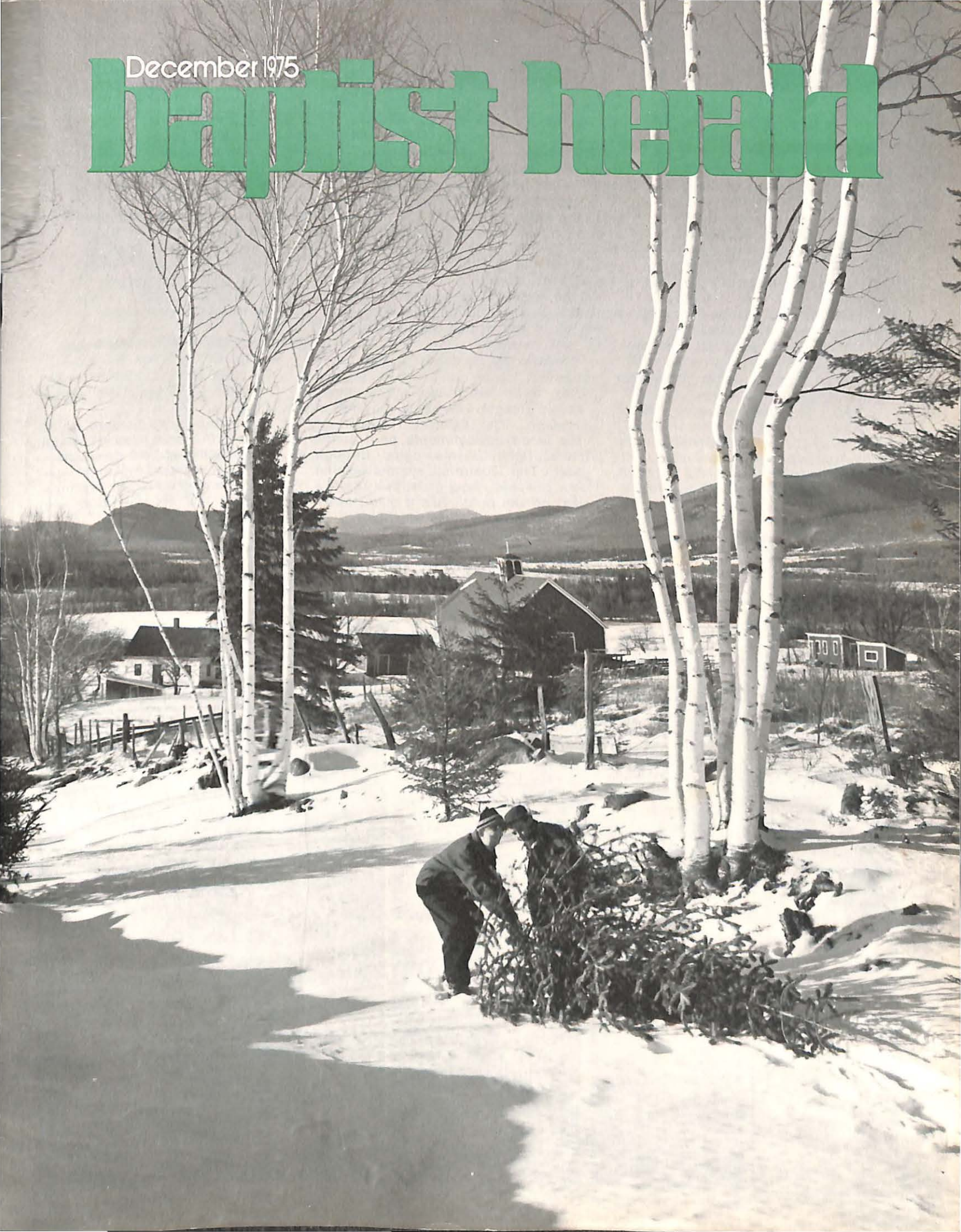


December 1975

# baptist herald





The Sunday school teacher had made her point: "So often we read and know not what we read!"

I was seated in the balcony of the First Baptist Church of Lorraine and was taking advantage of the excellent opportunity to study the architecture and decor while relaxing to the meaningful musical message of the prelude. I wondered how many of those present would be listening to the sermon in the context of the building.

"Often we see and know not what we see" even if we look.

My mind wandered to Westminster Abbey. Who, among the many tourists, knows all the history and symbolism present there?

My wandering thoughts returned from all that grandeur to where I was and to my original question—the message of our building.

The biggest attracting feature is the large picture window, *Christ in*

*Mrs. Paul Peters, Jr., is a member of the First Baptist Church, Lorraine, Kan., which she describes in her article.*

*Gethsemane* with the words "Thy Will Be Done." This picture is significant because here the real battle was fought and won: Significant because only as that thought becomes reality in our lives do we really live.

The ascent to "Thy Will Be Done" led to the cross for Christ. The side windows of the sanctuary fuse light through muted green-blue colors with a simple white cross at the top of each panel.

At the front of the church is the colored window of the river Jordan with all of the symbolisms connected with baptism.

Window art commands the first attention by its very nature. However there are more subtle messages present—the arch, the arch of Heaven. The Quatrefoil design on the wood appointments and on the metal light fixtures came through next. The Quatrefoil symbolizes the four gospels. How great that the design on the pulpit has a silent message to us each time we meet:

Matthew with his gospel to the Jews presenting Christ as King; Mark with his gospel to the Romans

presenting Christ with supernatural power; Luke with his gospel to the Greeks presenting Christ as perfect man; John with his gospel to all, especially the Church, presenting Christ as love.

The Quatrefoil expresses Oneness by circling a (God) Centre; Eternity by the continuous lines of the circumference, and Grace through the circular movement of each represented gospel which smooths away the multiplicity of the people.

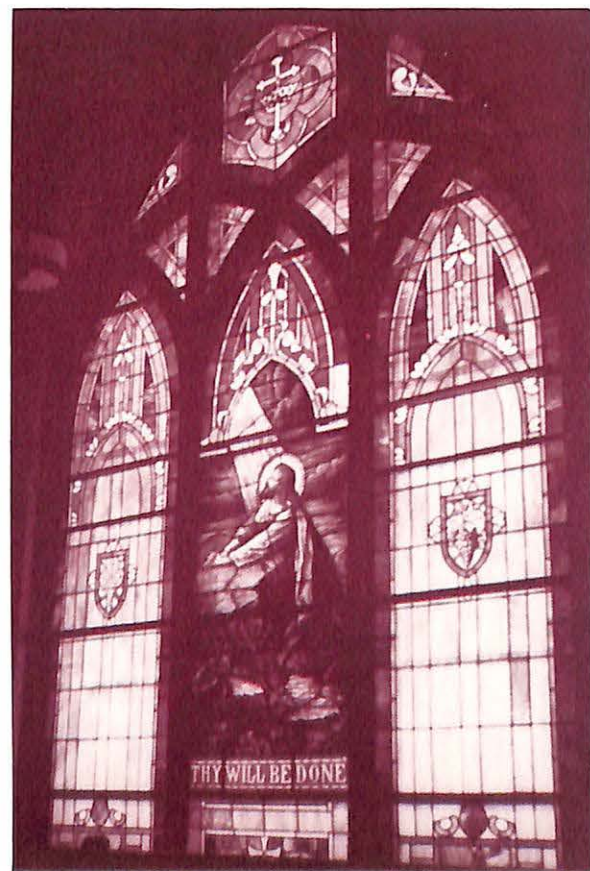
What a beautiful base for the Book!

The sign of Christ on the pulpit cover tops the Quatrefoil message, putting the emphasis where it belongs.

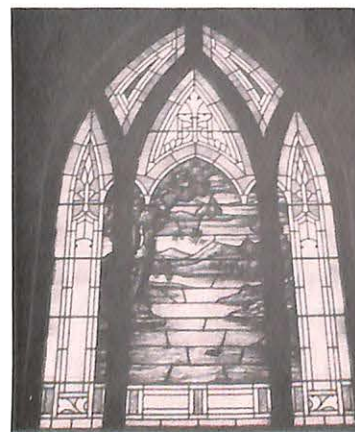
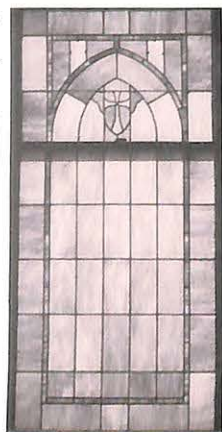
Continued musings brought me to thoughts of thankfulness—thankful for the building and its messages—thankful for those who built it—thankful for the Book and its messages—thankful for the God who gave the Word, both written and incarnate—thankful that God so made us that we can hide his Word in our hearts; having it with us wherever we are, with the Spirit giving it Life. □

by Mrs. Paul Petters Jr.

# Musings in Advent



Photos by  
Vernon Splitter



## baptist herald

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## NEWS Flash

### Accused Baptist Preacher Converts Member of Jury

ORANGE COUNTY, Va., 1767 (BP)—A Baptist preacher charged by a grand jury here with unlawful preaching made such an able defense of his position that one of the jurors later was converted by his testimony.

The juror who said he found the preacher's testimony irrefutable is John Waller. Once known as "Swearing John Waller" to his friends and a man hostile to all forms of religion, the new Baptist convert said he wrestled with his conscience for some eight months before making a profession of faith.

Following his recent baptism, Waller began preaching almost immediately and is beginning to arouse the displeasure of the state church of Virginia, observers note.

The Baptist preacher whose arguments won Waller is Lewis Craig, also a recent convert to the Baptist faith. Craig's zeal promptly stirred the ire of the state church, and he was presented to the grand jury, of which Waller was a member, to face charges of preaching and conducting unlawful worship services.

After indicting Craig, the jury retired to a tavern where they were confronted by the accused. He had come "to thank them for their sudden attention."

"When I was into all kinds of folly and vice, the courts took no notice of me," Craig told the grand jury. "But now that I have forsaken all these vices and am warning men to forsake and repent of their sins, you bring me to the bar as a common criminal. How do you explain all this?"

(Continued on page 31)



# CLEANSING, POWER AND GROWTH THROUGH THE HOLY SPIRIT

## REPORT OF THE 13th ANNUAL DEEPER LIFE MEETINGS OF THE JAPAN BAPTIST CONFERENCE.

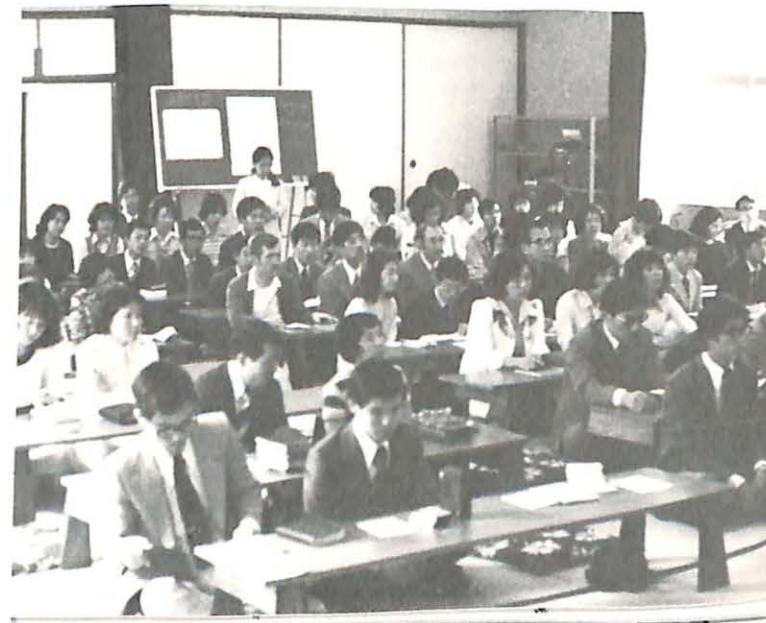
by Fred G. Moore



A portion of the Christians in attendance during one of the daytime sessions of the Seikai.

"But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses . . . to the end of the earth" (Acts 1:8). This tremendous promise and challenge from the Word really "came alive" for nearly 100 of our laymen, pastors and missionaries at the Annual Deeper Life Meetings ("Seikai") of the Japan Baptist Conference, held near Kyoto, May 3-4, 1975. We always look forward to the Seikai, and it

*The Rev. Fred G. Moore is the field secretary of the N.A.B. mission work in Japan.*



The group from the Tsu Shinmachi Christian Church shares their testimony of God's wonderful working in the life of their church.



Mr. and Mrs. Yukio Fujie share a time of fellowship with an old friend from church in Tsu.



seemed that this year's gathering was especially blessed of the Lord. Christians from all of our five churches and those "preaching stations" were in attendance, and the renewal of old acquaintances is always a special joy for everyone. Even though our churches here in Japan are not so terribly far apart geographically, it seems that even we missionaries don't see each other very often! Everyone becomes busily involved in his own church program, and thus our Seikai fills a very important need in our total fellowship.

Our speaker this year was Rev. Shozu, a veteran pastor of a church in Kobe. God truly spoke through his servant. Brother Shozu stressed a life completely surrendered to Christ, so that the Holy Spirit can really get hold of us and use us. "The Greek word for 'witness' is the same root from which the English 'martyr' is de-



Kentucky Fried Chicken goes down pretty easily in either the East or the West!

Fred and Pat Moore swap news with Short-Term Missionary Ron Stoller—all three are from Portland, Oregon!



rived. When we are *really* willing to be martyrs for Christ—even to death if Christ should so direct—then the Lord can use us as his witnesses."

One very significant feature of this year's Seikai was the "introduction" of each of our churches and preaching stations. One of the accompanying photos shows the group from the Tsu Shinmachi Christian Church, pastored by the Rev. Hisashi Murakami. The whole Conference was challenged and blessed by their Building Committee chairman's testimony of how the Lord answered their prayers when the church was being built a few years ago. As they prayed and *believed*, God provided *just* what they needed at *just* the right time! What a blessing this testimony must have been to several groups who are still looking towards a church building!

As you will notice from the photos, all our meetings (as well as the eating and sleeping arrangements) were right "down to earth"—or at least, on the floor, in typical Japanese style. What a contrast at one noon meal to find a box of "Kentucky-fried Chicken" at each place! Maybe that's a good illustration of the confluence of East and West that is so evident in Japan today!

The Rakuyo Baptist Church in Kyoto was host to our Seikai this year, and we all deeply appreciate the sacrificial work that their pastor, Tomokuni Aoki, and the church members put in to make this Seikai such a memorable experience.

The Seikai concluded on a beautiful note. Re-emphasizing our theme of "Cleansing, Power and Growth Through the Holy Spirit," each person present was asked to share his special prayer needs with one other person. We were then challenged to pray every day throughout the year until the next Seikai for this new partner-in-Christ. We *know* that God will indeed cleanse, empower and cause each of our Japan Baptist Conference churches to grow as this is carried out. □

Brother Tomokuni Aoki, genial pastor of the host church, Rakuyo Baptist, of Kyoto.





# Sharing one for another

by Shirley Bailey



N.A.B. Missionaries at the Annual Japanese Missionary Conference.

As we drove along the beautiful sparkling Japan Sea in late afternoon, little

Miss Shirley Bailey is a short-term missionary teacher stationed at Osaka Christian School, Japan.

## You Have to see it to Believe it

by Mrs. Ben Woyke

The best way to know our missionaries and understand in a small way their problems and concerns is to fellowship with them in person. What a joy to experience this when I was able to attend the Japan Missionary Conference during our ten months stay in Japan. It was wonderful to see the "short-termers" work together with the full-time missionaries in taking over responsibilities to make it such a wonderful conference.

To participate in the communion service with our missionaries on the last day was the highlight of the conference.

Mrs. Ben Woyke is a member of the Faith Baptist Church, Minneapolis, Minn. Her son, Douglas, and his family are missionaries in Japan since 1969.

did I realize what the Lord had in store for each of us (21 people) coming to the Annual Japanese Missionary Conference. Our conference was held from July 21-July 24 with Clinton E. Grenz (Army Chaplain stationed in

ference for me. A spirit of oneness in the Lord was felt as we prayed for each other as each one was served the bread and cup individually. To be served by our son, Douglas, was very touching for me.

It is hard to put into words this marvelous experience to learn more about the work of our missionaries in Japan. □

## The Highlights of my Trip to Japan

by Phyllis Olthoff

A feeling of belonging and a sense of oneness in Christian fellowship with the

Phyllis Olthoff is a member of the Faith Baptist Church, Minneapolis, Minnesota.

Korea) as our main speaker. Our Conference theme was "Sharing One for Another Through Prayer." How appropriate this theme was, because we all came thirsting and hungering for the Word, prayer and a deeper and closer Christian love and concern for each other.

The highlight of the week was the cross examination of how we communicate our most personal thoughts to each other and to God.

From the very first meeting to the very last meeting there was a tremendous presence of God. He worked in our hearts and revealed to each of us how we could improve and grow in our daily walk with him.

Pray for God to continue to draw us closer together as a Christian family. It is a real privilege and challenge to be here in Japan serving God, and I am convinced that the greatest request I can make from all of us is to ask that you pray for each of us:

The Weick Family: Wilfred, Jeanine, Jana and Brent; the Woyke Family: Doug, Sharon, Joyce and Todd; the Moore Family: Fred and Pat; the Mayforth Family: Richard, Fran, Bart, Ruth and David; Lucille Wipf; Ronald Stoller; Reimer Clausen; Becky Heerts; Lois Faust; Valerie Urquhart; Susan Pahl; Shirley Bailey.

"Jesus Christ the same yesterday, and today and forever" (Hebrews 13:8). □

missionaries made me feel at home despite the great distance from home in a land of unfamiliar life styles. The missionaries seemed like one big family. I enjoyed reading stories, walking and just generally helping care for the children, as the missionaries had their sessions.

The Communion service at the close of the Conference created a real sense of the presence of God and a bond with the missionaries as each of us took the place at the Communion table and prayed for one another. That service was the spiritual highlight of the Conference for me.

Sleeping on the floor on a rice mat with a rice pillow and attempting to eat such different foods as sea weed, octopus, squirrel, snails and rice three times a day was a novel and interesting experience. Sitting on the floor for all meals left legs slightly cramped. Our room was devoid of furniture save for a color T.V.

I consider the time spent with the missionaries at the conference a highlight of my travel experience in Japan. □

# YOU CAN NEVER COME HOME THE SAME

by Dorothy Buitendyk

Napier Parkview Baptist Church summer mission trip to the San Luis Valley, Colorado, July 2-23, 1975.

Huddled together in sleeping bags, bed sheets pulled over their heads, five young teen-age girls from Napier Parkview Baptist Church, Benton Harbor, Mich., listened to screams and fighting from a near-by tavern. Rough-looking, drunken, dope addicted people of the small Colorado town of Center, were "out on the town." In an adjoining room of the church that the teens occupied, the male contingent of this missionary group slept soundly. Why were these young people there?

The group's mission was to assist our N.A.B. missionaries in their ministry to Spanish-Americans in Del Norte, Center and Monte Vista in the San Luis Valley. The eight young people, chaperoned by the Rev. and Mrs. Robert Brown, youth pastor and wife, left for a three-week missionary assistance trip on Wednesday, July 2. An air-conditioned, carpeted, 12-passenger Dodge van pulled their luggage in a small trailer as parents and friends saw them off at the parking lot of the church.

Life was not always that luxurious, though. En route they slept in sleeping bags on church pews or floors. For

Mrs. Dorothy Buitendyk is the mother of Carol, who was one of the eight young people who visited the San Luis Valley.

several days they had only the one washbowl in the church's restrooms to share. The rooms used for teaching Vacation Bible School became dorms by night. Mosquitoes, "mi-mi's", and sickness due to adjustment to the higher altitude took away some of the glamour of the venture.

Reporting on their experiences in the evening service at Napier on August 24, the teens told of their need to learn to live together in such close association. Any problems encountered in Colorado were discussed and resolved at "Family Devotions" each evening. Several of the teens were aglow with the thrill of having led their first soul to Christ. Thirty-four decisions were recorded from the two weeks of meetings with fringe benefits including decisions by parents after the closing program.

Weeks of preparation, learning how and what to teach, preparing musical numbers, and working to raise the finances for the trip preceded their departure. Those participating in the venture, all young people from Napier Parkview, included: Rick Bettig, Terry Bucher, Carol Buitendyk, Wendy Collins, Bill Kosachuk, Debbie Maier, Susan Trowbridge and Christine Stubbelt.

Under the leadership of the Rev. and Mrs. David Keiry and Dr. and Mrs. Earl Ahrens, the young people assisted in VBS in Center and Monte Vista. Two homes destined for demo-

lition in Monte Vista were wrecked by the teens, and other homes were painted inside and out, activities which filled up the days from early morning to almost midnight.

Bible studies with the area teens were held each evening followed by a Fellowship Hour when Napier teens mingled with the native young people.

The trip had a two-fold purpose: first, to assist the missionaries in any way possible; and second, to expose the Napier teens to a taste of missionary life with the aim in view that some might be led into full-time Christian service.

Although immorality of every kind surrounded the group, many lives were changed by the presentation of the gospel. Dr. Ahrens, in a note of appreciation addressed to the "Napier saints", thanked the church for sending the group. "We, in Monte Vista, were privileged in a special way to experience a visible harvest from their work. Never had our church been as full as it was the closing night. Our church barely holds 100. That night we had 180 present. Our final count was 87 children enrolled in V.B.S. Of these 29 made some kind of a decision. All we can say is, 'Praise God!'"

A little boy, Glen, who had a burn-scarred face, received Jesus as Saviour during V.B.S. The next day he said, "You know, it's kind of neat but kind of scary to have Jesus in my heart." After the closing meeting, two hands were raised as the invitation was given. Two days later one mother accepted Christ. She was the mother of little Glen.

Trips to Pike's Peak, Central City, Royal Gorge and Great Sand Dune Monument afforded recreation for the group along the way. One teen stated, "You can never go on a trip like that and ever come home the same." Despite the ruggedness of the three weeks of ministry, the young people are convinced their mission was accomplished and many long to return to the area for another challenge. □

Painting homes in the community was another form of action, just as meaningful and rewarding.

The Napier Parkview Baptist young people in action at the church.



A total of 87 children were enrolled in Vacation Bible School, assisted by the visiting team from Benton Harbor.



# MISSIONS IN MOTION

A Report of the Elack, Oku, Crusade for Christ, July 7-13, 1975

by Arthur G. Helwig

Elack Oku!

A large village in Bui Division, Northwest Province, United Republic of Cameroon. A village of history, tradition and culture. It is a village where there is visible evidence of the African's desire for social, cultural and personal progress. The Fon's Palace is a constant monumental reminder of traditional authority and tribal history. In this area, country medicine, Ju Ju and polygamy are the chief deterrents to dedicated Christian living. In this centrally located community of the Oku

*The Rev. Arthur G. Helwig is the Cameroon Baptist Convention area coordinator at Nso; he is responsible for the work at Nso, Oku, Noni and Ndop.*

Crusade Staff, Counselors and General Committee



Pastor Tumjom (left) registering those who remained for counseling.



The choir and Crusade staff went to salute the Fon of Oku. During the visit we had opportunity to witness and share the Gospel with many people in the Fon's Palace.

people the first Crusade for Christ in the Northwest Province took place, July 7-13, 1975.

Before the crusade, many pastors and laymen were excited about what was about to take place. Now, most everyone in the area is thanking God for what he did, or they discuss how it all came about. Whatever the talk, it is clear that God was very much at work here before, during, and we know his guiding hand will continue to lead in the days, weeks, months and years following this crusade.

Beginning in January, 1975, the concept of a Crusade was introduced to the Rev. Wm. Tata, pastor of the Elack Baptist Church. He accepted the challenge to his deacons and the church members. In faith they decided to begin such an evangelistic outreach program. The Rev. Samuel N. Ngum, executive secretary of Cameroon Baptist Convention, accepted their invitation to come as guest evangelist. As the various activities and plans for the crusade were put into motion by the Crusade General Committee, excitement grew until the whole Field wanted to be involved in this pilot project. Choirs from every church in the Field were invited to sing at a service. A mass choir was organized to highlight the music of the crusade.

Eight weeks before the crusade nine prayer cells were meeting weekly in various compounds and churches in Elack and surrounding villages. A Counselor Training Course was taught to many pastors and lay people in preparation for those who would respond to the invitation. Follow-up training also was given during these sessions.

Each day of the crusade began with morning devotions at the church. Attendance was encouraging as a total of 1167 people came out to these services. A short sermon was preached by area pastors and a time of prayer followed to seek God's blessing and direction for the day. After this service witnessing teams were organized with one or two trained counselors taking willing lay people with them to share their faith in designated villages and compounds. In every home they left an invitation to attend the service that evening. In traveling with some of these teams I witnessed some sincere decisions made for Christ as counselors gave opportunity for people to receive the Savior.

One afternoon we had a Children's Matinee during which the Gospel was presented for boys and girls in primary school. A Puppet Show was given by Marcus, Thomas and Robert Lemke in which they told familiar

(Continued on page 27)

# He Caught the Vision

by Laura E. Reddig

by Laura E. Reddig

Thomas Toh was one of the "Grassland Boys" who trekked the 250 miles to the coast to find employment in the plantations. Not only did he find employment, he found a new life. God touched Thomas Toh, and he turned his life over to his new Master, to live under his orders and by his power.

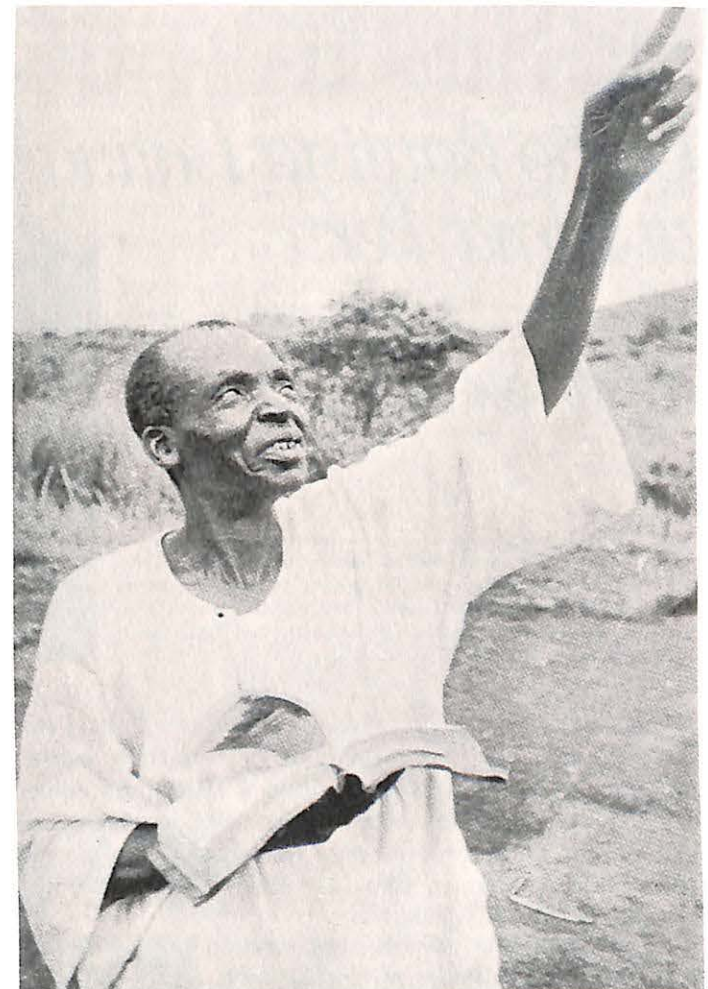
Early in 1927 he demonstrated the importance of this new faith and allegiance by returning to the Grasslands to talk about Jesus to all who would listen. Several missionaries taught him to read and write, and his own hunger for the secrets of God's Word opened up a whole new life for him. He felt the power of God's word and tackled the job of making that word known to his people.

Into the beautiful valley of Belo, and among the Kom people, Thomas Toh went with the message of NEW LIFE IN CHRIST. He called the people together, and when believers were baptized, he organized the Baptist Church of Belo, now one of the largest Grassland churches. Almost 40 years later, the Cameroon Baptist Convention gave special recognition to this faithful pioneer, Thomas Toh. Evangelist, preacher, teacher, father, husband, counsellor, builder, he lived for Christ in each aspect of his life.

Some years later Thomas Toh was sent to Mbipgo, in the Ndu Field, and opened that church. From this beginning, many other churches were started, to make up the largest Baptist group in Cameroon. All travelling of Evangelist Thomas Toh and his wife was by "Adam's Transport" (by their own feet.) The Bible was his only book. Small note books were filled with the treasures he discovered in God's Word. Though often openly opposed for proclaiming such a new and life-changing message, Thomas was never at a loss for just the right answers to those who could not accept the Christian message. The God whom Thomas loved promised to bless His word, so Thomas proclaimed it loudly and constantly.

While praising God for the life-changing miracles seen among the people to whom he ministered, Thomas longed to preach to his own people at Big Babanki. Returning with his wife and four children, he wasted

*Dr. Laura E. Reddig is a missionary nurse in Mbongo, Cameroon.*



Short biography of Thomas V. Toh as reported by his son, Toh Lucas Ghoutum, Nyasoso-Kumba, Cameroon:

Thomas V. Toh was born in 1889 in Big Babanki. He was baptized in 1919 at Soppo Baptist Church, Soppo. In 1967 he retired from active duty as an evangelist for the Cameroon Baptist Convention. He died on July 9, 1975, and left behind eight children and many grandchildren to mourn him.

no time in beginning his fruitful ministry among his people. When his wife died, Thomas lost an excellent helper, one who shared his work and message wherever they served. Some years later he married one of his own converts from Babanki, and three more children grew up under the watchful eye of Papa Thomas.

About ten years ago, the Cameroon Baptist Convention offered a pension to Thomas, but this did not restrict his telling of the good news about Christ. From 1927 to June 1975, this energetic and enthusiastic messenger was faithful to the vision God had given him. His final promotion came after a severe illness, and he went to take up new duties and residence where he could look upon the face of his wonderful Lord Jesus. The Babanki people gathered in the yard where Thomas had lived, to sing their praises to God for this radiant life which had richly blessed so many. All of heaven's windows were opened that afternoon and dozens and dozens of umbrellas could not keep the worshippers dry, as they stood throughout the long outdoor service. Various

(Continued on page 27)



# FORMATION OF U.B.L.A.

## União Bautista Latina Americana at Lima, Peru

by Herman Effa

South American Baptist leaders assembled in Lima, Peru, to make plans for greater cooperation among Baptists in Latin America. The author, Herman Effa, is the sixth from the left, with Dr. Carl Tiller standing to his right in the back row.



Six countries and seven Baptist conventions from Latin America and four cooperating foreign mission boards operating in Latin America realized a historic encounter in this nation's capital in September. The North American Baptist General Missionary Society was represented by missionary Herman Effa. Dr. Karl Tiller represented the Baptist World Alliance.

Plans were laid for the organization of a regional union of Baptist Bodies in Cochabamba, Bolivia, in September of 1976. All Baptist conventions will receive information of this primary encounter and will be asked to send their representatives to the organizational meeting, hopefully bringing all Latin American Baptist bodies together.

*The Rev. Herman Effa is the mission field secretary to Brazil, stationed at Caxias do Sul.*

The representatives at this primary encounter that was inspired by the Lausanne Congress on Evangelism, expressed the hope that through this organization they could promote projects of continental importance such as evangelism, theological education and the sharing of ideas.

The interchange of missionary endeavor, that is, one Latin American country helping another with missionary personnel, was vividly demonstrated by the presence of Miss Alba Montes de Oca, Argentina's recently appointed missionary to Peru, and the Rev. Alcides Telles de Almeida, Brazilian Baptist Convention Foreign Mission Board secretary, who made plans with national leaders for the sending of missionaries from Brazil to Peru and Argentina. Several times the feeling was expressed that this is God's appointed hour for Latin America to get involved in World Evangelism. □

## A Letter From Brazil

Bento Goncalves,  
Rio Grande do Sul



Dear Dr. Richard Schilke:

In our last letter to you, we asked prayer for those who were preparing to follow the Lord in baptism. We want to thank you for your prayers in this regard and share with you a picture of the group. At the far left is Joao Carlos Marques, a lay evangelist from Porto Alegre, who served as the special speaker on the night of the baptism. On previous occasions, he

*The Rev. Richard Rabenhorst and his family are missionaries in Bento Goncalves, Brazil.*

was used by God in the salvation of some of these who were baptized.

We ask that you continue to pray for these seven who are beginning their new Christian life: (left to right)

*Lucindo*—12 years old. His mother and brother are also members of the church. Pray that the only non-Christian in the family, the father, will come to know Jesus.

*Eloi*—12 years old. Pray for her and the entire family. All are very active in the church: mother—Sunday School superintendent; father—assistant church treasurer, and sister—church clerk.

*Julio* (13), *Carmen Lúcia* (11) and *Carlos* (14). These three young people in the center of the picture, are all of the same family. Pray for each one, as well as for their parents: father (Sergeant of the local fire department)—S.S. teacher and vice-moderator of the church; mother—Sunday School teacher.

*Mercedes*—helper in our home, mother of 12 children. Pray especially for the children and the father who are not Christians.

*Silvio*—18 years old. His mother is a member of the church, but pray es-

pecially for his father who is rebellious against the things of God.

Please continue to pray for us as we seek to help these new members to grow in Christ and seek to share Jesus with others. Thank you for your prayers, financial support, love and concern, which has been used by God to provide this "fruit" in his kingdom.

To God be the glory!

Your missionaries in Brazil, Dick, Beth, Murrey and Marcus Rabenhorst.

# TO HOARD OR TO SHARE THAT IS THE QUESTION

by David T. Priestley

Last fall I received a remarkable letter from a Christian firm offering special bargains on dehydrated foods. It said that because of world-wide food crises and international political and economic uncertainty every family should have a food reserve sufficient for six to twelve months.

So I began to wonder: "What if" every Christian did stockpile food, "and then what if" serious and lengthy food shortages did develop through crop failures, inflation or transportation breakdowns? Would we share our surplus? Or would we live a little better a little longer than our neighbors? Would our neighbors resent us? rob us? take advantage of us? One could write a strange story with imagination enough.

Granted, equal distribution of goods is humanly improbable; I'm not even sure that Scripture teaches that that is desirable. Some of us are blessed with better-paying jobs, with more benefits while working or upon retirement than others; some of us can make money stretch further than others; one man's luxury is another man's necessity; and there are other factors all of which show that economic inequity is perhaps unavoidable.

*The Rev. David T. Priestley is pastor of North Sheridan Baptist Church, Peoria Illinois. This brief article first appeared in HIGHLIGHTS, the newsletter of this church.*

But I have wondered ever since I received that letter whether to stockpile food is foresight or selfishness.

About the same time another letter came asking Christians to "Fight Famine '75." It asked for money to feed some of the world's already starving millions. And I wondered: "What if" every Christian did give \$10 a month? Would other mission work be hurt? Would there just be more people to starve later? Would food shortages spread to America, too? Would our families accuse us of neglecting their needs? Is food as important as the Gospel? Would the hungry we fed resent us? Would we weaken our own nation by exporting so much for free? That could be a strange story, too.

And I have wondered ever since I received that letter whether to "fight famine" is realistic or futile.

The two letters prompt two questions: What does the Christian do while he is not in need—splurge, save, share or stockpile? What does the Christian do when he is in need—share or conserve?

When we see pictures, books, films, articles, documentaries or pamphlets on hunger, perhaps we can ignore it. But when we are asked as Christians to build up family food reserves and then are asked as Christians to fight world hunger now, it is time to consider as Christians what our responsibilities and priorities are. □





by Gerald L. Borchert

Dear Readers:

Again this year you have kept my pen going with your interesting letters and questions.

Some of you have dared me to publish your letters and to some of you I have given a response. Others of your letters have been longer than the column itself. Some have been as caustic as sulfuric acid. Such letters are no surprise to anyone who has dared to place his neck on the chopping block of public opinion.

Always a pleasant surprise are the letters which arrive and express a "thank you" for a column. Of special mention in this category are those who communicated their gratitude for the way I treated the hostility of the man who had problems with the designation "Ms" and felt it was the denomination's task to set the world straight. I should also add in fairness that I did receive a letter from one reader on the opposite side who felt that I had absolutely no understanding of society. About all I can say to such a letter is that I apologize for my ignorance.

From your letters I sense that our churches are wrestling with many of the contemporary issues such as: abortion, divorce and remarriage. Moreover, since several have asked about some aspects of the charismatic movement, I shall tackle that subject again next year. The last column relating to that particular area was in March 1973.

The most amazing phenomenon connected with this column is that some of you in 1975 are still chuckling over my answer in October 1971 to the dear lady who was praying for me because she thought my former picture which had me teaching and holding a piece of chalk was a posed picture of a cigarette smoker. I trust that any of you who may have had concerns with my former picture are satisfied with what the

photographer did during the intervening time. But it is interesting in this respect to reflect for a moment on the way we as Christians leave impressions and how long the memories of people are. When we have put things out of our minds, others may still be remembering patterns of association. It is imperative, therefore, that all of us do our very best to reflect, as clearly as possible, the genuine honesty and beauty of life in Christ Jesus our Lord.

In concluding my sixth year of writing for the *Baptist Herald* I want to thank you for allowing my ideas to come into your homes. I pray that they may stimulate you to deeper thinking about Christianity and that they will be a small prod in challenging you to greater commitment in the service for Christ. The days ahead may not be easy for Christians. We can thank God for the present awakening in many parts of our lands. But, let us not major on minors and become sidetracked in petty anxieties by the crafty work of the devil.

Instead, let us commit ourselves anew to Christ who emptied himself (Phil. 2:7) and was born a baby at Bethlehem in order that we might receive the forgiveness of sins and be enabled to walk in newness of life. We often speak of putting Christ back into Christmas. If we as Christians are upset about much of the pagan commercialism that is associated with the celebration today, it may be that consciously or unconsciously we have been involved in avoiding the stark implications of Christ emptying himself as he entered the world for our salvation.

G.L.B.

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## FREEDOM TO BE

by Daniel Fuchs

The United States is celebrating its 200th birthday—the 200th anniversary of the Declaration of Independence!

For 200 years the freedoms enjoyed by her citizens are unprecedented in the history of nations. But are we really free? Or are we secretly the slaves of some subtle master?

"Let me boldly and plainly say that it has long seemed to me beyond any shadow of doubt that what is still called western civilization is in an advanced stage of decomposition."

With these words, one of the world's foremost journalists began his speech at the recent International Congress on World Evangelism. Christians in the United States and Canada must face the question whether or not his judgment is true. Is the United States facing spiritual bankruptcy on the verge of its 200th birthday? Are we in the United States and Canada living in an advanced stage of moral collapse?

"Freedom to be" is the theme suggested to local churches and associations for 1976, emphasizing the true liberty which results from reconciling the world through Christ. Although our churches in Canada will not observe the Bicentennial as our U.S. churches do, they can, nevertheless, share in emphasizing the true liberty and freedom which is our common heritage in the Gospel of reconciliation through Christ.

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



## Serve—it's a style of leadership

by Douglas Ross

People who work with youth have been described as coaches, playing coaches, architects, team captains, directors of physical education—the list goes on and on. The attempt, of course, is to find a way to communicate what kind of a leader it takes to effectively reach youth.

The idea of the architect is good: An architect designs a building, makes all the necessary preparations for it to be built, determines the quality of the building and sometimes is responsible for not only its design but for its furnishings. Good youth programming is like that. You, as the adult leader, make a lot of preparations and then depend on the youth to actually do the building.

The director of physical education is better than the coach as a description of a youth sponsor: The coach is around when the team wins and often is credited with the win because he's responsible for the strategy that it took to win. But the director of physical education is the one who put the winning athletes through calisthenics and the fundamentals of the game, particularly in the developing years. He helped the athlete grow to his potential. But when the team wins and the athlete succeeds, the coach gets the credit—not the director of physical education. The coach would lose, however, if the physical education director hadn't succeeded first.

What we're talking about is selecting a style of leadership. Our style is all-important because leadership style is in itself a teaching tool. It's like the old cliché—"What you do speaks so

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

loud that the world can't hear what you say."

Oscar Wilde said, "In matters of grave importance, style . . . is the vital thing."

In choosing a style of leadership Christians must examine the kind of leader that Jesus Christ was while He was here on earth. On this subject Scripture is very clear. But so many of us try so many other leadership styles, almost ignoring the Jesus way.

In Isaiah 42 the prophet says, "See my servant, whom I uphold; my Chosen One, in whom I delight. I have put my Spirit upon Him." Here we see the kind of person emerge who is the result of the presence of the Spirit of God. This kind of leader is described as a person who "will be gentle . . . will not shout . . . nor quarrel in the streets . . . nor break the bruised reed nor quench the dimly burning flame. He will encourage the faint-hearted, those tempted to despair."

In Matthew 10:42, we read, "And if, as my representatives, you give even a cup of cold water to a little child, you will surely be rewarded." Some Christians overemphasize the "cup of cold water" and others overemphasize the "little child." The main point here is, do you do whatever it is you're going to do as his ambassador? A good servant does exactly what his master wants. The scriptural principle is that everything we do must be done as Christ's representative.

If we take on the world's methods, then our leadership will depend on cleverness, wit, humor, technique and talent.

Jesus was available, vulnerable, relational, and "made Himself of no reputation . . . took upon Him the form of a servant and was made in the likeness of man."

Paranoid, secular, worldly leadership is concerned with historical perspective. We're too often concerned about how people will view our leadership. We worry overtime about our reputation. Jesus avoided all that.

Jesus was no glamour leader! He "came to minister, not to be ministered unto."

I remember one person who responded to all of this by asking me, "Does this mean I have to make all the Kool-Aid?"

Maybe yes, maybe no—but of much greater importance is the drinker, not the drink. Too often all our plans amount to just "youth work." We plan for the Kool-Aid, we arrange for a facility, we rent a camp, we buy a

bus, we order the refreshments—but we fail the person.

What are the qualities we should look for in a youth leader—a servant leader?

Servant leadership includes:

Recognizing that everything is the Lord's work—taking your own child to Little League, shopping for new jeans, going to MacDonald's, enjoying a family weekend trip, hay rides—all that can be the Lord's work, even mixing Kool-Aid.

It's building up the confidence of those you lead. Leadership is instilling hope.

Servant leadership is trusting God to bring the increase—not manipulating for results.

Jesus-style leadership produces excellence. Your work habits will be good. You'll have a good attitude toward your employer or employee. You'll honor the time of others. You'll be responsible. You'll plan ahead. You'll respect those in authority over you.

As one poster states it, "Servant leadership is not dominating, it is cultivating."

You are a leader—can you be trusted? "You must keep on believing the things you have been taught. You know they are true for you know that you can trust those of us who have taught you" (II Tim. 3:14).

Paul knew that if his commitment to Jesus Christ was to be believed, then he had to be trusted. He was willing to lay the entire gospel message on the line of trust. He said, "You know that what I teach you is true because you know you can trust me."

There's no such thing as a "model" sponsor. Old or young, dynamic or soft-spoken, Miss America or just plain common Charlie, you can be successful if the kids know you can be trusted and that you take them seriously.

A junior high boy was challenged to memorize some Scripture verses for a contest. After hearing this I asked if he was going to participate. His answer was no. His reason was a good one. Once before, he said, the same leader had asked him to memorize verses—then that leader had never gotten around to hearing him recite them. He knew that he was not being served, he was not being taken seriously—the leader could not be trusted to follow through. He was being manipulated by an irresponsible leader who didn't know how to serve.

(Continued on page 21)





## Where Is He?



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

At Bethlehem, almost 2,000 years ago, the only place offered Jesus was a manger, a place away from the inn and the fellowship of people. Because he was put in a manger, nobody in the inn was disturbed or put out of their room. Because he was put in a manger nobody saw him except those who went seeking him.

The story of the manger makes a very pretty picture, it can be made to look so lovely and artistic. It may be a beautiful picture, but it is a very poor practice. The story of the manger is repeated in many Christian hearts. Christ is received as Savior but then is guided to the manger of the heart.

It is so easy to invite the Lord in and then put him in the manger. There, just as at Bethlehem, no one is disturbed and we carry on as before. If he is in the manger no one will be annoyed, no complaints from neighbors, friends or business associates.

When the wise men went searching for a king they went to a palace. Instead they were sent to search for a manger. A king cannot rule from a

manger, he must be on the throne. If Christ is kept in the manger, it is because we do not want to disturb the other guests in the inn. The inn of our hearts is the place of everyday living.

When Jesus sits on the throne he will be in control of mind, emotions and will—the contents of the personality. Thoughts will be pure, reading material will pass his test, the imaginations and ambitions will be in obedience to him. There will be no sudden outbursts of temper, no hate, no jealousies, no mean thoughts or vicious backbiting. Instead there will be love, joy, peace, comfort for the needy, the hopeless and the lost. There will never be any sorrow over a hasty remark or years spent in an agony of remorse over a wrong decision.

Where is Christ this Christmas? Is he in the manger or is he on the throne? Is he king or is he beggar? □

## WMU Christmas Giving

N.A.B. women are well on their way to meeting the WMU national triennial goal of \$300,000 for home and foreign ministries. ALL designated and undesignated monies mailed to Forest Park go toward this goal. Extra emphasis is given on special occasions to help reach this overall objective.

Christmas 1975 is the time for us to give more sacrificially than ever. This December, the education of missionary children is the featured need. Many of these children must attend schools where tuition and transportation cost much, while others stay in the U.S. for schooling when their parents serve overseas. This, too, is a heavy financial burden. Many ladies throughout the continent rise to the challenge to assist these favored families among us!

On these pages are photos of some of the children who will be helped by your sharing. Take time, also, to read the unique report from Mrs. Peter Schroeder who gives us a glimpse of life at Hillcrest School and Woyke House in Jos, Nigeria, our Bible school and "home away from home" for missionary children. The Schroeders serve capably as houseparents there. D.W.



Brazil. Murrey and Marcus Rabenhorst all ready to go to school.



Japan. The Mayforth and Weick children in front of the Nagoya International School which they attend. They are left to right: Bart Mayforth, Joyel and Jana Weick, David Mayforth, Brent Weick and Ruth Mayforth.



Japan. Todd and Joyce Woyke enjoying a ride at Kobe Zoo. In the background are Sharon Woyke, Pat Moore and Doug Woyke.



Brazil. Allan and Jerilyn join their dad, Herman Effa, in an instrumental and vocal trio.

Nigeria. The children at Woyke House (Hillcrest school, Jos, Nigeria) enjoying a lively game of volleyball.

## Awake at Woyke House!

by Mrs. Peter Schroeder  
(Auntie May),  
Jos, Nigeria

Summer vacation is past. The children have spent several weeks at home in Cameroon, and are back in Jos studying hard and taking part in sports and other school activities. Although it is hard to part from their loved ones, once they get back in the swing of things, all goes fairly well.

We have two additional children with us this school year, both in the fourth grade. We had expected some problems since both of them are away from home for the first time. Would you believe, however, that neither of them are the least bit homesick! They both have older family members here and wanted to come to Hillcrest School very much.

The children look forward to Wednesday noon when a hot lunch is taken to school and is eaten outside around a picnic table. The favorite food is pizza, but hamburgers or tomato and bacon sandwiches go over pretty good, too. Other days they take sandwich lunches. Two days in a row Thomas Lemke lost a sandwich to a hawk which swooped down and took it right out of his hand!

On Friday evenings there is always

some special activity planned for both the high school students and the elementary. This could be a film, or a games night, or sometimes a party.

Just as in any home, we do have problems here at Woyke House. The most distressing is when the children are sick. During these times they tend also to be homesick. In case of serious illness it is difficult for us to get word to the parents in Cameroon. Our oldest student, Kathy Fluth, is troubled with asthma and it really flared up again this year. We would covet your prayers for Kathy concerning this matter.

Work has begun on the hostel addition, needed badly, and we hope to have it completed by the time we go home in June of 1976. As long as we can get supplies the work should go ahead without any difficulty. Prices of building materials as well as food and clothing, are soaring here just as at home. There have been many strikes for higher wages. While a power company was on strike, we used a butane stove so we were able to cook and also to heat bath water. Our greatest concern at the time was the meat in the deep-freeze. For a time it was also impossible to buy gas, and then, too, the banks were once on a slow down strike. The cooks and stewards in most of the hostels also slow down on their output of work occasionally.

We are so grateful to those of you at home who uphold us in prayer and give towards missions. Please continue to pray for us in our everyday problems. □



## Seek Jesus First

by LaVerna Mehlhaff

Anna, the prophetess, gives us guidance for enjoying a beautiful Christmas season. She was faithful in her worshiping, fasting and praying in the Temple. On one of those occasions during her time of prayer, she was

given the privilege of seeing the Christ child when Mary and Joseph came to the temple with the baby Jesus. Anna made her joy known as she shared the good news of meeting the Redeemer.

During this Christmas season let us guard against becoming so busy that time will be taken from our regular period of worship. "Seek ye first the kingdom of God" (Matt. 6:33) which, if practiced, will help us keep our priorities in proper perspective. As we worship and again celebrate the birth of our Lord, let us take Anna as a Christmas example and tell everybody we meet about the Redeemer of the world, JESUS CHRIST.



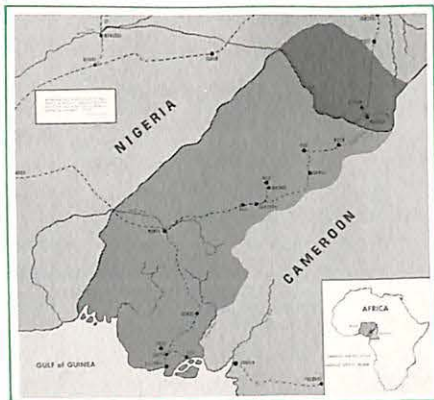
# Church Music in Cameroon and Nigeria

by Herbert R. Pankratz

It was my privilege and pleasure to visit our mission fields in Cameroon and Nigeria between January 23 and March 31, 1975. My wife, Beatrice, joined me on March 13 and thus we were able to share experiences during the latter part of the stay. My purpose was two-fold—1) to visit the missionaries and their co-laborers and see them at their tasks, and 2) to study the music of Cameroon, both sacred and secular. This report will be limited to a portion of the second item; subsequent articles will deal with other aspects of the foregoing. In pursuing these two objectives many other, sometimes unexpected, events took place that considerably enriched the time spent in this part of Africa. I am referring, for example, to observing a number of operations in the hospitals, getting in on tribal observances, and experiencing challenging stretches of African roads. For the moment, music in the churches will be the focal point.

I was fortunate to come in contact with a good many of our churches from Victoria on northward as far as Ndu and then eastward to Mbem and into the Mambilla region of Nigeria (see map). I was able to see and hear a cross section of types and sizes of church choirs, so that the observations made should be reasonably representative. Some choirs were heard in a worship service, others in rehearsal or in a special get-together for demonstration purposes. Some were garbed in attractive robes, others were in work clothes as they may have come in from laboring in the fields. Some sang in English but many more in the local language, which could vary considerably. Most sang under a director's guidance but a few did their numbers in a more informal, spontaneous manner. All sang with a sincerity and enthusiasm that tells of the importance that Christian music has in their lives.

The larger, more-established churches would usually have two choirs, the English and the vernacular. The English songs were most often hymns familiar to us and sung in three- or four-part harmony—usually completely unaccompanied. Few choirs sang an anthem type but among the exceptions was the small but well-trained choir of the Berean Baptist Church in Kumba. (Taken before the service we see here the interior of the church—simple but tastefully arranged. The choir sang to the right of the cloth-covered table.)



four-part harmony—usually completely unaccompanied. Few choirs sang an anthem type but among the exceptions was the small but well-trained choir of the Berean Baptist Church in Kumba. (Taken before the service we see here the interior of the church—simple but tastefully arranged. The choir sang to the right of the cloth-covered table.)



Berean Baptist Church in Kumba

Whether hymns or anthems the parts are learned by the sol-fa (do, re, mi) or syllabic method, not by reading notes on a staff. This has the advantage of developing a sense of intervals. To sing from do to sol, for example, you have to be able to think a fifth. This may account for the fact that the church choirs there usually had good intonation. On the other hand it is a more limiting process, in that in a given selection the sections of the choir must be taught separately until the intervals have been secured. Then the words can be added. Some song books have been devised where syllables for a part are combined directly with the words. This still would not permit a simultaneous reading of all parts together as in a score. Whatever the limitations of the method, one is struck by the excellence of the results, and that is more important.

The absence of accompaniment referred to above, generally termed "a cappella," is partly a matter of neces-

sity. The only situation I encountered where an accompanying instrument was present was the organ in the chapel at Ndu, and that is not a church situation in the usual sense. (This is where Verna Michelson is able to put her musical talents to use, playing separately and accompanying for some of the vocal music.) Pianos or organs simply are not known here. Among the reasons would be the high cost, the problem of transport to the site, the problem of upkeep in a tropical or semi-tropical climate, the lack of trained performers and maintenance staff, and the absence of any such instrument in the tribal traditions.

A different type of accompaniment appears, however, for the vernacular music whether sung in Douala, Kom, or Mambilla. This accompaniment is essentially in the percussion family (particularly drums) but may include other instruments of definite or indefinite pitch such as bells, rattles, scrapers, gourds and horns. In these pictures of the Kochi Choir (in the Noni area northwest of Bansa) for example, we can observe the typical arsenal of instruments used with choral singing. The two drums shown are a side drum of fairly deep tone, struck



Kochi Choir Drummers

Kochi Choir, Cow Horn

with a mallet, and a vertical drum played with the open hands, either with the instrument resting on the ground as shown or held between the legs. Both are cut out of a tree—the first fashioned from a hollowed-out log of good size, the second retaining the appearance of the original trunk or limb.

Quifonbell, Calabash, Scraper



In both cases the membranes are cut from animal skins, usually cow hide or goat skin. The side drum will usually be given the more basic beat while the vertical drum often carries intricate, faster patterns. The young lady playing the cow horn is actually blowing at the end, trumpet fashion, of a hollow cylinder which is inserted in the horn for further resonance. This produces one basic pitch which may be overblown to a higher harmonic with increased pressure. The result is additional sound and excitement, not melody. Finally observe the three girls, each with a different instrument. From the left we see the double bell or quifon bell. At one time, and perhaps still in some areas, the playing of these iron bells was limited to representatives of the chief and the bells were not to be heard by women. This taboo is being relaxed and any of the churches using such bells had no difficulty in accepting their use. They generally give off fixed tones of about a step apart which are pleasant to the ear and blend well with the rest of the ensemble. The next girl has in her hand a calabash (gourd) around which is draped a network of plum kernels. The shaking of the gourd causes the kernels to rap against the sides with a bright, penetrating sound. Finally we have a scraper consisting of a stick with a serrated or notched side. Any convenient implement can be rubbed against the ridges in rhythmic patterns of the performer's choice. As you may suppose, there is not printed music or any kind of guide sheet for the performers. The general nature of the song will suggest a mood but beyond this it is a matter of improvisation.

A few other general observations can be made about this choir, which is quite representative for a church of modest size. The singers number about twenty (some may have been unable to appear). There are perhaps a few more women than men, though in this case fairly evenly balanced. All can sing but a fair percentage is engaged in playing instruments, an activity in which both men and women take part. Since this was an impromptu demonstration they came as they were. It is interesting to note the variety of dress as to style and color—some items quite Western, others more definitely national. Under the



Genesis Tanjong, Gham director

direction of Genesis Tanjong Gham they sang songs about Christ and the Christian life. Two texts (sung in the Noni language) may be noted here: 1) JESUS THE SON OF GOD CAME ON EARTH—born in Bethlehem and laid in a manger. When you think about this birth you will be surprised. 2) SATAN THE CONFUSER—Let us run away from him as he tries to catch us. If any follow after him, God will see and write down their actions.

The vernacular choirs not only preserve the local tribal language and the musical style of the particular district but also the customs and traditions of that area. Thus they function both as inheritors and conservators. An excellent example would be the choir of the Ndu Baptist Church, Samuel Ngwa director, pictured right. In addition to the strictly sacred songs with such titles as LET ME DO MY WORK FOR THE LORD, and TRULY, TRULY, BEFORE MAN WAS MADE, GOD IS they were also prepared to sing songs of human experience concerning birth and death. These were songs of rejoicing over the birth of a child, with suggestions for appropriate gifts to be brought (salt, oil, soap, camwood). Even the death of an elderly woman may call for rejoicing and dancing if that person has been a good mother, delivered many children, and done good deeds. These songs not only reflected the experience of a particular local culture but were rendered in musical styles that reflected little if any influence from the outside. The enjoyment which they showed in singing on that very early Wednesday morning was a delight.

As in our churches here in America the choirs in Cameroon and Nigeria have an important role in the church services. Depending somewhat on the size of the church and layout of the building the choir may sit with the congregation near the front or on the platform with the pastor and assistants. If there are two choirs, the English choir may sit to one side and the vernacular to the other. Each will then sing at least once in the course of the service. In some cases there is a dignified processional by the choir or choirs at the beginning as well as a recessional at the close. The Douala Choir



Ndu Baptist Church Choir; Samuel Ngwa, director



Soppo Baptist Church Choir; Mme. Emelia Manga, director

of the Soppo Church, pictured here, engaged in a processional and, as its name indicates, sang in the Douala tongue and style. Not only is the fine director (right) a woman (Mme. Emelia Manga) but she is already training one of her young daughters to direct (I saw her in action in the morning service on January 26). No generation gap in this family! Another choir which also processed during the Sunday service was the Warwar Baptist Church Choir (Warwar, Nigeria). Their robes, in contrast to the sedate black and white of the Soppo Choir were a striking blue with red collars and caps (a combination also used by the Elak, Kitongwang and Mboh choirs of the Oku area). This Sunday (February 23) a church wedding ceremony followed the morning service. Having sung for this, the choir proceeded to the bridal couple's village, about two miles distant. Making a slight detour they sang as they marched in double file up the long hill to the house of the Gutowski's to salute me as a visitor and guest. On arrival, the salute consisted of songs, a wedding dance, and a gift of a live chicken and several eggs in a grass tube. From



Salute to Dr. Pankratz by choir at Warwar Baptist Church presented by Pastor Paul Yung-chi.

here they trudged cheerfully up and down many a hill to take part in the festivities at the bridal home.





Warwar Baptist Church Choir processional

Something should be said in brief, at least, about the purely musical characteristics of traditional church music as found on our mission field. The musical thought most often consists of a single idea rather than a more complex ABC or other varied organization. Around this single idea, however, variation is nevertheless provided through a certain amount of improvisation, primarily by the instruments and the local leader rather than the larger group. (A striking exception was the musical free-for-all in the form of wordless outbursts—resembling a female yodel or Indian war-whoop—by certain members of the Tudig Baptist Church Choir, Metta area, on the song, IT IS TRUE THAT JESUS IS COMING AGAIN—all set to a driving rhythm in the drums.) The structure often centers around in interplay between leader and chorus, the latter echoing what the leader has introduced, although the leader will treat his entries with greater freedom. Part of the same structure is the principle of repetition. As the song unfolds with the single idea, it is stated many times over with only the rather slight alterations already suggested. The extent of such repetition seems excessive at first but given the other ingredients soon seems to be in satisfactory proportion.

Besides the singing the matter of percussive accompaniment is extremely important. Aside from instruments, one form must not be overlooked—handclapping. Since this is readily available at any time it can and will be used quite frequently, sometimes with several rhythmic patterns going on at the same time. The instrumental contribution, too, is rhythmic and percussive rather than melodic. The effect consists essentially of a heightening of the emotional impact. A typical beginning has the leader intone the melody of the opening phrase or two. The group then takes it up. When the battery of percussion adds its weight (particularly in a resonant building) the result cannot be adequately described. It is something to experience. In all this, rhythm is the prime element. Not just a steady beat of 1-2-3-4 but a complex and varying counterpoint of rhythmic patterns contributed by all the participants (hand-clapping and instrumental) that carries one to another level of musical expression. And why not? Have we missed some-

thing in our expertly programmed Western style that puts supreme emphasis on meticulous preparation so that the final rendition shall be as exact and predictable as possible? Here at least is another approach. Perhaps we can learn from it.

Not all the good things of music can come in one and the same basket. Notably absent in this truly indigenous music is the element of harmony. I am not speaking now of the music of the English choirs, which typically consists of our own hymns (more often from the British Isles) and therefore sung in a standard three- or four-part arrangement. Nor am I speaking of other tunes or choruses we may have introduced which they in turn have harmonized. I am also not including the Douala music which has a long history of an African-Western intermix so that a new product has emerged that is distinctive in its own right. But rather I am referring to such genuine native music as one may still find (with a little persistency) in the grasslands where seemingly no outside influence has entered in. Besides the aspects already referred to should be added that of an abbreviated scale pattern—the five note or pentatonic form is frequently heard (as for example 1,2,3,5,6 or do, re, mi, sol, fa). This would have a distinct effect on the possible sound of any melody as compared to our full octave series. Finally the vocal tone quality employed tends to be a bit more “open,” occasionally strident, as compared to our notion of a trained voice. Yet somehow it all fits together and sounds right. Nor would we expect one of our pop tunes to be sung in the voice and manner of a grand opera star. Here we may find application of “In my Father’s house are many mansions” (in the sense of various sizes, shapes and types). Heaven may have a great deal more variety than we imagine.

I regret that space does not permit more than passing reference to the other fine church choirs I was able to meet: those of the Nkwen Baptist

Church in Bamenda, the Mbingo Church, a number of churches in the Metta area, Gembu Baptist Church (Nigeria), Kimbo (Banso) Baptist Church, Belo Baptist Church, Bethel Baptist Church in Kumba with its Ibo Choir. Each had a particular element of quality and style that made the contribution a significant one. Mention should also be made of two chapels of unique and striking design: the Goodman Chapel in Warwar and the romantic Gebauer Chapel in Mbem. These should be regarded as our own NAB “national monuments,” with historic markers attached, that “must and shall be preserved.” Let

(Continued on page 27)



Belo Baptist Church, Das Fontama, director



Goodman Chapel, Warwar, Nigeria



Gebauer Chapel in Mbem

Interior of Goodman Church, War War, Nigeria

—Note: 1) corn hanging to dry  
2) seats are in a semi circle



## insight into christian education

### DETERMINE COMMUNITY NEEDS BEFORE DEVELOPING YOUR CHURCH PROGRAM by Floyd E. Moore

Rarely do I find a church member or congregation that does not have some concern for meaningful ministry. The fact that church programs seem to be aimless at times may be due to a lack of understanding of community needs. A congregation does not accidentally nor incidentally become aware of needs in its community. Jesus had to remind his followers to “look upon the fields.” Together pastor and people can take a good look at their fields.

#### Know Your Communities

Local congregations are related to a number of communities. The church membership plus other regular attenders constitutes one significant aspect of community. A church will not long render meaningful service outside its membership if it does not continue to recognize and meet needs of its own members. Much of the ongoing program relates to teaching, inspiring and training members. But how do we know these programs are meeting needs? A rather new concept—“a survey of church helpfulness,” has been developed by our Church Ministries Department. By checking a list of need areas individuals can indicate how the church has helped them meet basic needs in their lives and ministry. The ability to determine strong and weak areas of our church programs, and to identify specific needs of members, will aid in developing relevant dynamic programs. Personal interviews, small group sessions and other measures will be needed to complete an adequate survey of the congregation.

To know the community outside the membership is somewhat more challenging and time consuming, but just as necessary and rewarding. Each community has unique geographic, economic, ethnic and other characteristics. If programs are to serve people we must

Dr. Floyd E. Moore is professor of Christian Education at North American Baptist Seminary, Sioux Falls, S.D.

first know the people, then programs can be provided to meet specific needs.

Determining community needs is a many faceted task. Basic community characteristics and developmental facts can be secured from the Chamber of Commerce; state, province and county governmental units; city and zone planning boards. It is helpful to any would-be informed church to know population trends, growth patterns, economic conditions, public service provisions, potential street and highway construction and many other general items of community concerns. These items may seem to relate more to building and expansion programs at first consideration, but detailed study of these provide needed input into program activities and organizations.

Nothing will take the place of person-to-person contact in an attempt to know a community. A thorough house-to-house survey is a must in determining needs. *The Urban Church Survey Manual*, by William Powell, provides detailed instructions and a list of needed material for this task. A *Church and Community Survey Workbook* is available from Southern Baptist Convention Baptist Book Stores. God’s Volunteer survey materials and others from Forest Park are most helpful. Each congregation should select survey materials that will provide the exact information it deems important, or print its own.

Securing good information is but one step in the total process. Another step is to tabulate the results into meaningful categories for interpretation and use. The needs might relate to concerns such as unchurched areas, unchurched people, unsaved persons, social and economic problems, senior citizens, widowed persons, minority groups, handicapped, broken homes and dozens or others that indicate ministry opportunities for a loving congregation.

For the sake of illustration and discussion, let us assume that your sur-

veys identified needs in the following areas:

1. Working mothers who need child care facilities.
2. Young couples in their twenties and thirties, many unsaved and unchurched.
3. Some elderly persons, most retired and living in private homes.
4. Low income housing area, no church near, many children.
5. Large number of teenagers, many without church relationship.

#### Program to Meet Needs

If your first reaction is, “We can’t possibly meet all those needs,” I tend to agree with you 100 percent. But you can do something. Here you face the task of setting priorities by placing them in order of importance and/or urgency. At this point it will be an exercise in faith to do some serious possibility thinking. Available resources in terms of personnel, finances and materials will dictate as to the time a specific need will begin to be met.

Now and only now, after the facts are known, can programs be developed that will help meet specific needs. Programming to meet needs may mean eliminating some organizations and activities, altering others and adding new ones. Basically church programs are very much alike, but each church should have unique features because of varying community needs.

In conclusion let me outline a procedure for determining community needs and using these needs as a basis for developing church programs. This is not the only way to do it, nor are the steps in absolute critical order. This is the way I see it.

#### An Over-All Plan

1. First, the church, pastor and people, should prayerfully re-examine their purposes and mission. It is a challenging spiritual exercise for a congregation to seek to know what God wants them to be and do where he has placed them. These purposes can be stated as general objectives.

2. Determine the specific community needs and state these in terms of goals as they relate to the objectives. A church cannot expect to meet all community needs.

3. Know your limitations. Set priorities on goals in terms of known resources in personnel, finances, space, etc. Faith is a vital factor here.

4. Decide upon the strategy for reaching goals and meeting needs.

(Continued on page 31)



# PERSONAL ESTATE PLANNING



## 70% of All Death Taxes Could Be Avoided by Everett A. Barker

(The following information does not apply to Canadian citizens because succession laws are different from those in the United States)

Does the title startle you? It should when you know that it is made by the Federal Government. A recent article in "Men and Management" written by Hay Associates referred to Federal Government figures which indicate that approximately 70 percent of all death taxes (Federal and State) collected could be legally avoided. There is nothing wrong with tax avoidance which is legal, but only in tax evasion which is illegal. In fact, a 1930 statement by the Supreme Court says: "The legal right of a taxpayer to decrease the amount of what otherwise would be his taxes, or altogether avoid them, by means which the law permits, cannot be doubted."

Think about it! Government is a 70 percent beneficiary of over four billion dollars annually of estate money because many of us are unwilling to do adequate estate planning. Who loses this money? Your wife or husband, children, relatives, friends and charitable causes such as your local church and North American Baptist ministries. It is true that government needs the money, but they have many more ways to meet their needs than your family and the Lord's work.

A curious mind will raise the question as to "how" to save this 70 percent in death taxes. The article mentioned doesn't say, and I wish they would have made some specific suggestions, but then the government leaves that to your initiative. There are dozens of

*This article is not intended to provide legal advice of any nature. Any ideas and suggestions which may involve application of law to you or your estate must come from an attorney.*

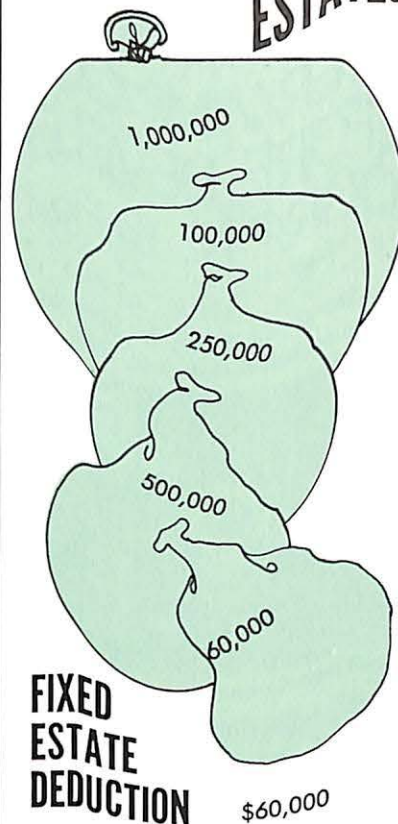
ways to save income and death taxes, but I will mention only a few:

1. Divide your estate into separate ownership by husband and wife to avoid taxing your estate twice.
2. Use a trust or trusts either living or testamentary (by will) that avoid double taxation.
3. Use of the marital deduction when half or more of the estate is left to the surviving spouse.
4. Have insurance policies owned by other than the decedent to avoid inclusion in the taxable estate.
5. Lifetime gifts using your \$30,000 exemption and the opportunity to make annual gifts of \$3,000 to as many different people as you choose.
6. Charitable gifts to qualified organizations can be used as deductions and will reduce taxes. A gift to North American Baptists is 100 percent deductible.
7. Charitable remainder trusts that provide current tax benefits as well as a reduction in death taxes.

There are many more ways to save taxes for the present and in the future. However, let me caution you that saving taxes should not be your primary motivation. In order to reduce taxes you may have to give away assets or lose some measure of control which may or may not be a good idea for your situation. Your primary motivation in estate planning should be to carry out the goals you establish which will meet your needs during life, those of your family and the Lord's work. Once you have determined these goals your attorney and estate planner will then be able to use the necessary legal instruments to accomplish your goals in light of current tax laws. Tax savings then become the extra benefit of estate planning and giving to Christian causes.

Perhaps some readers may conclude at this point that death taxes are no concern to you. You are possibly correct. On the other hand, when is the last time that you or some qualified person reviewed your possessions to determine potential estate tax liability? You are undoubtedly aware of the effects of inflation on your money. One of them is to inflate the value of your estate so that estate filings are increasing each year and an increasing number of estates are paying taxes. Any gross estate of \$60,000 or more must file a Federal estate tax return and the \$60,000 figure has remained the same for many years. It is more important than ever to do good estate planning. There is no point in paying more taxes than is necessary and you can accomplish more for yourself, your family and the Lord's work.

## INFLATING ESTATES



The diagram shows how estate values can inflate while the Federal Estate deduction stays at \$60,000. Inflating estate values work in favor of the Federal Government by providing more estate tax.

It is important for all estates to be adequately planned, but it is essential for larger estates to be carefully planned. Remember, the estate of a widow will not have the marital deduction which eliminated or reduced estate taxes on the same size estate her husband left.

☐ Please send information regarding: "What Every Giver Should Know About Taxes"

Name \_\_\_\_\_

Address \_\_\_\_\_

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

## YOUTH SCENE

(Continued from page 13)

"Ourselves, your servant." The Body of Christ working in concert to meet the needs of others. Beware of the leader who is a loner. Don't be a leader who has to do it all yourself. You can pray in your closet, you can study in private—there are a lot of things that singularly are yours to do—but to lead you must *take others into consideration*.

The scriptural premise, "Where two or three are gathered together . . ." is, of course, related to prayer. But it makes sense, doesn't it, that where two or more are gathered together, leadership is stronger. There is strength . . . wisdom . . . and leadership in numbers. We do need each other. Larry Richards, in his book, *YOUTH MINISTRY—ITS RENEWAL IN THE LOCAL CHURCH*, says that effective youth ministry is "a community of youth and adults who are together committed to Jesus Christ."

There are many kids who, if we're going to demand perfection of them, may as well be written off to begin with. But there are scores more who will come to Christ if we serve them.

Edwin Markham wrote these words:

"He drew a circle that shut me out—  
Heretic, rebel, a thing to flout.  
But love and I had the wit to win.  
We drew a circle that took him in."

In J. I. Packer's book, *KNOWING GOD*, he writes, "For the Christmas spirit is the spirit of those who like their Master live their whole lives on the principle of making themselves poor—spending and being spent—to enrich their fellow men, giving time, trouble, care and concern to do good to others, not just their own friends—in whatever way there seems need. There are not as many who show this spirit as there should be. If God in mercy revives us, one of the things He will do will be to work more of this spirit in our hearts and lives."

Leadership begins with the cultivation of your spirit. Servant leadership results when you cultivate the spirit of Christ. Other leadership models emerge when you cultivate the spirit of the world.

Next time you're tempted to outsmart those whom you're trying to lead, forget it. Jesus called us to be servants two thousand years ago. And, as could have been anticipated, His style has remained contemporary and appropriate ever since. ☐

## book reviews by B.C. Schreiber



**The Treasury of David.** By Charles H. Spurgeon, Grand Rapids, Mich. Zondervan Press. \$39.95. (Three volumes)

This is Zondervan's sixth printing since 1966. It is an indication of how much this Treasury is still in demand. Spurgeon's beautiful but short preface is worth reading, for it presents an insight into the humility of one of the greatest preachers. For those who think that these volumes were written primarily for the trained and educated minister, the author makes it clear that his purpose was to help the lay preacher.

There is no attempt made to treat the psalms in a scholarly or critical way. It is a simple expositional and devotional approach. The commentary and interpretation are presented from Spurgeon's study and experience. Only a few authors are consulted. Actually Spurgeon's own commentary is often clearer and more easily understood than that of the authors who are quoted.

Each psalm is treated at length in simple expository form without critical exegesis. With the many home Bible study groups meeting at the present time this should prove to be of great help.

In addition there are hints to ministers who plan a series or sermons on the psalms and expect to give them a more extensive treatment.

**The Foolishness of God.** By John Austin Baker, Atlanta, Georgia. John Knox Press. \$9.95.

As a basis for his study Dr. Austin begins with the well-known words of Paul in his first letter to the Corinthians: "The foolishness of God is wiser than men."

When we think of God it is difficult to start from "scratch" or with a blank sheet. It is therefore through Israel that we learn of a universal God whose actions were understood and explained in terms of reward and retribution, vicarious expiatory sacrifice, testing and suffering, sin and righteousness, and finally the glory of life after death. It was not easy for Israel to present a God who planned a moral order in the universe. But it is even more difficult to treat the story of the fall of man as an account of human life as it is, and nothing more.

From the ultimate question in the

Old Testament the author then proceeds to Jesus of Nazareth who, in spite of critics then and now, is not a loss but a recovery.

In part III Dr. Austin puts the onus of responsibility upon us and our commitment to him.

**Conversational Bible Studies: New Testament.** By James Schacher, Grand Rapids, Mich. Baker Book House, 1975, 154 pp., \$1.65.

The pastor of our Bethany Baptist Church, Milwaukee, has written 94 "conversational Bible studies" for all or part of twelve New Testament books. The paperback is intended to stimulate genuine Bible study and spiritual growth through small groups. From eleven chapters of Matthew, Mark and Luke, for example, 33 studies cover events and teachings from the life of Christ. Further studies take parts of Acts, Romans and Revelation and all of Colossians, II Timothy, Philémon, James, I Peter, and I John.

The first part of each study draws out the basic information of the passage through about five "factual" questions. Then another set of about seven questions asks for personal, contemporary, life-related responses. For those who wish for more detail additional research questions are included. Each book considered also has some general reflection questions to tie together the preceeding five to thirteen studies.

I wondered at the balance of attention given to various books (for example, five studies on the five chapters of I John, but ten on the four chapters of Colossians; only six chapters of Romans when the first eight provide a more natural unit). But this is not a book for exhaustive Bible study. And after we have gotten the swing of his method, we can do our own analyses. In fact, a Bible study guide should train us to do independent study. This one forces us to see that Scripture applies to Christians today.

Although designed for group Bible studies, Sunday school teachers can find help here; individuals can use them in a personal "quiet time." If study guides published by Neighborhood Bible Studies, Inter-Varsity Press, Harold Shaw and others are too detailed for you, I recommend these brief and practical study starters for you and your home Bible study group. I intend to see how it will work for a midweek Bible study. Thank you, Jim, for a handy guide for conversational Bible studies; and thanks to Baker Book House for seeing the value of your work. Reviewed by David T. Priestley ☐





# CHURCH EXTENSION BUILDERS REPORT

## KANSAS CITY MO., CHURCH EXTENSION PROJECT

by Dave Ewing

DECEMBER 1975

Having grown up in Ellinwood, Kansas, Kent Kasselmann knew the North American Baptist Conference. When he joined Whispering Oaks Baptist Church, Kent was interested in developing leadership skills. Kent now assists in the leadership of the Sunday morning worship service and is training to lead a mid-week Bible group.

Share in the joy of a group to grow in—The Whispering Oaks Baptist Church of Kansas City, Missouri. Pastor Dave Ewing is growing in his understanding of the high calling of being a Pastor-Teacher. He is developing a style of player-coach where he both does and helps others do the church's work of ministry.

When joining Whispering Oaks and becoming its moderator, Jim Donalson, had no previous leadership experience in a church. He now leads all the business meetings and is training to lead a mid-week discussion group called Prime-Time. Jim gave his testimony at the Southwestern Association meetings and preached for Pastor Ewing one Sunday morning. After training with Mrs. Ewing, Jim's wife, Sandy, is now the Sunday morning leader of the small-group discussion class of 2-4 year-olds.

Shortly after joining Whispering Oaks, Norm DeWald became the song leader for the Sunday morning worship service. Norm selects the hymns with an eye to the message text and theme as given to him in advance. Norm leads one of the adult small-group discussions on Sunday morning. He is also training to lead a mid-week home discussion group called Prime-Time. Norm's wife, Lora, came as an answer to prayer for a pianist. Although Lora had played for small groups, being the church pianist was a big challenge. She has grown in confidence and skill.

When Bill Anderson of Gackle, N.D., came to Whispering Oaks, he brought his guitar with him. Bill had graduated from the Grace Bible College of Omaha and served in church ministry. In our church Bill has the opportunity of developing his skills as he teaches new choruses to the congregation and his guitar skills to interested members. Bill also leads one of the adult small-group discussions on Sunday morning and has preached occasionally.

These growing experiences are also true for the treasurer, the clerk, and other committee leaders. Deep *The Rev. Dave Ewing is the pastor of the Whispering Oaks Baptist Church, Kansas City, Missouri*

inside of us all is the growing awareness of God's real presence. We watch with amazement as we grow more like Christ in love, patience, faithfulness and self-control.

Help us continue the ministry of Whispering Oaks Baptist Church by sending your children to us, your prayers to God, and your gifts to the North American Baptist Office, marked "Kansas City Project." □



Pastor Dave Ewing preaching: "God cares for us, Christ provides for us, the Spirit enables us."



Kent Kasselmann, one of the members of Whispering Oaks Baptist Church, is leading a responsive reading. Pastor Ewing is seated to his right.



Norm DeWald is directing the congregational singing.



## God's Volunteers report

Greetings from the 1975-76 God's Volunteers! We as a team have already experienced God's great love and goodness to us. Exciting things have been brought our way by the Lord. We are

grateful for the way God has led us these past weeks.

The God's Volunteers are starting their second year in a new format. There is one basic team with two sections: a music-witness, and a follow-up team. The music team travels two days ahead while the follow-up team stays in the area for the follow-up work. On the weekends both teams join for a united crusade.

The two sections complement each other in their different evangelistic outreaches of music and personal follow-up. As a united team with two specialties, we are aiming for the goal that Christ's will be done above all. The Word of God instructs us to go and tell others about God's great plan, and

it is with excitement and expectation that we enter this witnessing ministry.

Our training period was a busy time of preparing both individually and as a team for the commission God has entrusted to us. We were dedicated to this ministry on Sunday, September 7, with the Rev. Fred Sweet and the members of Bible Baptist Church in La Crosse, Wis., present.

We as a team thank you and feel your prayers as we continue to travel for our Lord. May God be praised in all things!

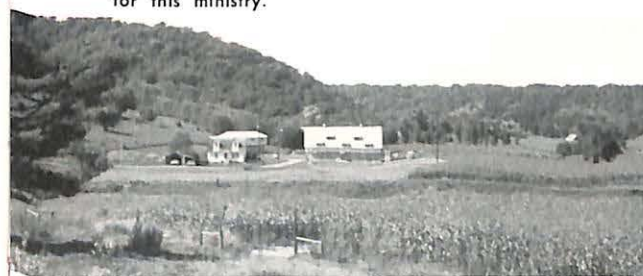
"O magnify the Lord with me, and let us exalt his name together" Psalm 34:3.

Team reporters,  
Kathy Sharp and Perry Kallis



"Study to show thyself approved . . ."

Luann lets us know that much mental preparation is needed for this ministry.



Central Baptist Camp, Lansing, Iowa. Training for 1975-76 God's Volunteers.



Whatsoever ye sow . . . ?

Pam and Marilyn work with diligence on team outfits.



Back row (left to right)

Linda Williams, Randy Knutson, Timothy Blackburn, Phyllis Schroeder, Steven Burrell, Leona Miller, Robert Walther—assistant director.

Front row:

Luann Meissner, Douglas Tunm, Kathryn Sharp, Pamela Faul, Rev. Ray Harsch—director, Perry Kallis, Pamela Kiemele, Marilyn Walther.



"I am come—go ye therefore" Dedication of the team at LaCrosse, Wis.



## WEDDING ANNIVERSARIES

**Mr. and Mrs. Claude L. Huisinga** celebrated their 50th wedding anniversary on August 31, 1975. They are members of the Aplington Baptist Church, Aplington, Iowa.

**HUNTER, KAN.** On Thursday evening, Sept. 18, the Bethany Baptist Church held a welcome service for their new minister and wife, the Rev. and Mrs. Doug Anderson (pictured).

The different departments of the church welcomed them. Then one of the deacons introduced the speaker of the evening, the Rev. Brown of Junction City.



A Social hour was held after Rev. Stuart dismissed the services. (Mrs. Chester Dressler, reporter.)

**BEATRICE, NEB.** The Nebraska Baptist Fellowship met Sept. 12-14, 1975, at West Side Baptist Church. Our theme was "Accountable to God" from Romans 14:12. Each day we had Bible studies along this theme taught by Dr. Ralph Powell a N.A.B. Seminary professor, Rev. Milton Zeeb, South Central area secretary, and Miss Berneice Westerman, missionary to Cameroon. The Rev. Alfred Weiser presented information on Planned Estate Giving.

Church letters were read from each of the four Nebraska N.A.B. churches. Mrs. Maxine Hill gave a report on the S.W. Association that met in August at Okeene Ok. Rev. Zeeb reported for the South Central Area. Special music was supplied by Miss Phyllis Russell, Mrs. Ruth Effa, and a men's quartet.

Saturday evening the Youth had a Fun Time at the local Y.M.C.A.

Officers elected for the following year are: Chairman: Mr. Willard Behlen; Vice Chairman: Rev. Walter Weber; Sec.-Treas., Mrs. Linda Chrisope.

A mission offering was received and designated for the Southwestern Association Special Church Extension Project.

The sessions closed with a fellowship dinner, and Miss Westerman

brought a missionary message. (Mrs. Maxine Hill, reporter.)

**ST. CLAIR SHORES, MICH.** The Bethel Baptist Church welcomed the Rev. and Mrs. Kenneth E. Huffman (pictured) to their staff on Sunday, Sept. 28. Rev. Huffman serves as Minister of Music and Christian Education, a position he has held for over thirty years in various churches. The welcome consisted of a briefcase presented to Rev. Huffman in the morning service and flowers to his wife, Jeannie. The evening service concluded with a fellowship and a beautiful cake decorated with a baby grand piano cake on top with musical notes saying "Welcome to the staff." The Huffman's have a married son living in Texas and a daughter in college.

The musical ALLELUIA was directed by Rev. Huffman on Sunday night, Oct. 26, his first full choir presentation.



Since his coming a total graded choir program has been instituted and the educational ministry strengthened, resulting in an increase of attendance of 55 per Sunday in Sunday school in September. The Rev. Kenneth C. Fenner is the pastor of the church.

**SHAKOPEE, MINN.** The newly organized Shakopee Baptist Church invited the pastors and two delegates from the Minnesota/La Crosse Association Churches to meet in Council to examine the constitution and organization of this North American Church Extension Project. The Rev. Allan Strohschein was elected chairman, and Rev. Wesley A. Gerber was elected secretary of the council. The Rev. Reuben Stading, pastor of the church, presented their printed constitution, church program and financial status. The council voted its approval and recommended to the Shakopee Baptist Church that they make plans for a formal recognition service. They were also received into the Minnesota/La Crosse Association held Sept. 5-6 in

Appleton, Minn. (Wesley A. Gerber, reporter.)

**MINNEAPOLIS, MINN.** On Sept. 7, Faith Baptist Church held a special service of recognition of God's goodness for the Rev. Herman Palfenier as he observed the fiftieth anniversary of his ordination into the gospel ministry (pictured with Mrs. Palfenier).

Rev. Palfenier was born in Germany in 1892, and came to this country when he was twelve. He had no formal education from then until he entered the seminary in 1919. He graduated from the Seminary in 1925 and accepted a call to Manitowoc, Wis. where he was ordained on Sept. 7, 1925. He served this church until 1930. It was here that he met and married his faithful wife, who still shares his wonderful life with him. North Freedom, Wis. was his next church from 1930-36. He served the Steamboat Rock, Iowa Church from 1936-41. His last church was the Pilgrim Baptist Church of Philadelphia, Penn. from 1941-48. From 1948 until his retirement in 1964 he faithfully and untiringly served as our denominational evangelist. After his retirement he helped with the God's Volunteer program, as well as serving several churches on an interim basis.

Even though his education may have been limited he has been richly blessed with the gifts of writing, teaching and preaching. His love of people, his friendliness and outgoing personality along with a delightful sense of humor have all helped to endear him to the hearts and lives of countless people.



The service held in his honor included the singing of two hymns written by Rev. Palfenier, "Oh My Saviour and My Friend," and "His Wonderful Love." The latter one appears in the North American Baptist Hymnal. Two tracts, also written by him were read. One about his beloved father and the other about his conversion experience. A member of Faith had written a poem about the guest, which was shared with the congrega-

tion. Visitors from several churches brought personal greetings. Letters from other churches were read. Rev. Palfenier then spoke of God's leading and his goodness to him throughout his life. A ladies' quartet sang a song which summed up his testimony, "My Father Planned It All." The evening was concluded with a coffee hour and a time of fellowship. (Mrs. Burton W. Deane, reporter.)

**HILDA, ALTA.** On Sept. 7, the Hilda Baptist Evangelical Church bade farewell to the Rev. and Mrs. Dan Sipe, who had served the church as pastor for a little over three years. At the same service, the church welcomed the Rev. and Mrs. Paul Hunsicker as pastor, who had formerly served in Pasadena, Calif. Churches from neighboring communities were represented as well. The program was followed by a time of fellowship and refreshments. (Marilyn Haag, reporter.)

**CEDAR FALLS, IOWA.** A surprise 80th birthday party was held at the Cedarloo Baptist Church for the Rev. Herbert Griffin. The Rev. Iver Walker read a biography of Rev. Griffin: 1921—China Inland Missions. Later became Home Director of Inland Missions. Retired in 1960 but has kept active sharing Christ wherever he goes.

Several organizations from the church brought greetings on behalf of the church. The Rev. Russel Blank brought greetings from the Fellowship of the Faith of the Waterloo-Cedar Falls area. Rev. Walker spoke words of love and thanked Rev. Griffin for his great hospitality, stating that his heart is truly in the work of the Lord. He stated that he has been a great spiritual giant.

Rev. Griffin expressed his love for the Lord telling how he has been richly blessed and thanked the church for their love. A reception was held in the church. (Mrs. Gaylen Harberts, reporter.)

**DENHOFF, N.D.** The Lincoln Valley Baptist Church (pictured) celebrated its 75th anniversary on Aug. 17, with the Rev. Clarence Walth, area secretary, as guest speaker. A full morning and afternoon program was planned. At the same time the women's Missionary Society observed its 35th anniversary. The guest speaker was Mrs. A. W. Bibelheimer who helped organize the Society in 1940.

In 1900 the church was organized with 25 charter members. The Rev.

Emil Miller served as the first pastor in 1902. Under his leadership a church was built at a cost of \$900.00. In addition to Lincoln the pastor also served congregations at Goodrich and Fairview. After the church in Goodrich decided to have a full-time pastor



in 1924, Lincoln Valley joined with Anamoose, becoming a station with the Rev. G. Eichler serving both churches.

On April 15, 1937, after the German language was dropped, the church became self-organized. The next month the members decided to move the building into the village of Lincoln Valley and improve the facilities.

It was dedicated on Oct. 17, 1937.

Fifteen pastors served the Lincoln Valley Baptist Church since the Rev. Emil Miller began almost 75 years ago. Pastor A. W. Bibelheimer who served the church from 1939-1945 is presently serving the church.

Every business place and home is vacant in the village of Lincoln Valley, but the little country church is still "The Mission Field of the Prairies." (Mrs. Bert Kemmit, reporter.)

**NAPOLEON, N.D.** On Sept. 14 the Harvest and Mission Festival was observed at the Napoleon Baptist Church. Miss Geraldine Glasenapp, missionary



from Cameroon was the guest speaker for both morning and evening services. Dorothy Ganoung, general worker from Forest Park, brought a devotional during the Sunday school hour, and brought us up to date on important denominational happenings. We were also blessed by her two

lovely solos. The communion table and altar was decorated with garden produce and beautiful flowers. The ladies of the church served a delicious potluck dinner at noon. The offerings for the day amounted to \$2,689.00 which showed the expression of gratitude for God's rich blessings. Pastor Edwin Walter is pictured between the two guest speakers. (Martha Grenz, reporter.)

**PORTLAND, ORE.** Two great baptismal services were held at the Immanuel Baptist Church with the candidates being baptized by Pastor Richard Grabke. The first was in the baptismistry (pictured), but the later was in



the beautiful Columbia River. This was the first time as a church that we had an outdoor baptismal service. The candidates had just made their decision for Christ a few weeks before and requested baptism before Pastor Grabke went to his new charge in Carbon, Alta. We really sensed the presence of God as we "gathered at the river." (Mrs. Nancy Giesen, reporter.)

**PARKSTON, N.D.**

On September 14 nine people followed the Lord through baptism upon the profession of their faith in Jesus Christ as their personal Savior. We praise and thank the Lord for the leading of the Holy Spirit in the lives of these people. Pictured with these candidates for baptism is our pastor, the



Rev. Brian Hayes, at the far right. (Jane Hofer, reporter.)

**GOODRICH, N.D.** Sunday, Aug. 24 the First Baptist Church dedicated





their new church (pictured). The seating capacity of the sanctuary is 225. There were 326 present for the dedication service. There are five classrooms, a library, kitchen and dining facilities in the lower auditorium. The entire cost of the church building was \$96,000.

Many friends from neighboring and local churches were present. The Rev. Vernon Schneider, pastor of the Venturia, N.D. Baptist Church, and a son of the church, brought the morning message. During the morning worship service Rhonda Miller, baby daughter of Mr. and Mrs. Glenn Miller, and granddaughter of our pastor and wife, was dedicated to the Lord.

Speaker for the afternoon service was our Area Secretary, the Rev. Clarence Walth. The Rev. Harry W. Johnson of Corona, S.D., a former pastor of our church, read the Scripture and brought greetings from the Corona church. Mrs. Harold Felchle, church clerk, read several letters of greeting from our area churches and former pastors. Mrs. Eldon Hoots, chairman of the building committee, gave a report on the finances. Music was provided by the church choir, a young men's quartet, and a vocal solo by Mrs. Paul Stober. After the service, everyone enjoyed refreshments and a time of fellowship. The Rev. Daniel Heringer is the pastor of our church. (Mrs. Paul Stober, reporter.)

**BROOKFIELD, WIS.** A group of young people from Immanuel Baptist Church this past summer put to use our new Dodge van (pictured) to go



to Bacone College in Muskogee, Okla. They volunteered their services in painting the dorm rooms.

The college has mostly Indian students, so our young people learned about Indian culture and had the satis-

faction of working with the group and being a servant of Christ.

The van has also been used to take our young people to Camp Tamarack and for picking up people on Sunday mornings that have no transportation to church. (Jill Rohrbach, reporter.)

**GEORGE, IOWA.** The 75th anniversary of Central Baptist Church on Aug. 16-17 proved to be most rewarding for all who attended. The church was crowded for all of the services.

"To God Be The Glory" was a very appropriate theme. It was a time of real rejoicing over past blessings, as well as the fact that these were the first official services for the church's new pastor and wife, the Rev. and Mrs. Morris Motley and family.

Former pastors of the church served as principal speakers for the services. They were: Rev. James Brygger, Rev. Eugene Carpenter, Rev. Harold Drenth, Rev. R. I. Thompson and Rev. John Walkup. Each pastor delivered inspiring messages. A banquet was held on Saturday evening and three worship services on Sunday. During the afternoon service greetings were extended to the church from other churches, missionaries, former pastors, and sons and daughters of the church via letter and tape. Aside from the pastors mentioned above the following sons and daughters of the church were present to bring greetings: Mrs. Rosalyn Maxwell, Mr. and Mrs. John Abuhl, and James Stubbe. An enjoyable time of reminiscing was had by all. Elvin Duitsman did an excellent job in coordinating the anniversary activities while serving as chairman of the festivities. A new season unfolds for the church as we at Central Baptist embark on a new future with our new pastor and family. The Motleys moved to George from Watertown, S.D. He previously served under the Baptist General Conference serving churches in Arcadia, Neb., Hays, Kan., and Lake Norden, S.D. He is a graduate of Bethel College and also Bethel Seminary, both of St. Paul, Minn.

"To God Be The Glory" expresses the feelings of Central Baptist Church most appropriately. (Mrs. H. J. Stubbe, reporter.)

**DURHAM, KAN.** On Sept. 14, 1975 the First Baptist Church had the joy of welcoming its new pastor, the Rev. Martin Franke and family. A fellowship dinner was held in their honor.

In August a farewell was given for Dwight Wiebe and family. He served as interim pastor for a year. (Mrs. Fred Chance, reporter.)

## in memoriam

**HENRY ANWILER**, 86, of Carrington, N.D. died on Sept. 2, 1975. He was born on Jan. 17, 1889, at Regina, Sask. He was married to Lydia Lutz in 1912. She preceded him in death in 1919. On Aug. 22, 1920, he married Marie Hertel. Mr. Anwiler was a member of the Calvary Baptist Church of Carrington. Surviving him are his widow; one daughter, one son, seven grandchildren, nine great-grandchildren, two brothers and two sisters. The Rev. Frank Unruh, his pastor, and the Rev. N. E. McCoy were the officiating ministers at the funeral service.

**WILLIAM H. APPELDORN**, 68, of Black Mountain, N.C., died in May 1975. He was born in Germany on Nov. 15, 1906. At the age of 20 he emigrated to America. Mr. Appeldorn was an active member of the Evergreen Baptist Church. For many years he served as superintendent of the Sunday school. At the time of his death he was a member of the First Baptist Church, Black Mountain, N.C., where he retired. Surviving him are his widow, Ruth; two sons: Paul and Clifford; two grandchildren; one brother and two sisters. The Rev. Edgar Ferrell was the officiating minister at the funeral service.

**THEODOR GELLERT**, 76, of Vernon, B.C., died Sept. 2, 1975. He was born on July 22, 1899, in Poland. He received Christ at an early age, and was a charter member of the Faith Baptist Church in Vernon. He immigrated to Canada in 1949. After the death of his first wife, Dorothea Reich, he married Olga Stebner in 1955. Surviving him are his widow; three sons: Arthur, Egon and Rudi; two daughters: Adele and Rita; one foster-daughter, Mary; one sister, one brother and 14 grandchildren. The Rev. Siegfried Hoppe was the officiating minister at the funeral service.

**OTTO HORN**, 79, of Largo, Fla., died Sept. 6, 1975. He was born in Poland on Dec. 13, 1895. He came to America in 1922. In Nov. 1923 he married the former Elisabeth Henkel. For many years they were active members of the Ogden Park and later the East Side Baptist Church of Chicago. At retirement in 1961 they moved to Largo, Fla. Surviving him are his widow; one daughter, Mrs. Edelgart Parker; one son, Guenther; eight grandchildren and four great-grandchildren.

**EDWARD LEMPKE**, 87, of Auburn, Mich. died July 29, 1975. He was born May 18, 1888, in Russia, and came to Detroit in 1892. In his early youth he attended Ebenezer Baptist Church in Detroit, being baptized in 1905. On Nov. 30, 1911, he married Ella Rengert. At the time of his death he was a member of the Beaver Baptist Church where he was active on all building committees, the choir, served as trustee and elected honorary trustee. Ella Lempke died in 1957. He was married again in 1962 to Mamie Cowell who died three years later. On Dec. 3, 1966, he married Mrs. Augusta Majeske who survives him. Stepchildren are, Ed and Roy Majeske, Luanna McCarty, Lillian Schultz, Ruth Braun and Ilene Reinhardt. The Rev. Fred Penner, his pastor, officiated at the funeral service.

**ADELINE LOUISE ZOSCHKE**, 71, of Benton Harbor, Mich., died July 26, 1975. She was born Dec. 18, 1903, in Benton Harbor. In 1915 she accepted Christ as her Savior and by baptism joined the Napier Parkview Baptist Church. She was married to the Rev. Paul F. Zoschke in 1926. Their ministry took them to Dayton, Ohio; Racine, Wis.; Elgin and Sumner, Iowa; Cleveland, Ohio; Brooklyn, N.Y.; Columbus, Neb., plus six terms of interim service. She is survived by her widower; two children, Charlotte Taulien and Paul Albert; two sisters, two brothers and five grandchildren. The Rev. Norman Vernon and the Rev. Willis Potratz were the officiating ministers at the funeral service.

## MISSIONS IN MOTION

(Continued from page 8)



Bible stories. An audio visual presentation of the children's version of the Four Spiritual Laws, adapted to African culture, clearly explained God's plan of salvation to everyone. Ninety seven children and youth remained as they had prayed the prayer to accept Christ as Saviour.

Having installed a temporary electrical system into the church, powered by a small portable generator attached to my diesel Landrover, we were able to have evening services as well. The services consisted of music, a Jungle Doctor Filmstrip and an evangelistic sermon by the Rev. S. N. Ngum. The church was filled to capacity every night. Total attendance for the week at evening services was 6,559. The largest crowd was present Saturday evening for the Youth Night movie, "Between Two Worlds", an inspiring African-based production relevant to youth.

The Crusade Week ended with a total attendance of 8,691. Six hundred and seventeen decisions were made for Christ and three hundred and sixty three rededications to total commitment were registered for the follow-up program. At the close of the final service on Sunday morning, over three hundred people rose to their feet on invitation by Rev. Ngum to signify full and complete dedication to Christ and his way of life.

While statistics may look impressive, we fully realize that many who made decisions during this crusade effort will be subjected to severe temptations and traditional pressures. Their faith will be tried and tested repeatedly. Our prayer is that through the planned follow-up ministry these new converts will be nurtured toward spiritual maturity in Christ.

## CHURCH MUSIC IN CAMEROON AND NIGERIA

(Continued from page 18)

not "modern progress" alter or mar these landmarks!

In conclusion it may be said that the church choir, with or without instrumental music, is as important in Africa as it is in America. But there the similarity ends, for the forms of expression are considerably different. We have noted the absence of instruments that would be considered commonplace back home—strings, brass, most woodwinds, pianos, organs. Only flutes are a familiar sight but their use is limited to school bands. The lakita (a kind of oboe) is found only amongst the Moslems. If there is a lack here the strength lies elsewhere—in the wide variety of percussion instruments. These are so frequently used that we can regard them as standard.

A very distinctive difference lies in the freedom of performance, whatever

the media. There are no exact prescriptions as to length (the number of repetitions can be adjusted to fit the occasion). The participants can be varied since there is no prescribed instrumentation, and in vernacular music there are no prescribed parts to sing. This freedom, furthermore, is related to the absence of notation. The "correctness" of a performance depends upon memory, tradition and chance in the sense that the result will be determined in part by whatever resources happen to be on hand. Add to this the practice of improvisation which allows for variation within a basic framework of melody, meter and tempo and it becomes clear that no two renditions will be exactly alike.

Yet the foregoing freedom is not anarchic. Tradition and convention provide enough of a frame of reference to assure a degree of predictability. The participants are able to sense their respective contributions as they unfold, the "vocabulary" is a

All the honor and glory for the success of this crusade must be given to God. It was his Spirit that prompted people to go and witness, and it was the same Spirit that compelled people to come. And may his Spirit continue to guide and direct in more new and exciting efforts of evangelism in Cameroon. □

## HE CAUGHT THE VISION

(Continued from page 9)

choir members sang with rain-wet faces and soaked to the skin. The singing was excellent—and happy.

On July 27, the Belo Field held a memorial service in the same open yard where Thomas Toh was buried. Many pastors spoke of his influence on their lives and ministries since they were boys. One served as his houseboy while attending school. "He was never ashamed to let others know that he was a servant of Jesus." No Babanki church could have held the crowds attending this memorial service, so the yard was furnished with benches from the three churches. The morning was graced with the brightest sunshine, and the birds supplied a lovely background music in nearby trees. Many choirs sang God's praises and many speakers challenged younger folks to let God control and direct their lives, just as God had directed Thomas.

As they spoke, various pastors added more flowers to a wreath which was then placed on the grave. Psalm 46 was the key speaker's theme. The young man who interpreted was also named Toh, and though not related he was an admirer of this great man.

"Be faithful 'till death and I will give you the crown of life." May the faithfulness of Thomas Toh and the power and radiance of his life inspire more Cameroonians to step out in answer to God's call. □

familiar one, and the composition ultimately takes on a meaningful shape. This variety within unity keeps the process alive. Whatever else may be said, each performance has a freshness about it. When all goes well, the spontaneity of invention and a seemingly indefatigable vitality combine to produce an experience that is electrifying.

We should not abandon our own musical procedures where they still speak to us (as they frequently do). On the other hand, we may do well to become more familiar with these expressions of African music. In some cases it may be possible to adopt or adapt some of the actual music. If not, having heard theirs, we should approach our own music with a new sense of understanding and strive to have it come alive within the bounds of the intentions of the composer. This alone would be a high tribute to the excellence of the music on our African mission fields. □





## newsReviews

### 9-YEAR-OLD BAPTIST COUNTS BLESSINGS AFTER KIDNAPPING

SAN JOSE, Costa Rica (BP)—Yorleny Castro is a very fortunate nine-year-old, and she knows it. She's counting her blessings.

The young member of Guadalupe Baptist Church on San Jose's outskirts was kidnapped for \$250,000, yet released unharmed by her abductors. Nor was the ransom paid for her release, although the kidnappers tried to persuade her well-to-do father, Carlos Castro.

The terrifying ordeal had another positive result—a life changing experience for Yorleny's father.

The girl, kidnapped in front of the school she attends, said some men told her she had been selected to represent her school at a Red Cross meeting. The young Baptist, an avid Red Cross member, initially went along without protest.

But when the men blindfolded her and tried to cover her mouth, she fought back. Her abductors then sought to confuse the girl by driving around awhile and eventually took her to a house, where five men guarded her for six days.

She was treated well and given food, Yorleny noted. Occasionally, she could hear her name mentioned on a radio in the adjacent room. The men told her at first they would soon take her home but then said her father had caused delay in her release by calling in the police.

As authorities intensified the search for Yorleny, and when Castro refused to pay the ransom, the kidnappers apparently grew nervous. Churches in the area continued to pray for the girl throughout the ordeal.

She was released six days after her abduction, about midnight, on a dark road near a coffee plantation entrance, close to the town of Heredia. Passersby notified the police, who escorted Yorleny back to her parents.

No one could argue about the Castro's sincerity when they declared Yorleny's release date the happiest of their lives. Friends and well-wishers, including journalists, were called in for a reunion with the girl. The churches, Baptists particularly, celebrated and "praised God."

A two-hour service at San Ramon Baptist Church, 45 miles from San Jose, was held in honor of the Castros.

Children in the church presented Yorleny with flowers. Mrs. Castro thanked the congregation for their prayers and "for God's answer." Presenting musical selections in the service was a visiting youth choir from San Souci Baptist Church, Greenville, S.C., Cooper's hometown.

But it was a happy time for the Castros in another way. Yorleny's father accepted Jesus Christ as his Saviour during the terrifying days of waiting for his daughter's return. He was a "new man" when they were reunited, and the entire family now belongs to Guadalupe Baptist Church.

But, with all the excitement and concern over her abduction, a major concern for Yorleny during her ordeal was whether her mother had remembered to take rice to a school party, held the day she was kidnapped. □

### Wong Granted Visa to Enter Mainland China

WASHINGTON (BP)—David Wong, president of the Baptist World Alliance, has been granted a visa by the People's Republic of China for a three-week visit in his homeland, beginning Sept. 10, according to a report from the BWA office here.

Wong, an architect and layman from Hong Kong, will enter Mainland China as an individual, not as an official representative of the BWA. However, he is the first Baptist church official to visit the mainland since the late 1940s, according to the BWA.

A native of Wuchow, China, Wong lived in Canton before the Communist occupation. He has lived in Hong Kong since 1949. □



## as i see it

by Paul H. Siewert

There are probably very few people not aware that 1976 is Bicentennial Year for the United States. Already thousands of communities are geared up for some special projects to celebrate the beginning of the third century of the existence of the U.S.A.

I already have a file well stocked with advertisements and suggestions for a year of celebration. In the wake of this, let me share a rather disturbing document I recently picked up. The author is unknown to me.

"The average life of the world's great civilizations has been 200 years. During this period each has progressed through the following sequence:

1. From bondage to spiritual faith.
2. From spiritual faith to great courage.
3. From courage to liberty.
4. From liberty to abundance.
5. From abundance to selfishness.
6. From selfishness to complacency.
7. From Complacency to apathy.
8. From apathy to dependency.
9. From dependency back to bondage."

Though I don't mean to be a kill-joy, by all our media information we seem to be desparately close to stage 9. God grant that 1976 will be a year of mighty spiritual awakening. It's the only hope to stem the tide! □

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

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## what's happening

■ *The Rev. Robert H. Lang* is now serving Bethel Baptist Church, Missoula, Montana. He previously was youth pastor of Salt Creek Baptist Church, Dallas, Oregon.

■ *The Rev. Clifford L. Pedersen* is the new pastor of Temple Baptist Church, Jansen, Saskatchewan.

■ *The Rev. Wilfred L. Highfield* terminated his ministry at Bethel First Baptist Church, Prince Rupert, B.C., on November 30. He has accepted the call to serve a non-N.A.B. church.

■ *Mr. Siegbert Zukowski* is the interim pastor at Immanuel Baptist Church, Edmonton, Alberta. His family lives in Vancouver, B.C.

■ *The Rev. Richard Lord* is the new pastor of the Church Extension project in Lewisville, Texas. He previously served Trinity Baptist Church, Warren, Michigan.

■ *The Rev. William Neuman* accepted the call of Startup Baptist Church, Startup, Wash. He began his ministry there on November 1.

■ *The Rev. Kenneth E. Huffman* is serving as Minister of Music and Christian Education at Bethel Baptist Church, St. Clair Shores, Michigan.

■ *The Rev. Jesse Hood*, pastor of Central Baptist Church, Waco, Texas, has given the church his resignation. His future plans are not known.

■ *The Rev. Doug Anderson* is the new pastor of Bethany Baptist Church, Hunter, Kansas.

■ *The Rev. John Silvey* is serving Bethel Baptist Church, Cherokee, Oklahoma. He previously was pastor of Greenvine Baptist Church, Burton, Texas.

■ *The Rev. Wesley A. Gerber* has accepted the call to First Baptist Church, Underwood, N.D. He previously served Bethany Baptist Church, Hutchinson, Minnesota.

■ *The Rev. Wenzel Hanik*, assistant pastor at Ridgemont Baptist Church, East Detroit, Mich., resigned from that position.

■ *The Rev. John Ludlam* is pastor of Grosse Pointe Baptist Church, Grosse Pointe Woods, Michigan. He began his ministry there on Oct. 12, 1975.

■ *The Rev. Lanny R. Johnson* has accepted the call to serve the Church Extension project at Phoenix, Arizona, effective Dec. 1, 1975. He previously served Grace Baptist Church, Racine, Wisconsin.

■ *The Rev. Paul Benson* has accepted the call to the Church Extension project in London, Ontario, effective Dec. 1, 1975. He previously served First Baptist Church, Neustadt, Ontario.

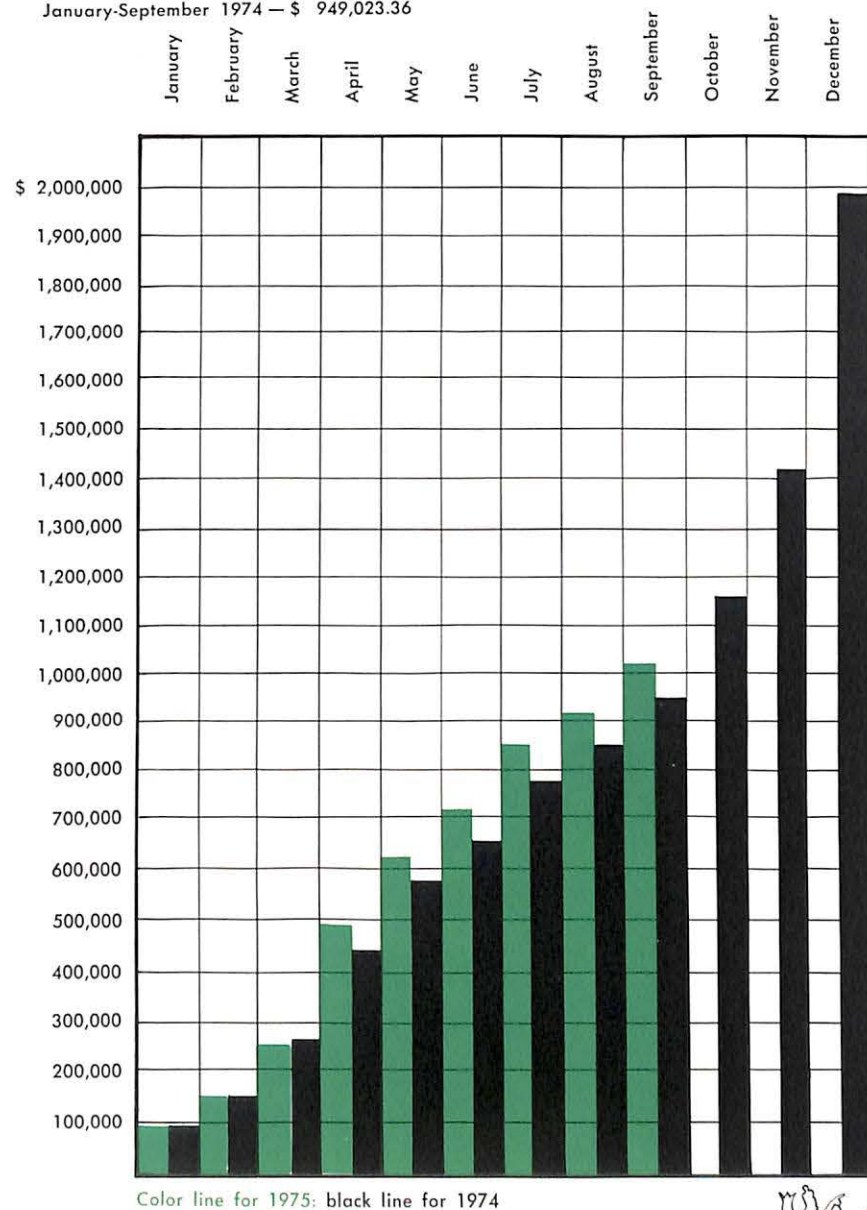
■ *The Rev. Wilmer Quiring*, since 1964 pastor of Latta Road Baptist Church, Rochester, N.Y., has accepted the call to serve as Eastern Area Secretary, effective Jan. 1, 1976.

■ *The Rev. Edwin C. Kern*, former Japan missionary, will serve as professor at North American Baptist College, Edmonton, Alta., beginning January 1976. □

### OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for nine months  
January-September 1975 — \$1,041,871.48  
January-September 1974 — \$ 949,023.36

Goal for 1975 — \$2,150,000







## CHRISTMAS IS SHARING

I do not know how other editors feel about this, but for me the production of each December issue is one of the most challenging jobs. Space has to be made for previously promised articles. Manuscripts already set up in print need to be put into the issue, so that the printer can start with a "clean house" with the beginning of the new year. As an editor thus composes the magazine he does so with a mounting fear that not enough space will be available to articles relating to the Christmas season.

Well, one quick glance at this year's December issue will convince the reader that besides the cover photo with a Christmas motive, hardly any other material pertains to the Advent or Christmas season; and that in spite of the announcement in the November issue, "Coming next month in Baptist Herald: Christmas—the most beautiful time of the year."

Some readers will be disappointed others indignant over the fact that so little space has been given to highlight "the most beautiful time of the year." Up to the writing of this editorial I shared their feeling. But then, suddenly, it struck me that a religious December magazine does not necessarily have to follow the common pattern of praising Christmas and publishing Yule poems.

During the time when I was selecting articles for the December issue, a number of manuscripts reached me from the various mission fields, in addition

to the mission articles which were already on file. There were reports from Brazil ("A letter from Brazil", "Formation of U.B.L.A."), from Japan ("Sharing one for another", "You have to see it . . .", "Cleansing, power and growth through the Holy Spirit", "The highlight of my trip to Japan"), from Cameroon ("He caught the vision"), (Missions in motion") and from the Spanish-American mission field ("You can never come home the same"). Also the ably written article by Dr. Herbert Pankratz, "Church Music in Cameroon," seemed to be a fitting companion to the other mission reports.

When I checked the used up space I knew that any specific Christmas articles would have to wait for their turn in 1976. In allowing our missionaries to share their experiences with their spiritual brothers and sisters in the U.S.A. and Canada, we are making them a gift, although we are the actual beneficiaries.

Now I am quite relieved. No longer do I feel that I have deprived the readers of a seasonal emphasis, rather through the help of the missionaries I have offered brightly shining "ornaments of love" which can be used to "decorate" our Christmas celebrations.

In his article, "To Hoard or to Share—That is the Question," David Priestley has touched on the most vital question of the Christian's role in the world. God showed his love to a lost world by sharing his Son with mankind. Jesus was born and lived to share the "Good News" of salvation, sealing his sacrificial ministry with his own death. The disciples of Jesus Christ, down through the ages, have continued to share these "Good News." Their sharing was not just in words and teachings, but also in giving and living.

More than any other season Christmas is the time of sharing. Webster's New World Dictionary defines to share as "to use, enjoy possess, etc. in common with others and generally connotes a giving or receiving a part of something."

"Giving or receiving . . ."—at Christmas we are overwhelmed with all that God has given us. We are grateful and happy for the gifts under the Christmas tree. We read with joy of the victorious efforts of our missionaries on the mission fields. That much for the receiving part. Now—what about "giving"?

Christmas is sharing. May the Lord of Christmas reveal to you and me how, where and when we can give in order to balance his giving which we celebrate this month. RJK



open  
dialogue

## letters to the editor

Dear Editor:

Upon reading the article by the Rev. Adolph Braun on "Proofs of Having the Holy Spirit" in the June issue of the BAPTIST HERALD, I wrote a personal letter to Brother Braun and commended him for the scriptural position which he took. You and I may have written the article differently. I am certain that Brother Braun wrote it according to his style and based on what he has seen and how it affected him. What he said is not unscriptural. I counted at least 47 scriptural references in his article of two and one half pages.

I had no intention at that time to write a letter for inclusion in the column of the BAPTIST HERALD under "letters to the editor." In fact, I have over the years refrained from writing such a letter, especially when it comes to certain issues. My reason for that hesitancy was the fear that a personal expression from me might be interpreted by many to mean the position of the N.A.B. Conference, due to the very fact that I am part of the Conference Office staff for almost 25 years. So many readers do interpret the inclusion of an article in the BAPTIST HERALD as the stance of the Conference. Our executive secretary, Dr. Gideon K. Zimmerman, received a letter in June in which this interpretation seemed to have been implied. A paragraph read: "I am very much concerned as to what course the denomination is going to take with regards to the 'Charismatic Renewal'. I certainly hope that Brother Braun's article in the BAPTIST HERALD isn't the position that the denomination is taking in this matter." Let me say that the N.A.B. Conference has as yet taken no specific position on this particular issue except that it stands on the broad issues of Baptist tenets of faith based on Scripture. Where any specific issue differs from these, it differs from the position of our N.A.B. Conference. I trust that this my letter is interpreted as a personal letter not based on any specific position of our N.A.B. Conference except as it stands on the broad issues of our Baptist heritage.

I have now read the "letter to the editor" from Rev. Walter Sukut in the October issue of the BAPTIST HERALD with reference to Brother Braun's article.

Brother Sukut writes: "I feel impelled to voice my grief and objection over this article." In like manner I must now say that I feel compelled to voice my grief and objection to Brother Sukut's letter. If Brother Sukut would have written a scriptural dissertation on the Charismatic Renewal which he has experienced, I would not object, for he has a right to that and along with it a choice. In a letter to our executive secretary, Brother Sukut wrote: "I would welcome an opportunity to share with you how it came about that we have become involved in the Charismatic Renewal. I do know that in doing so, I have moved away from the traditional Baptist position in this matter."

In the same October issue, same column, appeared another letter against Brother Braun's article, a letter from a brother in St. Catharines, Ontario, whom I do not know personally. In my estimation both letters, the one from Brother Sukut and the one from Brother A. Seelemann, missed the point entirely. The main issue in Brother Braun's article is the question in his second paragraph: "The question asked by some people today is, 'Is it true that if I do not speak in tongues that I do not have the Holy Spirit?'" Brother Braun answered that in a very scriptural manner. He differentiates between various types of people in the charismatic movement. He said: "There are many who have gifts of the Spirit who do not boast of them, but they use them for the Lord, and I praise God for such. There are others who are magnifying themselves and abusing what they call the gifts of the Spirit—dividing Christians, churches, families, and hurting themselves." It is against these others that Brother Braun addressed himself.

If Brother Seelemann would have understood the real issue in Brother Braun's article, he would not have found it necessary to characterize the article by saying: "All in all, he presents a highly distorted picture about the Charismatic Movement by showing only the tongues part, not any of the others." Brother Braun did not write about the total Charismatic Movement but definitely limited himself to that portion of the tongue movement which teaches that without this gift one does not have the Holy Spirit and by such unscriptural teaching brings doubt and confusion in the hearts and minds of many believers.

Both brethren seem to be grieved and irked by Brother Braun's article. Why? They want to be accepted and tolerated with and in their charismatic experience but I see some evidence of nonacceptance and intolerance with Brother Braun's position which is contrary to theirs. Brother Sukut pleads in his last sentence that both perspectives of the Charismatic Renewal and/or movement be presented. I would like to refer him to the issue of "Christianity Today", February 8, 1975, where both perspectives are presented. Pages 9-12 has an article on "A Profile of the Charismatic Movement" by J. Rodman Williams. It is positive and it is beautifully done. Pages 12-13 has an article

on "A Plea to Some Who Speak in Tongues" by J. Grant Swank, Jr. This is a sad and lamentable picture of the outworkings and final results of this particular group. It is also this group to which Brother Braun addressed himself.

Brother Sukut raised the question: "Why this emphasis on a gift that you seem to feel is of such little importance?" The reason for that is that some take this very gift of minor importance and magnify it to such an extent that its emphasis brings about disunity and disruption in the body of Christ. The final outcome is usually that either the pastor is forced to leave (if he is the one involved) or a group of people leave either quietly or under great stress and strain. In any case, the church as the body of Christ suffers. Recently a pastor who was deeply, though for a short time, involved in the so-called charismatic movement spoke to me. He came out of it and now has a story to tell of what goes on inside the movement—planned strategies of bringing about disunity and disruptions, to the extent of take-overs in churches. He sadly admits: "If you are in it, I will most likely be of little help to you." What he meant is that the attitude of heart and mind of many in the movement is such that they will not accept any other teaching of the Word of God since their experiences stand above the Word. This is sad, indeed.

I will possibly be accused that in this entire letter I have no single Scripture reference. I purposely refrained from any Scripture references since I have not endeavored to give a doctrinal dissertation. One Scripture reference would lead to another and before long I would have to write one article after another for this subject cannot be covered in one single article. On occasion I have given a series of five to six messages on the Holy Spirit. This letter does not have the intent nor scope of such a purpose. Richard Schilke, general secretary of missions, Forest Park, Ill.

## INSIGHT INTO CHRISTIAN EDUCATION

(Continued from page 19)

5. Provide programs—organizations and activities—to implement the strategy.

Continuing our illustration: Suppose item four on your list of needs was deemed number one in priority and you felt resources were now available to minister to these low income families. At least two options seems open in the matter of strategy (1) Provide a ministry in or near the housing project—an extension of the church program; or, (2) integrate these into present organizations and services. The second option would call for a new program of outreach and possible transportation. A bus ministry may be the ultimate answer. Each other need might present just as much challenge and suggest new programming. □

## FREEDOM TO BE

(Continued from page 12)

Beginning with the Week of Prayer and throughout the Bicentennial year, our general aim is to consider some of the symptoms of a dying society alienated from God, and prepare ourselves as North American Baptist churches to speak to a world in spiritual crisis. Our hope is found in what God has done in Christ, "Reconciling the world to himself", II Cor. 5:19-21. This is the glorious gospel we are committed to communicate in love through One Million Contacts for Christ.

In Canada as well as the United States, we have reason to praise the Lord for all his benefits and remember all the way the Lord our God has led us (Psalm 103:1-2, Deut. 8:2). We have "a past to remember, a future to mold." May your church throughout the new year 1976 rejoice in the liberty we have in Christ and help others to know this liberty, because through One Million Contacts for Christ others have been personally introduced to Him. □

COMING  
NEXT  
MONTH IN  
**baptist  
herald**

A New Beginning  
Builds on the Past

WONG GRANTED VISA TO  
ENTER MAINLAND CHINA  
(Continued from page 3)

Craig's boldness and the soundness of his argument left the surprised jurors speechless. But Waller later said it prompted him to begin some earnest soul searching. Waller said he recognized that the Baptist preacher had a strength of character which he lacked, but for which he longed. He began to listen to other Baptist preachers at every opportunity.

About eight months after he had joined in indicting Craig for preaching the gospel, Waller was a Baptist himself. And now he is engaged in spreading the same good news. □



**\$2,150,000  
LET'S  
MAKE  
IT  
HAPPEN  
IN  
1976**



The following are ten primary goals which have been determined by the North American Baptist Conference and its departments and agencies. They are exciting and very ambitious goals! They can only be accomplished as each one does his part. You are needed—your prayers, your spiritual leadership and your gifts, especially during this last month of the year. As we celebrate Christmas may we also express our thanks to God for "... his inexpressable Gift" (II Cor. 9:15).

- CONTACT 486,000 Persons for Christ
- SUPPORT 103 Missionaries in Brazil, Cameroon, Nigeria, Japan and U.S.A.
- START 8 new N.A.B. Churches
- TRAIN 300 Persons for the Ministry and Christian Service
- SUPPLY 25 New Persons for the Ministry in N.A.B. Churches and on Mission Fields
- RECRUIT 50 New Students for N.A.B. Ministry
- HELP Established Churches to Grow by Providing Personnel and Resources
- PROVIDE Opportunities for Youth in Outreach and Service
- AID the Hungry and Needy of the World
- GIVE \$2,150,000 for Conference Missions and Ministries

**baptist herald**

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