

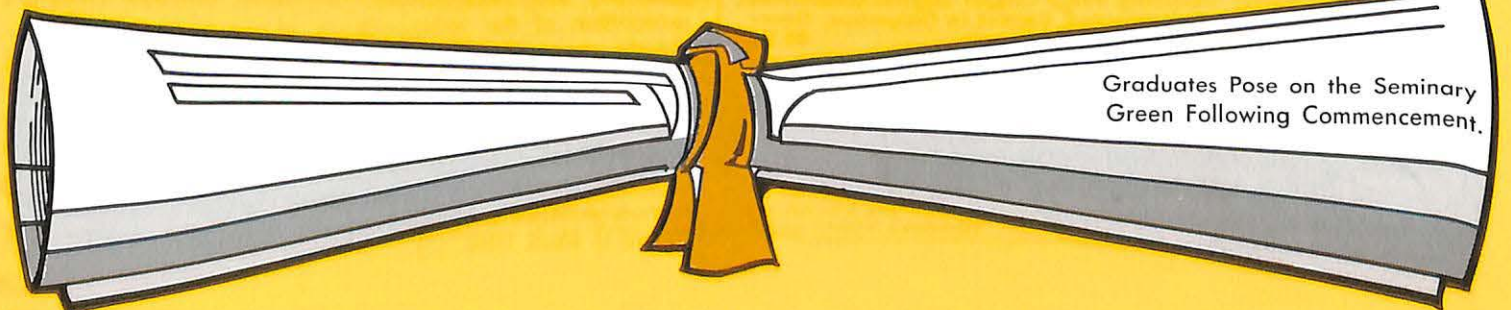
# Baptist Herald

SEPTEMBER 1974

To Do His  
Work and Will  
by Richard Schilke

It Pays to Grow Older  
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On Sept. 3, 1783—186 years ago—the Treaty of Paris was signed between England and the United States. Thus two years after hostilities had ended between the two nations, American independence was formally recognized and the American Revolution officially ended. The American commissioners negotiating the treaty were Benjamin Franklin, John Jay and John Adams. The terms included England's recognition of the independence of the United States, England's grant of full American rights in the Newfoundland fisheries, establishment of the Mississippi River as the western boundary of the United States, and the promise by the United States to recommend to the American states the restoration of property and payment of American debts to loyalists. A separate peace treaty between England and France, America's ally during the Revolutionary War, was signed a week later. □

# Baptist Herald

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

Editor: *Dr. R. J. Kerstan*  
Assistant Editor: *B. C. Schreiber*  
Stewardship and Communications  
Secretary: *John Binder*

The Baptist Herald is a member of the Associated Church Press. Subscription Price: \$4.50 per year in the United States or Canada (\$5.00 in foreign countries)—\$4.00 per year for "Church Family Subscription Plan," and for ministers and missionaries—\$3.00 per year for students, servicemen and residents in homes for the aging—50 cents for single copies. All address change correspondence is to be addressed to Baptist Herald Subscription Department, 7308 Madison St., Forest Park, Ill. 60130. Six weeks notice required for change of address. When ordering a change, please give the effective date and furnish an address stencil impression from a recent issue. Advertising Rates: \$6.00 per inch single column, 2 1/4 inches wide. Obituaries are to be limited to 100 words. A charge of \$2.00 is to be paid when the item is sent in for publication. All editorial and business correspondence is to be addressed to Dr. R. J. Kerstan, 7308 Madison St., Forest Park, Ill. 60130. Second class postage paid at Forest Park, Ill. 60130 and at additional mailing offices. News reported and views expressed in this magazine are not necessarily the position of the North American Baptist General Conference. (Printed in U.S.A.)

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# IN SEARCH OF BALANCE

by Floyd E. Moore

*"When I seek to trust the Lord with all my heart and lean not on my own understanding I must not repudiate my own insights nor must I refuse to make responsible decision." Virginia Mollenkott, (Scripture Proverbs 3:5, 6)*

In a very real sense, "in search of balance," could be stated as the story of my life, and maybe yours as well. No doubt each of us could list countless ways we are advised to keep things in balance: intake of different foods, rest and activity, saving and spending, individual and group activities, academic excellence and professional competence, worship and service and many more. But the chosen motto seems to speak of a much deeper struggle than some of these would imply. It is to this struggle that I would direct your attention.

It might be most appropriate that you seminary seniors share these ideas with the juniors and middlers, since they need them for the immediate days ahead at seminary. This graduating class represents a unique balance in gifts and interests as I see them against the backdrop of the many and varied needs in our world today.

## God's Power and My Efforts

In what sense are my ways and my paths really mine if they are directed by God without any effort on my part? It is at this point that I plead for balance, because it is too easy to try to do it all in our own strength or to let God do it all for us. A balance of both seems to me to be the most appropriate approach.

A farmer came to a community and took a badly run-down farm for his home. In a few short years he had things looking beautiful and in good order. One spring an evangelist was visiting in the farmer's home with the pastor. The evangelist remarked how beautiful the place looked, even the fence rows with no weeds and bushes. His summary remarks were to the effect that God had greatly blessed the farmer. The farmer was in full agreement as he said, "You are right, God has blessed us with rain, sunshine, good health and many other things. I hope you will understand and not think I am ungrateful nor sacrilegious, but you should have seen this farm when God had it all by himself." It took a balance of both to produce these results.

Recently I took part in a wedding here in Sioux Falls. I have confidence that there has been to this point a balance of seeking God's will and of personal consideration on the part of these Christian young people. Some say that marriages are made in heaven, and I agreed with the

*Dr. Floyd E. Moore is professor of Christian Education at the North American Baptist Seminary in Sioux Falls, S.D. This address was given at the Commencement Banquet, May 18, in Sioux Falls.*

implied idea, but the real test is right here on earth. Bonhoeffer, writing a sermon on marriage from his prison cell said: "The course you are embarking upon is one you have chosen for yourselves . . . Unless you can say today, This is our resolve, our love, our way, you are taking refuge in a false piety." And many of you here can testify that it takes a delicate balance of the grace of God plus all the best that is within both partners to make a marriage succeed. Lest we find ourselves saying with one from the distant past, "That woman you gave me!" or "That man you gave me!"

When we seek balance in the light of Scripture we face a two-fold danger: presumptuous certainty about the divine activity, or paralyzing humility about the impossibility of knowing. May I call your attention to some passages which contrast, or even present a rather paradoxical balance in this matter.

We read in Psalm 37:5, "Commit thy way to the Lord, trust also in him, and he shall bring it to pass." Is it all of God to do? I find in Ecc. 9:10, "Whatsoever thy hand findeth to do, do it with all thy might . . ." Also, in Rom. 12:2, "God is deeply involved in the transforming of our minds, but each of us must prove what is that good and acceptable, and perfect will of God." This is a process which calls for serious examination of circumstances and probing of motives.

Again, I read in Psalm 81:10, "Open thy mouth wide, and I will fill it." Some tie this in with God's words to Moses in Exodus 4:12, and teach or preach with little or no preparation. The results would be somewhat humorous if eternal consequence were not involved.

There is an opposite extreme to the anti-intellectual, humanly passive side: 1 John 4:1, "Beloved, believe not every spirit, but try the spirits whether they be of God." I Thes. 5:21, "Prove all things, hold fast that which is good." And II Cor. 13:5, "Examine yourselves whether you be in the faith, prove your own selves."

God's power and human effort: When man is at his best they cannot be distinguished. Paul expressed the paradox in this way. "But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the Grace of God which was in me." (I Cor. 15:10)

## The Challenge of a Fast Changing World

Pressures can make us do strange things, both personally and in our ministry related emphasis. Goals can

become blurred, and means and ends can be inverted. Several illustrations from real life may speak to these.

A bright young couple from one of our great universities were completing their Ph.D's, and it seemed that they would do it with honors. Then the local paper carried the news that they were in court charged with neglect of their two small children. Not cruelty, just neglect. It is so easily possible to get involved in one all consuming task that we neglect family, friends and a host of other important matters.

A bishop and priest were receiving and recording funds gathered from the large diocese. The bishop said to the priest, "Father, no longer can we say with Peter, 'Silver and gold have I none'; but I am afraid we have lost the power to say to the lame man—'take up thy bed and walk'."

"Thus when I seek to trust in the Lord with all my heart and lean not on my own understanding, I must not repudiate my own insights, nor must I refuse to make responsible decisions. Instead, I must judge a human situation as carefully as I can, at the same time reminding myself of my human limitations and possibility of my own error. I must pray for God's guidance; I must consciously open my thoughts to the influence of the Holy Spirit; I must try to see things as I think God might see them. If I make a mistake, God knows my heart, and if I am wrong in this case He will apply to me the forgiveness made possible by Christ's redemptive death."

May the Holy Spirit work in you to produce that balance of trust in God, and in personal effort that shall significantly affect your ministry in the place you have confidence God is leading you to minister. □



Charles F. Tangwa was the Second African Pastor to Receive the African Pastor's Certificate in Ministry Studies.

# SEMINARY GRADUATION

On Sunday afternoon, May 19, twenty graduates received degrees at the 116th commencement activities of North American Baptist Seminary.

In addition, three pastors transmuted their B.D. degrees to the M.Div. degree, and one man received a Certificate in Ministry Studies.

Dr. Harold Lindsell, editor of *Christianity Today*, was the commencement speaker. His topic, "Where Do We Go From Here?" stressed the importance of fidelity to God's Word and the historic doctrines of evangelical Christianity.

Degrees were conferred as follows:

## Master of Divinity

Raymond L. Boleyn	Charles M. Hiatt
Eric G. Brockhoff	Larry J. Scheffler
Marvin K. Busenius	William S. Schmidt
Reimer Clausen	Raymond A. Seutter
David P. Ehman	Michael J. Sonnenberg
Roger J. Frelander	James D. Stubbe
Gunnar Gundersen	Randall C. Tschetter

## Transmutation to Master of Divinity

Kurt Brenner	David A. Samf
Etan Pelzer	

## Master of Ministry

El Roy R. Pankow	Edward J. Schauer
------------------	-------------------

## Master of Arts (Christian Education)

Eunice D. Cerqueira	Marva J. Radke
Dennis D. Hoffman	

## Master of Arts (Religious Studies)

Candace R. Enockson □



Dr. Harold Lindsell (r) Chatting with President Draewell on the Seminary Proposed Facility Expansion.

# TO DO HIS WORK AND WILL

Introducing the **Rev. and Mrs. Arthur G. Helwig**, missionaries to Cameroon

by *Richard Schilke*

In answer to the question "What is your missionary purpose?" the Rev. Arthur G. Helwig stated: "To do as much as I can, as well as I can, wherever God would place me, to do his work; to help other people to the best of my ability which God has given me." And Mrs. Helwig answered that same question as follows: "I want to help others find Christ. I would be willing to do it in whatever way he would see fit."

## Early Experiences

Arthur Garfield Helwig was born on Oct. 11, 1942, at Hanover, Ontario, Canada, to Mr. and Mrs. Alfred Helwig into a family of eight children, of which he was the sixth. He has three brothers and four sisters. "I was born and raised on a farm," he says. Most of the activities of the family revolved around the First Baptist Church of Neustadt, Ontario. In family, in Sunday school and in church he had an early exposure to the teachings of our Lord and was thus led to accept Christ as his personal Savior at an early age. On April 10, 1955, he was baptized by the Rev. G. McLean and became a member of the First Baptist Church in Neustadt where his Christian life found ample opportunity to be nurtured.

Following his elementary education, Arthur attended high school in the Hanover District High School but terminated the same after two years. Concerning this he said: "High school days were no easier for me than anyone else and so there were the typical struggles and frustrations. The area of vocational choice was particularly confusing, as on one hand I was faintly aware of God's claim on my life, and at the same time the pressure for seeking a profitable prestigious job was very real as well." He decided to work on his parents' farm for a while.

Dorothy Helen Helwig nee Ehman was born on Sept. 20, 1949 at Aberdeen, S.D., to the Rev. and Mrs. Jacob Ehman as the second of four children. She has one older brother and two younger sisters. At a very tender age she accepted Christ as her Savior and gave evidence that young children can fully understand this vital Christian experience. In her testimony she said: "At the age of five I became a Christian. On Oct. 17, 1954 I was baptized. I look back on that experience and can remember how convicted I was of my sin and how my father showed me the way to become a Christian. I can also remember the joy I experienced after such a commitment." That took place at Bessie, Oklahoma, where her father had his first church as pastor. Most of her elementary education was received during her father's pastorate at Sidney, Montana, and her high school education while

her father was at Goodrich, N.D. She graduated from Goodrich High School in 1967.

## Sensing God's Call

As quoted above, Arthur was already faintly aware of God's claim upon his life in the first few years of his high school education. In fact, his leaving high school was, as he later said, an attempt to escape that claim of God upon his life. However, after two years of working on the farm, he realized that he could not escape God's claim upon him, and God's call to him became very clear so that he could no longer rationalize it away. In 1961 he enrolled at the Baptist Training Institute at Brantford, Ontario. The following year he transferred to Edmonton, Alberta, where in the former Christian Training Institute (now North American Baptist College) he studied from 1962-64 completing his high school education. So began what he terms his "long educational preparation."

"At a very young age as well," says Dorothy, "I felt the call to become a missionary. When I realized that I wasn't called as a nurse, I didn't think the Lord wanted me to be a missionary. Many times during my high school days, this would surface." Later she was to experience how God would lead her to become a missionary.

## Preparation for Service

Upon completion of his high school education in Edmonton, Arthur transferred to Sioux Falls College in Sioux Falls, S.D., where in 1969 he received his B.A. degree



The Rev. and Mrs. Arthur G. Helwig, Cameroon

with a major in History. In 1969 he enrolled at the North American Baptist Seminary in Sioux Falls and in 1972 he received his M.Div. degree. The Trinity Baptist Church in Sioux Falls ordained him into the Christian ministry on May 22, 1972.

Dorothy enrolled at Sioux Falls College in 1967 and received her B.Sc. degree in 1971 with a major in Elementary Education.

It was during these college days that Arthur and Dorothy felt led of the Lord to share their life together. Their call to missions had not been because of the desire of one of the other. It had matured on the basis of doing what God would want them to do before they met each other. Finding these common aspirations in each other only strengthened their desire. On June 2, 1969 they were united in marriage. A son, Jered Paul, has since been born to them on August 19, 1972.

Following Arthur's graduation from Seminary, they would have been ready to apply for missionary appointment, but because of budget limitations in 1972 they were advised to defer their application and seek additional church experience. The Willow Rancho Baptist Church in Sacramento, California, extended a call to them. Arthur accepted that call to become Minister of Christian Education and Youth. In that capacity and under the guidance and counsel of the pastor, the Rev.

Arthur Brust, they have served and had many valuable practical experiences in these past two years.

## Appointment to Cameroon

The Board of Missions at its annual session in April 1974 considered the application of Arthur and Dorothy Helwig for missionary service in Cameroon and appointed them as missionaries to that land. They are going well prepared. The Cameroon Field Committee in its June meeting resolved to post them to Bansa as field missionaries.

Their ministry at the Willow Rancho Baptist Church in Sacramento was brought to a close by the middle of June. The next few weeks were spent at Steamboat Rock, Iowa, where Mrs. Helwig's parents reside and where her father is presently pastor, and at Neustadt, Ontario, where Mr. Helwig's parents reside and where his home church can also rejoice that one of its sons is going to the mission field.

On July 15, 1974, the Rev. and Mrs. Arthur G. Helwig and their son Jered Paul flew from Toronto to Douala, Cameroon, where they were welcomed by our missionaries and national church representatives. May they find at their place of service at Bansa the fulfillment of their desires and prayers to do the work and will of their Lord to the best of their abilities. □

## FROM SHORT TERM TO REGULAR MISSIONARY

Introducing **Mr. and Mrs. Curtis E. Radke**, missionaries to Nigeria

by *Richard Schilke*

The following paragraph is repeated from the BAPTIST HERALD issue of Sept. 1, 1969: "Curtis Erwin Radke was born on Aug. 15, 1946, at Vancouver, B.C., to Mr. and Mrs. Erwin Radke as the oldest of four children, one sister and two brothers. Early in life he accepted Christ as his Savior and was baptized on June 1, 1958, by the Rev. Isador Faszler and became a member of the Bethany Baptist Church in Vancouver, B.C. Following his high school graduation he enrolled at the University of British Columbia in 1964 and graduated in 1969 with a degree in physics and mathematics."

## Preliminary Desire

In the spring of 1968 Curtis recognized the need for volunteers in our short-term missionary service in Cameroon, and after considering that need for about six months, he applied for short term service during his senior year at the university. His application was favorably received and appointment came in the spring of 1969. On Aug. 25, 1969, in the company of five other short-term missionaries, he left for Cameroon. Curtis was posted at Victoria to teach physics and mathematics at Saker Baptist College.

At the end of the two year term of service Curtis saw no particular need to return home and so he extended his short-term service for a third year. His offer was gladly accepted, for the need for short-termers was great. He was transferred to Ndu where he taught at Joseph Mer-

rick Baptist College for this third year. Also other short-term missionaries have extended their service beyond the two year commitment and in every case this is greatly appreciated.



Mr. and Mrs. Curtis E. Radke, Nigeria

*Dr. Richard Schilke is the General Secretary of the North American Baptist General Missionary Society.*

### A Further Commitment

In his own words Curtis said: "During this time" Curtis says, "I had not been a fully committed Christian but while I was at Ndu, I committed my life totally." His previous interests were perhaps best expressed in his first application for the short-term service, when he answered the question as to his missionary purpose: "To serve God and help my fellow-man. Also to learn more of the world I live in."

Curtis had talents and experiences in other fields than teaching but because of his modesty he did not inform the writer that he had knowledge and experience in the building trade. This fact was not known at the time when we were desperately looking for a builder for Warwar in Nigeria. Curtis heard of this need and volunteered to extend his service in Africa to a fourth year, though still on the short-term basis, if he could be used as repair and maintenance man as he expressed it in his modesty. This offer was an answer to prayer and it was thus gladly accepted. The Nigerian visa also came through at the exact time. July 1972 he was transferred to Warwar, Nigeria, to give guidance to the building program there.

On my visit to Warwar in the late fall of 1972 I learned first hand about the knowledge which Curtis really has in the building trade. He had learned this trade while working with his father during summer periods, for his father is a contractor in the Vancouver area. At the time of my visit, Curtis was building the much needed nurses' duplex at Warwar and was making plans and blueprints for the construction of the various hospital buildings.

### Looking Toward Expanded Service

While at Warwar, Curtis also saw the need for a teacher at the Bible School, then located at Mbamnga, but which was to be relocated to Mbu near Gembu. In visiting with him at Warwar, Curtis made known to me that he felt God was calling him to full time missionary service. If appointed he was ready to return again, on the regular missionary basis, and carry on with the building program at Warwar and then to undertake the necessary building of the Bible School at Mbu with the hope that eventually he could also teach at the Bible School. He realized, however, that for the latter he had very little theological training. An understanding was reached.

Curtis applied for regular missionary appointment before he returned from his extended short-term service. The Board of Missions considered his application in 1973 and appointed him as missionary to Nigeria with specific assignments. Due to four years of short-term service with regular service to follow, the Board felt that a year of furlough on the short term basis would be justifiable (ordinarily there is no furlough following a short-term service) and requested Curtis to use that year in studies at our North American Baptist Seminary in Sioux Falls, S.D. This he did during the year 1973-74.

### God Answers Prayers

Another desire of Curtis was that he might not have

to return to Africa alone, for as yet he had no helpmate. At the Seminary he met Marva Jean Oster who was in her final year studying at the Seminary for her M.A. degree in Christian Education. The Lord led them together, and they were married on March 2, 1974. Marva Jean Radke nee Oster was born on Sept. 17, 1949 at Greeley, Colorado, to Mr. and Mrs. Oliver T. Oster as the second of three children, a sister and brother. Early in life she accepted Christ as her Savior and was baptized on Nov. 12, 1958, by the Rev. Richard Blatchly and became a member of the Central Baptist Church at Derby, now Commerce City, Colorado, where the family was then residing. Her parents moved often, though never far away from the Greeley area. In 1967 Marva graduated from the Valley High School in Platteville, Colorado. That fall she enrolled at the University of Northern Colorado in Greeley and graduated in 1971 with a B.A. degree, majoring in Social Science.

During her high school days Marva had doubts about her salvation. The Rev. and Mrs. Edwin Michelson, then at LaSalle, Colorado, were of great help to her in those days. During her sophomore year at the university, the Lord began working in her heart and gave her a desire to seek Christian training, perhaps with a goal of social work. She thus changed her major from medical technology to social sciences. Following her university graduation she had made preparation to enroll at the North American Baptist College at Edmonton, Alberta, but just before the opening of the school the door was closed for financial reasons as she stated. The following week the Lord opened the door for her to enroll at the North American Baptist Seminary in Sioux Falls, S.D., and again financial reasons were the major basis according to her statement. She thus studied at the Seminary from 1971-74 and received her M.A. degree in Christian Education.

The summer of 1973 was a real struggle for her due to the fact that she had to keep on working to put herself through seminary. That struggle resulted in a greater yielding to her Lord, as she expressed it: "I came back prepared to do basically anything." The Lord honored her commitment for now she met Curtis Radke and they were married before the year was up. In April 1974 she was appointed to missionary service in Nigeria as the wife of Curtis E. Radke.

Curtis Radke had a re-entry permit to Nigeria which was valid till June 24, 1974. Though the application, for a Nigerian visa for Marva was already filed in December 1973, June came around and there was no word as to the granting of the visa. A re-entry permit is usually not extended beyond its date of validity. However, the Nigerian Embassy in Ottawa did extend the re-entry permit for Curtis by three months. This was another answer to prayer and gives hope that the visa for Marva may also come through shortly. As soon as it is granted, they will leave for Nigeria to be posted at Warwar for the next year, in order that Curtis might complete the construction of the remaining hospital buildings and then to build the Bible School both in its physical as well as spiritual dimensions. □

## N.A.B. PLANNED GIVING

IT PAYS (\$) TO GROW OLDER USE YOUR AGE TO FIGHT INFLATION

by Everett A. Barker

Robert Browning, the poet, said: "Grow old along with me! The best is yet to be, the last of life for which the first was made." Some may dispute the words of the poet, but I can assure you that when it comes to an N.A.B. Gift Annuity it pays (\$) to grow older. As an added plus, we have recently raised our rates for the second time in several years.

What are gift annuities really about? What can they provide for you?

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The Rev. Everett A. Barker is Estate Planning Director of the North American Baptist General Conference.

than the mortality table says the gift is more, and if you live longer the gift is less. We have had a few people outlive the gift. Incidentally, statistics indicate that people who have gift annuities live longer than average. After death, the gift value at that time is released from the fund to the Conference ministry to which you designate it.

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Taxable Amount—\$57.88  
Tax Deduction—\$1,338.43

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Annuity Donation—\$3,000  
Rate—8.0%  
Annual Payment—\$240.00  
Taxable Amount—\$59.76  
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Payments: Semi-Annual

How Can You Fund a Gift Annuity?

Cash or securities can be used. Real estate cannot be used because the regulations of New York State under which we are chartered do not permit it. These strict regulations are intended to protect your investment. If you fund a gift annuity with appreciated securities there may be some reduced capital gains tax under the complicated bargain sale rule, but there are ways to pro-rate the tax over a period of years.

What Does an N.A.B. Gift Annuity Offer You?

1. Safety of Investment—
2. Tax Savings for the gift and income—  
Possible estate tax and probate savings—
3. Good returns—(see column to the right)—
4. A Contribution to the Conference—

Gift annuitants have found satisfaction in receiving a good return on their investment and peace of mind in knowing that the gift will ultimately benefit the Conference ministries. We have annuitants who have as many as eleven separate annuities. Have you considered an N.A.B. Gift Annuity to provide you with an income now and a gift for the Conference later? □

### NORTH AMERICAN BAPTIST GIFT ANNUITY RATES

(N.A.B. Gift Annuities since 1899)  
SINGLE LIFE  
Uniform Gift Annuity Rates adopted by  
Conference on Gift Annuities,  
May 2, 1974

Age	Rate	Age	Rate
35 & Under	4.0%	60	5.5%
36	4.1	61	5.6
37	4.2	62	5.7
38	4.2	63	5.8
39	4.3	64	5.9
40	4.3	65	6.0
41	4.3	66	6.1
42	4.4	67	6.2
43	4.4	68	6.3
44	4.4	69	6.4
45	4.5	70	6.6
46	4.5	71	6.7
47	4.6	72	6.9
48	4.6	73	7.0
49	4.7	74	7.2
50	4.7	75	7.4
51	4.8	76	7.6
52	4.8	77	7.8
53	4.9	78	8.0
54	4.9	79	8.2
55	5.0	80	8.5
56	5.1	81	8.8
57	5.1	82	9.1
58	5.2	83	9.4
59	5.3	84	9.7
	5.4	85	10.0
		86 and over	10.0

Two Lives—Joint and Survivor, available upon request. Send today for the free booklet, "Questions and Answers About Gift Annuities."

Name \_\_\_\_\_

Address \_\_\_\_\_

Send to: Everett A. Barker, North American Baptist General Conference, 7308 Madison St. Forest Park, Ill. 60130. Phone (312) 771-8700

# WHERE FAITH AND LEARNING MEET

by Herbert R. Pankratz

In order to consider whether it is possible for faith and learning to meet it is necessary first of all to examine the nature of each ingredient, to consider each separately, and then to discover whether they have something in common.

For some, faith is totally irrational. If this were so, faith and learning could never get together. Faith, however, is not irrational but rather super-rational; that is, it goes beyond the rational but is not incompatible with it. As the Scriptures tell us in Hebrews 11:1, "Faith is the substance of things hoped for, the evidence of things not seen." Note that there is a recognition here of "substance," of "things" and of "evidence." All this suggests that there is a reality and even a way to reality (through evidence). All may not be physically demonstrable or visually apparent. Nevertheless we can be sure that there is a truth we can apprehend if only through that leap of faith which goes beyond the immediate facts before us.

**We must be careful that our faith is based on evidence so that we do not believe in just anything.** Fortunately for us God has left us ample evidence—through the visible universe and its laws and the nature of man which is open for us to study—that our faith may have a solid basis on which to build. As the Psalmist tells us, "The heavens declare the glory of God and the earth showeth forth his handiwork" (Psalm 19:1). And again, "What is man that thou art mindful of

*Dr. Herbert R. Pankratz is Professor of Music at North Park College, Chicago, Illinois. He is a member of the Foster Avenue Baptist Church in Chicago.*

him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor" (Psalm 8:4-5). The direction that our faith should take is made complete through the revelation of God in Jesus Christ: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made" (John 1:1-3).

Others again will insist that though faith may not be irrational it is so unrelated to the rational that all we need to do is receive the revelation as something incomprehensible and even to glory in its insoluble mysteries. This approach, too, has no place for learning. Let us attend rather to the counsel of the Scriptures which tell us: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The Apostle Paul, himself well-schooled in Greek philosophy and the Hebrew law, further admonishes us through his words to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15). On general philosophical grounds, then, there are no serious barriers to the meeting of faith and learning in a viable relationship.

How shall faith and learning meet in the everyday practical classroom or campus situation? This is much more difficult to answer because every circumstance has its unique set of participants with a unique issue to be re-

solved. The problem will vary greatly from one discipline to another, so that no specific set of rules or procedures can be outlined for bringing out two ingredients together. What is important, once the general proposition concerning faith and learning has been settled, is to maintain an openness to the opportunity to make relationships in particular instances.

A word of caution may be in order. No useful purpose will be served in substituting theological diversions for the subject matter at hand. Nor will the forcing of religious implications or applications beyond what is warranted in the components of the discussion promote the cause we hold dear. Students will be quick to note this kind of artificiality, however well-intentioned it may be. However, the foregoing, though a distinct possibility, is not so likely to be our problem as to be insensitive to appropriate comments when opportunities arise.

In my own discipline of music and the arts there is perhaps less of a problem than in other areas. For one thing the subject matter itself often contains religious concerns in some form, and an explication of the particular situation at hand necessarily and naturally will involve a discussion of matters of faith. Where the subject matter does not deal directly with matters of faith—as, for example, a study of sonata form or aspects of Impressionist painting—the time allotted will best be spent in dealing with the scheduled topics, making them as clear and meaningful as possible, even though we may recognize in these matters that on the one hand God is a God of order and that on the other colors in painting are after all an imitation of God's nature. **It is not nec-**

**essary to allegorize every proposition. What is important is a readiness for the possibility of a Christian application when the occasion lends itself.** These possibilities sometimes come up in a completely unexpected way, perhaps growing out of student comments. These are often the best, since they will contain and convey a sense of that which is natural and appropriate

(as suggested above) in a far better way than a kind of planned "punchline for the Lord."

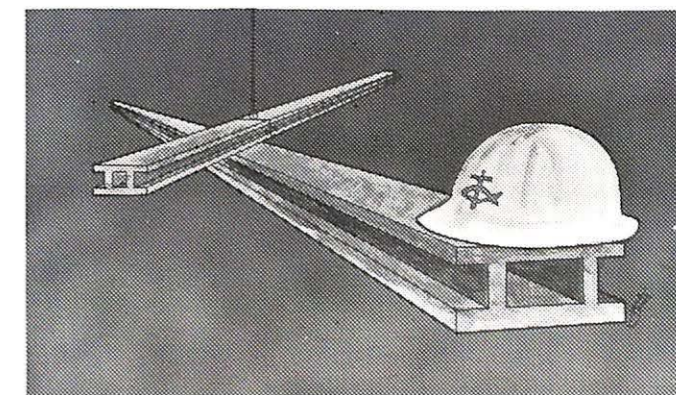
In summary, I feel there is no inherent antagonism between faith and learning and concomitantly no problem in finding a relationship between the two. Secondly there are ample opportunities in the classroom and in counseling to establish these relation-

ships when an open attitude is present toward such a possibility. Thirdly, and most important, it is imperative to reflect the Christian view in the life that is led. **Demonstration of the Christian ethic in thought and action can say more than a verbalization of principles, important as they may be.** When both are in harmony we can feel, as professors, that we are fulfilling our tasks. □

## LABOR DAY September 2, 1974

*Labor Day is a unique holiday, observed as a national holiday only in the United States and Canada. The day was established by national law as a salute to the working person, and to Americans the holiday heralds a change in life style as it usually marks the end of vacation season, the start of another school year, and a seasonal change. These words from The Living Bible refer to work.*

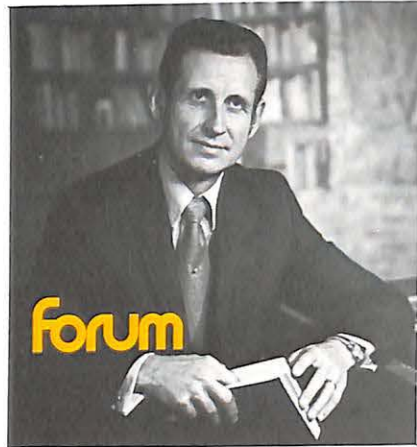
"What does one really get from hard work? I have thought about this in connection with all the various kinds of work God has given to mankind. Everything is appropriate in its own time. But though God has planted eternity in the hearts of men, even so, man cannot see the whole scope of God's work from beginning to end. So I conclude that, first, there is nothing better for a man than to be happy and to enjoy himself as long as he can; and second, that he should eat and drink and enjoy the fruits of his labors, for these are gifts from God. . . .



The man who works hard sleeps well whether he eats little or much, but the rich must worry and suffer insomnia. . . .

A lazy man is brother to the saboteur. . . . Remember to observe the Sabbath as a holy day. Six days a week are for your daily duties and your regular work, but the seventh day is a day of Sabbath rest before the Lord your God."

Ecclesiastes 3:9-13 and 5-12  
Proverbs 18:9 and Exodus 20:8-10 from the Living Bible



by Gerald L. Borchert

Dear Readers: The opportunity of studying, visiting, preaching and lecturing in lands beyond the Atlantic Ocean has been a very rewarding experience for this writer. During the past several months he has reported to you on his views of the religious situation in three nations—Spain, Egypt and Cameroon—of the more than a dozen countries in which he has spent time during his sabbatical leave from the Seminary. In this issue he has not concentrated on current religious patterns in Switzerland so much as the significance of this country in the history of Protestantism. In the next issue this writer will conclude this series with a more detailed report on his observations while in Israel. In the meantime he wishes to thank those who have written him questions and comments while he has been out of the country. He will be returning to the usual format of this column in two months time.

This writer has chosen to discuss in this brief report the country of Switzerland as the representative of central Europe because he has spent more time there and because it is a very unique country. Within a matter of a few miles from west to east to south the traveler moves from French to German to Italian cultural orientations. Switzerland is here selected by this writer because of the great role it has played in the Protestant Reformation.

Within the eastern part of the nation in the beautiful thriving metropolis of Zurich an exciting history has been

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

etched in the history of Protestantism and Switzerland viz. the story of Huldreich Zwingli.

The church of Zwingli—Grossmuenster—which is located in the center of the city and which dominates the landscape is the place from which the Swiss Reformation received its great impetus. Before coming to Grossmuenster in 1518, Zwingli had won a significant victory in the expulsion of Samson, a salesman of indulgences. What followed in Zurich was a gradual developing attack on the basic structure of much of Roman Catholic dogma. Celebacy and fasting were early challenged in their compulsory forms, then icons and the Mass came under Zwingli's condemning proclamations. He likewise rejected Luther's transubstantiation concept of the Lord's Supper and moved to expound a more symbolic interpretation.

While he was viewed as a radical reformer, for Baptists he added a sad chapter in history as he strongly rejected Anabaptist perspectives and in fact vigorously suppressed their teachings. Through political pressures exponents of Anabaptist ideas were imprisoned and some were killed. For these acts one can hardly praise him. Nevertheless, his approach to Scripture contributed significantly to the development of Baptist theology, and no Baptist should visit Grossmuenster without thanking God for such a voice in the Reformation like Zwingli.

In the pressures of the day Zwingli strove for a unity among the reformers, because he realized that the reforming cantons (districts) of Switzerland were in grave danger of being conquered by the powerful forest cantons. During the second of the Cappel Wars in 1531 while he was serving as the chaplain to the Zurich forces he was killed and brutally dismembered by the opposition.

Here in the city which was the focal point of the early Swiss Reformation the Baptists have established an international seminary at Rueschlikon. The choice is indeed significant because in Switzerland among the many countries of Central Europe the Baptists won the right of religious freedom. A visit by Baptists to this seminary is a genuine international experience.

Across the nation and in the far west lies the charming bustling, modern city of Geneva which is famous for international conferences and houses such important headquarters as those of the European sector of the United Nations (in the League of Na-

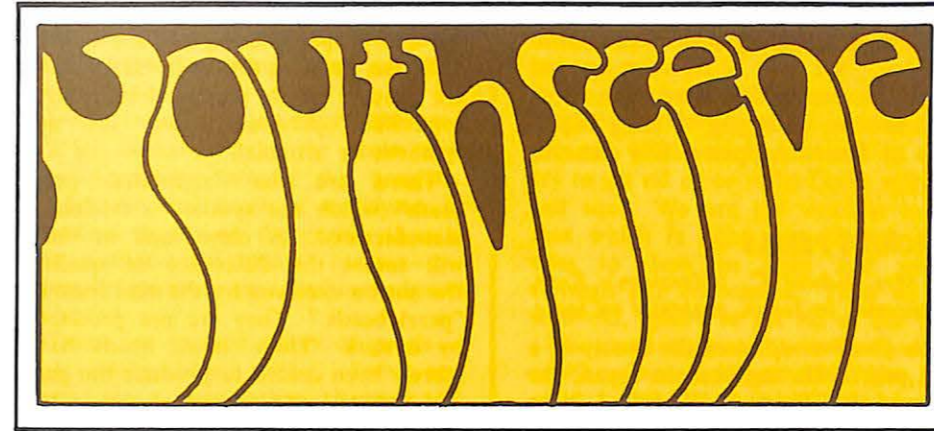
tions buildings) and the International Red Cross.

But it is up the hill of Geneva on the Rue Calvin where John Calvin's home once stood and where the great reformer lived and died, as well as in the famous Cathedral a short distance away on the Cour St. Pierre where he once taught, and close by in the Temple de L'Auditeur where great men like Theodore Beza and John Knox studied, taught and preached that this writer found his inspiration. To have spent an hour or more within Calvin's church in silent prayer, meditation and reflection upon what one man, given all his human frailties, could do for God in a short life-time is an experience which this writer will never forget.

Calvin's Reformation followed closely on the heels of Zwingli's death. Between the ages of 25 and 27 (1536), after proving to be a brilliant student of both theology and law, and after having published at least two major works, and after having experienced a major life-conversion, John Calvin finished the first draft of his *Institutes of the Christian Religion*, a work which is still a major textbook for theological students in the Reformed traditions. The Academy of Geneva which Calvin founded with Beza became one of the greatest Protestant theological training centers of the day and since that time has indelibly influenced the pattern of theological education for Protestant ministers and missionaries.

The Park of the Reformers below the hill is likewise an important place for the Protestant visitor. Here a striking memorial has been erected by the citizens of Geneva in honor of reformers throughout the world. From the Grand Elector of Brandenburg to Boesky, from Roger Williams to Henry IV of France, from Le Taciturne to Knox, from Calvin to Farel, and from Luther to Zwingli many at the great figures and events in the fight for religious freedom are chiseled here in stone so that visitors from near and far may pause and reflect on the meaning of religious liberty.

Switzerland is, thus, more than beautiful mountains, mirror lakes and vacation resorts. It is a place where much of the religious history of Protestantism is enshrined. But like almost all nations today, it too is in need of new reformation. Secular ways of life have captivated many of its citizens. The Gospel, however, has and is being experienced in its vitality and the preaching of the Word has been able to bring about magnificent transformation of life. □



## ONE OF THE BIGGEST JOBS IN THE CHURCH

by Raymond M. Veh

A church paper cartoon depicts a man standing in a large glass case with an attached sign reading, "Break Glass in Case of Emergency." Pictured also was one youth saying to another, "He's our youth fellowship counselor."

In a real way this cartoon demonstrates how much youth groups depend on adult advisors for assistance and guidance. It depicts, likewise, the ideal youth counselor. He is always in the background of his group engendering a sense of trust and a feeling of continuity.

The capable youth advisor is not so much concerned about program as people. He provides a context wherein the youth of his group, through program, fellowship and counseling, meet God. His fundamental contribution is made through:

- (1) sharing his devotion for Christ;
- (2) evidencing enthusiasm for church work; and
- (3) growing spiritually through genuine friendship.

Take this matter of sharing one's devotion to Christ as the springboard for good counseling. The youth counselor will seek to inspire the individual as well as the fellowship group through his own commitment. He will be loyal to Christ and his personal convictions will be contagious. As God's ambassador, he will act as an ambassador should act. He will let God direct his thoughts, words, message, hands. He will evidence that his objective is to serve God and men.

The youth advisor will share his en-

thusiasm for Christ's church. Enthusiasm is something that is caught, not taught. The only way youth will become enthusiastic about something is if they see that the advisor is enthusiastic. As a youth counselor, he will open doors so that the young people can serve on various projects of the church, and he will build bridges (or understanding) between the young people and the adults. Belief in the inherent capabilities, ideas and creativeness of youth, recognition of the need for responsible youth involvement in the total program of the church, and mindfulness of the mission of youth in the life of the church—these will spark leaders of the congregation to give youth their rightful places in the total life of the congregation.

A counselor's biggest contribution may be through his providing growth experiences afforded by the certainty of genuine friendship. To sustain the individual Christian young person through fellowship (friendship through the group) on a wider basis is the counselor's persistent goal.

To prepare himself for this goal he must read books on youth psychology; read what youth are reading; go to football, baseball and basketball games; see what youth are seeing on television. Learning is a continuous process and a good advisor should always be learning.

A smile can go a long way in reassuring teen-agers. He will take time to know the members of his group. He will go to a meeting early and stay

a little while after the meeting so that he can chat with the young people. He will make himself available to listen to their problems. He will speak to them on the street or after church. If he notes a member hasn't been to an activity for a while, he will call him. Nothing can take the place of personal contact.

Essentially a teen-ager is six different persons and matures in six different ways: chronological, physical, social, emotional, spiritual and mental. The growth rate is not even, and it is often difficult for a teen-ager to accept this fact. A youth can be mature socially, but emotionally and spiritually still act like a child. Reading books on adolescent growth and psychology does not solve problems, but such reading does make the job a little easier. When one compliments or criticizes he does so in terms of the job done, not the person.

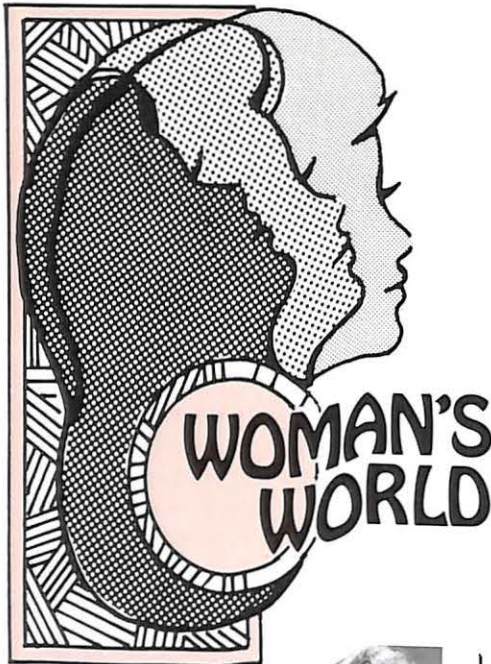
There are times an advisor has to use his own judgment concerning matters which affect his group. He weighs the pros and cons and decides on the right course of action. This is why it is important to know what the policies of the minister and congregation are regarding youth work.

Every counselor will ask himself many times why God gave him the impossible task of advising teen-agers in a three-ring circus called a fellowship. But if you are a counselor, take heart! He chose you because you had the needed make-up—and the constitution to survive. Don't underestimate what your young people are learning from the experiences you are affording them. Say an extra prayer, take up the work and persevere.

See why the youth counselor's job is one of the greatest in the church? □  
Reprinted, with permission, from *THE LOOKOUT*.



"Now I got something you keep saying you never had as a kid, Dad."



## HAPPINESS

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



"Let's go fishing!" That suggestion is usually met with great enthusiasm, especially by children. Soon the house is echoing with many shouts of, "Let's go fishing!" In a short time the parents, lunch and fishing equipment are packed into the family car and heading for the lake.

"Let's go fishing!" was Peter's suggestion to the disciples and they, too, set out enthusiastically, hoping for a good catch. They fished all night and when morning came they had caught nothing. Jesus called from the shore, "Cast your nets on the other side of the boat," and when they did so their nets were almost immediately filled to overflowing.

Throughout our lives we do much fishing—fishing for happiness. Every one is engaged in this occupation and many of us have fished for years and caught nothing. Jesus is calling to us as he did to the disciples long ago, "Cast your nets on the other side." He is asking us to change our attitudes. If we heed his call, we, too, will soon have out nets filled to overflowing with happiness.

In changing our attitudes we will strive to serve rather than be served. We will give rather than to receive.

pass a cup of cold water to the thirsty and extend a helping hand to the down-trodden. We will share the joys of those who smile and weep with those who sorrow. In trying to bring happiness to others, happiness will come to us. □

## PRECIOUS PEARLS

by Mrs. Edwin C. (Meraleen) Kern, missionary to Japan, presently on leave.

Have you ever admired the beauty of a real pearl? Having been in Japan, the "Land of Silk and Pearls," I have learned to appreciate the beauty of pearls much more and the art of culturing pearls has taken on a new and greater meaning.

For thousands of years and in many languages, the word, pearl, has been synonymous with beauty and great worth. There are many quotations in the Bible using the word, pearl, such as "pearls of wisdom," "a pearl among women," "a pearl of great price," "pearls before swine," etc.

There are two types of true pearls: natural and cultured. They are both of great value since they are produced by pearl oysters. An oyster, however, does not produce unless an irritant enters its shell and lodges itself in its tissues. The only difference between a natural and a cultured pearl is that the natural pearl is produced when an irritant (such as a grain of sand) accidentally enters the oyster's shell and makes its way to a certain spot in the soft tissue where it is covered with layers of nacre.

These are very scarce, so until the process of culturing pearls was successfully achieved, the only pearls were natural pearls discovered by divers searching for these coveted gems.

The art of culturing pearls took much study, painstaking care, prolonged endeavor and great finances. It is a delicate operation which takes many years.

Cultured pearls are produced by



Rev. and Mrs. Edwin C. Kern, Timothy, Deborah, David, and the twins; Joe and Nathan.

forcing an irritant into the oyster's tissue and properly caring for the oysters until the pearl is finished. Thus, they are genuine pearls produced through a controlled operation. They are not synthetic or artificial.

There are the "simulated pearl beads" which are synthetics artificially manufactured. A close look at these will reveal the difference in quality. Do not be deceived by the real look of "pearl beads." They are not produced by oysters. These small beads have merely been coated to produce the general outward appearance of pearls but they lack the deep luster and soft iridescent color of true pearls. A close look will reveal the character of each: the true pearl has warmth and luster; a "pearl bead" has a cold glitter.

Let us briefly consider the process of culturing pearls and the finished product.

A special type of live oyster is needed and gathered by the pearl farmers. The right kind of irritant or nucleus, a small, round bead of calcium, is inserted into the oyster's soft tissue and the oysters are again put back into the ocean to grow up and produce pearls. They are placed in wire mesh baskets which are lowered into the ocean and fastened to a wooden raft so that each pearl farmer can watch closely and care for his oysters.

Pearl farmers also face the danger of natural disasters such as typhoons, earthquakes, tidal waves and "red tides" caused by an influx of plankton which is the oyster's natural food in a poisonous form. It is a deep orange color and makes the water appear red.

There is a long waiting period before the pearl farmer will receive any monetary value in return for his labors.

The beautification process takes place as the oyster tries to rid itself of the irritant, but cannot, so it begins to secrete enzymes which form a covering, called nacre, over the nucleus. The oyster is also growing up during this process. It takes many years. The



Oyster opened revealing the birth of a beautiful pearl.

larger the pearl, the longer it takes. It takes approximately three to five years for small pearls and up to ten years for the large pearls.

When the pearls are ready, the oysters are removed from the ocean and are opened to remove the precious pearls. Physical death of the oyster is necessary to remove the pearl. At last, the master—the pearl farmer—receives his precious gem and can admire its beauty.

There are various colors of pearls—pink, white, blue, yellow. Some are worth more than others because of scarcity, shape, size, etc. Some are imperfects, not perfectly round, but these are worth more because of their unusual shapes.

These pearls are now ready to be used by their master for whatever purpose he has in mind for them. They bring him real joy and satisfaction for his long labors.

The pearls which are not completely covered by nacre, or too malformed or not fully developed, cannot be used and are crushed to powder for they are not fit to be used as jewelry.

It is amazing how few pearls are perfect in symmetry, luster and color. About 40 percent of the entire pearl harvest is of some marketable value, but perfect gems constitute not more than five to ten percent of the harvest. This explains why pearls are so precious.

Did you realize that you, too, are a pearl or could be a pearl? Let us consider the Greatest Pearl Farmer's process of culturing pearls.

When God created a special being called man, he created him differently than other forms of living creatures. There were animals and plants, but God created man in his own image to be a special being in a special way.

God places within each person a nucleus or living soul. We belong to God, for he created us. Thus we are like the special type of oyster needed for producing pearls, and the nucleus or irritant placed within us is our living soul. God wishes to work in and speak to our living soul through his Holy Spirit.

God placed us in the world to grow up and produce fruitful lives for him. We are to bring honor and glory to him. He watches us, cares for us and tries to help us grow in the way he pleases for us. Just as the oysters are kept in wire baskets to keep them from becoming lost in the ocean, we are kept in God's care and love.

The conditions of the world are not

always conducive to our proper growth, but he cares for us and with his help we can grow.

We, in our sinful nature, resist the work of the Holy Spirit in our soul. We are not willing to be dictated to. We try to get rid of or resist God's work in our soul. We are not anxious to do that which is right even though God tries to show us right and wrong through our conscience. Thus we try to avoid, ignore or get rid of our soul—the nucleus placed there by God.

When we no longer resist him, but yield to the Holy Spirit, the beautification process takes place. The fruit of the Spirit becomes evident in our lives: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.

During this time we are "growing up" for him. Just as the oyster grows as it produces pearls, we, too, grow and produce better lives for him when growing conditions are right. We become more beautiful and larger spiritually as the years go by and we grow daily in him. It is a long process—yes, a life-long process!

When the Master decides that our living soul is ready to be plucked from this world and separated from our physical body, our oyster shell, he does so and at last he receives his own precious pearls. "Precious in the sight of the Lord is the death of his saints."

Physical death must take place to receive the living soul—his pearl! It is then that the true value of his gems can be realized and admired by the Master.

The Master also finds pearls in various colors—red, yellow, black and white. They are all precious in his sight. Some are smaller for they have spent



## PROGRAM IDEA FOR SEPTEMBER

by Adeline Kopf, packet editor

Are you ready for a visit to Japan? LaVerna Mehlhaff has prepared a very informative program giving many of her impressions of the people and the country where she served as a short term missionary. If you did not use the program, "A Day at School," from the 1972 packet, you will find this a very interesting way to conduct your September meeting. This is a good time to invite guests—husbands or friends. Make some special effort with decorations. Look at the samples from Wright Studios for new ideas for missionary decorating. □

less time growing up for him; others may be imperfect because of scars of sins in their lives; but in the Master's eyes they, too, are precious and useful if they are fully covered with his righteousness.

Perfect pearls are desired, but imperfects are also used and made perfect by him. Praise the Lord for his forgiveness that covers all our sins.

Now the Great Pearl Farmer separates the good pearls from the rejects which cannot be used by him—those who are unsaved, unyielded to his Spirit and uncommitted to him. "He will punish those who do not know God and do not obey the gospel of our Lord

(Continued on page 31)

## SHE LIVED TO SERVE



by LaVerna Mehlhaff, woman's work director

Dorcas lived in a seaport city. Many of the men living there who went to sea never returned due to the storms and shipwreck. Dorcas was there to give her helping hand to the many wid-

ows in Joppa. It was said of Dorcas that she spent all her time doing good and helping the poor. She used her hands wherever she could. Dorcas contacted many people as she shared her concern and love for the needy. She shared her faith in Jesus with those whom she served.

At her death the people knew where to go for help. They sought a man who followed Jesus, Peter. He came and as he prayed, life was given back to Dorcas. Because of this many believed in Christ.

Dorcas used her life to serve Christ whom she loved; the result was many contacts for Jesus. The same will happen to us today as we live our lives for Christ. □



# The General Council Met at the Forest Park Office June 7-8, 1974



Each council member came well prepared having studied numerous reports and the agenda.



While moderator Delmar Wesseler looks on Dr. G. K. Zimmerman, executive secretary, is presenting a matter.



Eighteen seconds (minutes?) of unrecorded conversation between Dr. G. K. Zimmerman and the comptroller, Robert Mayforth.



Attentive Council members. Front row from left to right: Rev. B. A. Rich, Dr. R. Schilke, Dr. J. Sonnenberg, Dr. D. J. Draewell.



There were moments of meditative thought . . . . . of laughter



. . . . . of beauty



. . . . . of hard thinking



. . . . . of determination



Stanley Johnson, council parliamentarian and former moderator.



The "Yes" have it!



Each cooperating society presented its needs and requests.



Milton H. Hildebrandt, general treasurer.



The area secretary Willis E. Patratz helping a council member to speak up through the microphone.

## SOME OF THE MANY GENERAL COUNCIL RECOMMENDATIONS AND DECISIONS

### 1976-79 CAPITAL FUND DRIVE

The General Council approved a Capital Fund Drive for 1976. It requested the Stewardship Committee and the Finance Committee to develop detailed plans which are to be endorsed by the General Council and the Triennial Conference delegates in 1976, at which time the program will be launched.

### OFFICE RELOCATION

Based on the findings and recommendations of the Relocation Committee, the General Council by unanimous vote went on record to endorse the immediate sale of the Forest Park Office building. The changing situations in the Forest Park area, such as lack of hotel accommodations for committee members, airport transportation and other needs peculiar to our specific operation, make this move necessary. At the present time no suitable loca-

tion has been found for either purchase or lease of a building or the purchase of a building site. The Relocation Committee will continue its study and analysis of site locations in several cities. As soon as an acceptable location is found, the Committee will submit its recommendation to the General Council for action.

### 1975 BUDGET

For the budget year of 1975, the General Council approved the goal of \$2,200,000.00

### STEWARDSHIP MONTHS

Upon recommendation of the Finance Committee, the General Council designated a Conference Stewardship Month for all N.A.B. churches. The Canadian churches will observe the month of October, while North American Baptists in the U.S.A. will have their special stewardship emphasis in November.

### MERGER OF COMMITTEES

The General Council approved a recommendation to merge the Finance Committee and the Stewardship Committee. The objective of this merger is to bring together under one committee the responsibilities and functions of raising and expending funds. Because of this new structure, a new Communications Committee has been appointed which will be responsible for all Conference communications strategy and publication matters.

### N.A.B. SEMINARY SOLICITATION

The General Council approved the recommendation of the Board of Trustees of the N.A.B. Seminary, to begin immediately with the construction of an 18 unit apartment building which will provide needed student housing. The total estimated cost for this project is \$380,000.00. The money is to come from the following sources:

\$105,000 from Seminary MAP funds; \$175,000 from a mortgage loan; \$100,000 from solicited gifts from individuals.

### DOCTOR OF MINISTRY DEGREE

Another recommendation by the N.A.B. Seminary Board of Trustees was likewise approved: The Seminary will initiate the Doctor of Ministry program, giving continuing education opportunities for persons with superior potential.

### BRAZIL GROUP TOUR IN 1976

A musical group made up of members of our churches in Brazil—similar to the groups from Cameroon and Japan—will tour N.A.B. churches from December 1975 through February 1976. Although details will have to be worked out, the tour was approved in principle. □



# A MAN SENT FROM GOD

by Norris L. Helms



"And the Lord added to the church daily such as should be saved." This passage of Scripture is taught by Pastor Braun to each New Member's Class at the Redeemer Baptist Church of Warren, Michigan. At no time in his ministry have I heard our beloved pastor say, "Look what I have done for our church." He gives all the honor to the Lord. Truly I can say that the Lord has used this humble man in a mighty way at Redeemer.

May 5, 1974, was proclaimed "Adolph Braun Day" in the city of Warren, Michigan, as a tribute to Pastor Braun's 20 years of ministry at this church. On Sunday evening, the church participated in a 20th Anniversary Service with 650 community, Conference leaders, clergy, church members and friends in attendance.

The service began with the song "To God be the Glory, Great Things He Hath Done." Pastor Braun has always proclaimed these truths in anything and everything that has been accomplished in his ministry at this church. Comments from many of our North American Baptist churches, as well as other churches in the city and across the country, were received congratulating him on his 20 years of service here. Greetings were received from his first church in Emery, S.D., his home church, the First Baptist Church of Auburn, as well as from Florida, Kansas, North Dakota and Wisconsin, to name a few. The following are a few of the comments written by his fellow pastors in letters of commendation to him: "Such commendable, faithful service over that span of time must at times have amounted to a spiritual blood transfusion, and the Lord has blessed it." Another Pastor said, "The Bible and life call our attention to many men who began well but did not remain steadfast. You began your ministry well. . . . It is evident that you have continued steadfastly." A neighboring Baptist pastor with a church hardly one mile from Redeemer says, "I have counted him as a friend and helper to my own ministry. He has always been courteous and kind to me, and in many ways of which he himself may not have been aware, he has been a blessing to me and an encouragement in the gospel ministry." Still another pastor writes, "The pattern which you have established for yourself has been an inspiration to many of us younger pastors."

## COMMUNITY APPRECIATION

The Proclamation of "Adolph Braun Day" by Mayor Ted Bates of Warren was read and presented to the pastor at the service. The Proclamation reveals a real sense of appreciation to the pastor for his interest and involvement in community affairs and things that affect the lives of its people. He has served on the Warren Crime Commission, spoken in high schools and the local college, and has appeared on local television programs to express his Christian views. A certificate of appreciation from Gov-

Mr. Norris L. Helms is Assistant to the Pastor at Redeemer Baptist Church, Warren, Michigan.

ernor Milliken of the State of Michigan was presented to our pastor by Representative Warren O'Brien. Also House Resolution 330 from the House of Representatives of the State of Michigan, offered by Representatives O'Brien and John T. Kelsey, was read and presented to Pastor Braun. Again this is an indication to me that the leaders of our city, community and state appreciate those men who have dedicated their lives to God and service to mankind. It makes our society a better place in which to live.

## A GODLY FAMILY

Pastor Braun's parents were in attendance, and his father, Mr. Otto Braun, stated, "This was and is a church of God and that the Lord has blessed abundantly." The parents of our pastor recently celebrated their 60th wedding anniversary. Pastor's eldest brother, one of his daughters, and his wife also paid tribute to their loved one during the service.

## CHURCH ACCLAMATION

The moderator of the church, Mr. Roy Crane, reviewed the 20 years of growth during our pastor's ministry. The church has grown spiritually from 168 members when he arrived to nearly 900 members and between three and four hundred friends who call this their church home. During his ministry we have witnessed an ever increasing attendance at each of the services. The average Sunday morning worship attendance in 1973 was 696; evening worship was 427; and Wednesday night was 283. The church has grown physically from a basement church when he arrived, through three building programs, to a total complex which is now estimated at somewhere between 2 and 3 million dollars with an annual budget in excess of \$300,000. The latest addition was added in 1971. The moderator very appropriately stated that Pastor Braun has led us in work, giving, devotion to duty, study, faith, love and growth. It is now one of the five largest churches in the Conference in membership, attendance, budget and physical facilities. This is remarkable in light of the fact that our community is between 80-95% Catholic.

Through our pastor's insight, many years ago, our church adopted a priority program of support to the local church. It includes faithful attendance at Sunday morning and evening services, Wednesday Bible study, and Monday night program of visitation combined with a well-planned boys and girls program (Boys Brigade and Pioneer Girls). This program leaves Tuesday and Thursday nights as Family Nights.

## CLERGY ACKNOWLEDGMENT

The Rev. Ron Mayforth, who is currently president of the North American Baptist Minister's Fellowship, expressed gratefulness to the pastor for his assistance and cooperation with the other North American Baptist churches, as well as the General Conference.

(Continued on page 31)

# Insight into Christian Education

## CHURCH RECORD KEEPING by Ernie Rogalski

*Why keep church and Sunday school records?*

Some people would answer, "To satisfy the whims of a born statistician and to reduce people to numbers and categories." In situations where this is the case, record keeping should be discontinued. On the other hand, where record keeping has a spiritual purpose such as helping guide pastors, deacons, teachers, youth workers and visitation teams in effectively carrying out their respective responsibilities, records are a must. This latter approach is in keeping with the injunction of the Apostle Paul in 1 Cor. 14:40, "Let all things be done properly and in an orderly manner." (New American Standard Bible)

*How extensive or how limited should this record keeping be?*

Needless to say, the records must be comprehensive enough so that no one who needs the help they provide is handicapped. Records that cause duplication of calls are inadequate and records that cause neglect of those who should be visited are too limited. In contrast, record keeping must never become so cumbersome and unwieldy that few understand how they function and many persons are needed simply to perpetuate the system.

*Should records be kept for the church as a whole, or should their use be left up to the individual societies and organizations?*

The answer to this question will be determined by one's theology of the church. If the unity of the Body of Christ is paramount, a system involving every aspect of the church's minis-

The Rev. Ernie Rogalski is associate pastor of the Temple Baptist Church, Lodi, California.

try and the co-ordination of this system will be needed. If, however, a fragmented approach is taken, this will not be necessary. Since I, personally, hold to the "unity" concept, further practical suggestions will be made in this area.

The first concern is to find a publishing house that provides such a system. There are numerous records programs that involve the Sunday school or some other area of Christian education; however, few of the publishing houses provide an integrated and co-ordinated system for the church as a whole. With slight modifications and a few additions, we have found that the "P-C" Records System has met our needs in this regard. Should you be interested in additional information about it, write Mrs. Lenore M. Honline, P. O. Box 176, Yorba Linda, California 92686.

A second concern is finding the necessary staff and workers to keep the records. They must be individuals who are meticulous, faithful and who recognize this service as an important ministry. Their helpers, in many instances, can be people who might think

they are not gifted enough to take on an administrative or leadership responsibility, yet are willing to serve.

*How is a record system made workable?*

We have administered our system in the following way. The chart also illustrates it.

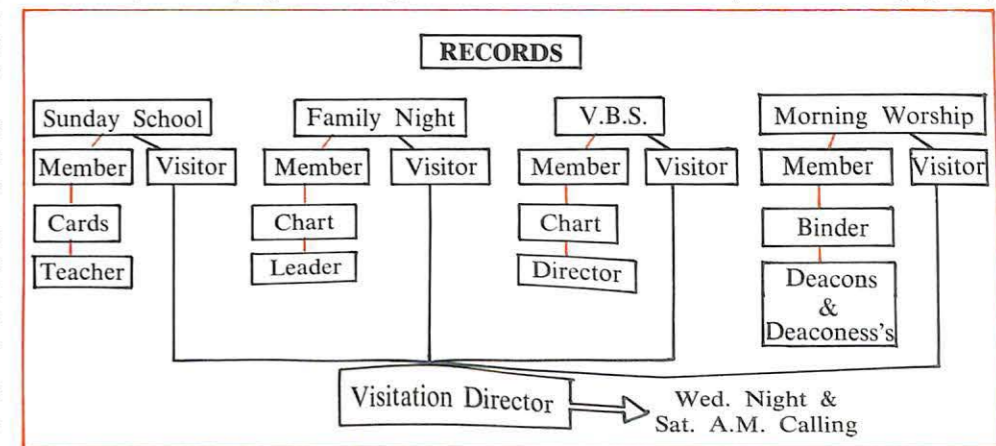
### A. Registration

1. Members fill out one side of the registration card and visitors the other side during the morning worship service.
2. Sunday school scholars (regular) are marked on attendance cards; visitors are listed in triplicate on a visitor's form.
3. Mid-week (family night) attenders are listed on charts and visitors are listed on visitor's forms.
4. Vacation Bible school regular attenders are listed on charts; visitors are listed on visitor's forms.

### B. Secretarial Responsibilities

1. Members' attendance is posted in the master record binders. These cover a four-year period. Once a month this information is posted on a chart listing the names of each deacon's and deaconess's flock. (Thus they will know at a glance who needs attention.) Information on visitors is recorded in duplicate, with one copy retained for attendance records (two years) and the other copy given to the Visitation (Andrew Club) Director.
2. Sunday school scholars' attendance is noted on cards and the information added monthly to their cumulative record card. Once a month an absentee report is given to each teacher so that they will know which scholar needs attention. Visitors are registered on slips which are given to the teacher and to the Visitation Director.
3. Family Night members (children's clubs, Pioneer Girls,

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# LUTHER, PLEASE SHOUT AGAIN!

by Ron Susek

## *A Repeat of History*

It took courage but he did it. Martin Luther relentlessly attacked the Roman Catholic position that equalized church tradition and scriptural authority. Furthermore, in practice, the Scriptures were placed second to tradition where they conflicted.

Luther shouted, "Sola Scriptura" The Bible alone carried divine authority. Men everywhere began to study the Scriptures and great numbers of people ascended to cultural and spiritual heights.

Today, we face a serious danger. We are being returned to a pre-reformation-type problem. A growing number of people are building their faith and doctrine on the Scriptures plus their experiences. And where they conflict, their experiences become the final word.

This can be seen in the following true-life story. Not long ago, a Bible scholar was invited to a home for discussion. It turned out that the hosts really wanted him to hear a woman testify of her latest experience. The Bible scholar kindly showed her on several counts where her experience was not consistent with Scripture. Her response was simply, "I don't care what the Bible says; I've had the experience and that is all that matters!"

This fact of placing Scripture secondary to experience is evidenced also by a dignified dentist who came from a conservative background. Having become experience-oriented, he openly attacked the position that special revelation is contained only in the Scriptures. He is wide open to the whim and urge of anyone who claims to have heard God speak.

We are frightfully surrounded with evidence that the "experience first and Bible second" cult is a growing threat to historic Christianity. An attitude of "ho-hum" comes when Bible scholars expound the Word and challenge Christians to work hard in study to "... show thyself approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15). These same people will jam auditoriums and feverishly listen to someone tell of his experience.

This is not, by the way, a call to re-

turn to the "testimony time" when people sat in silence for a long time only to have someone stand and repeat his pet phrase for the one-thousandth time. It is a call to restore the Scriptures to their supreme God-intended position. It is a call to jam auditoriums for the expounding of the Scriptures so that our experience and practice of life might be of eternal gold.

A new flow of religious books is currently undermining Scriptural authority. They hold forth someone's experience and the experience becomes the theme of Christian conversation. Heavy life-building books which take work to read are laid aside. The threat is that the experience-oriented book often attempts to justify poor doctrine and even false doctrine on the basis that "it happened to me". Testimonial books are hardly test-able and need to be kept in their place.

Another vehicle for experience-oriented thinking has often been the home Bible study and prayer meeting. Too often they are no more than someone trying to pawn off his experience on others. No amount of Biblical truth can stop the seemingly neurotic need to have someone else share in the experience. Perhaps recruiting others brings a sense of security.

It is time now for Luther to shout again, "Sola Scriptura!" It needs to be shouted from every pulpit. It must be the burning conviction of our conversations.

## *Why Sound The Alarm*

It is urgent that Christians everywhere sound the alarm. Why? First, because there is a host of gullible people who will be destroyed. For their sake, we need to faithfully expound the Word.

Obviously, truth will never be destroyed. The defense of biblical truth is not out of fear that it will be damaged. It is concern for those who will be damaged by false doctrine. Truth can always stand the paper arrows of non-truth, but people cannot. This is evidenced by the host who follow Mormonism in response to Joseph Smith's untest-able experience.

Secondly, we must shout, "Sola Scriptura" because experience-based theology is a wide-open door for heresy. The New Testament firmly la-

bels those who would bring non-truth as "dogs", "evil workers" and "clouds without water". We tend to treat it with delicate kindness for fear of not being open-minded. Open-mindedness was never intended to be an open door for the aggressive advance of false teachers.

In case you are still weighing the seriousness of this issue of the biblical supremacy over all experience, please be reminded of how the anti-Christ will take over. He will not argue with the eternal truths of historic Judo-Christian theology as revealed in the Bible. He will mesmerize people with "... power and signs and lying wonders ..." (II Thessalonians 2:9). Do you see now why it is so important to love biblical exposition more than thrilling experiences? It is the only way to be adequately prepared to stand firm through days of delusion.

Thirdly, and most importantly, the Scriptures are absolutely filled with evidence that it is God's will that all Christians be students and ambassadors of his word. Consider the following:

The apostle Paul did not suffer for trying to defend his experience on the way to Damascus. He suffered terribly for preaching the historic word of God (II Timothy 2:8, 9).

There are only two seasons for preaching the Word. They are "in season" and "out of season". For many experience-oriented people it is "out of season" except where they can use Scripture (whether textually correct or not) to support their experience. Every Christian needs now to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Timothy 4:2-4).

Dare we so easily forget that Jesus built his whole ministry on the preaching of the Word—not experience. Jesus rebuked experience-oriented sign seekers with these words: "An evil and adulterous generation seeketh after a sign ..." (Matthew 12:39a). Also, remember the words of Jesus regarding

Abraham's response to the rich man in hell who wanted Lazarus to return to earth to warn his five brothers: "And he said unto him, 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead'" (Luke 16:31). Testimony of our experiences has never been God's primary tool for wiping away disbelief. It has been the Holy Spirit moving through the preaching of God's word (see Romans 10:8-15).

Do you recall what Jesus used to move the hearts and minds of the men on the way to Emmaus following his death and resurrection? "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:25-27). And what was the glorious result? They said after he left, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures" (Luke 24:32). Jesus used the historic word.

Today we need men to sound the alarm and preach the Word. Some will be offended, and some will leave our fellowship. So long as your spirit is correct and your words are biblical, then they are being turned away of the truth, and not by you. When this occurs, let them go. (See Titus 3:9-11 and I Timothy 3:14-15).

There will be another swath of experience-oriented people who will thank God continually for sending you into their lives to get their faith once again anchored in unmovable rocks.

## *Why Such Weak Alarms*

During the Reformation, the Protestants demanded that the church base everything on the Scriptures. Once again, we need to insist that all experiences, doctrine and life-style be based on the Scriptures.

For too long, good men have been soft-spoken, hoping that the experience fad would pass. It has not. It has become the theme of denominations, banquets and rallies.

Perhaps we have timidly sounded weak alarms out of fear of disrupting God's work. We fear the accusation that we are pigeon-holing God. We forget that God pigeon-holed himself when he wrote the Bible. He will not act contrary to the way he said he would act.

Probably our greatest silence comes out of a fundamental insecurity of our exegesis of the Word. When the Bible

(Continued on page 29)

## Biographical Data on RON SUSEK

the author of this and several forthcoming Bible study articles



Evangelist Ron Susek and Wife Diane

Ronald Ray Susek was born Aug. 21, 1942 in New Kensington, Pa., the second of three children. His father and mother are Baptists, as are his grandparents who came from Germany.

Susek was graduated from New Kensington High School in 1960. Since then, he has studied at Northeastern Collegiate Bible Institute, Esses Fells, N.J., and has graduated from the Washington Bible College, Washington, D.C.

He has been pastor of two churches: the first in Clymer, Pa., a mining town; the second in Alexandria, Va., a populous suburb of Washington, D.C. His experience also includes the direction of Youth for Christ rallies.

Since the age of 17, Ron has been preaching regularly. He first travelled with his own teenage Gospel team. Since then he has appeared in numerous crusades extending several or more days, plus one-night engagements. He has served in a number of N.A.B. churches and holds the official endorsement as evangelist by the N.A.B. General Conference.

Susek traces his conversion back to a summer night in 1958 at Ocean City, N.J., where he was attending a regional youth convention. He considers this experience the turning point of his life.

He is now conducting various evangelistic crusades. Several of these have been in Kingston, Jamaica, and more recently a crusade tour of South Africa. In Jamaica, the Rev. Curtis Cole, pastor of Calvary Assembly, reported that Susek addressed 20,000 persons in one crusade.

A high point in his endeavors was a united crusade in his home town which drew 16,000 people. Six mayors and councilmen endorsed the crusade and the local newspapers quoted his sermons daily.

On April 13, 1968, Ron was married to Diane King of York, Pa., who is the regular soloist for his crusade organization, now known as RON SUSEK CONTINENTAL CHRISTIAN CRUSADES, INC.

Susek's present ministry involves evangelistic crusades, addresses on high school and college campuses, as well as radio and television appearances. The BAPTIST HERALD is happy to introduce Ron Susek to its readers, trusting that his articles will be a true spiritual help to many.

The Pittsburgh Press says of Susek, "A young clergyman from New Kensington is on the way to becoming one of the nation's outstanding evangelists."



# CHURCH EXTENSION BUILDERS REPORT

## BLOOMINGDALE, ILL. CHURCH EXTENSION PROJECT

SEPTEMBER 1974

by Mrs. Martha Granzow

Four years ago Bloomingdale, Ill., was a small crossroad village. Then the land developers came in and built homes, condominiums, townhouses and all that goes with a booming community. In three years the population has more than doubled. The prediction is that it will reach 30,000 within the next five to ten years.

In the summer of 1973 Eric Brockhoff, a senior at N.A.B. Seminary, surveyed the area. A Bible study class was started. Eric had a good rapport with young people, and more teenagers than adults attended. We continued the Bible studies even though the adult attendance was small.

That fall one of the mothers came to see what her boys were learning. She said they had been helped so much that she wanted to know what was going on. She has not missed a Bible study since. She said recently, "I have been a Catholic all of my life, but a Christian for only the last few months." She has a radiant testimony, and is constantly witnessing to her friends and neighbors at the expense of ridicule.

By January 1974 there were six families that expressed an interest in starting a new church, and in February we officially became a Church Extension Project.

On February 17 the first Bible Fellowship Hour and morning worship service were held in the local school with fifty in attendance. The Bible studies continued in the home and were increasing in numbers. When the Sunday attendance reached fifty-two at the end of March, it was decided to meet in the school. There are four classes, from kindergarten to adults, thus encouraging entire families to attend.

It is thrilling to see the way the Lord is working in the group. We are growing numerically (now we are 13 families), but also spiritually. There is a wonderful spirit of love, oneness and cooperation. Our theme seems to be: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

A church site has been purchased, and we expect to start on a building program. Visitation has been a part of our activity from the beginning. A call has been extended to a pastor who accepted it for the end of this year. We feel there is a real challenge in this community to reach people for Christ. We earnestly covet your prayers and support.

Mrs. Martha Granzow is a member of the Forest Park Baptist Church. For the last few years she and her husband have been living in Bloomingdale, Ill.



Top: First worship service in the library of the local school.

Center: Mrs. Darlene Ramus teaching children's Sunday school class.

Bottom: Adult Sunday school class, the Rev. Bob Zapata, youth coordinator for Bloomingdale Township, teacher. Supply pastor, Mr. William Kresal, third from left.

### WEDDING ANNIVERSARIES

Mr. and Mrs. Jakob Weisser observed their 61st wedding anniversary on May 5, 1974. They are members of the Ashley Baptist Church, Ashley, N.D.

Mr. and Mrs. John Fischer observed their 50th wedding anniversary on May 26, 1974. They are members of the Ashley Baptist Church.

Mr. and Mrs. Gustav Siewert of the First Baptist Church of Minnetonka, Minn., celebrated their 50th wedding anniversary on March 22, 1974.

Mr. and Mrs. Arthur Giese celebrated their 50th wedding anniversary on March 10, 1974. They are members of the First Baptist Church, Appleton, Minn.



**VANCOUVER, B.C.** Palm Sunday, April 7, 1974, Dr. Waltereit, pastor of the Bethany Baptist Church, had the privilege of baptizing 24 young people. (pictured) Our area secretary, the Rev. Hans Wilcke, was the special speaker. At the communion service on May 5, these baptismal candidates were received into the church as members. (Wendy La Strange, reporter.)



**UNDERWOOD, N.D.** On Sunday evening, April 7, three candidates (pictured) were baptized in the First Baptist Church upon confession of their faith in Christ as their Savior and Lord. That same evening the right hand of fellowship was extended to them during a Communion Service. The Rev. Oliver Bender is the pastor of the church.

## OUR CONFERENCE IN ACTION

**STEAMBOAT ROCK, IOWA** On March 11-15, 1974, community "Spring Crusade for Christ" meetings were held at the local school auditorium. The First Baptist Church and other churches in the area worked together for these meetings. The Rev. Aaron Buhler was the evangelist. Fourteen decisions were made. A community choir, which started with approximately 30 voices and increased to about 60 voices, provided special music for these meetings.



The church also witnessed two baptismal services on the first Sunday of two consecutive months, with seven being baptized in each service. These baptismal services were held on Sunday, April 7 and May 5. This made 14 that were baptized and given the right hand of fellowship. Pictures show the first group of seven baptized April 7 in a separate group, and then all of those in the second group and the greatest share in the first group are on the second picture, with the pastor in the center of the first picture and on the back row in the left hand side on the larger group picture. The Rev. Jacob Ehman is pastor of the church. (Mrs. Don Schuneman, reporter.)

**STOCKTON, CALIF.** Swain Oaks Baptist Church paid off a \$20,000 loan. Pastor Fred Jantz formally burned the mortgage at a business meeting. (pictured) Our W.M.S. was host to several local N.A.B. churches for the World Day of Prayer. A large turn-out gathered in unity to pray for world peace and afterwards share with each other in a luncheon. Our first couples retreat was held at Mt. Gilead in Sebastapol, Calif. Fifteen couples



shared Christ with their mates and brethren. The event was so successful that it is already being planned as an annual occurrence. On Easter Sunday, under the direction of Norm Larsen, our choir gave a cantata, "Hallelujah, What A Saviour." That evening the church witnessed the baptism of 15 people. May brought the end of school for Pastor Fred, who received his M.A. from University of the Pacific.



**OCHRE RIVER, MAN.** Our interim pastor Rev. E. W. Klatt baptized sixteen young people and one adult (pictured) upon confession of their faith. After the baptismal service they were given the hand of fellowship along with one lady who had previously been baptized and was accepted after giving her testimony.

On Sunday April 7, the Rev. Klatt brought his ministry of fifteen months to a close. A farewell was held for him, at which time he was presented with an engraved plaque along with a purse of money. Our new pastor, Bro. Robert Lounsbury began his ministry here on June 2. (Mrs. Frieda Schroeder, reporter.)

**PORTLAND, ORE.** At the Immanuel Baptist Church 27 were given the hand of fellowship by our pastor, the Rev. Richard Grabke. Almost all were re-

## OUR CONFERENCE IN ACTION

ceived by baptism. (pictured) We want to do our part in the Conference program of One Million Contacts for Christ.



The church also had a special recognition service for those who were ninety and over. They are left to right, Mrs. J. A. Hoelzer, Mr. J. A. Hoelzer, the only living charter member of the church, Mrs. M. Kublick, Edward Knopf and Mrs. Haig. The Rev. Hans Wilcke was the featured speaker and Pastor Grabke brought special congratulations in behalf of the church. (Nancy Buck, reporter.)



**FOREST PARK, ILL.** The musical, "It's Cool in the Furnace," was presented by the Junior Choir of the Forest Park Baptist Church, Sunday, May 5. It is based on the Old Testament story of three Jewish boys who were thrown in the furnace at King Nebuchadnezzar's command.

The choir, consisting of 4th through 8th grade young people, was directed by Myrna Seibel, Roger Fuchs accompanist and Greg Dye, percussion. The part of Daniel was portrayed by Phil

Koch and King Nebuchadnezzar by Tom Zimmerman. (Viola Nelson, reporter.)



**MINOT, N.D.** The Crestview Baptist Church held its first baptismal service in its own building after installation of a baptistry and platform improvements. Nine candidates followed the Lord in baptism. The following Sunday, June 9, fourteen were added to the membership of the church. Pastor Harry Haas (pictured on right) is the pastor.

**ASHLEY, N.D.** On May 21, the Tabitha Society of the Ashley Baptist Church held their annual birthday observance. Guest speaker was Mrs. Mary Kay Shishnia of Aberdeen, S.D., who related her life's experiences of sin through alcoholism in her earlier years, and how she was marvelously saved and is now happily serving the Lord, together with her family. After a closing prayer by the pastor's wife, Mrs. Anita Pelzer, a social hour was enjoyed with refreshments. (Mrs. Carl Fischer, reporter.)

**RENTON, WASH.** Mother's Day took on special meaning for the Evergreen Baptist Church. We had a trio from a Lutheran Bible College that presented a program in song and word entitled, "The Everlasting Children." We had a baptismal service at which time two mothers were baptized. Those baptized had previously chosen sponsors who, when they came up out of the waters, lit a candle for them which represented their lives being lit up as a public testimony by Jesus Christ.

**GOODRICH, N.D.** The First Baptist Church participated in a Round Robin Missionary Conference in March. We had five missionaries speak to us.

The BYF of our church presented an Easter play, "To This End," on Easter Sunday evening, and again the following evening. They also presented the play at the McClusky Baptist church. Mrs. Daniel Heringer was the director. Mr. and Mrs. Elden Hoots

are sponsors of our youth group.

On May 3, the Women's Missionary Society gave a banquet for the 8th grade, high school, and college graduates. Our school superintendant was the guest speaker. The Rev. D. Heringer was the Master of Ceremonies. Mrs. Harold Felchle is the president of our WMS. (Mrs. Paul Stober, reporter.)

**XENIA, OHIO** Community Baptist Church sends sincere thanks to all who sent money to be used for the relief of families who lost their homes in the tornado that struck our area recently. The chancel choir presented a program of Easter music on Palm Sunday. An Easter sunrise service was held followed by a breakfast. The senior-high group and the women's chorus, "The Rainbows," presented special music.

The adult Sunday school class continues to support a Bible student in the Cameroon. In addition, the class purchased a grand piano for use in the sanctuary, made covers for the organ and piano and covers for the chairs in the choir loft.

A Mother-Daughter Banquet was held May 9 with record attendance. Miss Penny Edwards, one of our young women, who is entering the service of her country to become an assistant to the chaplain was honored and wished God's blessing in this new experience.

A bus ministry has begun which enables some senior citizens and others to attend our services. Witnessing continues on Thursday nights. On May 12 three young people were baptized by the pastor, Will Dachtler. (Mrs. William H. Thompson, reporter.)

**SOUTHEY, SASK.** On May 5, the Southey Baptist Church witnessed a baptismal service in which seven young girls followed their Savior into the waters of baptism. On the following Sunday, Mother's Day, they were extended the hand of fellowship and received into the church membership. (Mrs. Annette Lang, reporter.)

**GLADWIN, MICH.** The 4th annual Michigan Association was held May 2-4, 1974, at the Round Lake Baptist Church, with the Rev. Winston Decker as host pastor. The theme was Luke 19:13, "Continuing till He Come," and presented a challenge in every message and report. Dr. Forrest Stevenson shared many thoughts with us. Miss LaVerna Mehlhaff, director of women's work at Forest Park, and Dr. and Mrs. Louis Johnson, returned missionaries from Cameroon told of their

work at the missionary rally. Mrs. Johnson also spoke at the women's luncheon on Saturday. The men's luncheon was held at the Good News Camp with Dr. Forrest Stevenson bringing the message. (Mrs. Neal Kleiss, reporter.)

**WISHEK, N.D.** The First Baptist Church was privileged to have God's Volunteers with the Rev. Ray Harsch the director in our church from April 9-14. The meetings were well attended. (Mrs. Art Bender, reporter.)

**ANAHEIM, CALIF.** An Ordination Council convened on April 16, 1974, at the Sunkist Baptist Church to consider the qualifications of Mr. L. Richard Fox to the ministry. Upon hearing his statement of doctrine and personal calling, Mr. Fox received a unanimous vote to proceed with ordination.

The service of ordination was held on Sunday evening, April 21, at the Sunkist Baptist Church with the Rev. William Hoover, pastor and also council moderator, presiding. Scripture and prayer were offered by the candidate's father, Mr. James H. Fox of Tucson, Arizona. Dr. Vernon Doerksen of Talbot Theological Seminary preached the ordination sermon. Following the benediction by Mr. Fox, a reception was held in his honor.

Rev. Fox, and his wife, Cindy, came to Sunkist in June, 1972, as a part-time youth director while attending Talbot Seminary. He received his Master's Degree in Christian Education at Talbot on January 27 and became a father on January 29 with the arrival of Shannon Nicole. Sunkist Baptist is pleased to have the full-time service of the Rev. Fox as its youth and children's minister. (S. Radcliffe, reporter.)

**AVON, S.D.** Roland Van Gerpen, assistant church chairman, directed the program at the First Baptist church on Sunday evening, May 26, 1974, honoring the Rev. Lang for 30 years of service as a pastor of several Baptist churches and chaplain of the Home for the Aged in Bismarck, N.D. Pastor Fred Penner of the Tyndall and Danzig Baptist Churches presented the devotions. Representatives from some of his former churches took part in the program. The Rev. Donald Miller, vice president of the North American Baptist Seminary at Sioux Falls was the guest speaker, speaking on "One of God's Quiet Heroes". The Rev. and Mrs. Henry Lang responded, which was followed by a fellowship hour in the dining area of the church.

Pastor Lang was ordained on May 27,

## OUR CONFERENCE IN ACTION

1944, at the Baptist Church in Plevna, Mont. (Estie Betz, reporter.)

**MC INTOSH, S.D.** On March 24, 1974, the First Baptist Church held a baptismal service at the Baptist church at Isabel S.D. Four candidates were baptized, and the hand of fellowship was extended during the observance of the Lord's Supper. Rev. Terrence Jarosch is pastor of the Isabel and the Mc Intosh churches and has since accepted a call from the First Baptist Church Appleton, Minn. (Clara Vilhauer, reporter.)

**CALGARY, ALTA.** Since the beginning of this year, Pastor Arlyn Thielenhaus has baptized 20 and they, and 22 others, by transfer or testimony, have joined the Brentview Baptist Church.

During stewardship month we were encouraged to tithe. The giving for the first four months is nearly 50% greater than the same period last year.

Presently we are concentrating on our family blessings and learning both in Bible classes and via films by Dr. Henry Brandt how to enjoy these blessings through discipline and cooperation.

Our new Minister of Youth and Christian Education, Harold Kokot began his ministry on Aug. 1. He is a graduate of NAB College, is married and the father of two sons. (Mrs. Linda Ohlhauser, reporter.)

**FESSENDEN, N.D.** On Sunday, Feb. 24, the Brotherhood was in charge of the evening service. Barbara Kieper showed her slides and an offering was taken for the X ray machine for Warwar. March 10, the BYF presented the play, "Christmas Any Day." April 13, the Brotherhood hosted the Northern N.D. men Singfest. May 12, the Brotherhood held Family Night and the Grandforks Men's Quartet rendered a musical program. Vacation Bible School was held May 27-31. (Mrs. Adolph Pepple, reporter.)

**RAYMORE, SASK.** On Easter Sunday, the Raymore Baptist Church witnessed the baptism of three young people. The right hand of fellowship was extended at the communion service. The Sunday evening service also marked the launching of a new opportunity for community outreach, with the showing of the film "My Son, My Son." This initiated a Family Film Series program; this is an evangelistic outreach by means of a bi-monthly series of family orientated gospel films.

The Young People's Group was in charge of the evening service on May

12. They presented a program entitled, "What Is Your Life?" comparing the life of one who rejects Christ with that of one who lives for him.

The Women's Missionary Society hosted a Spring Tea for the ladies of the community on June 7. Miss Jean Berkan, former short-term missionary to Africa, was the guest speaker. The Rev. Allen Crossman is the pastor of the church. (Kathy Crossman, reporter.)

**RACINE, WIS.** Grace Baptist Church with 12 other NAB churches in Wisconsin participated in a Round Robin Missions Conference May 8-12. Missionaries sharing in the conference were: Miss Ruby Salzman from Soppo; Mr. and Mrs. George Baabs from Kumba; and Dr. and Mrs. Louis R. Johnson of Baptist Bible Training Center at Ndu.

Grace Baptist Church enjoyed an unusual western style steak barbecue dinner Saturday evening, May 18. A local musical group, "The Reachouts," ministered through song and testimony. Mr. Bill Kresal from Forest Park shared a challenge for personal evangelism and church growth.

The following Sunday evening service was high-lighted by a baptismal service as four graduates of Pastor's Class were baptized. The Rev. Lanny R. Johnson is pastor of the church. (Mrs. Betty Leonhardt, reporter.)

**APPLETON, MINN.** April 25-May 2, God's Volunteers Team 2 were with us and the week was filled with many blessings. The church has purchased a newer home for a parsonage.

On Sunday, June 2, Pastor and Mrs. Terrence Jarosch and daughters were with us for his first worship service as pastor of our church. (Mrs. Gloria Giese, reporter.)

**MINNEAPOLIS, MINN.** Spurred on by the Million Contacts for Christ goal adopted at the General Conference, the Faith Baptist Church, Sunday school attendance campaign was held with the goal, "400 In Faith." The average attendance in the four week campaign was 333. Attendance since has averaged 223.

During the year we have had the privilege of having the Fluth family at home who shared their missionary experiences. In March the women and girls were privileged to have a shower for Ramona and daughters to help in the purchase of their personal things for their next missionary tour. A farewell coffee hour was held on June 30.

## OUR CONFERENCE IN ACTION

They left for France on July 6.

Ron Blomberg, who has been serving as student assistant to our pastor, the Rev. Allan Strohschein, has been called to serve as a full-time assistant to the pastor. His chief responsibility will be to work with the youth. Following the service a coffee fellowship was held in his honor and also in honor of Pastor and Mrs. Strohschein who have worked with us for five years.

The trustees are remodelling the church basement with the help of the men. We have had two baptismal services at which 14 were baptized. Our church membership now stands at 300. (Ellen Lehr, reporter.)

**VANCOUVER, B.C.** The 26th annual session of the B.C. Association was hosted by the Immanuel Baptist Church, May 16-19. The theme "Reconciling the World Through Christ" was presented by Dr. Reinhold Kerstan, Rev. Hans J. Wilcke and Dr. and Mrs. Louis Johnson. The Association came to a challenging climax with the Greater Vancouver Choir, and the presentation of a missionary opera on Saturday. A good attendance was witnessed on Sunday as the theme "Ambassadors of Reconciliation" was presented by Dr. Kerstan. The Association adopted a budget of \$21,000 and will be assisting in the beginnings of two new church extension projects: a new work in Kelowna, and the one pending approval by the Church Extension Committee in Prince George beginning in 1975. The Rev. Hildebrandt was the host pastor. (J. Neudorf, reporter.)

## In Memoriam

**JOSEPH EARL FRISCH**, 77, of Milwaukie, Ore., died on May 1, 1974. He was born in American Falls, Idaho, on Nov. 15, 1896. In 1944 he accepted Christ as his Savior, was baptized and became a member of Trinity Baptist Church, Portland, Ore. Surviving him are his widow Viola; one son Joseph; one daughter, Mrs. Ella Beryle Prowell; six grandchildren, two great-grandchildren, one sister, four brothers. The Rev. Robert Schreiber was the officiating minister at the funeral service.

**JACK KAMMERER**, 71, of Elk Grove, Calif., died on June 3, 1974. He was born in North Dakota on Nov. 2, 1902. He was married to Kathryn Balliet in 1925. He was baptized upon his confession of faith in the Zion Baptist Church of Franklin, now the First Baptist Church of Elk Grove. One of his last acts of service was singing with the Franklin Men's Octette at the 50th anniversary celebration of the church on Feb. 11, 1974. He is survived by his widow, Kathryn; one son, Robert; one daughter, Mrs. Florence Fandrich; nine grandchildren; six great-grandchildren;

two brothers and five sisters. The Rev. Merle E. Brenner was the officiating minister at the funeral service, assisted by Rev. Fred Klein and Rev. Arthur Brust.

**EDWARD QUASCHNICK**, 77, of Herreid, S.D., died on May 20, 1974. He was born on Dec. 5, 1896, near Artas, S.D. He was married to Rose Bickel in 1918. He was converted and baptized in 1921, and remained a faithful member of the Herreid Baptist Church all his life, serving on the Church Advisory Board as a deacon and a trustee. He is survived by his widow Rose; two sons, Walter and Gordon; two daughters, Mrs. Edwin Goehring and Mrs. Ervin Goehring; one brother, 22 grandchildren and 19 great-grandchildren. The Rev. Edward A. Kopf was the officiating minister at the funeral service, assisted by the Rev. E. S. Fenske.

**MR. A. SCHACHER**, 70, of Medicine Hat, Alta., died on May 2, 1974. He was born in Russia July 9, 1903. He immigrated to Alberta, Canada in 1911. He was married to Leah Boschee in 1925. He was saved in 1931, baptized in 1959 and joined the Grace Baptist Church. He served as moderator, deacon, and member of the choir. Surviving him are his widow; one son, three grandchildren and six great-grandchildren. Pastor C. T. Remple officiated at his memorial service.

**MRS. TILLIE SEIFERT**, 80, of Milwaukee, Wis., died on April 27, 1974. She was born in Germany on Nov. 25, 1893. She was united in marriage to Daniel Seifert on June 24, 1916. At the age of 12 she accepted Christ and then followed the Lord in believer's baptism and joined the church. After moving to America she became a charter member of the Bethany Baptist Church of Milwaukee and was particularly active in the Ladies' Missionary Society. Surviving her are a daughter, Mrs. Ruth Klein; and two brothers. Pastor James Schacher was the officiating minister at the funeral service.

**MRS. CLARA SMITH**, nee Janssen, 81, of Peoria, Ill., died May 25, 1974. She was born September 27, 1892, in Peoria. She married Fred Smith Oct. 16, 1925. She joined State Park Baptist Church (now North Sheridan Baptist) March 18, 1906, where she had served as superintendent of the Junior Dept. and the Vacation Bible School, member of the missionary society and the church choir. Surviving her are her widow; two sons, Robert J. and Fred Smith Jr.; a daughter, Mrs. Marcella Blackwell; four grandchildren. Funeral services were conducted May 28 at North Sheridan Baptist Church with the Rev. Arthur M. Ulrich as officiating Minister at the funeral service.

**FANNIE H. STEWART**, 87, of Helmetta, N.J., died on May 24, 1974, at the North American Baptist Home for the aged, in Philadelphia, Pa. Mrs. Stewart was a native of Brooklyn, N.Y. She was a member of the First Baptist Church in Jamesburg, N.J., where she served her Lord in various capacities. Surviving her are three daughters: Mrs. Ralph E. Brown, Mrs. Fred Fowler, Mrs. Francis Luquer, three sons: Roy C., William H., Theodore; twelve grandchildren and thirty great-grandchildren. The Rev. Karl E. Bieber was the officiating minister at the funeral service.

**JULIUS TOMM**, 74, of Cleveland, Ohio, died Feb. 25, 1974. He was born Feb. 22, 1900, in Poland. He professed Christ as his Savior at the age of 18, was baptized and became a member of the Baptist church in Poland. After the war, he came to Cleveland, Ohio. Here he was a member of Erin Avenue Baptist Church and Missionary Baptist Church where he was a trustee for many years. He is survived by his widow, Mrs. Frieda Tomm; two sons: Erwin and Edward; three daughters: Walli, Jeny, and Elli; two sisters and 16 grandchildren. The Rev. Paul G. Winslow officiated at the funeral service.

**MAGDALENA WALKER**, 81, of Bismarck, N.D., died May 25, 1974. She was born July 1, 1892, in Russia. She came to the United States at the age of 18 and lived at Herreid, S.D. She married John Walker Sr. in 1912. Mrs. Walker accepted the Lord as Savior in 1921, was baptized and became a member of the Bismarck Baptist Church. She is survived by nine sons and four daughters; 64 grandchildren and 49 great-grandchildren. The Rev. Ron Norman was the officiating minister at the funeral service.



## ARE YOU KEEPING TRACK?

by Daniel Fuchs

"Suppose one of you has a hundred sheep and loses one of them—what does he do?" Jesus asked (Luke 15: 4-6).

"He leaves the 99 sheep in the pasture and goes looking for the lost sheep until he finds it . . . puts it on his shoulder, carries it home, calls his neighbors together and tells them 'Rejoice with me, for I have found my lost sheep.'"

Does the task of "keeping track" of your flock disturb you? What would have happened to the lost sheep had the shepherd not kept track? How would he have known that one was missing which needed help had he not kept an accurate count?

Someone has stated regretfully that farmers give more time and effort to keeping records of their pigs than some churches give to keeping records of the flock of God that has been entrusted to their shepherding and care. The simple facts are that adequate church records *must* be kept if a church is to minister effectively to its congregation and its community.

There is a definite ratio between church growth and the keeping of accurate church records. Unless you "keep track", you will never know who nor how many of the "lost sheep" you need to find and add to your flock. Instead of adding to your flock, your flock will diminish.

By action of the General Conference last summer, it was resolved that each local church adopt the goal of making six contacts for Christ per member each year and report quarterly to the Church Ministries Department its progress in reaching these goals, and that a summary report be published in the BAPTIST HERALD.

It is extremely important that you keep an accurate record of contacts made and decisions recorded for Christ by your congregation each week. You can order record-keeping material from the Church Ministries Department, 7308 Madison Street, Forest Park, IL 60130. □

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

# CHURCHES-? Where Are You?

by John Silvey

At our last Triennial Conference in Wichita, a breath of Heaven to my own soul, a challenge was presented to us as delegates to contact one million persons for Christ in the next three years. The challenge was accepted by the delegates, to be relayed back to the local churches. I don't think I have ever had a more blessed experience at a conference anywhere, and my mind began to cast about for ways to implement this wonderful Christ honoring goal.

We at GREENVINE BAPTIST, the second oldest work in Texas (1861), are a small church, like so many of our N.A.B. churches. How were we to do our share of the work, and in a situation where visitation and evangelism in person was not exactly the going practice? We did share, as best we could, our gospel message with those who would allow us to, but it did not seem to be enough.

Before the Triennial Conference we had begun a church study of Dr. Kennedy's book, *EVANGELISM EXPLOSION*. Imagine my surprise and joy to see and hear him at Wichita. However, Dr. Kennedy's system is practiced in a much larger population setting than we have in our smaller communities, and we tend to use that as a "cop out" and say, "We are small . . . what can we do?" So, the job remains undone.

We had begun to witness to those outside our circle, one here and two there. The awakening in the hearts and experience of our young couples was a thrill. Still, the matter did not blossom forth as I, the pastor, would have liked. Then, Wichita! I came home and was sensitive to the challenge and praying for a way to better implement our part of the responsibility. God gave us a most unusual way, in addition to more concentrated visitation. We were approached by a radio station, and when I presented it to our church board in executive meeting they took less than five minutes to accept the challenge, the cost and responsibility of a radio ministry. Keep in mind, we are a small church.

We obtained a spot on Sunday morning, from 10:00 to 10:30 a.m., and call it THE LITTLE COUNTRY CHURCH. We use local talent and have come up with a very good quality program. The ten or twelve minute message is slated to and for the ears of those not in church at that hour on Sunday morning. I could fill a page with unusual reactions and responses in the 25 weeks we have now been broadcasting! One lady sits in the parking lot of her church of another denomination until the program concludes, and then rushes in to teach her class, having "loved your program" as she states it. Hardly a day passes that I don't get some word or letter concerning our program.

I challenged our membership to consider using tracts, writing letters even to total strangers about their spiritual needs and relationship to the Lord, visiting various institutions and using other avenues of approach open to us. All, with a view in mind of reaching some by whatever the means. We are still feeling our way, moving slowly, but we ARE moving and our people ARE willing, and I give thanks. We press on for we know if we at GREENVINE BAPTIST do not witness, we and our sister churches will become DEADVINE BAPTIST, for our message will be hidden to the lost and they will remain lost.

What a sad thing to read in the *N.A.B. NEWS* that our churches have responded to only a fragment more than ten percent of the goal to date. Shame on us! Are we to use our smallness as an excuse for lazy disobedience, letting the lost parish for lack of loving concern? If we do, the Lord of Judgment promises the removal of our lampstand, his light, from our midst. God forbid we should fall into such a state. Churches . . . where are you? □

The Rev. John Silvey is the pastor of the Greenvine Baptist Church, Burton, Texas.



**C. S. Lewis: Images of His World**, By Douglas Gilbert and Clyde S. Kilby. Grand Rapids, Mich. William R. Eerdmans Publishing Co. \$11.95. When C. S. Lewis died on November 22, 1963, he could not have made a headline in any newspaper in the world, for it was the day on which President John F. Kennedy was assassinated. The day of his death was overshadowed, but his life and his work have become increasingly popular and more meaningful.

The authors have indulged themselves and us in pleasant nostalgia. This, of course was not their main purpose. While reading the chronological biography and looking at the pictures the reader feels as if he is being personally introduced to a great, and at the same time, simple man of God.

Described as the world's greatest lay theologian, Dr. Lewis was able to translate his brilliant, scholarly insight of the Christian life into easily understood language.

The beauty of his life and surroundings are brought into sharp focus, and give the reader the impression that he is walking and talking with "Jack" Lewis through the "Images of His World."

The size of the volume is designed so that it looks more natural to have it open on the desk than stacked on the bookshelf. □

Help the subscription agent of your church by renewing your subscription to the  
**BAPTIST HERALD**  
and  
**MOMENTS WITH GOD**

# NEWS & VIEWS

## BUDGET EXCEEDED

A record 333 women attending the Argentine Woman's Convention at Rosario, Argentina were informed that the goal for their annual offering had been exceeded by more than \$1,000. Mrs. William Cooper, missionary who will be retiring soon, was recognized for her years of service. □

## BIBLE READING MARATHON

A new pulpit Bible given to the First Baptist Church at Cuenca, Ecuador, by members of First Baptist Church, Abilene, Tex., USA, is not gathering dust on the altar. Members of the Cuenca church read aloud through the Bible for 82 consecutive hours during a Bible-reading marathon planned as a dedication and thanksgiving service for the new Bible, according to Archie V. Jones, pastor. □

## INDIA SENDS MISSIONARIES

Dr. and Mrs. A. B. Masilamani of the Telugu Baptists in India are responding to a request from Canadian Baptists to be missionaries to Canada. □

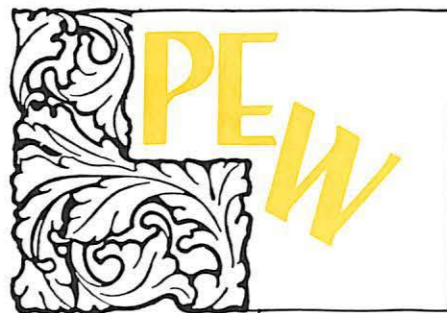
## TAXI, PLEASE

A lady member of the Pietermaritzburg Baptist Church, South Africa, recently took a part-time job as taxi driver for a month and donated every cent of her earnings—a total of more than 100 rupees—to provide a pulpit and communion table for a new church being erected by the South African Baptist Missionary Society at Umlazi, near Durban. □

## REVIVAL IN ANGOLA

Reports from the first phase of revival efforts conducted in co-operation with the BWA emphasis of Reconciliation Through Christ revealed that nearly 500 decisions were made for Christ in the 20 churches of the Angolan Baptist Convention. Mrs. June Pike says that many of new believers are already studying doctrines and demonstrating true conversion. Three pastors came from mainland Portugal to assist in these services. □

## THE UNCOMFORTABLE



### FRIENDLY FORGETFULNESS

by Pye Rho

Can there be any pain as severe as the pain of hurting a friend? Can there be any joy as pleasant to experience as the joy of being forgiven by that friend?

You, my friend, were hurt by me. You were the innocent target of my misguided anger. But, the pain I felt after I hurt you was greater than the pain from which sprang my original hurt.

In the context of our friendship you did what you had to do! Friendship demands your forgiveness—but you could have refused. You could have chalked it up as a favor, recalled it at some later date and hurled it at me to make me feel bad again. In your position you could have remained a psychological superior, but instead, you restored me to equal rights; a person of equal rank. You were willing to forgive it all, forever.

You, my friend, are wonderful. You wanted no praise for what you did; no recognition of your act of grace.

I love you, dear friend, for with your help I will be a better person. With your kind, compassionate attention I will become a whole person, a mature person, a lovely reflection of the "image of God." I cannot do it alone, for only as you and my other friends help me do I understand who I am and what I can be.

Sometime, I know, you, too, will be needing my help. There will be trouble in your world and you will be depending upon me. I am waiting to be of service to you, to give to you all of the energy I have until you are able to reduce the pain of life and experience the joy of living. When that day comes, I will not be a hero, someone extraordinary, a slave, or even an indentured servant. I will only be doing what I ought to do as we have tacitly defined our friendship. □



by Paul Siewert

Back in 1937 when Alcoholics Anonymous was in its infant stages, one of the co-founders, Bill Wilson, stated: "God and God alone is responsible for the success of this recovery phenomena. Without his help, the program would be empty."

However, very recently a long time leader of an AA group said pointedly, "We play down the spiritual side of our program. We don't like to frighten off the newcomer with all this God-business." To verify this trend it was noted at a major treatment center on the west coast that 6 of the 7 counselors were unable to relate the time or place of the Sunday church services at the Center, in spite of the fact that a chaplain at the Center declared that 80 percent of the addicted would undoubtedly return to drinking unless they turned the management of their lives over to a supreme being.

Personally, I'm often rather mystified at the irresponsibility of secular counseling. If counselors are really interested in helping those being counseled, and the facts show that a spiritual emphasis is needed, it would seem that out of sheer logic they would emphasize this therapy. Unless, of course, they are afraid that they themselves might be compelled to face up to some of their own spiritual skeletons in the closet.

It does make you wonder who has the greater problem; the one being counseled, or the counselor! □

## CHUCKLE WITH BRUNO

A farmer reported an increase in egg production immediately after posting the following sign in the hen house: "An egg a day keeps Colonel Sanders away."

A personnel director, interviewing an applicant for a job, said, "You ask for a pretty high salary for a man with no experience."

"Well," said the man, "it's pretty hard work when you don't know anything about it."

■ The Rev. Walter H. Hoffman has accepted the call to become the pastor of the Northside Baptist Church, Sioux Falls S.D., effective Aug. 1. He previously served the Ripley Boulevard Baptist Church, Alpena, Michigan.

■ The Rev. Elton O. Kirstein, who previously served the Forest Park Baptist Church, Forest Park, Ill., is now ministering to the Calvary Baptist Church, Stafford, Kansas.

■ Miss Cleo Enockson, director of home ministries of the Forest Park Baptist Church, Forest Park, Ill., has resigned from her position.

■ Mr. ElRoy Pankow, '74 graduate

of the N.A.B. Seminary, is now serving as Minister of Music and Christian Education at the Parma Heights Baptist Church, Parma Heights, Ohio.

■ The Rev. Herbert J. Freeman, who previously served the Fleischman Memorial Baptist Church, Philadelphia, Pa., is now serving the First Baptist Church of Elsmere, Delaware.

■ Chaplain (CPT) John Hisel and his family will be transferred from Fort Riley, Kan., where he has served as chaplain of the Main Post Chapel, to a new assignment in Germany. He is to report to his new post on Aug. 1, 1974.

■ Chaplain (MAJ) David A. Samf has completed his assignment at San

# What's Happening

Antonio, Tex., and will be moving with his family to the Air Force Base at Minot, N.D., effective July 1, 1974.

■ Chaplain (LTC) Clinton E. Grenz has been assigned as division chaplain to the 2nd Inf. Div., Camp Casey, Korea, effective Sept. 1, 1974, for twelve months. His wife and family plan to remain in Sacramento, Calif., where he has been serving as a staff chaplain at the Sacramento Army Depot.

## Luther, Please Shout Again

(Continued from page 21)

is studied systematically, however, it is easy for all to see that it would be easier to squeeze an elephant through a crack in a door than to justify the magnanimity of today's experience-oriented movements.

Today's movements recklessly grab verses spoken specifically to Israel in order to support themselves. They ignore the intellectual giants God has given to the church as teachers so that we might have the total scope of divine revelation. They claim the Holy Spirit as their sole teacher. This is not spiritual, but rather self-centered. It frees a man to the undiscipline of his "own thing". How we need to give a new ear to those hard-working pastors and teachers who exercise tremendous hours of labor in order to teach us the great truths of our heritage (Ephesians 4:11; Hebrews 13:7).

One of the difficult jobs of every Christian is that of pulling people back from excessiveness and abusiveness of God's word. No man has the right to fashion God according to his own liking and call his creation Jesus Christ. This is paganism in its purest form. We must insist upon ourselves the discipline of the whole counsel of God.

When we are preaching the whole counsel of God, we can speak with love, confidence and authority.

Sound It Loudly

Good men, rise up! Your people need you. They are being badgered by an aggressive minority who are building their faith on physical and emotional evidences supported by scraps of misplaced Scripture. The church needs to be energized by an unwavering confidence in God's word which will endure the cataclysmic catastrophe which will culminate the universe. □

A Preview In the next article, we will examine faith; both as it is revealed in the Bible and as it is used today. Watch for "Hallelujah, I'm Not Healed!"

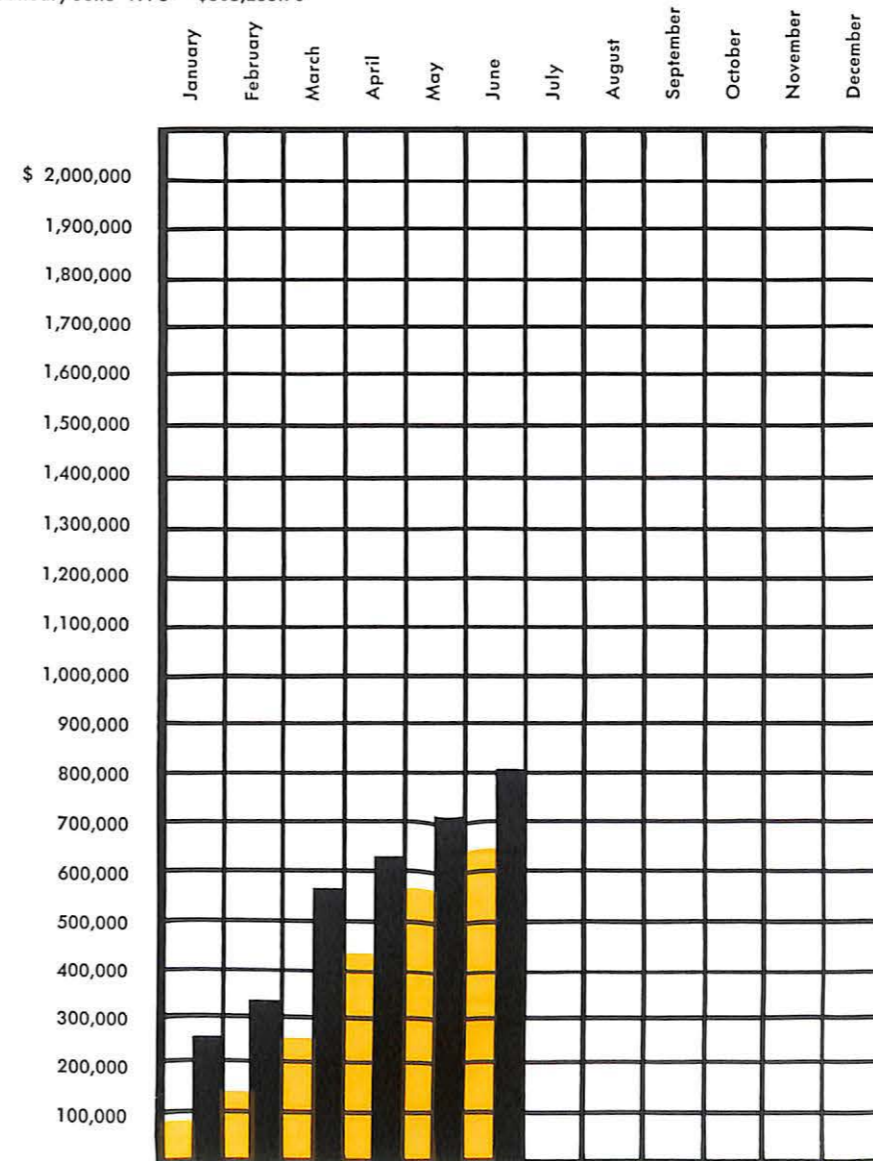
## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for six months

January-June 1974 — \$637,169.73

January-June 1973 — \$805,235.90

Goal for 1974 — \$1,974,000



Color line for 1974; black line for 1973



## Follow the Blueprint

A few days ago I finished with the building of a fairly large wooden sun deck which now beautifies my house and will serve my family in many varied ways.

As I was studying the blueprint I realized that the instructions were very brief and very much geared to the professional carpenter. Nevertheless I read and re-read the "eight easy steps of erection" and finally gained confidence.

The hardest job was the drilling of fifteen holes with the help of a fence post hole digger. The sun was hot and merciless, the thermometer showed 92 degrees. Yet, I had to drill deeply, because the instructions called for 42 inch deep holes.

Since not much else could be done during the drilling and the hours thereafter, I let my mind wander in many directions. Suddenly a thought struck me so that temporarily I stopped with the drilling (I guess that was a poor excuse for taking a break).

Some months ago my family and I had joined a Church Extension church in the western Chicago area. We still have no pastor, no deacons, no officially adopted constitution, nor do we own a building. But we are working at the spiritual foundation. The first few meetings were well attended. In the midst of all the excitement and enthusiasm of growth we must not neglect to deeply root the foundation, to give the superstructure a durable sturdiness.

After the holes were dug, pipes were bedded in cement to serve as pillars.

Step Two called for the spreading of polyethylene, topped with crushed stones, to prevent the growth of weeds. Sprouting weeds would otherwise mar the clear appearance of the deck and eventually "take over." I would keep this in mind for our church. We must fight the weed of sin before it even has a chance to grow.

Then I installed the beams and anchored them. On top of the three beams came the seven joists; a ratio of three to seven! Again I learned my lesson: It does not take as many beams as joists. But they have to be of top quality, sturdy, solid and durable. All the rest of the superstructure eventually will rest on them. And in the church? God does not call many "pillars" and "beams." Even the "joists" are limited in number. Yet, the sturdiness of the decking material will wholly depend on the stability of the substructure.

Finally the decking was installed. More than 40 two-by-fours were nailed side by side to form the deck. A proper distance had to be kept from board to board, in order to avoid any possible friction or twisting. Many nails anchored the lumber to the joists so that no warping could occur.

Again I had to think: Proper anchoring to the foundation and substructure and the right distance to each other—all this not only added eventually to a refined finish but was necessary for proper functioning.

Oh, I just about forgot! The final step was the trimming of the decking. No problem with that in relation to church work: God will see to it that all the pieces of "lumber" will have the right size and final appearance.

Whether you build a deck or a church, you will discover that God's rules apply to all matters of life.

Thank you, Lord, for teaching me this lesson again. RJK

## WELCOME TO SWEDEN

13th  
Baptist World Congress  
Stockholm  
8-13 July 1975



letters to the editor

Dear Editor: I really appreciated your May issue editorial on 'The Exorcist'. I find that many Christians do not take the power of Satan seriously and they scoff at things like the 'Exorcist' and the wave of occultism that is sweeping our nation.

We must realize that there is no neutral psychic or supernatural realm which we can control. Either we let ourselves be controlled by the Holy Spirit or we are under Satan's control. It is very easy for the devil to bind us if we open ourselves to influences like 'the Exorcist'.

We need more people to warn us of the power of the evil one. We need people who will show us how to win the victory, through Christ, over the devil and all his deceitfulness. Reimer Clausen, Winnipeg, Manitoba. □

### CHURCH RECORD KEEPING

(Continued from page 19)

Christian Service Brigade) are listed on charts and posted annually on profile cards. Leaders are reminded to follow up absentees. Visitors are registered on slips which are given to the Visitation Director.

4. Vacation Bible school members are listed on charts. This information is posted annually on profile cards. Visitors are registered on slips which are given to the Visitation Director.

#### C. Visitation Director

1. It is his responsibility to hand out the contact slips of the visitors in each area to the calling teams who go out after Bible study each Wednesday evening and once a month on Saturday morning.

Note: Absentees who are church

members are followed up by the deacons and deaconesses. The absentees in other areas are followed up by the teachers and leaders in that area.

2. It is his responsibility to note which persons who have been visited become members, which ones move away and which ones need an additional contact in the future. He gives a monthly report to the mission board.

By way of encouragement, it may be noted that the implementation of the total plan has taken some time and, with reference to some details, is still continuing. We believe that the system is achieving the meaningful purpose intended and trust that it will prove just as effective for those who are willing to utilize it. □

### PRECIOUS PEARLS

(Continued from page 15)

Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power" (1 Thess. 2:8, 9), just as the pearl rejects are crushed into powder because they cannot be used in making jewelry.

The "good pearls" are then ready to be used by their Master for whatever purpose he has in mind for them. As he holds his perfect gems in his hands

### A MAN SENT FROM GOD

(Continued from page 18)

#### CHALLENGING MESSAGE

Dr. Gideon K. Zimmerman, the executive secretary of the North American Baptist General Conference, delivered a very appropriate message for pastor and people. He spoke of a pastor's need: to be a servant of Christ explaining his secrets, to be a steward of mysteries of Christ, and to uphold the abiding values of life. Doctor Zimmerman's presence was especially appropriate because he was the pastor of the First Baptist Church of Auburn when Pastor Braun counseled with him about entering the ministry.

#### CHURCH FELLOWSHIP

Immediately following the service, there was a time of fellowship and personal greetings to the pastor.

#### CO-WORKER'S APPRAISALS

Miss Sharon Samson, our secretary of Christian Education, who has served on the staff for seven years says,



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and admires them, his heart must be overwhelmed and his eyes filled with tears of joy as he realizes his labors were not in vain. But on the other hand, his heart must be broken to see the small percentage of perfect gems among the entire pearl harvest. Could it be that only five to ten percent of his harvest are perfect gems, let alone 40 percent of some average quality?

There are "simulated pearl beads" in the world today, too, those who appear as Christians outwardly but have

not been produced by a long process of yielding to him. They are not true, genuine pearls and are of no value in his sight. They are synthetic. The outer covering on the pearl bead can be easily peeled off and there is no more resemblance of a pearl. When the "good works" and outward imitation Christian appearance are removed, there is nothing. The Lord has no use for "simulated pearl beads" and why should he when he has many precious pearls. □

"I find that he presents a challenge to us as well as to his people—a challenge of faithfulness and loyalty. The pastor leads by his example of dedication as well as by his Biblical teaching."

As the Assistant to the Pastor and having been a member of this church for 12 years and a member of the staff for four years, my personal observation is that it is a continuous daily challenge to me to see a man so completely devoted to God and dedicated to serving his people. It makes me feel unworthy to try to fulfill the obligation to the church that has been entrusted to me.

The church staff includes ten paid workers, six full time workers, eight of whom have come out of the lay membership of the church. Again this is a reflection of the depth of the training that we have received under the pastor's ministry.

To paraphrase John 1:6—"There was a man sent from God." For the Redeemer Baptist Church, that man is Pastor Adolph Braun. □



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