figured out. I'm taking a rain check this time around."

Do these complaints sound like the ones your teachers could echo? Does your teacher training program look good on paper, but come off as an endurance contest between bored students and a tired, frustrated leader? It doesn't have to be that way! Many churches are instituting some helpful changes in their teacher training programs.

Perhaps the most important change involves limiting each training series to an age division — Early Childhood (up to 5 years old); Children (grades 1-6); Youth (grades 7-12); and Adults (college age and up).

Why insist that those teaching 2's and 3's learn how to lead a debate? What value will that have when the

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teacher enters the classroom next Sunday morning? Or why talk to the adult teachers about the importance of using interest centers? That would only discourage their minds to wander quickly to an internal debate on the value of teacher training series.

An analysis of many of our teacher training programs would show that we can only teach general or neutral methods when Early Childhood and Adult teachers are together. The same is true if we mix any other age groups together. If our teachers are to learn how to effectively use methods for communicating the message of the gospel in a way that changes lives, we must be specific in our training. The only way to do that is to divide our training programs by age divisions or by the departmental structures of our Sunday school.

Who Will Lead?

This raises an interesting problem. How will you find an "expert" who can teach each age division? And if you find this expert, how will you be able to afford his services for a small class? And what about the special materials he would probably suggest? Fortunately, these problems are not insurmountable.

First, you really don't need an expert to come from outside your church and lead your training series. Often the special person, the expert at leading teacher training programs, is actually too "expert." Teachers come, are inspired and even motivated, but when the reality of Sunday morning comes, it's back to the same old routine.

The objective of a good teacher training program is not to show your teach-

ers how it's done, but to let them experience and practice how they can do it better. To accomplish this, all you need is someone to act as a guide, planning and preparing in advance for each session.

Second, there are materials to help this guide plan and prepare to lead your teachers in an exciting and practical learning experience. These are the ICL Learning PAC's, available from your church supplier (and Roger Williams Press) for each age division.

To initiate a training program, the adult department superintendent could take the ICL Learning PAC for his age group. Let's consider the adult department as an example. The adult department superintendent has a Learning PAC — for instance, the one based on *Ways to Help Them Learn — Adults* by Norman Wright — for himself and for each teacher. Each teacher takes his PAC home, reads the assigned chapter, does the cassette-led session in the workbook and returns to the teacher training session the following week. Everyone shares what they have discovered in the studying of the material. They discuss any areas which they have had trouble understanding, and then move on to the next chapter. If someone in the group has attended an International Center for Learning Seminar, his addition of information beyond that found in the book would enrich the training session even more.

As the training program progresses, they soon come to the section on Bible Learning Activities. Now instead of talking about the methods, or listening to someone else explain some of the methods, different ones in the class can be assigned to lead the class in actually experiencing a particular method. If you are talking about brainstorming, someone can actually lead a brainstorm. The same is true with buzz groups, inductive Bible study groups, debate, agree/disagree sheets, circle response, or any other method. The important thing is to get your teachers involved doing the kinds of Bible Learning Activities they can actually use with next Sunday's lesson. And once they have experienced a method, they need to practice and evaluate, practice and evaluate.

While the Adult Department is having their teacher training program on the *Ways to Help Them Learn — Adults Learning PAC*, your Children's Department can be working their way through the *Ways to Plan and Organize Your Sunday School — Children Learning PAC*, led by their department superintendent.

(Continued on page 23)

A MEDITATION ON GALILEE

by Carl F. H. Henry

Crossing the Sea of Galilee last Spring, I was meditating during the World Bible Conference on Jesus' dispersal of his disciples after the feeding of the five thousand, and his surprise nighttime appearance to them at the height of the harrowing storm. Suddenly a somewhat puzzling portion of John's Gospel brightened with new light, and I shall venture to share it.

Expositors of the Fourth Gospel have often called attention to the literary pattern of the Book of Signs: its sequences of signs correlated with interpretative discourses, these bisected at feast times by the Messiah's personal presence in the holy city, and interspersed by his great "I am" affirmations.

In John 6 we have as two revelatory signs the feeding of the multitude and the walking on the sea (admittedly the Gospel does not explicitly designate the latter as a sign). Jesus clearly states the meaning of the miracle of the feeding: He himself is the Bread of Heaven and all who feed on him have eternal life (cf. 6:32, 33, 51). But what sign-value has the walking on the sea? Even Jesus' related remarks seem somewhat open-ended. There may be reasons for indefiniteness, since too much light at a given time sometimes blinds rather than illumines. John elsewhere confesses, moreover, that the meaning of an earlier sign was not clear to the disciples until Jesus' resurrection (2:22), and it may be that the sign on the sea likewise became fully lucid after the resurrection.

Dr. Carl F. H. Henry is theologian, educator and founding editor of Christianity Today magazine. Recently he resigned from Eastern Baptist Theological Seminary Philadelphia, to become Lecturer-at-large for World Vision International.

The miraculous feeding, it will be recalled, was misunderstood by those who connected it only with physical relief of their momentary hunger and missed its attestation of the personal redemptive significance of Jesus. They saw only an opportunity to promote a bread-and-butter champion, who might now be regarded as supernaturally accredited, of their own nationalistic political expectations.

Jesus sensed what these kingmakers were contemplating. The Synoptic Gospels (Matt. 14:22; Mark 6:45) tell us that, before he withdrew alone to the hills (John 6:15), Jesus hurried his disciples away from the crowds across the Sea of Galilee toward Capernaum. He sent them on this mission to spare them from political temptations that had already infected the multitude. Their voyage proved rugged going even for skilled fishermen. They had to cope at night with a violent wind in a raging storm, and their prospect of survival let alone success looked increasingly bleak. The effort so completely exhausted their energies that when, at the storm's height, Jesus appeared to them out of nowhere in mid-sea, they were terrified as if by a phantom.

Once Jesus speaks to them ("It is I; be not afraid") their unsure journey comes swiftly to its intended climax. To be sure, even devout scholars disagree whether 6:21 ("then they were ready to take him aboard, and immediately the boat reached the land they were making for." N.E.B.) has in view a further miraculous victory over space and gravity and time. But Jesus in the midst of his anxious disciples puts their troubled hearts at rest.

It is noteworthy that Jesus delivered his discourse in the context of these signs only after Jesus himself had crossed the sea to a place where even the pursuing multitudes first realized that he could not have gotten there by ordinary means. Thus he provoked public

curiosity about his transcendence of spatial and physical limitations.

In expounding the miraculous feeding, Jesus emphasized that "the bread that God gives comes down from heaven and brings life to the world. . . . I have come down from heaven. . . . I am that living bread which has come down from heaven. . . . This is the true bread which came down from heaven. . . . Whoever eats this bread will live for ever" (vv. 33, 38, 51, 58). This anticipates, of course, the unpenetrating comments of murmurers among the throng: "Surely this is Jesus, son of Joseph" (v. 42).

As Jesus narrows his remarks from the larger masses to his professed disciples (vv. 60ff.), further allusions to Jesus' supraspatial relationships to his followers are set in the context of his walking on the sea. The sentence "What if you see the Son of Man ascending to the place I was before?" (v. 62, N.E.B.) seems rather incomplete and its sense unsure. Leon Morris notes that "where he was before" implies Christ's pre-existence, but, with an eye on this passage, he also observes that "the crucifixion and resurrection and ascension are linked in an unbreakable sequence" (*The Gospel According to John*, Grand Rapids, Eerdmans, 1971, p. 384).

My reflections in Galilee bear on Jesus' appearance out of nowhere to disciples in their time of anguished trial. So, later, when they were locked in by fear, he appeared to them with stunning unpredictability and breathtaking suddenness as the Risen One, saying "Peace be with you" (John 20:19). Matthew relates, moreover, that the risen Lord charged the women to instruct the disciples to travel to Galilee where he would see them (Matt. 28:16). Jerusalem was in some respects now a place of peril for the disciples, not simply because of Jewish hostility, but (as Luke notes later) because of their own lingering misconceptions ("Lord, is this the time when you are

to establish once again the sovereignty of Israel," Acts 1:6, N.E.B.). The appearance in Galilee would reinforce the mandate, "You will bear witness . . . away to the ends of the earth" (Acts 1:8). When the risen Jesus appeared in Galilee by the same Sea of Tiberias (John 21:1), after the disciples had spent another exhausting night, this time in unprofitable fishing, they were again overtaken by the One who now cheers them anew by a colossal catch and who thrusts them into their world mission. It is not, of course, that they are now sent on a global journey free of peril; Peter would be crucified (21:19) and others would fulfill their mission in other divinely-intended ways. But the risen and returning Lord would come again (21:22) to climax the witness of those he has dispatched to the ends of the earth. This was to be a time of watchful waiting for the Lord's coming (21:23).

Never again after the sudden and unexpected appearance of Jesus at the height of the engulfing storm could the disciples have traveled to and on the Sea of Galilee without renewed memories of the Lord who appeared out of nowhere. So, after his crucifixion, the resurrection appearances included the memorable one at the Galilee seaside. So too the returning Lord who comes "down from heaven" will again overtake his disciples at some critical turn in their world mission. And in the final resurrection of the dead not a single fragment of his divinely multiplied company will be lost.

But it was not only to the long future that Jesus turned the expectation of his personal presence. His sudden bodily manifestation in their midst during the storm, when the disciples must have been anguished by his apparent absence, prepared them to rely on his watchful care when he would no longer be bodily and visibly present with them. On the way to the Cross, Jesus speaks of their eventual reunion in the Father's house (John 14), of his resurrection appearances to his disciples in distinction from the world (14:19, 22; cf. Acts 10:41), and assures them that he will also return to welcome them personally to a blessed afterlife. But that is not all. He speaks of his personal, although invisible, presence in the lives of all who trust him (14:20-23). And in their divinely-mandated world mission, they could confidently rely every step of the way on his personal presence in their midst (Matt. 28:20). □

WHAT I AM GOING TO BE WHEN I GROW UP

by Pennie Jucht

I would like to be a missionary. It's not that I want to think myself so smart or because someone else has already mentioned it. There is always a place for everyone and I feel that's my place. It's not what you want to do but God's will.

When I was littler I thought I'd be anything but a missionary. One day I changed my mind. — This is the truth.

Pennie Jucht wrote this essay when she was an eighth grader in school. Her teacher kept the composition and recently gave her a copy. Pennie is now serving as missionary nurse in Banson, Cameroon, West Africa. (For biographical write-up refer to page 9.)

I wouldn't be telling you this if it wasn't.

One day our family was eating dinner, when we started a conversation about what my sisters and I wanted to be when we grew up, my father asked if at least one of us didn't want to be a missionary. All of us said "no". My father asked if I didn't want to be a missionary. I said "no." I had never considered it. I kept remembering what father had said.

That night when I went to bed I prayed about it. It was awful hard to yield, but finally I made up my mind. Ever since that night my decision has been to be a missionary.

Many may think I'm not suited for this. I often wonder myself the way I think and act. □



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CHURCH EXTENSION BUILDERS REPORT

CARPENTERSVILLE, ILL., CHURCH EXTENSION PROJECT

MARCH 1974

by Paul Oskarson

"Will we have church here next Sunday?" asked a young Sunday school student on Oct. 1, 1973. All the people of Grace Baptist had the same question about the outcome of the frustrating period of negotiations for the purchase of the present meeting place in Carpentersville, Ill., a growing community located approximately 40 miles northwest of Chicago with a population of 25,000. Extensive repairs on the building, skyrocketing land prices in the area and the need for immediate cash made the future seem bleak for this small congregation of 42 members. However, because of the aggressive actions and able counsel of the Church Extension Committee of the NABGC, Grace Baptist obtained a church home and weekly growth has resulted.

What has been happening since October 1973?

"I've noticed a tremendous boost in the general optimism of our people," commented Everett Henthorn, chairman of the Board of Trustees. "Since October we have moved from a spirit of desperation to one of expectation."

"New people, good leadership and a steady trend in the giving has enabled us to meet our bills as they became due," reports the church treasurer.

A college age girl, Robin French, was enthusiastic about the people of our Illinois Association and our denominational leaders who have been so friendly, warm and concrete in their support for our church. "It was great the way they have been backing us, especially in these past few months."

The church moderator observed that "the friendliness of our pastor has made people want to come back to the church which they thought had no future. The dedication of Pastor and Mrs. Michelson to the Word of God, as a guide for their own lives, has made our church life different."

New life, indeed, has come to Grace Baptist, formerly known as Meadowdale Baptist Church, which became a member and a Church Extension Project of the Illinois Association on March 30, 1973. We see again the moving of the Holy Spirit among our people; we experience conversions; young families affiliate with our church and 12 people are presently enrolled in a Pastor's Class. Our average Sunday morning attendance for October was

Mr. Paul Oskarson is church moderator of the Grace Baptist Church, Carpentersville, Ill.

74 and 55 in Sunday school; for December it was 78 for our worship services and 63 for our Sunday school, with 107 attending our Christmas program and 55, mostly adults, attending the Christmas Eve service.

Records are made to be broken, and we try to do that; but even more important, we try to reach the people and our community with the Good News of John 3: 16. Will you help us in our endeavors? Your financial support will enable us to continue to make an impact in our area by proclaiming the Gospel message. Please pray for us. □



The Rev. Helmut A. Michelson with wife Ellen.



The Kindergarten Sunday school class with teachers Mrs. Ellen Michelson and Mrs. P. Oskarson.



After the morning worship service the people meet informally for fellowship.

THE UNCOMFORTABLE PEW

(Continued from page 18)

Where will my questions lead me? Will I never find the answer to wisdom? Will I never understand how wise men are different from unwise men even though their answers are the same? What will be the results of my journey if my mind is still riddled by the question of wisdom? Is all of life's wisdom traditions, and nothing more?

In a burst of brilliance, a flash of wisdom struck which resounded with the answer to his quest. Here, in his own mind, lay the answer to wisdom. He had, himself, been experiencing the difference in men and their wisdom. Wisdom is not to be found in a man's answers, but rather in the process he had used to obtain them. Wisdom without process is the sadness of tradition. □

INSIGHT INTO CHRISTIAN EDUCATION

(Continued from page 19)

Your training program can take place on a Sunday evening at the church, a week night in a home, or at your regular Sunday school workers conferences. **For the Small Sunday School**

But you say, "Wait a minute, I've only got six teachers in my whole Sunday school! How do I train my teachers?"

Let's assume you have one teacher who teaches all of your high school youth. How do you train him? First, decide which Learning PAC you will begin with. Give him that PAC and ask him to work through the first chapter and then come back and share with you what he's discovered. Encourage him to keep doing this as he works through the book and workbook. When he comes to the methods section, suggest that he actually use some of the methods in the high school class on Sunday morning. Then when you sit down together, evaluate what happened. What snags did he hit? What went smoothly and why? Each PAC provides an individualized learning experience which a person can do alone, share with someone else or with a class.

Adapt for Your Situation

"But some of my departmental superintendents are simply too busy to lead a teacher training series, even one like this. What do I do?"

Again, you adapt to fit your particular situation. There is no rule that says the Christian education minister or the department superintendent *must* teach the teacher training series. In this kind

of learning experience, both the teachers and the superintendent can work through the material together, with a different person assigned to lead each week's session. Spend most of the session time discussing what each person discovered in his study or working through some of the material you did not understand. In that kind of setting, everyone is both a teacher and a learner.

Make your training an annual event, spending 15 weeks on the *Ways to Help Them Learn* book and 15 weeks on the *Ways to Plan and Organize Your Sunday School* book for each age division. Those wanting to become teachers can work along with those already teaching, or they can work alone under the guidance of the departmental superintendent.

So what happened to all those excuses? You've run out? Good—let's get started. Remember, the important points are: (1) design your program around specific age groupings; (2) get every teacher, in every age division, actively involved doing the things they will be doing on Sunday morning with their class. Then practice and evaluate, practice and evaluate.

With teachers trained in this fashion, learning will become exciting and fun, your Sunday school students will come alive as they get actively involved in the joy of discovering biblical truths, and your teachers will rediscover for themselves that learning is fun. □

YOUTH SCENE

(Continued from page 13)

If an attractive summer program is planned and if publicity is good, a surge of growth can be expected. This growth can only be handled and retained if leaders have a good understanding of how the program is organized, and what each leader's responsibility is. The best leaders must be selected to look after key areas such as the supervision of recreation, refreshments, Bible study content, rotation schedule for adult chaperones, etc. These key leaders are responsible to develop their part of the program and to enlist the help they will need.

An adaptation of "Summer Wednesdays" may be a boost to the youth program in your church. Whatever you do, remember:

1. Pray for vision in order to seize the great opportunity of summer.
2. Plan in advance and plan thoroughly.

SPIRITUAL . . .

(Continued from page 15)

as women? Have we become too steeped in routine and doing and lost the real joy and blessing of working together, sharing joys and disappointments, and thus become spiritually handicapped?

Have we become caught in a cycle of all going exceptionally well and become so involved in our good things that we have lost our sensitivity to those around us who are not enjoying this "going well?" God may bring handicaps into our lives to make us stop, listen, evaluate and say "thank you" for this time.

As we experience disadvantages with respect to our children, marriage, work of the church (and particularly our women's work), secular work, our community, are we able to better understand, to be of greater inspiration and encouragement to those experiencing physical and spiritual handicaps?

Have your handicaps made you more aware or less aware of the presence, leading and directing of God in your life? Our handicaps can become a blessing and we can grow and witness through them in the knowledge that "all things work together for good for them that love the Lord." □

3. Plan a well-balanced program including the meeting of spiritual, social and physical needs.
4. Publicize activities showing that these special plans coordinate with the total program for a given age group and fit in with the total church program.
5. Involve parents with the purpose of giving them an opportunity to see what takes place among a group of young people and also to give them an opportunity to minister meaningfully to young people as spontaneous occasions arise.
6. Lay out a good organizational structure and clearly define the responsibilities of each key leader.
7. Select key leaders who will develop each part of the summer program and who will in turn enlist others to help as needed.

Have a good summer! □

OUR CONFERENCE IN ACTION

SHEBOYGAN, WIS. The fourth annual meeting of the Wisconsin Association was held Oct. 26-27 at Bethel Baptist Church, when 123 persons representing 14 churches attended. The Rev. Bruce Rich supervised a display of Sunday school materials between all sessions. He also gave a slide presentation of the Central States Camp at Lansing, Iowa. Work is progressing and ready for limited camping. The Rev. D. Fuchs gave the denominational report explaining MCFC. Another encouraging report was from Ray Lick, who is involved in Church Extension work in Germantown. Bible studies are being held with seven in attendance. Other speakers were missionary, Dr. J. Fluth, Rev. Willis Potratz, our new area secretary, and Rev. and Mrs. Jake Leverette, the latter being the speakers at the Men's and Women's Luncheon. Mr. Francis Guenther was re-elected moderator for another year. (Mrs. Alice Gates, reporter.)

LA CROSSE, WIS. Seven members of the Bible Baptist Church were privileged to attend the N.A.B. Triennial Conference, Wichita.

We thank our Lord for sending us Pastor and Mrs. Sweet. We are seeing evidence of blessing and growth, and being helped by the warm and challenging messages.

We are looking forward to entertaining the Mid-winter (Association youth) Institute.

A young adult Sunday school class has been started, with a growing attendance, and Pastor Sweet as teacher. Mrs. M. Vanderbeck continues as adult teacher.

A Pioneer Girls group has recently been formed at Bible Baptist, with weekly sessions. Mrs. Thomas Grippen is the leader, having recently had similar experience in an Elmhurst, Ill., church.

We recently held two showings of the Billy Graham film, "Isn't It Good To Know." Two decisions for Christ were made. We thank God for these two and two others that have made decisions in recent months. (Hiram Phillips, reporter.)

NOKOMIS, SASK. An Ordination Council met at the Nokomis Baptist Church on Oct. 24, 1973, to consider the recognition of the local pastor's ordination. The Rev. Dick Wiebe had been ordained by the Zoar Congregational church in Mott, N.D., in 1970, and since June 1973 has been serving the Nokomis Baptist Church. The

council was appreciative of Rev. Wiebe's clear and concise doctrinal statements. He stressed that he was a Baptist not out of convenience but by conviction.

The council was convinced that his spiritual maturity, biblical training, past experience and the assurance of his personal calling made Rev. Wiebe well equipped to serve as an ordained Baptist pastor in our conference.

Upon the recommendation of the council the church held a recognition service that same evening. The Rev. Isador Faszer, led in the prayer of dedication and in the laying on of hands as the Rev. and Mrs. Wiebe were presented anew to the Lord to be used of him.

BETHLEHEM, PA. The ladies Christian Fellowship held its annual White Cross program. A skit was presented and the devotional was given by Mrs. Virginia Thomas speaking on the theme of our North American Baptist Conference "Reconciling The World Through Christ." At the Close of the Meeting Everyone joined in singing the theme song of the conference which was written by Mrs. Norma Beck a member of our L.C.F.

In November our pastor, the Rev. Gordon Thomas, baptized six young people, two others were received through personal testimony and were given the right hand of fellowship at our December communion service. (Betty Bambu, reporter.)

CALGARY, ALTA. The Recognition Council called by the South Calgary Community Church of the N.A.B. General Conference (extension project), met in the Brentview Baptist Church on Oct. 11, 1973. The Rev. Isador Faszer, area secretary, and Mr. Daunavon Buyer, moderator of the Alberta Baptist Association, were recognized as delegates. The Rev. Frank Berg gave a short progress report. We were all excited about what God is doing in this South Calgary Church Extension project.

The Recognition Council made the following recommendation to the Alberta Baptist Association: "We recognize the South Calgary Community Church of the N.A.B. General Conference as being in agreement with our doctrinal position and recommend that it be received into the fellowship of the Alberta Baptist Association. Carried." (Hans Serger, reporter.)

BISMARCK, N.D. "So Send I You," was the theme of the Missionary Conference held at Bismarck Baptist

Church Oct. 18-21. We were privileged to have Miss Eleanor Weisenburger, Miss Wilma Binder, and the Rev. and Mrs. Oryn Meinerts with us. There were brief interviews with each missionary by Rev. Ron Norman, assistant pastor, in which we became better acquainted with them and made aware of their responsibilities, joys and concerns. Slides were shown of the work at Bansa Baptist Hospital, Saker Baptist College, and other areas of the field. Following the service the missionaries presented a delightful skit of an episode in an African family to help us understand their culture. A special area displayed many pictures and items of interest depicting life in Africa. A youth supper and fellowship was held on Saturday and the Meinerts spoke to the Children's department during the Sunday school hour. The Rev. Oryn Meinerts brought the morning message for the Harvest Mission Festival on Sunday. The concluding rally on Sunday evening was an informal time of questions from the congregation which were answered by the missionaries. This helped us to understand the needs of the field much better. (Mrs. Arnold Franke, reporter.)

SACRAMENTO, CALIF. The Fifth Annual Nor-Cal Association meetings were held Oct. 26-28, 1973, at the Willow Rancho Baptist Church. The sessions began on Friday evening, with Rev. John Binder, speaking on the topic, "The Meaning of Reconciliation," following the theme of our General Conference, "Reconciling the World Through Christ." Our Western District Secretary, the Rev. Hans J. Wilcke, spoke on "The Ambassador of Reconciliation;" Dr. Ernest Zimbelman, banquet speaker, spoke on "Reconciliation And The Family;" and for the closing rally on Sunday evening, Dr. Louis Johnson, missionary to Cameroon, spoke on "Ministry Of Reconciliation in Cameroon;" and Rev. John Binder spoke on "Consequences of Reconciliation." The Rev. and Mrs. Eugene Kern, of Aberdeen, S.D., have accepted the call as the first pastor of the Sunrise Baptist Church, a new Church Extension project in the northeast Sacramento area. They were guests at the Association meeting. During the business sessions it was decided to adopt another Church Extension project, in the East San Jose, Calif. area. (Mrs. Thelma F. Fischer, reporter.)

ANAHEIM, CALIF. The Southern California Association met Nov. 9-11 at the Bethel Baptist Church. Friday

evening's program was highlighted by a message from Dr. Daniel Bauman. On Saturday morning delegates met in business session. The following resolution was passed: BE IT RESOLVED that we urge our people to cooperate with the North American Baptist General Conference to make one million contacts for Christ during the next three years. Jack Henderson, Wycliffe Bible Translators, was the speaker at a youth rally on Saturday evening. Dr. Laura Reddig brought the challenge to the Missionary Rally on Sunday evening at Sunkist Baptist Church. (Shela Tesdall, reporter.)

BURTON, TEX. The Greenvine Baptist Church began a visitation program. People are moving away from the larger cities of Houston and Austin and the area around Greenvine (rural Burton Texas) and Brenham nearby are among the most frequently chosen for a rural home setting. The fields are white unto harvest and already we see results. One family joined our membership and several contacts have been made in homes where there are children and where spiritual need has been uncovered. Several are already attending and contemplating membership.

One church family presented us with a fine Gestetner Duplicator in memory of their father; another family gave \$1,500.00 to erect a steeple, plus a public address system, projection equipment, recreational and Sunday school equipment, books and other helpful tools. A good start has been made on a library.

In "Key '73" our Ministerial Association sponsored the Billy Graham film, "Time to Run." Our B.Y.F. has doubled in the past year, with several of our young people making decisions and following Christ in baptism.

On Nov. 25 we dedicated ourselves to the task of our part in One Million Contacts For Christ in the next Triennium. As part of this plan we also dedicated our Sunday morning radio broadcast which began in December. In less than a week more than \$234 has been donated towards the broadcast. Many of our shut-ins will benefit. (Mrs. John Silvey, reporter.)

RENTON, WASH. The highlight of the annual Sunday school campaign conducted by the Sierra Heights Baptist Church was the 24-hour prayer session. Members signed up for half hour periods. However, many stayed

longer and others returned for other periods. As many as eight and nine would often be in the prayer room.

This proved to be such a blessing that a 9th prayer session was held at the close of the four week campaign with equal results.

A followup to the campaign was a Family Life Seminar Nov. 9-11, conducted by the Rev. Ed Falden of the Burden Bearers of Seattle. Each lecture, presenting rarely used Biblical principles for happiness that affect every one, was followed by a question and answer session.

The climax of the Seminar was a session of prayer with Commitments at the close of the Sunday morning service. The Rev. E. Gerlitz is the pastor of the church. (Mrs. Clark Burdick, reporter.)

VANCOUVER, B.C. In Oct. 1973 the Ladies Missionary Society (pictured) of the Ebenezer Baptist Church celebrated the 45th anniversary. After a din-



ner a short program followed. With us were seven of the former presidents. We were happy to have three of the charter members in our midst. We were thankful to the Lord for his loving guidance and blessings through all these years. Through his grace many good deeds were accomplished. During the depression years the poor were helped wherever possible. After the war many parcels of good will were sent to Europe to aid the homeless and displaced. White Cross Work was done willingly. The aged and sick were visited and cheered. Special efforts were undertaken to give some aid towards church extension.

At present we have 56 members and six honorary members. Currently Mrs. Emma Bush is serving as president. Mrs. Bush is the 16th president of the Society. (D. Cichon, reporter.)

BILLINGS, MONT. On Dec. 9 the Calvary Baptist Church witnessed the baptismal service of the candidates pictured. The right hand of fellowship was

OUR CONFERENCE IN ACTION



extended the following Sunday preceding the Communion service.

We are looking forward to an area-wide crusade by the Lundstrom Team Feb. 27-March 10, and to the ministry of God's Volunteers, Team 2 on March 17-24. The Rev. L. Dale Potratz is the pastor of the church. (Mrs. R. Aldinger, reporter.)

TURTLE LAKE, N.D. The Turtle Lake Baptist Church began the New Year by participating in a candlelight baptism and Communion worship service on the evening of Jan. 6, 1974. Ten people were welcomed into the church



(pictured), six by baptism and four by letter. Several men participated in the service by giving praise to our Lord. The Rev. Richard P. Voth is the pastor. (Mrs. Richard P. Voth, reporter.)

RAYMORE, SASK. A new community outreach program was started by the Raymore Baptist Church in the form of a weekly Bible Club. About 30 children gather after school for stories, songs and crafts.

Harvest and Missions Sunday was observed on Oct. 8. The afternoon service was held with the Southey Baptist congregation, with their pastor, the Rev. Len Penner, serving as the guest speaker.

On Dec. 19 the annual Sunday school Christmas program was held. The Youth Group, directed by Pastor Allen Crossman, presented a program of musical selections and readings entitled, "The Gospel in Song." This presenta-

OUR CONFERENCE IN ACTION

tion depicted the life of Jesus Christ, and portrayed what the believer's association should be with Christ.

A special New Year's Eve service was held, and the film, "Without Onion," was shown, followed by a fellowship hour. This was followed by a short worship service which included the welcoming of a new member. The evening was brought to a close with the observance of the Lord's Supper and a time of prayer. (Kathy Crossman, reporter.)

BETHLEHEM, PA. In November the Calvary Baptist Church was privileged to have Miss Barbara Kieper from Nigeria, who shared her medical work with us. We also heard from the Rev. and Mrs. Oryn Meinerts from Cameroon. They presented a resume of the evangelistic outreach and education work being done there. We were also privileged to have our own Susan Krier home for a short furlough from Cameroon. She spoke at various meetings and was able to attend the Conference in Kansas.

The annual Thanksgiving service was held Nov. 21. We were all happy to have the Rev. and Mrs. B. C. Schreiber "back home." The meditation was brought by Rev. Schreiber. Many testimonies were given thanking the Lord for past blessings. It was also a thrill to realize that we had gone far beyond our \$5,000 building fund goal. The total was \$6,864.50. The service ended with Pastor Thomas giving the closing prayer. All retired to the lower auditorium for a time of fellowship. (Betty Bambu, reporter.)

TACOMA, WASH. The Pacific Northwest Association convened in Calvary Baptist Church. The theme was "Calling our Community to Christ." Our guest speakers were the Rev. Donald Miller from our N.A.B. Seminary, Dr. and Mrs. Louis Johnson, missionaries to our Bible Training Center in the Cameroon, and the Rev. H. J. Wilcke, area secretary. Our main theme had four divisions: "Calling our Community to Christ Through Preparation," "Through Proclamation," "Through Personal Contact," and "Through Missions." Each message gave lay people and pastors a challenge to have a passion for souls and lead a life of witness in our churches and neighborhoods. Each church reported a growth in numbers. With seven Extension projects, our churches have seen the need of missions in our own back yards as well as on foreign fields. (Marie Schmunk, reporter.)

LASALLE, COLO. On Nov. 17-18, the First Baptist Church celebrated 80 years of service in the surrounding community and town of LaSalle. The church was founded in 1893 under the leadership of the Rev. Jacob Albert. The first meeting places, prior to organizing, were in the homes of members. The church has had numerous locations over the years. Its present site is on Walnut St. and Todd Ave. and is under the leadership of the Rev. Milton Falkenberg.

The church has experienced many highlights in its history. An educational unit was built in 1966 and a Sunday school bus purchased in 1970 to serve the community, youth group and Sunday school program.

On Nov. 17 a banquet was held in the Univ. of Northern Colo. Banquet room. Greetings came from the Rev. Milton Zeeb, area secretary. The meditation was given by the Rev. Lloyd Trapani of *Kersey, Colo.* Special music was by the ladies sextette of the church. A tableau was presented by Dr. and Mrs. Harold Tuttle of Colo. Springs, Colo.

On Nov. 18 the Rev. Zeeb brought the morning message. There was an anniversary luncheon in the church fellowship hall at noon. The closing rally was held in the afternoon. Other visiting pastors were the Rev. James DeBoer, Greeley, Colo., and the Rev. Merv Kramer, Denver, Colo. (Tylene Schmidt, reporter.)

WARREN, MICH. On Saturday, Dec. 1, at the Redeemer Baptist Church, Youth of the N.A.B. churches in the Detroit area gathered to view the film, "Thief in the Night." It was a good challenge for the over 400 in attendance. There were two decisions made with a dozen hands raised for prayer. Afterwards the young people enjoyed fellowship together.

After a week of visitation, in the community where the Redeemer Baptist Church is located, Team No. 1 of the God's Volunteers led a Saturday night rally for young people with songs, testimonies, group discussions and fellowship afterwards with refreshments. We are thankful for the dedication of the Volunteers to work and serve in the spreading of the "Good News." The Rev. Adolph Braun is the pastor of the church. (George Riederer, reporter.)

JAMESBURG, N.J. A family Christmas dinner was held at the First Baptist Church. It was sponsored by the Ladies Christian Fellowship and was attended by about 100 people, includ-

ing families, relatives and friends of church members. Our oldest member was surprised with a birthday cake, having celebrated her 90th birthday recently. The Youth Fellowship furnished entertainment following the dinner which was enjoyed by all. Our pastor, the Rev. Karl E. Bieber, presented the Christmas message at the close of the evening. (Marguerite Lee, reporter.)

LASALLE, COLO. Early in December the youth of the church made candles and gave them to the elderly in the community when they went Christmas caroling on Sunday, Dec. 23. For the evening service the youth group presented a play, "The Spirit of Christmas," adapted and directed by Mrs. Milton Falkenberg. On Dec. 24 the Junior Sunday School Department presented a Christmas program.

Dec. 31 the youth group, under the direction of Rev. and Mrs. Falkenberg, were in charge of the New Year's Eve candlelight service. A time of fellowship followed. (Tylene Schmidt, reporter.)

DALLAS, ORE. An unusual service held at the Salt Creek Baptist Church Sunday evening, Dec. 2, made us aware of the privilege of freedom to worship God. As the congregation arrived, men dressed in army uniforms took away all Bibles and hymnals had been removed. Our pastor, the Rev. Ray Hoffman, was given a military escort into a dimly lighted sanctuary.

It was easy to imagine that our government had really fallen, and that this was the last opportunity we would have to peaceably assemble to worship. Hymns were sung and Scripture recited from memory, and the Sunday school children were given their annual memory awards. "Till We Meet At Jesus' Feet" was sung to close the service, inspiring us to use and preserve our freedom to worship.

A play, "Autobiography of a Church Pew," was presented New Year's Eve. An old pew reminiscently traces its influence on two generations of a church family. All of the children eventually return to visit the pew for healing from their sins and sorrows. Musical groups helped to create the spiritual effect. An hour of fellowship was followed by a communion service. At midnight we joined hands in song and prayer for the New Year. (Mrs. William C. Burns, reporter.)

PORTLAND, ORE. The Theme, "To Follow Christ," was the challenge of the 86th session of the Oregon Associa-

tion. The meetings were held at Bethany Baptist Church. We had the pleasure of hearing from Dr. and Mrs. Louis Johnson, recently returned missionaries from Cameroon, and Dr. David Draewell, president of our Seminary, during the meetings and at the banquets held on Saturday night. The business sessions were presided over by Doug Schulz, moderator. The closing rally on Sunday afternoon was attended by a capacity crowd. Special music by the combined choirs of all the churches and a special address by Dr. Draewell brought to a close our 86th session. (Claudia Broce, reporter.)

TACOMA, WASH. The Calvary Baptist Church choir presented a Missionary Cantata, "The Greatest Story Yet Untold." It was a fitting prelude to the Christmas season. The plea for missions, beginning with God's love and then showing God's plan and finally his cry for the entire world was a challenge.

Our prayer meetings have been a real blessing to our church. Our pastor, the Rev. Edgar Wesner, opens the Word to us and many prayers have been answered. (Marie Schmunk, reporter.)

KELOWNA, B.C. A baptismal service was held at Trinity Baptist Church on Oct. 24, 1973. The candidates were a husband and wife and two teenagers. That evening Pastor John Wollenberg received them into the fellowship of the church.

During the month of November a Sunday school campaign was held. Many visitations and perseverance resulted in challenges, blessings, and a large increase in Sunday school enrollment. Attendance went from 260 to a high of 419, making an average of 385. Our hopes are that these new students will continue to come where they can be nurtured in God's Word. A valuable part of the campaign was the holding of prayer chains during the outreach. (Mrs. Frank Griffin, reporter.)

CRYSTAL SPRINGS, N.D. The 4th Annual Women's Retreat was held at the Crystal Springs Baptist Campgrounds, Sept. 14-15, 1973. The theme was "The power of His Life in My Life" (Phil. 3:10). Very inspiring testimonies were given: "The Power of His Life in Mine — In My Profession," by Miss Sharon Rau, Sioux Falls, S.D.; and Miss Lois Lenz, Stanley, N.D.; "The Power of His Life in Mine — as a Mother," by Mrs. Vernon Schneider, Venturia, N.D., and Mrs. Herbert Pan-

krat, Chicago, Ill.; "The Power of His Life in Mine — in my retirement years" by Mrs. Christ Saylor, Wishek, N.D. Missionary Wilma Binder gave her testimony as vice principal and teacher at Saker Baptist College, Cameroon.

The women were reminded to pray every day and take time to listen to God speaking to them. (Mrs. Jerome Faul, reporter.)

In Memoriam

EMIL FILLENBERG, 87, of Edmonton, Alta., died on Dec. 12, 1973. He was born on Feb. 19, 1886. At the age of 19 Brother Fillenberg became a believer in Jesus Christ as his Lord, was baptized and accepted into the membership of the Rabbit Hill Baptist Church, South Edmonton. At the time of his death he was a member of the McKernan Avenue Baptist Church. In 1920 he was married to Mrs. Bertha Priebe nee Falkenberg. Surviving him are two stepdaughters, Myrtle and Alice; three sons: Lyle, Bernard and Edward; three daughters: Dorothy Kuhnert, Lillian Sass and Lucille Effa; 16 grandchildren; 19 great-grandchildren; two brothers and one sister. The Rev. Donald Richter was the officiating minister at the funeral service.

WILLIAM HAMM, 73, of Tampa, Kan., died Nov. 25, 1973. He was born March 2, 1900, in Michigan, coming to Marion County, Kan., when a small boy. At an early age he accepted Christ as his Savior, was baptized and became a member of the First Baptist Church of Durham, Kan. He was united in marriage to Leah Schuber in 1921. Surviving him are his widow; two sons: Gaylord and Gustav; two daughters: Arlene and Marcella. The Rev. Curtis J. Wiens was the officiating minister at the funeral service.

MRS. LENA HEINLE nee Heine, 71, of Hebron, N.D., died on New Year's Day, 1974. She was born Sept. 8, 1902, at Hebron, N.D. On the confession of faith in Christ, she was baptized and added to the membership of the German Baptist Church of Antelope, N.D. In 1921 she was united in marriage to Philip Heinle. Surviving her are two sons: Wilbert and Paul; a daughter, Mrs. Lorraine Miller; three grandchildren, one sister, two brothers, two half brothers, two stepbrothers. The Rev. Robert R. Hoffman was the officiating minister at the funeral service.

HENRY JESSER, 72, of Streeter, N.D. died on Dec. 19, 1973. In 1931 he accepted Christ as his Savior, was baptized and became a member of the First Baptist Church, Underwood, N.D. He was united in marriage to Hulda Brenneise in 1929. Surviving him are his widow; two sons: Delton and Dr. C. J. Jesser; six grandchildren, seven brothers and two sisters.

MRS. JIM E. JOHNSON nee Burma, 74, of Avon, S.D. died on Dec. 19, 1973. She was born north of Avon on Feb. 28, 1899. On Dec. 25, 1919, she was united in marriage to Jim E. Johnson. She was baptized in 1916 and accepted into membership of the Avon Baptist Church. For a number of years she was an officer and teacher of the Philathea Sunday School Class. Surviving her are two sons, Roy and Jim; two grandchildren, one sister, one brother; and one half-sister. The Rev. Henry Lang was the officiating minister at the funeral service.

HERBERT KNOEPFLE, 60, of Artas, S.D., died on Dec. 21, 1973. He was born in Campbell County, S.D., on July 22, 1913. In 1939 he married Eva Goehring. He was baptized in 1936 and became a member of the Herreid Baptist Church. Surviving him are his widow; two sons, Ronnie and Delbert; two sisters, Mrs. John Lutz, and Mrs. Emil Rohrbach; two brothers and four grandchildren. The Rev. Edward Kopf was the officiating minister at the funeral service.

MRS. HANNA LADNER, 75, of Lodi, Calif., died on Dec. 20, 1973. She was born on March 10, 1898, in Selby, N.D. In 1918 she was united in marriage with Mr. Dan Ladner. In 1927 she committed her life to the Lord and was baptized in the same year. In 1952 she came to Lodi, Calif., and became a member of the First Baptist Church. She is survived by her widower; two sons: Vernon and Marvin; two daughters, Mrs. Darlene Heil and Mrs. Irene Stapf; two brothers, two sisters, 12 grandchildren and four great-grandchildren. The Rev. G. G. Rausser was the officiating minister at the funeral service.

MRS. DENA MASKOSKIE nee Posein, 63, of Leduc, Alta., died on Nov. 24, 1973. She was born Aug. 10, 1910, in Russia, and at the age of three emigrated to the Leduc Area. In 1924 she accepted Christ as her personal Savior, was baptized and joined the First Baptist Church of Leduc. In 1932 she was married to Leo Maskoskie. Surviving her are her widower; one son, Larry; two daughters: Mrs. Velva Johnson and Sylvia; five grandchildren, two sisters and one brother. The Rev. Herbert Bushkowsky was the officiating minister at the funeral service.

HENRY RADIS, 60, of Leduc, Alta., died on Oct. 29, 1973. He was born Oct. 15, 1913. In 1931, at the age of 18, he accepted Christ as his personal Savior and was baptized. As a member of the First Baptist Church of Leduc, he served as a trustee for 12 years, also a church usher and in other positions. He is survived by his widow, Emma; one son, Orville; one daughter, Lois; five grandchildren and two sisters. The Rev. Herbert Bushkowsky was the officiating minister at the funeral service.

MRS. MARIE TAUBENSEE, 78, of Minneapolis, Minn., died on Oct. 31, 1973. She was born in Russia on Dec. 21, 1894. In her youth she accepted Christ and followed the Lord in baptism. For more than 46 years she had been a faithful member of Faith Baptist Church in Minneapolis. She is survived by her widower, George; a daughter, Mrs. John Firtko; three grandchildren and three sisters. The Rev. Allan Strohschein was the officiating pastor at the funeral service.

MRS. ANNA WURTZ, 88, of Chilliwack, B.C., died on Nov. 23, 1973. She was born on Nov. 15, 1885, in Russia. In 1904 she emigrated to Canada where she accepted the Lord Jesus Christ as her personal Savior. She was one of the charter members of the Victoria Ave. Baptist Church, where she was active till she entered Valley Haven Home. In 1914 she married Emil Wurtz. The marriage was blessed with eleven children. She is survived by two sons, six daughters, 31 grandchildren and several great-grandchildren. The Rev. Arthur Schlack was the officiating minister at the funeral service.

Note of Appreciation

To our many friends of the North American Baptist General Conference: Please accept our gratitude for the love, sympathy and joy which you shared with us through cards, letters, calls and telegrams in the recent homegoing of one who was precious to us, Dr. Leslie M. Chaffee.
Wife — Edna
Son — Douglas and wife Susan
Daughters — Sylvia Chaffee
Marjorie Briggs and husband Darrell
Nancy Arnold and husband David

WORLD JEWRY STATISTICS

... The world Jewish population is estimated at 14,370,650, according to the American Jewish 1973 Year Book. There are approximately 6,115,000 Jews in the United States, more than in any other country.

After the United States, countries with the largest Jewish populations are: Soviet Union, 2,648,000; Israel, 2,723,000; France, 550,000; Argentina, 500,000; Great Britain, 410,000; and Canada, 305,000. Fifty-one per cent of world Jewry is located in North, Central and South America, 28 per cent in Europe, 19 per cent in Asia, 1.5 per cent in Africa, and 0.5 per cent in Australia and New Zealand.

In the United States, the Jewish proportion of the total resident population remains at 2.94 per cent.

Among the Jewish population figures for U.S. cities listed in the Year Book's tables are: Los Angeles, 535,000; San Francisco, 75,000; Washington, 112,500; Miami, 200,000; Chicago, 269,000; Baltimore, 100,000; Montgomery County (Md.), 56,500; Boston, 180,000; Detroit, 80,000; St. Louis, 60,000; Bergen County (N.J.), 100,000; Essex County (N.J.), 90,000; Greater New York, 2,381,000; Cleveland, 80,000; and Philadelphia, 325,000.

In Europe there are 4,055,905 Jews. Of these, 2,648,000 are in the Soviet Union. Figures for other European countries include: Austria, 9,400; Belgium, 40,500; Bulgaria, 7,000; Czechoslovakia, 14,000; Denmark, 6,000; France, 550,000; Germany, 32,000; Great Britain, 410,000; Greece, 6,500; Hungary, 80,000; Ireland, 4,000; Italy, 35,000; Netherlands, 30,000; Poland, 8,000; Rumania, 90,000; Spain, 9,000; Sweden, 15,000; Switzerland, 20,000; Turkey, 30,000; and Yugoslavia, 7,000.

Estimated population for major centers of Jewish concentration in the Americas, besides the United States, include: Canada, 305,000; Mexico, 40,000; Argentina, 500,000; Brazil, 150,000; Chile, 30,000; Colombia, 13,000; Peru, 5,300; Uruguay, 50,000, and Venezuela, 15,000.

In Asia, the only major centers of Jewish population, besides Israel, are India, 14,000; and Iran, 80,000. In Africa, there are substantial Jewish numbers only in South Africa, 117,900; Morocco, 31,000; Ethiopia, 12,000;

Tunisia, 8,000; and Rhodesia, 5,200. There are 70,000 Jews in Australia and 4,000 in New Zealand.

Among the major world cities, outside of the United States, where Jews are located, are: Amsterdam, 12,000; Antwerp, 13,000; Brussels, 24,500; Bucharest, 50,200; Budapest, 65,000; Buenos Aires, 350,000; Glasgow, 13,400; Haifa, 210,000; Jerusalem, 266,000; Johannesburg, 57,500; Kiev, 220,000; Leeds, 19,400; Leningrad, 165,000; London, 280,000; Lyons, 20,000; Manchester, 36,000; Marseille, 65,000; Melbourne, 34,000; Mexico City, 30,000; Milan, 9,500; Montevideo, 48,000; Montreal, 113,000; Moscow, 285,000; Nice, 20,000; Paris, 300,000; Rio de Janeiro, 50,000; Rome, 15,000; Sao Paulo, 65,000; Strasbourg, 12,000; Sydney, 28,000; Teheran, 50,000; Tel Aviv-Jaffa, 394,000; Toronto, 97,000; Toulouse, 18,000; and Winnipeg, 21,000. □

EAST GERMANS BROADCAST BAPTIST-PRODUCED FILM

FORT WORTH (BP) — "Home," the award-winning ecology film produced by the Southern Baptist Radio and Television Commission, has been accepted for broadcasting in East Germany — the first time that a Radio-TV Commission produced film has ever been shown in an eastern bloc country.

The film won acclaim at the Leipzig Film Festival in East Germany and was seen there by representatives of East German Television.

"Home" was produced by John Stevens for distribution in the Radio-TV Commission's "Human Dimension" television series. It has won numerous awards in film festivals, including a first place in the American Film Festival in New York.

"I think the Communists were interested in "Home" because they're just as concerned with ecology and the using up of the earth's resources as are the Americans," observed Truett Myers, director of the commission's radio and television programming.

"The film has been shown in Europe," he continued. "It was seen in England on BBC in late 1972, was translated into Dutch and shown in Holland that same year, and has also been seen in West Germany."

In "Home," the ecological crisis is expressed through scenes of modern pollution presented in contrast with an Indian chief's heartfelt love for his natural environment. He reminds the viewer that "whatever befalls the earth, befalls the sons of the earth." □



by Paul Siewert

Several churches in the mid-west reported, at the beginning of the year, that due to the fuel crisis their Sunday church attendance increased noticeably. The possible reason given was that people, deprived of their weekend "wanderlust", felt inclined to do the next best thing and attend church services.

Personally, I have some mixed emotions about such a report. No doubt there are a lot of Christian people who are kept from Sunday services because of weekend traveling. But will the restriction really change anything basic? Can the irresponsibility of church members, who take off on a selfish whim every other weekend to simply visit, sight-see and explore, be cured by a closed gas pump? The member who is always on the go to the point where he can hardly settle down to a consistent weekly responsibility in the church, needs more than an empty tank. He usually needs to be filled — with the Holy Spirit!

Honestly speaking, I delight in a crowded church. But I find it difficult to salute the fuel sharks for filling it. I would rather it be done by personal loyalty to Christ's ministry. How about you? □

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.

CHUCKLE WITH BRUNO

The fellow who thinks he knows everything is especially annoying to those of us who do.

When a girl says "no" to a proposal, she often expects to be held for further questioning.

We need to get God off the charity list and put him on the payroll.

The economy is getting so bad that the Joneses are having a hard time keeping up with themselves.

■ *Dr. Bernard Schalm*, since 1959 academic dean and professor of New Testament and Psychology at the North American Baptist College, Edmonton, Alta., passed away on Feb. 2, 1974 in Edmonton. A malignant brain tumor ended his life at the age of 45. The memorial and funeral services took place at the College, on Feb. 6, 1974. A tribute to Dr. Schalm will follow in the BAPTIST HERALD April issue.

■ *The Rev. Walter Bernadsky* has resigned as pastor of the Oak Bank Baptist Church, Oak Bank, Man., to take effect on April 30.

■ *The Rev. R. Hugo Zepik* has resigned as pastor of the Bethany Baptist Church, Hunter, Kan., to take effect on March 31, 1974. Mr. Zepik will move to Stanton, N.D. He is anticipating interim pastoral work.

■ *The Rev. LeRoy Moser* is now pastor of the Grace Baptist Church, West Fargo, N.D. He previously served the New Leipzig Baptist Church, New Leipzig, N.D.

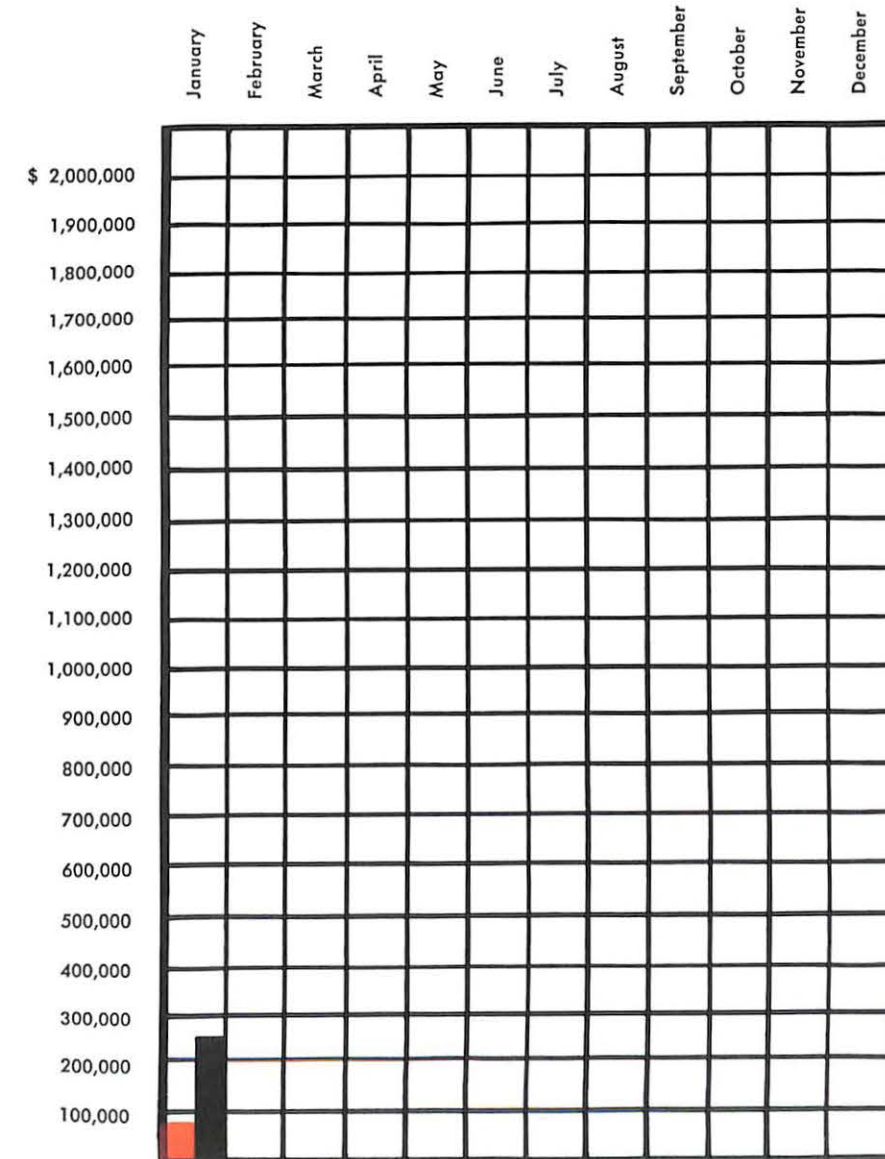
■ *Mr. Raymond Leeson* is the new assistant pastor at the Meadowlark Baptist Church, Edmonton, Alta.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

January 1974 — \$83,858.09

Goal for 1974 — \$1,974,000

January 1973 — \$269,179.46



Color line for 1974; black line for 1973

■ *Mr. Charles R. Collett* is the interim pastor of the Bethel Baptist Church, High Prairie, Alta.

■ *The Rev. Edwin C. Kern*, former Japan missionary, is serving as pastor of the Rabbit Hill Baptist Church, South Edmonton, Alta.

■ *The Rev. David Berg* has resigned as pastor of the Calvary Baptist Church, Wetaskiwin, Alta. His future plans are not known.

■ *The Rev. and Mrs. Edwin Michelson* of Peoria, Ill., will be leaving for mission work in Cameroon, West Africa, early in March. He previously was the pastor of the North Sheridan Baptist Church in Peoria.

■ *The Woman's Missionary Union executive* reminds all White Cross chairmen that the annual quota reports will no longer be due by March 31, but on June 30 of each year.

■ On Easter Sunday, April 14, 1974, a special "Laura Reddig Easter Mission Offering" will be held in all N.A.B. churches. The pastors have received ample resource materials to make this a meaningful event.

■ *Dr. Laura E. Reddig* and *Miss Pennie Lou Jucht* left for Cameroon on February 11. Dr. Reddig returns to Mbingo Baptist Hospital. Miss Jucht will be posted to Banso Baptist Hospital. □

Help the subscription agent of your church by renewing your subscription to the

BAPTIST HERALD

and

MOMENTS WITH GOD

EDITORIAL VIEWPOINT



Humiliation, Fasting and Prayer

The month of April will bring an interesting observance to the American people. The U. S. Senate has passed, without discussion and without referral to a committee, a resolution to set April 30, 1974, as "a national day of humiliation, fasting and prayer." When I first read about this decision, my reaction was: Can humiliation, fasting and prayer be decreed by government?

But then I realized that any form of humiliation and prayer is better than none. I also noticed that the sponsor of this resolution is Senator Mark O. Hatfield (R.-Oregon), a man of Christian integrity, whose judgment is treasured by many evangelical Christians. In the past he has inspired the respect of the American people by taking concrete actions that proved he puts his faith — and his life — where his words are.

The case for calling Americans to a day of nationwide prayer and fasting in times of crisis is convincing — and very few Americans would deny we are now in a time of crisis. In his introductory remarks, Hatfield explained that "in the midst of the Civil War, the U. S. Senate requested, and Lincoln responded on three separate occasions to a resolution setting aside a day for national humiliation, fasting and prayer."

Already George Washington set the precedent when he took part in a National Day of Thanksgiving and Prayer,

proclaimed by Congress in 1795. John Adams, the second U. S. President, seeing the United States on the verge of war with France in 1798, proclaimed another Day of National Prayer and Fasting. In 1815, in the midst of the war with Britain, President James Madison proclaimed a Day of Prayer and Fasting — and the British were defeated at New Orleans four days before the date set for the event!

Now, in our time, concerned Christian politicians and citizens are once again asking the nation to join in prayer for their country. The preamble of the Hatfield resolution proclaims that it is the duty of nations to acknowledge their dependence on God, that the United States has been unusually prospered by the blessings of God, but that "we have forgotten God."

The preamble constitutes a lengthy confession of religious shortcoming on the part of the people of America. Because of the spiritual failure of the American people, the Senate resolution states, "It therefore behooves us to humble ourselves before Almighty God, to confess our national sins and to pray for clemency and forgiveness."

The enabling part of the resolution follows: "Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, that the Congress hereby proclaims that April 30, 1974, be a national day of humiliation, fasting and prayer, and calls upon the people of our nation to humble ourselves as we see fit, before our Creator to acknowledge our final dependence upon Him and to repent of our national sins."

A national day of humiliation, fasting and prayer? If all of us observe it as individuals rather than on a national basis, it may prove to be just what we need. RJK

Extra copies of the BAPTIST HERALD TRIENNIAL CONFERENCE SPECIAL issue are still available and may be ordered by individuals or churches on a "first-come, first-served" basis.

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Write or call the
Editor, BAPTIST HERALD
7308 Madison Street
Forest Park, IL 60130
(312) 771-8700



letters to the editor

Dear Editor: It was good meeting you personally and it is good being able to re-live the days of the General Conference in Wichita as we listen to the tapes which we made of the various speakers, music, etc. May I commend you, and my husband joins me in this, in the very excellent write-up of the Conference sessions in the October issue of the BAPTIST HERALD. It was indeed excellent — as we read the account we could actually see ourselves at the Conference again. God bless you as you continue to serve him through the BAPTIST HERALD publication as well as in many other ways. Mrs. Thelma F. Fischer, Lodi, Calif.

Dear Editor: We received the October issue of the BAPTIST HERALD and were thrilled at the remembrances the photos and articles of the Conference brought back.

I only have one remark to make concerning the Japanese characters on page 5. They are upside-down and reversed. I realize it is difficult to find Japanese proofreaders, but hope this won't cause our Oriental readers to 'lose face' (except in light of Matt. 10:39). Rodney H. Schmuland, Rapid City, S.D.

Dear Editor: The BAPTIST HERALD is getting better all the time; keep up the great work! Mr. and Mrs. Herbert Schmutz, Missoula, Mont.

Dear Editor: Please accept my congratulations on your October number, the 1973 Triennial Conference issue. Many of us, "THE AGED," were unable to attend and you gave us a fine report. O. A. Graalman, Okeene, Oklahoma. □

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FILLING A SHORT-TERM NEED . . .

(Continued from page 10)

Oklahoma City. Before establishing his private medical practice, Dr. Davis felt led to give a short-term service to a mission hospital overseas. His further desire is to alternate short-term service tours with private practice later on. Since he has not yet established his private practice, he also qualified with Medical Assistance Programs, Inc., for 75 percent of his personal (not family) round trip ticket, coming from the Readers Digest Medical Scholarship Fund. We are grateful to MAP for this assistance.

Dr. Davis' father comes from the Pilgrim Holiness Church and his mother from the Methodist Church. Mrs. Davis' parents are members of the Metropolitan Baptist Church in Oklahoma City, Okla. In the spring of 1915 Dr. and Mrs. Daniel Roy Davis were both baptized on confession of their faith by the Rev. Lee Iseley and became members of the First Evangelical Church in Memphis, Tenn., where Dr. Davis was still with the Armed Forces. After his discharge they came to Oklahoma City and transferred their membership to her parents' church, the Metropolitan Baptist Church.

May their short-term service at Bansa Baptist Hospital be blessed of God and may they find a real bond of fellowship with our missionaries, our mission and the Cameroon Baptist Convention. □

March 1974

MISSION INTEREST . . . (Continued from page 5)

Denominations, 53 specified

Denominations	Responses
Baptist	2,941
Presbyterian	2,175
Methodist	975
Interdenominational	949
Evangelical Free	513
Christian & Missionary Alliance	498
Mennonite	420
Reformed	383
Roman Catholic	290
Covenant	235
Christian	Responses: 14,158
Yes	13,894
No	26
Not sure	238
Year of Conversion	Responses: 4,487
1971	1,346
1970	1,214
1972	1,195
1973	732
Education	Responses: 14,158
High School Senior	806
College Freshman	1,613
College Sophomore	2,391
College Junior	2,284
College Senior	3,029
Graduate Student	1,170
Not indicated (not in school)	2,870

The "Singing Men"

of the

Ebenezer Baptist Church,
Ebenezer, Saskatchewan,

Announce their

Twentieth Anniversary Celebrations

to be held on

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friends are invited to attend.

OUR GOAL \$1,974,000 RECONCILIATION OUR TASK

MISSIONS		
Cameroun Mission in Africa	\$ 403,000	
Nigeria Mission in Africa	71,000	
Japan Mission in Asia	117,000	
Brazil Mission in South America	54,000	
Home Missions Projects	39,000	
Special Missions	100,000	
Church Extension	211,000	
Administration	101,615	
Total Amount	\$1,096,615	
TRAINING LEADERS		
North American Baptist College	\$ 122,289	
North American Baptist Seminary	193,789	
Total Amount	\$ 437,676	
CHURCH MINISTRIES		
Evangelism/ God's Volunteers	\$ 61,000	
Women's Work	16,625	
Youth Ministry	11,550	
Administration and Education	37,423	
Total Amount	\$ 127,598	
PLANNING AND ADMINISTRATION		
Conference administration and office building	\$ 116,707	
Stewardship/ Communications/ Publications	119,334	
Total Amount	\$ 236,041	
AREA MINISTRIES		
Area Secretaries	\$ 107,690	
MISSION TO NEEDY AND AGING		
Pension Program Subsidy	\$ 33,000	
Aged Ministers Relief and Retirement	7,000	
Total Amount	\$ 40,000	
SPECIAL PROJECTS		
Bible Distribution	\$ 2,500	
Baptist World Alliance	2,500	
Contingencies	46,378	
Total Amount	\$ 51,378	
TOTAL	\$ 1,974,000	



THE COOPERATIVE MISSION OF CHURCHES
of The North American Baptist General Conference for the fiscal period

JAN.1-DEC.31,1974

Baptist Herald

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