

November 1976

baptist herald

The central imperative of The Great Commission is to MAKE DISCIPLES. That means bringing men and women to Jesus Christ, relating them to the life of the church, and teaching them to become reproducing Christians. The Holy Spirit enables Christ's disciples to fulfill their evangelistic role.

Fourteen young evangelists have been chosen to serve as members of the 1976-77 God's Volunteers Team. Pray for them as they minister with our Conference churches from Oct. 3, 1976, to May 15, 1977.

1976-77 GOD'S VOLUNTEERS TEAM MEMBERS

Name	City
Beth Bleeker	Emery, S. Dak.
Joanna Derman	Grand Forks, N. Dak.
Tanell Gerloff	George, Ia.
Marlene Ginter	Winnipeg, Man.
Colleen Huber	Plevna, Mont.
Karen Otto	Burlington, Ia.
Connie Rogalski	Winnipeg, Man.
Kathy Sharp	Colfax, Wa.
William Arndt	McClusky, N. Dak.
Paul Dykstra	Avon, S. Dak.
Merle Hoots	Goodrich, N. Dak.
Scott MacDonald	Lodi, Calif.
Berd Rist	East Detroit, Mich.
David Robinson	Bellwood, Ill.



God's Volunteers Director: Mr. Bob Walther
Evangelism Director: The Rev. Ray Harsch

GOD'S VOLUNTEERS SCHEDULE for 1976-77

Oct. 27 - Nov. 5	First Baptist, Jamesburg, NJ Music section - Oct. 27 - 31 Follow up section - Oct. 30 - Nov. 5	Dec. 7	Napier Parkview Baptist, Benton Harbor, MI Music section
Nov. 2	Ridgewood Baptist, Ridgewood, NY Music section	Dec. 8 - 12	Grace Baptist, Racine, WI Music section - Dec. 8 - 12 Follow up section - Dec. 10 - 12
Nov. 3 - 12	Immanuel Baptist, Woodside, NY Music section - Nov. 3 - 7 Follow up section - Nov. 6 - 12	Dec. 13 - 29	Christmas vacation
Nov. 10 - 19	Highland Baptist, Derby, NY Music section - Nov. 10 - 14 Follow up section - Nov. 14 - 19	Dec. 30 - Jan. 6	Open
Nov. 16	Lakeshore Baptist, St. Catharines, ON Music section	Jan. 5 - 13	Fountain Valley Baptist, Fountain Valley, CA Music section - Jan. 5 - 9 Follow up section - Jan. 8 - 13
Nov. 17	German Baptist, Hamilton, ON Music section	Jan. 12 - 21	Temple Baptist, Lodi, CA Music section - Jan. 12 - 16 Follow up section - Jan. 15 - 21
Nov. 18	Pineland Baptist, Burlington, ON Music section	Jan. 19 - 27	Hollyview Baptist, Boring, OR Music section - Jan. 19 - 23 Follow up section - Jan. 22 - 27
Nov. 19 - 26	Forest City Baptist, London, ON Music section - Nov. 19 - 21 Follow up section - Nov. 21 - 26	Jan. 26 - Feb. 3	Bethel Baptist, Missoula, MT Music section - Jan. 26 - 30 Follow up section - Jan. 29 - Feb. 3
Nov. 24 - Dec. 3	Bible Baptist, Troy, MI Music section - Nov. 24 - 28 Follow up section - Nov. 27 - Dec. 3	Feb. 2 - 11	Trinity Baptist, Kelowna, BC Music section - Feb. 2 - 6 Follow up section - Feb. 5 - 11
Dec. 1 - 9	Ripley Boulevard Baptist, Alpena, MI Music section - Dec. 1 - 5 Follow up section - Dec. 4 - 9	Feb. 8	Temple Baptist, Calgary, AB Music section
		Feb. 9	East Olds Baptist, Olds, AB Music section
		Feb. 10 - 17	Onoway Baptist, Onoway, AB Music section - Feb. 10 - 13 Follow up section - Feb. 13 - 17

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Brian Rapske, Vancouver

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of the

North American Baptist
General Conference

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BWA General Council Enlarges Outreach

MELBOURNE (EBPS)—Despite the vast distances separating Australia from traditional Baptist origins in Europe and North America, a total of 187 Baptist leaders from 31 countries participated in meetings of the Baptist World Alliance (BWA) General Council and study commissions at Whitley Baptist College here August 16-20.

The General Council meets annually to transact Alliance business between the quinquennial Baptist World Congress sessions. This was its first meeting in the Southwest Pacific and its second in the Pacific after meeting in Japan in 1970.

The BWA is a fellowship of 106 Baptist conventions and unions in about 80 countries, with a total church membership of 28.6 million.

The Council approved plans by the BWA's new Division Committee on Evangelism and Education for an international program of sharing and encouragement in areas of spiritual and study outreach.

Enlarged programs in communications, in protection of religious liberty and human rights, world relief and in international study forums also were approved.

The Baptist World Alliance General Council received and approved preliminary plans for a Second World Conference of Baptist Men at Indianapolis, Indiana (USA), April 5-9, 1978; for a 9th Baptist Youth World Conference at Hong Kong, July 19-23, 1978; and for the 14th Baptist World Congress at Toronto, Canada, July 6-13, 1980.

Dr. and Mrs. G. K. Zimmerman, executive secretary, North American Baptist Conference; Mr. E. K. Martin, president, Cameroon Baptist Convention; West Africa; and Mr. and Mrs. Delmar Wesseler, Delmar and David, of Lorraine, Kan., attended these sessions. Mrs. Wesseler is a vice-president of the BWA. □

A Time to Share

by Mark O. Hatfield

Martin Niemoeller was a German pastor imprisoned by the Nazis during World War II. It was in prison that he experienced what he called his "second conversion." Niemoeller had so despised the atrocities of the Hitler regime that he came to hate the prison guard who brought him his food each day.

Seeing the Nazi insignia on his uniform, all the indignation and outrage Niemoeller felt toward the evil system was directed against that guard.

Then one day Niemoeller tells how he suddenly realized that Jesus Christ died, on the cross, for that guard;

This message by Mr. Hatfield, U.S. Senator from Oregon, is excerpted from his remarks to the Conservative Baptist Convention in St. Paul, Minnesota.

Explaining the Cover Page Art

The work, rendered on scratchboard, is entitled, "In the beginning, God". It was inspired by a lecture delivered some time ago in Vancouver by Dr. Francis Schaeffer, some excerpts of which are quoted below:

"We are left with nothing if we do not have the full Christian position beginning with an infinite, personal God who has created all things out of nothing.

The beginning of Christianity is not, "accept Christ as your Savior and be saved", though I believe that there is no other way of salvation under heaven but through Christ. The beginning of Christianity is the great cry, "In the beginning, GOD created the heavens and the earth!"

Brian Rapske, member of
Bethany Baptist Church, Vancouver, B.C.

that Christ loved him that much. And in the same fashion, Niemoeller was bound to love that guard, and love every man. The atonement of Christ took on a whole new meaning for the prisoner. Its implications were revolutionary, for every person was to be loved with the sacrificial love of Jesus Christ.

One of the tragedies of the Church today, which surely grieves the Holy Spirit, is the unbiblical separation we have made between verbal witnessing to the Good News of Christ and acting with his love to meet the needs of our fellow man. This is basically the schism between those who stress evangelism, as opposed to "social gospel."

You do not find such a division in the Scriptures; you do not see such distinctions in the life of Christ. This is a false dichotomy which we have created, and which we must allow God to destroy.

When asked, "Who is our neighbor," you will remember our Lord's response. He related the story of the Good Samaritan. Our neighbor was not simply the person next door, or our circle of close friends. He was anyone downtrodden, distraught, and victimized by the world's pain and inhumanity.

Today, my brothers and sisters, we as Christians living in America must face one basic, startling reality about our world and its suffering. That is simply this: most of humanity is hungry. The most basic physical need of any of us is enough food to simply keep life going. Yet, that is a daily struggle for millions of people—people not only living in other nations, but also right here in America. Each day literally thousands of fellow human beings lose that struggle, and die of starvation.

Today our world stands on the brink of famine. Yet, all the world knows that there are harvests of plenty in America. But during the last seven years, we have not been as prudent as Joseph in the land of Egypt long ago. Rather, farmers were paid not to grow crops on as much as one-seventh of our cropland, and grain was left to rot in silos.

We have made real attempts to increase the harvests of other countries. But the bodies to feed have expanded more rapidly than food. Further, other forces that seem beyond our mortal control make current prophecies about seven lean years ahead grimly believable.

Let me be candid. There is no problem faced by this world more likely to breed instability and conflict, and increase the magnitude of mankind's suffering in the years directly ahead of us, than the shortage of food.

Before World War II, most all countries of the world had all the grain they needed, and frequently some to spare. Only Western Europe was dependent upon buying grain from other nations. Today, much of the world needs grain, but only North America and Australia have substantial surpluses to export.

The United States produces half of the world's corn and two-thirds of the world's soy-beans. Out of 1.2 billion tons of grain produced by the world, 90 million tons are traded between countries, and the United States provides 70 million tons of that amount.

Yet, what is our situation? Two-thirds of the world's population fights for one-third of the world's total protein.

The shortage of energy worsens the shortage of food. With the increasing mechanization of farming, both here

and abroad, it takes about 80 gallons of gas to raise an acre of corn. Far more is required to produce fertilizer, which is essential to the hoped for "Green Revolution." Thus, while Americans waited in line a few hours for gas for their cars, Indian farmers waited in line for five days for gas to run their irrigation pumps or other machines for growing and harvesting their crops.

More troubling is the report of some scientists who study the climate. They have ascertained that the world's temperature has dropped 2.7 degrees since 1945, and that this apparent cooling trend will cause desert areas to advance toward the equator, expanding the region of drought. We have already seen the effects of this in the Sahel region of Africa, where the Sahara Desert has expanded southward 30 miles each year of the current drought. For the first time in our memory, the Niger River can be crossed by foot. And at least 250,000 people have died from starvation. Continuing changes in climate such as this would effect India, South Asia, China, and Central America.

Faced with this picture, what must pierce our hearts as believers in Christ and instruments of His compassion, is the monopoly on the world's food and protein enjoyed by us as Americans.

Each of us living in America consumes nearly a ton of cereal grains, the most basic food and form of protein, each year. But only about 150 pounds of this is consumed directly in the form of bread, pastry, or breakfast cereals. The remaining 1,850 pounds is consumed indirectly in the form of meats, and then milk and eggs.

By contrast, an average person living in a poor country has only about 400 pounds of cereal grains to consume each year for his protein. This he must take directly in the form of grains, such as rice and wheat, for little or none can be spared for conversion into more costly and inefficient means of protein production such as meat.

It takes about seven times as much grain to put protein on the table in the form of meat as it does to consume such cereal grains with an equivalent amount of protein in direct forms.

We can no longer suppose that our extra abundance can feed the hungry of the world. Rather, the world will be fed only by the sharing of resources which the rich of the world have assumed to be their unquestioned possession, and through the changing of values and patterns of life which the affluent have barely even questioned.

Famine cannot be averted by simply thinking we can increase the "size of the pie" so those who have little may have a little more. What we are discovering is that the pie itself has limits. Most all arable land around the globe is in use. Increased protein production once hoped for from the sea has not materialized, and now most scientists fear the seas are being "over-fished," which would deplete this resource. The simple truth, then, is that the "pie" must be shared more equitably.

Ghandi put it cogently and well: "The earth provides enough for everyman's need, but not for everyman's greed."

Faced with these realities, and filled with the compassion of Christ, what is our response? Above all, we must allow our hearts to be made sensitive to the suffering of our fellow man. The facts and statistics must be trans-

lated into human realities which we can feel from deep within, and which quicken our conscience.

We should allow ourselves to feel uncomfortable about our wealth, our life-style, our diet, and all our subtle worship of affluence.

We must let God's Spirit move within us, even to convict us anew of sin, and to show us the ways of repentance and renewal.

Most of all, let us cast aside all those rationalizations that would somehow prevent us from understanding and reaching out to those who suffer.

There are some who say that perhaps all the worst about famine, disaster, and war will indeed come true and that this only indicates and prepares us for the Second Coming of Christ. I do not want to get into a discussion about eschatology, and all the various doctrines about the last days which have been such a source of division among us. But let us be agreed about one central biblical truth. We are never told to sit by and watch the world destroy itself in its inhumanity and sin, and console ourselves with the prediction that the end of all things must be just around the corner. To turn our back on the suffering of the world is to turn away from Christ himself. This is exactly what he has told us.

Thomas Merton has written: "It is easy enough to tell the poor to accept their poverty as God's will when you yourself have warm clothes and plenty of food and medical care and a roof over your head and no worry about the rent. But if you want them to believe you—try to share some of their poverty and see if you can accept it as God's will yourself!"

The command and compassion of Christ compels us to respond to the physical and spiritual needs of a hungry world.

What concretely can we do? Let me offer some specific suggestions:

—Christians can be asked to give a specific tithe just for the purpose of relieving hunger; further, we should consider a graduated tithe, which increases in its percentage according to the amount of one's income. "From those to whom much has been given, much will be expected."

—We should renew the Christian discipline of fasting as a means for teaching us how to identify with those who hunger, and to deepen our life of prayer for those who suffer.

—We must all analyze, in prayer before God, our own habits of food consumption. Specifically, we can drastically alter our consumption of meat, and the money we save we can give to alleviate hunger. Some Christians may decide that part of their witness means being a vegetarian. Families can decide how to limit their consumption of beef, perhaps to only certain days, or as times of special celebration, or just on certain days of the week.

—Thanksgiving can be a time when Christians throughout the land join to express their thanksgiving for our plenty, not by a feast, but by a sacrificial outpouring and sharing of our plenty with the needy, just as the Pilgrims shared with the Indians.

—As Christians, we can, by our word and our living example, call the nation to the task of sharing from its plenty with those who are in need.

(Continued on page 18)

TRIENNIAL CONFERENCE REPORT FROM PORTLAND, 1976

A record number of 2,838 registered for the 38th Triennial Conference of the North American Baptist Conference held in Portland, Ore., July 27-Aug. 1. Of these 777 were delegates and 13 were alternates. Mr. Delmar Wesseler, Conference moderator, assisted by Dr. Kenneth Fischer, vice-moderator, aptly led the Conference business sessions.

In the business sessions, the delegates:

Approved the selection of the various Conference Committees: Gratitude and Greetings, the Rev. Eugene Kern, Fair Oaks, Calif., ch.; Scrutineers: Mrs. Dorothy Barber, River Forest, Ill., ch.; Resolutions, the Rev. Robert Hess, Glen Ellyn, Ill., ch.; Accreditation, the Rev. H. J. Wilcke, Portland, Ore., ch.; Balloting and Tellers, Mr. C. R. Johansson, Auburn, Mich., ch.

Approved the Constitutional Change to make full-time Conference professional staff workers who are members of North American Baptist Conference churches to be voting members of the Conference. Previous to this only the ordained Conference workers could vote. This gives the right to vote to non-ordained Conference workers, N.A.B. College and N.A.B. Seminary faculty.

Adopted a resolution to establish a Church Extension Department separate from the Board of Missions; to form a Church Extension Board consisting of the following 20 voting members: 12 (6 laypersons, 6 ministers) elected by the Triennial Conference (two representatives from each area), the general secretary of Church Extension, general treasurer of the Conference, and the six area secretaries. Non-voting members of the board are the associate secretary for church extension, the comptroller and the executive secretary of the Conference. The Church Extension Department staff shall consist of the general secretary (elected) and an associate secretary (appointed by the Church Extension Board).

Defeated amendments to the church extension resolution: 1. to make the area secretaries ex officio non-voting members of the Church Extension Board and 2. that the 12 voting members consist of six laypersons and the six area secretaries.

Extended the terms of incumbents, the Rev. David Wick, Eastern Area; the Rev. Irvin Schmuland, Northern Area; Wayne Heringer, North Central; Harry Luiken, South Central; Don Cordill, Western; and youth at large, Brian Rapske, for three years on the Church Ministries Board, so that there will be systematic rotation, half of the members to be elected at each Triennial Conference.

Changed the Conference name to North American Baptist Conference from North American Baptist General Conference.

Adopted Conference Purpose and Goals for 1977-79.

Purpose of the N.A.B. Conference:

To bring about spiritual and numerical growth in the Kingdom of God by the enabling power of the Holy Spirit and through the unified efforts of Conference churches and agencies: winning people to Christ, baptizing them and teaching them to obey the Word of God as loyal disciples.

A. CHURCH GROWTH

1. To make 180,000 church growth contacts resulting in a net membership increase of 2,300 for 1977.
2. To make 205,000 church growth contacts resulting in a net membership increase of 2,700 for 1978.
3. To make 240,000 church growth contacts resulting in a net membership increase of 3,100 for 1979.
4. To start 10 new churches in each of the years 1977, 1978 and 1979.
5. To provide services which will help churches to grow in all phases of church ministry such as, spiritual growth, leadership ability, unity, maturing in faith and increase in the body of Christ.

B. MISSIONS

1. To proclaim the gospel through evangelism, church planting, church work, education and medical services (when needed) in Cameroon, Nigeria, Japan, Brazil and the United States, through the witness and service of 110 missionaries and short term missionaries in 1977, 114 missionaries in 1978 and 120 missionaries in 1979.
2. To proclaim the gospel by providing hospital treatment and medical care for more than 100,000 patients in Cameroon and Nigeria for each year of 1977 to 1979.
3. To maintain a Bible college in Cameroon with an enrollment of at least 100 students by 1977, 110 by 1978 and 120 by 1979.
4. To establish more firmly the Bible school in Nigeria with an enrollment of 25 by 1977, 30 by 1978 and 40 by 1979.
5. To establish a new pastoral training program in Japan during 1977-79.
6. To expand the number of centers for Theological Education by Extension (TEE) in Brazil.
7. To provide consultation to associations in becoming involved in inner city ministries in their area and to assist them with subsidies in establishing such ministries.

C. RECRUITING AND TRAINING LEADERS

1. To increase the total enrollment at North American Baptist Seminary to 225 by 1977, 250 by 1978 and 275 by 1979.
2. To construct a 21-unit student apartment building at the N.A.B. Seminary by 1977.
3. To construct a modern multi-purpose educational center and to expand the library building at the N.A.B. Seminary by 1979.
4. To increase the full-time enrollment at the N.A.B. College to 180 by 1977, 200 by 1978 and 220 by 1979.
5. To launch the following programs at the N.A.B. College: The Bachelor of Arts in Religion in 1977, Bachelor of Sacred Music by 1978 and Master of Missions by 1979.
6. To construct a new library by 1978 and additional housing for students at the N.A.B. College by 1979.

D. STEWARDSHIP

1. To assist local churches in stewardship education by providing resource materials and by conducting 10 seminars each year for 1977-79.
2. To provide reliable estate planning information and counseling regarding wills, trusts and tax savings opportunities to our people.
3. To secure additional commitments for N.A.B. ministries through wills, trusts and other estate planning agreements of \$2,500,000 in 1977, \$3,000,000 in 1978 and \$3,500,000 in 1979.
4. To raise \$2,800,000 in 1977 and adequate funds in 1978 and 1979 to meet the approved conference mission and ministry budget.
5. To increase deposits in the Church Extension Investors Fund to a total of \$1,200,000 by 1977, \$1,600,000 by 1978 and \$2,000,000 by 1979.

E. FELLOWSHIP

1. Associations
 - a. To encourage participation in association sponsored opportunities for fellowship, ministry and learning.
2. Conference
 - a. To provide opportunities for fellowship and

learning for youth at the 1977 North American Baptist Youth Congress.

- b. To provide fellowship and continuing education opportunities for pastors and their families at the 1978 North American Baptist Pastors' Conference.

- c. To provide opportunities for fellowship, inspiration and decision making at the 1979 Triennial Conference, Bismarck, North Dakota.
 - d. To provide for a laypersons conference in Green Lake, Wis., in 1977.
3. Baptist World Alliance
- a. To encourage participation in the 1977 Baptist World Alliance Women's Continental Congress in the Bahamas.

(Continued on page 10)

A CITATION

in appreciation of Miss Florence Miller

Missionary teacher, who for twenty-five years served with extraordinary devotion, selflessness and sacrifice in Japan in various capacities such as: beginning our first church in Ise, working in student evangelism and teaching at Osaka Biblical Seminary for a period of thirteen years.

in appreciation of Miss Minnie M. Kuhn, R.N.,



Missionary nurse, who for twenty-four years served with extraordinary devotion, selflessness and sacrifice in the United Republic of Cameroon 1952-64 and in Nigeria 1964- in our medical mission outreach.

in appreciation of Miss Berneice V. Westerman,



Missionary teacher, who for twenty-seven years served with extraordinary devotion, selflessness and sacrifice in the United Republic of Cameroon in various capacities such as: teacher, school manager, principal, teacher of missionary children, and field missionary.

of appreciation to the Reverend Richard Schilke, D.D.



for 37 years of ministry with the North American Baptist Conference as pastor, 1939-1951 and as General Mission Secretary, 1951-

His sacrificial work, farsighted wisdom, decisive administration, understanding care and loving devotion to Christ have led the Conference in an expanding and effective missions outreach, and his leadership role is hereby deeply appreciated and gratefully recognized.

in appreciation of Miss Ernstina Schmidt

Missionary teacher, who for twenty-four years served with extraordinary devotion, selflessness and sacrifice in the United Republic of Cameroon in various capacities such as teacher, school manager, women's worker and director of the women's department at the Baptist Bible Training College at Ndu.

in appreciation of the Reverend and Mrs. Fred Holzimmer

Missionaries, who for twenty-five years served with extraordinary devotion, selflessness and sacrifice in the United Republic of Cameroon. They faithfully pioneered in evangelism and in addition Mr. Holzimmer served as acting field treasurer 1966-67, acting field secretary 1968-69, and acting evangelism secretary 1973-74.

Presented by the Board of Missions of The North American Baptist General Missionary Society, Inc., Aug. 1, 1976, at the 38th triennial session of North American Baptist Conference, Portland, Oregon

ELECTION RESULTS OF THE TRIENNIAL CONFERENCE 1976

DENOMINATIONAL OFFICERS AND PERSONNEL

Executive Secretary
Dr. G. K. Zimmerman

General Secretary, General Missionary Society
Dr. Richard Schilke

General Director, Church Ministries Department
Rev. Bruce Rich

Stewardship and Communications Secretary
Rev. John Binder

General Secretary of Church Extension
Rev. Lyle Wacker

General Treasurer
Mr. Milton Hildebrandt, St. Paul, Minn.

Moderator
Dr. Kenneth Fischer, Lodi, Calif.

Vice Moderator
Dr. Peter Fehr, Minneapolis, Minn.

General Council Woman
Member at Large
Mrs. Edith Schroeder DeNeui, Chancellor, S. Dak.

Board of Missions

Eastern Area
Minister
Rev. Gordon Thomas, Bethlehem, Pa.

Layman
Mr. Carl Guenther, Cleveland, Ohio

Great Lakes
Minister
Rev. Adolph Braun, Warren, Mich.

Layman
Mr. Douglas Floria, Lansing, Mich.

Northern Area
Minister
Rev. Heinrich Goliath, Winnipeg, Man.

Laywoman
Mrs. Verna Ziolkowski Peter, Winnipeg, Man.

North Central Area
Minister
Rev. Allan Strohschein, Minneapolis, Minn.

Layman
Mr. Harold Michelson, Bismarck, N. Dak.

South Central Area
Minister
Rev. Manuel Wolff, Ellinwood, Kan.

Dr. Robert Schreiber, pastor, Trinity, Portland, and general chairman of The Local Arrangements Committee welcoming delegates and visitors to the 38th Conference in Portland.



Dr. Kenneth Fischer is the newly elected moderator of The NAB Conference to serve 1976-1979. He was vice-moderator of the Conference 1973-76 and is the pastor of the Temple Baptist Church, Lodi, Calif.

Layman
Mr. Adolph Hill, Kyle, Texas

Western Area
Minister
Rev. Richard Hohensee, Kelowna, B.C.

Laywoman
Mrs. Erma Jean Krueger, Colfax, Wash.

North American Baptist Seminary
Board of Trustees
(6 year term)

Pastors at Large
Rev. Arthur Brust, Sacramento, Calif.
Rev. Clinton Grenz, Jamesburg, N.J.
Rev. John Thielenhaus, Cleveland, Ohio.

Laymen at Large
Mr. Douglas Bleeker, Mitchell, S. Dak.
Mr. Darrel Heringer, Anamoose, N. Dak.
Mr. Delmar Wesseler, Lorraine, Kan.

Layman, Canada
Dr. Lyle Grenz, Burlington, Ont.

Laywoman at Large
Mrs. Ruth Braun, Auburn, Mich.

North American Baptist College
Board of Trustees
(6 year term)

Layman, U.S.
Mr. Victor Steinfeld, Portland, Ore.

Layman, Canada
Mr. Albert Stober, Kelowna, B.C.

Layman, Edmonton
Mr. Otto Radke, Edmonton, Alta.

Laywoman, Edmonton
Mrs. June Kern, Millet, Alta.

Laywoman, Alberta
Mrs. Estella Reich, Medicine Hat, Alta.

Minister, U.S.
Rev. Eugene Kern, Fair Oaks, Calif.

Minister, Canada
Dr. Arthur Patzia, Vancouver, B.C.



Mr. Delmar Wesseler, Conference moderator, 1973-76, with Dr. G. K. Zimmerman, general secretary, during a business session of the Triennial Conference.

Church Ministries Board

(6 year term)

Eastern Area
Layperson
Miss Diane Quiring, Rochester, N.Y.

Great Lakes Area
Layperson
Mr. Bob Hooker, Glen Ellyn, Ill.

Northern Area
Layperson
Mr. Roger Grose, Medicine Hat, Alta.

North Central Area
Minister
Rev. Leo Reck, St. Paul, Minn.

South Central Area
Minister
Rev. Victor Gunst, Aurora, Colo.

Western Area
Minister
Rev. Wayne Bibelheimer, Stockton, Calif.

Laywoman at Large
Mrs. Garene Bibelheimer, Cathay, N. Dak.

Church Extension Board

South Central Area
Laywoman
Mrs. Elaine Strobel, Bison, Kan.

Minister
Rev. Donald Patet, Aplington, Iowa.

Western Area
Layman
Mr. Stan Johnson, Tacoma, Wash.

Minister
Rev. Bernard Fritzke, Portland, Ore.

Great Lakes Area
Layman
Mr. Fred Burbach, Benton Harbor, Mich.

Minister
Rev. Loren Weber, Bellwood, Ill.

North Central Area
Layman
Mr. John Firtko, Minneapolis, Minn.

Minister
Rev. Leon Bill, Sioux Falls, S. Dak.

Eastern Area
Layman
Mr. Barry Stedman, London, Ont.

Minister
Rev. Fred Mashner, Rochester, N.Y.

Northern Area
Layman
Mr. Willi Glesmann, Jr., Winnipeg, Man.

Minister
Rev. Harold Weiss, Edmonton, Alta. □

Thirteen new missionaries were commissioned at the Triennial Conference on Sunday afternoon: the Rev. and Mrs. Raymond Hoffman (Cameroon), the Rev. and Mrs. Ken Priebe (Cameroon), Miss Rosemarie Stein (Cameroon), Miss Susan Krier (Cameroon), the Rev. and Mrs. Reinhardt Neumann (Jos, Nigeria); Mr. and Mrs. Ron Stoller (Japan), and short-term missionaries, Miss Linda S. Hartley (Japan) and Mr. and Mrs. Bill Lengefeldt (Japan). Dr. Richard Schilke and Dr. Peter Fehr led the commissioning service.



randolph church celebrates 100th anniversary

by Mrs. John Walls

The Randolph Baptist Church, Randolph, Minn., celebrated its 100th birthday along with the nation's Bicentennial this year.

The church was organized on June 23, 1876. Fifteen members of the Hastings Baptist Church wished to have a church in their neighborhood. Johannes Engler gave a plot of ground in Hampton township one mile north of Randolph, where the church was built.

For several years the Hampton and Hastings churches shared their pastor. In 1884, a mission church was started in Faribault. It was our first mission church with more to follow in the years to come. These two churches shared a minister until 1928, when Faribault disbanded.

The church building was enlarged in 1912, with the first electric lights installed in 1919. It was moved, not piece by piece, but by horses and men, 40 horses to be exact, to its present location in 1925. All services were in the German language until 1929, when the English language was used.

It was not until 1946, under the leadership of the Rev. Ben Zimmerman that we observed our 70th anniversary. There are church records of Sunday school classes as early as 1878, along with Christmas programs. It has been a tradition to pass out apples and bags of candy to the children at the programs.

The present Women's Missionary Circle was organized in 1938, with the women meeting every year is devoted to White Cross work.

Records show that in 1884, the Baptist Young People's Union was started. In 1949, the group changed its name to Commissioned Baptist Youth Fellowship.

In the past we have been involved with different camps that have been held in various places in Minnesota and Wisconsin. At present we are supporting the new camp at Lansing, Iowa. It accommodates people from the four states of Illinois, Iowa, Wisconsin, and Minnesota. We have been involved in various mid-winter institutes and several Youth Quakes which have been held in the fall months.

In 1949 a 70 foot chimes tower was donated. The music has been heard for several miles around. Music has been an important part of the church's ministry. About this time, a piano and organ

were also donated. Over the years many soloists, bands, and musical groups have sung to the glory of God.

An additional room was added with modern plumbing in 1952. It was then that we had the burning of the "bif-fies." That was also the year we purchased the parsonage which we had been renting for many years.

In 1890 we ordained our first minister, the Rev. C. F. Tietge. This year we will be ordaining our fourth and present pastor, Larry Friesen. We have had twenty pastors serve us; the longest for 13 years.

The church has been very mission minded and has ranked favorably in the

past years in the Minnesota-LaCrosse Association. A former pastor and his wife, the Rev. and Mrs. Wilfred Weick left in 1967 to serve as missionaries in Japan. Mr. and Mrs. Larry Stair were short-term missionaries to Cameroon, Africa.

When the church was started, a church cemetery was begun. Members before 1952 received their plots free, but now they are purchased. The cemetery was cared for perpetually in 1962, when the title was released to the newly organized Hillcrest Cemetery Association.

(Continued on page 10)



The Rev. Robert Gamble, Methodist Church, Randolph (l. to r.); the Rev. Iver Torgerson, Lutheran Church, Randolph; the Rev. Leo Reck, Redeemer Baptist, St. Paul; Mr. Norman Glewive, Minnesota-La Crosse Assoc.; Dr. Ralph Powell, N.A.B. Seminary, Sioux Falls, S. Dak.; Pastor Larry Friesen, Randolph Baptist; and the Rev. Bert Irtterman, George, Ia.; were participants in the service of dedication.



Pastor and Mrs. Larry Friesen with daughters, Christin and Shari.



TRIENNIAL CONFERENCE

REPORT (Continued from page 7)

b. To encourage participation in the 1978 Baptist World Youth Conference in Hong Kong.

F. AID TO NEEDY

1. To further the ministry to the aging by sponsoring conferences on "Ministry with the Aging" for Baptist Home leaders and other interested persons.
2. To distribute financial aid and pensions to pastors, pastors' wives and other Christian workers.
3. To receive and distribute funds to help meet the needs of people through the Baptist World Alliance Relief Fund.

Viewed an overhead projector presentation by Conference Treasurer Milton Hildebrandt on the financial statement of the Conference: this is the first triennium in which we have met the budget every year; while during the past 16 years we only met the budget 7 times; asked for money to be sent to the Conference Office for the budget more regularly during the year so that 25-30% of the budget would not have to be received at the end of the fiscal year, December, and we will not have to borrow money to cover operating expenses.

Raised the premiums to \$300 for dues paying members of the Pension Fund and to \$150 the Conference portion in order to increase the benefits.

Sent greetings to a number of elderly and ailing pastors and wives.

Heard a report concerning action taken by the General Council in a decision to follow a cost of living index service provided by the Overseas Resource Council. Whenever there is a ± 5 point variation in the cost of living in Canada as compared to Washington, D.C., necessary salary adjustments will be made.

Since mortgage interest rates in Canada are considerably higher than in the U.S.A., the Council has approved a recommendation of the Investment Committee that stipulates that the general workers in Canada can get loans at the same rate as the general workers in the United States. The mortgages that were negotiated previously will be rectified.

Accepted a recommendation that the next capital funds campaign include an approximate goal of \$3,200,000 and be launched in the fall of 1978, with the covenants to be paid over a three-year period, and the departments of missions, church extension, college and seminary are to receive equal amounts of the total amount raised less expenses incurred.

Voted by a substitute motion to go east to Niagara Falls, N.Y., for the 1982 Triennial Conference, since we have not met in the East for 30 years. Thereby the recommendation of the Time and Place Committee to accept the invitation of the churches in Alberta to meet in Calgary for the 1982 Conference was defeated.

Adopted the report of the Gratitude and Greetings Committee expressing gratitude to God for granting each one of us new visions and goals for a worthy future; motivations and uplifting experiences through the Spirit in the continued work of our Lord throughout our churches and mission fields during

these days. Gratitude was expressed to the City of Portland, the general chairman, the churches of Oregon and Idaho, the Conference moderator and working committees, the speakers and workshop leaders, participants in music, W.M.U.'s special programming, missionaries, chaplains, pastors, delegates and friends. Greetings are extended to all churches and mission fields at home and abroad.

Approved the Constitutional Change that the General Council shall appoint a committee of a minimum of 12 from among its own membership or from the membership of the Conference to be known as the Finance and Stewardship Committee. It shall receive requests and be responsible to make recommendations to the General Council with respect to expending funds and raising funds of the Conference and all cooperating organizations.

Approved the Constitutional Change that the General Council shall appoint a Communications Committee with a minimum of six members to plan and implement a coordinated communications strategy for the Conference; to manage the production of general information and publicity materials or projects; and to serve as a consultant to Conference departments on the development of their publicity and materials.

Adopted a resolution that the General Council appoint a standing Resolutions Committee at least one year before the triennial sessions which will solicit information or possible resolutions from N.A.B. churches and associations during the triennium in order to formulate resolutions for consideration at the Conference sessions and that all resolutions to be considered by the Resolutions Committee be submitted no later than three months before the Triennial Conference and published in the BAPTIST HERALD together with other significant Conference business items. Resolutions from the floor would still be permissible.

Approved a resolution that a complimentary copy of each year's General Council Reports be sent to each North American Baptist Church.

Agreed to a resolution that we support our Finance and Stewardship Committee and encourage them to set and maintain a salary scale for the personnel of our Conference, including the college and seminary staffs, which is on a competitive level so as to retain and attract qualified persons.

Defeated a resolution that the General Council activate a task force to review the statement of distinctive principles found in the Preamble of the Constitution of the North American Baptist Conference and formulate a statement of faith, to be prepared and presented at the Triennial Conference sessions in 1979.

Accepted a substitute motion that the issue of abortion be referred to a committee of the General Council which is to come up with a statement on the sanctity of human life. The original resolution asked that N.A.B. Conference disavow any part in the 1973 decision of the Baptist Joint Committee, request that this be placed on the agenda of the BJC's next semi-annual session to be reconsidered, and that the N.A.B. Conference oppose the 1973 Supreme Court decision on abortion as violative of human life and dignity. □

RANDOLPH CHURCH CELEBRATES:

(Continued from page 9)

In 1958 the church helped the town of Randolph celebrate its centennial with a float depicting a theme of "Oxcarts to Rockets." "Jesus Christ, the Same Yesterday, and Today, and Forever" was chosen as the theme from Heb. 13:8 for this year. The young people have designed a button with the reference to

Heb. 13:8 and phrases "Spirit of '76" on them.

The main celebration of the 100th year occurred July 16-18, 1976. The special activities that have been already held or planned for the centennial year include a New Year's Eve party with the clothing styles of early years; a youth skit portraying church history; a German service; a vesper service at Hillcrest Cemetery; a "walk-in" from the former church site; a week-end celebration with a birthday party, barbecue, worship and

dedication service; an Harvest Festival; a Sunday school picnic; and anniversary dinner; an Halloween party; the annual Christmas party; and a praise and thanksgiving service.

On the 100th Anniversary of the church we are thankful for all the faithful servants who gave of themselves for the Kingdom of God through this church. It is our hope and desire that we may continue to meet the challenge of today and recognize the opportunities of the future in the community. □

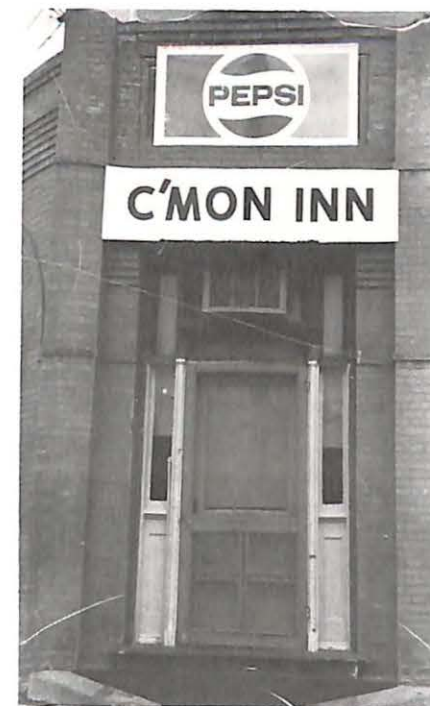
C'MON INN

by Joyce Terveen

C'Mon Inn says the sign above the former bank building on Main Street in the small farming community of Emery, S. Dak. Upon entering the structure, that is if one does as the sign instructs, one can find food at the snack bar, fun with the recreational equipment and fellowship with the gathering of young people—all necessary elements in the creation of a successful youth center.

But the C'Mon Inn is a special youth center. Its creation story involves more than just a putting together of the essential elements of food, fun and fellowship. The C'Mon Inn began as an entry on a pastor's prayer list, developed into a project of the church and then turned

Joyce Terveen is a member of the First Baptist Church, Emery, S. Dak.



into the reality it is in the community today. Today this venture of faith, formed and operated by the First Baptist Church in Emery, is providing a place for the youth of the area "to be."

People in the largely German settlement of Emery were well aware that their town lacked a place where the youth could congregate. Although a problem was obvious, nothing was ever done to establish a youth center somewhere near the grocery store, bank, cafe, bars, elevators, gas stations and other businesses that serve the town of 400.

Pastor Charles M. Hiatt, after coming to the Emery church in June of 1974, realized the need of an area especially designated for the youth; and he was quick to place the need on his personal prayer list. August 22, 1974, was the date Hiatt began praying for a youth center project and began discussing the idea with others.

In the fall of 1975, interest and enthusiasm in forming a youth center started to pick up when the church board appointed a committee to investigate possible locations for a center. The committee discovered that the building which once housed the Security State Bank was available for a one dollar per year lease plus taxes, insurance and property upkeep.

The challenge was there and the Emery church stepped out in faith to accept it. November 29, 1975, the church voted to lease the bank building. A steering committee was selected and work was begun in earnest.

There was little time to waste as the steering committee set its sights on January 31, 1976, as the opening date for the proposed center. Volunteer workers—men, women, boys and girls—threw themselves into the task of remodeling the old building which involved tearing out the old vault, painting, laying carpet and all sorts of jobs. A community contest was held to determine a name for the new establishment, and recreation and food facilities were obtained.

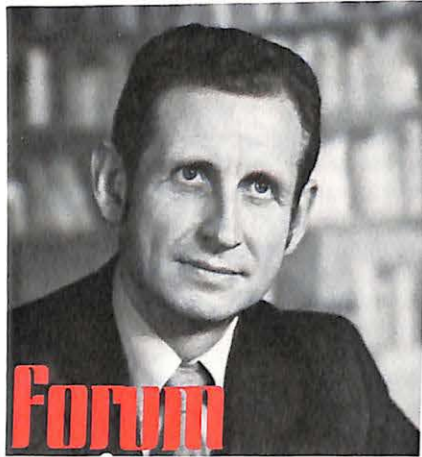
Right on schedule, the C'Mon Inn opened its door as a non-profit operation with the objective to provide for the youth of Emery and the surrounding communities a "place to be" with an atmosphere that is compatible with basic Christian standards.

Volunteer adults from the church are present during the hours the center is open to take care of the snack bar and machines, refill the pop machine and clean up the center for the next evening. Each evening Monday-Tuesday and Thursday-Saturday from 7 p.m. to midnight the center welcomes youth of all faiths to play a game of foosball, ping pong or pinball. Saturday and Sunday afternoon hours are from 1-5 p.m., while Sunday and Wednesday evenings the hours are shortened from 9-midnight because of church services.



Sandwiches, pizzas, ice cream, candy, soft drinks and other snacks can be obtained at the counter by anyone who happens to be hungry. And as can be expected, youngsters are not the only ones to get hungry. Many times a member of the "young at heart generation" cannot resist slipping into the center and putting his order in for some food.

The center now has not only given the youth of the area a place of their own to enjoy, but it also has given the church an opportunity to meet the challenge to be "salt" and "light" in a world threatened by "unflavorful darkness." At the C'Mon Inn it is hoped God is glorified; Jesus Christ is honored, and the youth are helped by this venture of faith. □



by Gerald L. Borchert

Dear Dr. Borchert:

Now that the Democrats have chosen James Carter, who sits on the fence on the abortion issue, isn't it time that our Conference makes its position on the right of the unborn to life known, by advertising, by radio, by TV or from our pulpits?

Dear Dr. Borchert:

As a Canadian, I personally want to thank you for your guidance to the Triennial Conference about the abortion issue. Frankly, if the U.S. delegates cannot see that issues are bigger than one nation's interests, I think we may have serious problems. I thank God for you and the fact that you can think across the border . . .

Dear Dr. Borchert:

I didn't understand what was being said at our Conference in Portland about abortion. Could you help me . . .

Dear Friends:

Above are a few indications of the concerns of our delegates to the Triennial Conference relative to the resolution raised on abortion. I have withheld all initials because of the touchiness of this concern.

In the first place, let me emphasize that whatever is now done by the General Council, to which the Portland resolution was referred, we need to pray that any statement be worded in such a way so as to be a clearly Christian statement and not be confused with contemporary political manipulative documents being circulated in the United States.

In the second place, for all our attachment as North American Baptists to the Bible we need to understand in all honesty that the Bible is not very clear on this issue. It would be extremely helpful if it were clearer. According to the Mosaic laws, the termination of life of a fetus is not regarded the same as the killing of a child. The punishment for terminating pregnancy in Exodus 21:22 is merely linked to a monetary loss. As a Christian who believes firmly in the reverence for life (and many Biblical verses support this idea), I may not like that Exodus passage but I have to recognize its presence in the Bible.

Based upon the difference in the Pentateuch and in the later oral tradition between penalties exacted from those responsible for murder and for causing of miscarriage or termination of pregnancy, the philosophers of

Jewish jurisprudence generally make a distinction between abortion and murder. (In contrast to the Oriental practice, the Western practice for the dating of a child's life begins at the point of breathing, not at conception.) After much investigation into the various philosophies underpinning the morality of the United States, the Supreme Court in effect made a compromise. To expect that such a compromise would be readily acceptable in a pluralistic society is unnatural. Even Christians are strongly divided, and there are on both sides of the issue sincere men and women of God who are genuinely concerned with standards of morality.

As Baptists, on religious grounds, you and I may be opposed to abortion. As Baptists, you and I, if we are faithful to our heritage, ought to be committed to religious liberty. If we believe firmly in both we may be faced with a conflict. The way we resolve that problem will be a compromise also. That is what makes this issue so difficult for Baptists. In general we are committed to a reverence for life. But if the Bible seems to make a distinction we ought to be willing to recognize that not everyone will come to the same conclusion. We may give others all the arguments that would convince us. They may even be taken to an operating room, witness an abortion and see the features of the fetus. But that may not convince others about your or my perspective on life. You or I may castigate them for supporting loose morality. But they may reply that loose morality has nothing to do with their beliefs. And the issue may ultimately turn on the fact of recognizing the freedom of others. By way of analogy let us remember that law does not permit the Mormons the freedom to have more than one wife even though that is part of their doctrine. Now the action with respect to Mormons is a political action. It is not primarily a church action. But it clearly involves convictions of morality.

In accordance with this distinction involving political action, we as Baptists ought to make our statements from a theological perspective; not from a political perspective. We believe firmly that we should act as individual citizens who are committed to certain principles, but not as church bodies who somehow have the right to impose our view of morality on the state. G.L.B. □

New Missionary Filmstrip

Letter From Hillcrest

book reviews

by B. C. Schreiber

THE GOSPEL OF JOHN, an expositional commentary, Volumes I and II. By James Montgomery Boice, Grand Rapids, Mich. Zondervan Publishing House, \$9.95.

Those who may have the impression that this is another "dry" commentary are in for a pleasant surprise. Pastors and lay persons will find a wealth of information and inspiration that is relevant to life today. The historical perspective and theological concepts are treated exhaustively but not in minute detail that often fills the pages with more footnotes than content. Dr. Boice spares the student of the Bible by referring to numerous sources and authorities very sparingly. He does all the plowing, sowing and reaping and presents the reader with the grain and fruit.

These expositions on John's gospel began in Dr. Boice's church (Tenth Presbyterian, Philadelphia) and over the radio program, "The Bible Study Hour." The result will be a five-volume commentary to be completed within three or four years. For the present the two volumes, John chapter 1-11, are available now—enough to whet your appetite for more. □

Children, young people and adults will enjoy this inspiring filmstrip and cassette narrated in part by a boy who describes life at Hillcrest School in a letter to his missionary parents. Can be used in Sunday school, camps, vacation church school or as part of an evening service. Filmstrip and cassette 18 minutes. Rental \$2.00. Purchase price \$10.00. Order from Communications Department, 1 So. 210 Summit Ave., Oakbrook Terrace, Villa Park, Ill. 60181

Canadian churches order from North American Baptist College, 23 Ave. & 115 St., R.R. 3, Edmonton ABT 6H 4N7. □

YOUTH SERVICE OPPORTUNITIES

Youth Service Opportunities

by Ray Harsch

The Youth Service Opportunities program enables a number of student workers to serve in various Conference churches and organizations during the summer months, from May to September, each year.

Young people may serve in various ways. Opportunities in the church are serving as assistant pastor, director of youth work, minister of visitation, church extension worker doing surveys, student missionary on one of our home mission fields, teaching in or directing a vacation Bible school, and conducting backyard Bible clubs. Camping opportunities include being camp director, teacher, counselor or director of recreation, music, creative activities or crafts.

One pastor said, "It was a real joy and privilege to have our student worker with us for these six weeks. He did a very commendable job in going door-to-door surveying an area for a possible church extension project."

A student said, "I thank the Lord deeply for the opportunity to be directly involved with church work. There are so many things which a person does not think about as church work until he's actually doing it."

Another student who worked in a camp this summer said, "I received first-hand experience in seeing how camp programs are directed . . . in working as assistant to the director, helping with the music, leading firesides and counseling campers. . . . I plan to attend North American Baptist Seminary this fall."

The Rev. Ray Harsch is director of evangelism with the Church Ministries Dept., North American Baptist Conference.

This past year 33 student workers made themselves available to the ministries of Youth Service Opportunities. There is a genuine desire to be of service to the church and to obey the leading of the Lord Jesus Christ. The commitment of young people is commendable. The church does well when it provides open doors of service to these vivacious and sincere youth.

Churches and organizations encouraged to apply

Opportunities need to be created for these dedicated young people. Workers are available. Churches or organizations should make their requests for students by the middle of February. Any church or organization may apply for student workers directly to the Church Ministries Department whether they require financial assistance or not.

Churches desiring the services of North American Baptist Seminary students or North American Baptist Col-



"SNOW, RAIN, SLEET, GLOOM OF NIGHT AND A GUY DISGRUNTLED WITH THE POSTAL SERVICE DELAYED ME!"

lege students should contact the Seminary or College president if no financial assistance is requested through the Youth Service Opportunities program.

Wherever possible, churches or organizations in one general area requesting student workers for short periods should consult with each other and set up a schedule whereby workers can go from one location to another with the least amount of travel.

Student applications presently being received

Applications are presently being processed for the summer of 1977. Students enrolled in post-high school educational institutions, over the age of 18 years, and members in good standing of one of our North American Baptist churches, are encouraged to apply.

The Youth Service Opportunities Committee meets during the middle of February each year to consider all student applications and church or organization requests. Assignments are made on the basis of the church's or organization's need and the student's capabilities and preference.

The salary scale for students working through the Youth Service Opportunities program is as follows:

\$375 per month for single college students;

\$475 per month for couples who are in college;

\$400 per month for single graduate students;

\$500 per month for couples who are graduate students.

The student will be provided with all board, room and traveling expenses. The church or organization requesting the student is to take care of the larger share (if not all) of the student's salary and board and room expenses. The total number of students to be appointed and helped through Youth Service Opportunities program will depend on the number of students making application and the requests and the financial help of our churches. The Youth Service Opportunities program will assist financially mainly with the traveling expenses for the students when necessary.

It may be that a church cannot meet the financial requirements, but feels that a student can render a worthwhile service. Application may be made giving full information to the Youth Service Opportunities Committee regarding the work to be done and the financial help needed. A few students may be placed under such special arrangements.

This service to students and to our churches deserves your support. Remember to pray. Send your application to: Youth Service Opportunities, 1 So. 210 Summit Ave., Oakbrook Terrace, Ill. 60181. □



Conference Memories



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

Everyone attending the General Conference in Portland was on the mountain-top both physically and spiritually. Anyone who motored, especially the people from the prairies, will long remember the majestic mountains, the stately trees and the gorgeous flowers. All these wonders revealed anew a powerful God who spoke and it was made.

One highlight of the Conference was the great fellowship. On the first evening there was much hand-shaking, kissing, laughing and talking as friend greeted friend. Many new friendships were formed.

The music rendered throughout the Conference days was excellent. Many groups from the Portland area delighted us with special numbers. The ministers' wives chorus, under the leadership of Beatrice Pankratz, sang three beautiful numbers including the "Hallelujah Chorus."

There were some heart-searching messages delivered by outstanding guest speakers but as far as the women of the Conference were concerned, there was one that will be remembered for a long, long time; that was the address given by Mrs. Marie Mathis, president of the Baptist World Alliance Women's Union. She spoke of how the women have come

a long way in uniting to further the cause of Christ. She also challenged the church to make use of the great potential they have in the women.

The women's luncheon meeting was attended by a record crowd. A great round of applause was heard when it was announced that once again we had gone over the top in reaching our financial goal. Enthusiastically, and without hesitation, the new goal was accepted.

The election of new officers took place at the luncheon meeting also. Mrs. Dorene Walth of Bismarck, N.D., is our new president. May God give her wisdom as she leads us into new avenues of service. As president of the national Union I feel that the past triennium was a great success and for this I would like to thank the members of the executive in a very special way. Their wonderful support made my work very pleasant.

God gave me an extra measure of joy at the close of my work. Every mother dreams of the day when her daughter will become a bride. Our daughter, Lois, was married soon after the Conference and we gained a wonderful son-in-law, Douglas Scott, of Vancouver. □

Conference Highlights

by Mrs. Arthur (Sena)
Brust, Sacramento,
Calif.

Conversion experiences of Christians as well as their biographies or autobiographies have always been some of my favorite reading material. It was exciting to hear personally from the lips of those who shared their joys in becoming Christians, in leading souls to Christ, and how God used difficult times in their lives to help them be a vibrant witness for Jesus. It was well worth the effort and most rewarding to be at the 9:00 a.m. sessions each day as Pastor Ernie Rogalski interviewed those who shared.

Browsing through all the exhibits was very informative. The scrapbooks and displays of our W.M.U. booth which were prepared to give insight into our mission fields and the missionaries who have served since the beginning of our mission work, were most interesting. The artistic displays by each of our mission fields were well done. With appreciation to all those who worked so faithfully in preparing these displays I say "Thank You."

A special treat for me was the pastors' wives breakfast. I met a new pastor's wife who was also new to our Conference. As we talked across the breakfast table I was filled with joy to hear her share how she had become a Christian and how God had since worked in her husband's life and her life. As I listened I kept thinking how I wished every word she shared with me could have been put on tape for every pastor's wife to hear. It was thrilling to hear how God worked in their lives. I was most thankful to be able to talk and share with other Christian women throughout the entire week. □

Victory Through Surrender

by Mrs. Wesley (Doris)
Gerber, Underwood,
N.D.

Unconditional surrender of one's self to God may be a painfully difficult struggle, but victory is promised. He can handle every irritation of ours that we give him, but we must be willing to give each person, each problem and each thing to him. The Lord can take care of each situation. Peace and contentment have been promises to us. "My peace I give unto you . . ." (John 14:27). He can give us a peaceful acceptance of our circumstances to the extent that fear is no longer a part of us. Another gem is in 2 Corinthians 12:9 which says, "My strength is sufficient for thee." And because of these promises, one can and wants to thank and praise him. This isn't an easy thing to do—in fact it's probably one of the hardest things we are asked to do. However, God asks us to praise him not only because of his worthiness, but because of our unworthiness. He urges us to praise him because it results in our good as well as God's honor. "In everything give thanks: for this is the will of God concerning you" (1 Thess. 5:18). In ten years of being afflicted with multiple sclerosis, an easy and most natural thing to ask is, "why?" It is hard to say "thank you for the MS. I don't understand or enjoy it, but there must be a purpose—your purpose for me—so I thank you." At one time in struggling for an answer, Isaiah 55:8 and 9 came to my attention: "For my thoughts are not your thoughts, neither are your



Pictured left to right: John Peterson, Jan Gerber Peterson, Doris, Steve, Wesley and Mark Gerber.

ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." Then I realized that we as humans cannot, nor are we meant to, understand his thoughts and his ways. He is almighty and all powerful and we as humans can in no way expect to understand. I am so thankful that so powerful a one as he is in control. Our praise tells us too that "all things work together for good . . ." (Rom. 8:28). This means that ALL things (good and bad) work together for good. Then I should be just as thankful for the unpleasant things in my life as for the good. Every difficulty is simply an opportunity for God to work. So surrendering and relinquishing one's self and life to him and his will gives him this opportunity.

How much better it is to let him have his way with us than to always try to have our way with him. He gives us the necessary faith for all things that are in accordance with his blessed will. That faith is first given and then grows as a fruit of the Spirit. Becoming released unto God shows a complete relinquishment of all that we have and all that we are. Letting him reign as King on the throne of our hearts shows the darkness moving out and the light moving in, or, as we move out, he moves in. Then he can reshape us into something that he can use. Room is made within us by the Spirit for his love and his light to permeate every part of us. Instead of struggle, he gives rest; instead of agonizing with a problem, he gives peace. This peace and quietness comes from him to whom we have surrendered our lives. James 4:7 tells us to "submit yourselves therefore, to God." I have certainly found that he takes care of every need—not always every want, but every need. There have been times of extra

duties and wearing tension amid important events in our family such as graduations, a wedding and, more recently, a move. But the Lord has graciously supplied the help of Christian friends and loved ones who were of such great help in making the load a light one. He so abundantly blesses! The matter of surrendering everything is obviously still one of my growing edges, but I am convinced that it will lead me to one of the richest discoveries I have ever made. □

A Time of Refreshing

by Mrs. Lyle (Alice)
Wacker, Glen Ellyn, Ill.

Every three years, those of us who have the opportunity to attend the Conference sessions look forward to a time of spiritual refreshing and the opportunity to see our brothers and sisters in Christ. This year was no exception for us.



What a thrill it was to listen to Mr. Charles Colson that first evening and hear how God can use one person who is committed to him. The challenge placed before us was that only if we are willing to work one-to-one can God's redeeming love spread through our nation. So many times we want to point our fingers at those who are the leaders and place the blame on them if our churches are not growing.

How thankful we should all be that God can and does use us in spite of all our inadequacies. May we all look at the Conference to make sure our priorities for the future are those that our heavenly Father would have us choose. □

Share Your Blessings



by LaVerna Mehlhaff,
women's work director

The June 30, 1976 receipts (mid-year report) showed that the "Share Your Blessing" boxes had brought almost eight thousand dollars to our W.M.U. project. We praise the Lord for your response in the use of the "Blessing" boxes. All the money from the boxes is put toward the goal adopted by our W.M.U. and used for the support of missions. We encourage you to continue the use of the "Blessing" boxes. They are free; write to the office and request the number you need.

"Share Your Blessings" is the name of a new play written by Mrs. Viola Pahl of Edmonton, Alta., especially for your use. One copy of the play will be in each program packet ordered. Additional copies can be obtained by writing to the office. The 1977 program packet in German or English can now be ordered at a cost of \$2.50 per packet. □

To God Be the Glory

by Mrs. Walter
(Florence) Schmitke,
Dallas, Ore.

To God be the glory for a week of beautiful Oregon sunshine, for the joy of meeting and greeting friends and for the inspiration that was there for each person who attended the sessions of the 1976 N.A.B. Conference.

I praise him as our North American Baptist history was reviewed. We saw God's leading and loving guidance through the past years. I thank him as our purpose today was presented: development of church, seminary and college

(Continued on page 31)

It had been my intention to follow up the article on "Church Music in Cameroon and Nigeria" appearing in the December 1975 issue of the Baptist Herald with the present topic of music in the schools. Instead, as many of you will know, I had a serious illness during the first part of this year. Recovery appears to be complete and I am grateful for the many prayers offered in my behalf.

This discussion will be limited to observations made from January to March, 1975, referring essentially to those areas where we have mission fields and pertaining mostly to schools connected with our denomination.

The elementary school at Soppo, located near the hallowed Bender Chapel, followed a schedule similar to that of most schools. Quite early, approximately 7:30 a.m., the school "bell" (a suspended automobile wheel) was struck and the pupils assembled in the field before the school, according to their respective classes. The marching around the field which followed was done in orderly fashion in time with the drum-beat—a form of exercise and discipline combined. After this several grade levels were grouped together (1-3; 4-5; 6-7) for a time of devotion, held outside if possible. Only then would the students enter the classrooms.



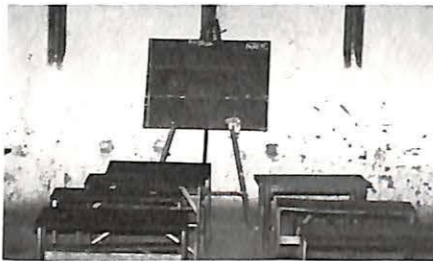
The opening exercises could take on a more elaborate form in those schools where a marching band had been developed. Such was the case in the grasslands area at Oku. Although located in a distinctly rural setting the arts are well developed here, including some excellent wood carving. The Oku marching band is depicted here. Besides a considerable number of drummers, appropriate tunes



Dr. Herbert R. Pankratz teaches music at North Park College, Chicago, Ill. He is also director of music at the Foster Avenue Baptist Church.

(apparently of British origin) were capably played by the flutists or pipers—all under the spirited direction of a student drum major who not only kept the group in order but contributed some well-executed baton twirling as well.

Classroom interiors are much as shown here with rooms that have open



windows (no glass or screens), earth floors, and desks with multiple seating. The furnishings are extremely modest but functional with blackboards as the main visual aid. An exception to this modest decor would be the chapel at Mbem—the so-called Gebauer Chapel. This structure was originally used only



as a chapel but now serves grades 3 as well. The pupils here have the privilege of enjoying the native art work shown in this close-up of interior decoration.

In addition to the expected classes in reading, writing, arithmetic, history, geography, and biology, music is a full-fledged member of the curriculum. The most universal form of musical expression would be singing, since each student has his "instrument" with him. Definite times of the day are set aside for this instruction, carried on according to the sol-fa system. The latter involves training in thinking by intervals, that is a mental image of how far to go from *do* to *re* as opposed to *do* to *mi* or *fa*, etc. In the lower grades this will be by melody only but by the seventh grade (the last in the elementary series) three and four-part music is mastered. I was able to sit in on a music class at the Banso Elementary School. Each part



MUSIC IN THE SCHOOLS OF CAMEROON AND NIGERIA

by Herbert R. Pankratz

was learned separately in sol-fa and then combined. With the parts secured the words were added. Traditional English hymns were most often used rather than native music. Accordingly the tunes and harmony were familiar to Western ears.

The chalkboard shown here at Mbem will illustrate the layout of the parts for classroom use. Not only would the male



instructor point to the appropriate line with his stick, indicating rhythmic patterns as well, but would sing each of the four parts from soprano to bass as an example. This involved a tasteful use of falsetto and would of course require a thorough familiarity with each part so that the example would be accurate. The fact that some seventh graders would have a sufficiently low voice to sing a bass part may seem surprising. The answer lies possibly in an earlier maturity or an older age (some students not having had the opportunity to enter schooling at the proper time or having had to drop out for a year or more). The latter situation no doubt had its most extreme example at Warwar, Nigeria, where the elementary school had some pupils as old as 20, some of whom were already married and with children.



In connection with the foregoing age-spread at Warwar, the marching song—at the same time the school song—had a poignant touch. The words were as follows:

We are the children of Warwar School,
Warwar School, Warwar School.
We are the children of Warwar School.
Come and see what we learn in our school.

This song was sung lustily as the pupils marched around the school yard, then out to the large field and back again—over and over innumerable times, by young and old alike. As may be judged



from the pictures the procession line-up began with the youngest and shortest and concluded with the oldest and tallest. There was no generation gap in evidence, however, as the full participation in these views will suggest. It should be noted that the instructors gave spirited leadership and participated with the students.

In addition to the marching, singing, drumming and fifing, at least two other forms of musical expression on the elementary level should be mentioned. The first is xylophone playing. The xylophone in such instances is not the store-bought variety but fashioned quickly out of home-grown materials. The "keys" are split logs laid across two banana stalks. The logs do not appear to be arranged in any absolute fashion, according to an exact scale system (they

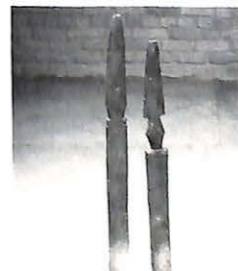
are not cut to an exact pitch), but set in some order according to the preference of the performer. In this case there were four performers, each playing in his own rhythmic and melodic patterns, yet combining to form an exciting and pleasing result. All this, just as with



drumming, is not learned in a music conservatory or in these elementary schools, but rather from boyhood on by imitation in a home or village. To Westerners, at least, this is an amazing accomplishment.

The second form is dancing. This, of course, is not our social, boy-girl kind of dancing, but an individual rhythmic expression often associated with other forms of music. Since dancing is rhythmic and music contains rhythm there is some degree of kinship between the two. Dancing, furthermore, is invariably accompanied by drums or hand-clapping and sometimes by other instruments like the xylophone. It cannot be stressed enough that dancing or rhythmic movement is a musical element of primary importance in this culture. It is not formally learned at schools set up for that purpose but is a physical and emotional expression within the family or tribal setting. If a group of adults are observed going "round the circle" one may often see a toddler trying to keep up by imitation. Even in congregational singing it is natural for seated participants to at least sway the body to the beat of the drum or the hand-clapping. Such movement is not to be regarded as a put-on extra but is part and parcel of the total expression as much as the singing or drumming.

A particularly striking dance by elementary students at Mbem was the stick dance. The sticks themselves were carved according to traditional patterns and were stylized representations of digging instruments. This particular dance



in the tribal folklore would have been carried on by adults in the month of May. Since I was there in February it was possible to do it out of season because it was done by school children and therefore of no public or ritual significance for crop cultivation, but simply as entertainment. The dancing started off as a group affair in circular



fashion but soon evolved into a highly virtuoso entertainment as a duet by two boys, one quite young and the other an upper classman. I'm sure that at this



point any ritual significance had been put aside. What surprised me was that the dance in its original form could be put on at short notice without rehearsal.

Moving now to the secondary level, an outstanding example of fine singing may be found at Saker College, an all-girls school in Victoria. It was on a Sunday evening that Ruby Salzman and I made our way up a very steep hill to the church where the service was already in progress. At a distance one could make out a soft, blue haze through the open church windows. Upon drawing nearer it became clear that this color was not from blue lights but from the blue dresses and blue gauze headpieces worn by some 300 girls. Even more impressive was the sound itself—full, harmonious (three or four-part), and filling the entire sanctuary. All the singing was from memory. Direct leadership was supplied by a student when necessary although some of the singing seemed to go on spontaneously. The fine tone quality and well-learned parts, however, were not of spontaneous origin but rather, as I learned later, the result of careful instruction by Eunice Kern and others associated with the girls in the past (recall the fine work of the Cameroon Singers led by Donald Witt; the girls of that en-

(Continued on page 23)

A TIME TO SHARE
(Continued from page 5)

These are only suggestions. But the point is that Christ's love beckons us to far more than simply charitable giving.

Finally, what is our word to the nation? How can we aid in mobilizing our wealth and resources with urgency and compassion to avert the threat of famine, and give hope to mankind?

First, we must turn back to our history, and realize that we have responded with a generous heart and sacrificial spirit in the past to meet the needs of a hungry and starving world. . . . All our (past) efforts to feed the starving, innocent millions of the world were motivated by a profound humanitarian and spiritually based commitment, which attempted to transcend political and ideological barriers. When relief first was proposed for the starving millions occupied in Belgium, for instance, many objected; there was an economic blockade against the German occupied territories and other political and military factors of World War I. But President Hoover's view was simple, and should be our own today. He wrote:

"Above all, I did not believe that stunted bodies and deformed minds in the next generation were the foundation upon which to rebuild civilization."

We must examine candidly the way our nation is presently committed to the stewardship of its resources. This year in our national budget, the Congress has been asked to approve the largest peace-time military budget in our history. Over \$90 billion dollars will be spent for

weapons of war and destruction, and for the support of our armies, including over half a million men stationed permanently outside our borders. This total of military expenditures amounts to 63 percent of the funds Congress can actually control, and is being asked to spend this year. That is the money that comes from you and me, as citizens.

By contrast, all the funds proposed in this year's budget for the purpose of providing humanitarian and economic assistance to other nations, and to disadvantaged people, comes to \$1.9 billion. Even much of this money, in my opinion, is utilized more to gain political influence than to relieve the suffering of people. But this should give us some idea of how we as a nation are exercising the stewardship of our resources.

It comes down to this simple fact. For \$1 that is spent in our nation's attempts to alleviate suffering and enhance human life throughout the world, we spend \$50 for the weapons and forces geared for the destruction of life.

Let us consider these facts for a moment in light of our own nation's security, and to the building of peace throughout the world. From where do the threats to peace come? What will be most likely to throw the world into turmoil and instability? It is the one central reality of world hunger.

For us, stewardship means molding our own lives to the shape of the Man Crucified. It means being conformed not to the world, but to Christ. Our action, individually and corporately, must be the witness and the light to our nation and the world.

In the words of the Old Testament, we have set before us life and death. So let us choose life. (Deuteronomy 30:19) □

insight into christian education

AN INSIDE VIEW OF NORTH AMERICAN BAPTISTS Part I in a series by Bruce A. Rich

North American Baptists have known quite well *who* they are while possibly not being as clear about *what* they are in terms of needs and ministry. During the past three years various churches, as well as Conference personnel, have been doing some evaluating and exploring of our feelings, life style and needs.

To summarize the studies in which I have been involved will require several installments over the next few months.

Conference churches were divided into two equal groups, those with membership under 125 and those with membership over 125. From this, 24 churches in each group were randomly selected. Of these, seven in the under-125 members group completed the survey and eight in the over-125 members group completed the survey.

The top five needs identified by each group were as follows:

A. Needs	Ranking	
	Group 1 (under 125)	Group 2 (over 125)
1. Need for more close friendships with those in the church	1	1
2. Desire to attend training program in "Telling Others about Faith in Jesus Christ"	2	2
3. Desire to attend a training program in helping those in need	3	-
4. Present practice of working in the church	-	3
5. Present practice of telling non-Christians about faith in Jesus Christ	4	4
6. Present practice of personal Bible study	5	5

The purpose of these studies has been to identify strengths and weaknesses, attitudes and needs in order to more effectively stimulate church vitality and growth. The CHURCH GROWTH STRATEGY which is being presented to each church, and which was briefly outlined in the July-August issue of the *Baptist Herald*, is the result of much of these studies.

In this article the top five needs identified in the CHURCH PROFILE SURVEY are summarized.

During 1975, 15 churches completed the 150-question survey conducted by the Church Ministries Department to help identify needs and attitudes. The

The ranking of needs was in response to a series of questions in the survey. A question had to meet three criteria before it was selected for analysis and ranking:

- 1) The leaders of the churches had to agree on an ideal response to the question.
- 2) They had to agree that the question on which a need is based is important.
- 3) The group of participants in the survey must contain 20% or more people who made responses to the questions that were not ideal responses.

Because a particular need is listed does not mean that what is currently being done is wrong, but may need to be intensified or modified to more adequately meet the ideal which is desired.

Rev. Bruce A. Rich is general director of the Church Ministries Department of the North American Baptist Conference.

Observations on the stated needs:

1. From the responses it appears that people generally do not want more social activities but rather time to make closer friendships with those with whom they worship and serve.
2. People know they should be witnessing but say they don't know how or are afraid; therefore many would be willing to attend training sessions and become involved.
3. People recognize the responsibility and have a desire to help others in need, but again don't know how, or are not aware of opportunities. Churches need to help members find meaningful avenues of helping those in need.
4. Almost 57% of the church leaders felt that members should spend ten hours or more each week in church work and 30% of them felt members should spend four to nine hours each week. In response to the two work-time categories, the participants in group two (churches with over 125 members) said 4.4% worked ten hours or more and 18.8% said they worked four to nine hours each week, thus the identified need. Churches with less than 125 members had no great disparity in this area, thus did not have this show as a need. This substantiates experience, the larger the church, the fewer the people, by comparison, who are involved in meaningful ministry.
5. There is a wide disparity between what church members believe they should be doing in witnessing and what they are actually doing. This suggests a need to sort out the priorities in the programs of the church and activities of our personal lives.
6. In the same way that there was a wide disparity between working in the church and what was actually done, there was a wide disparity in both groups in regard to personal Bible study. Almost 60% of those surveyed studied their Bibles once a week or less while the leaders were in almost 100% agreement that Bible study should be at least once a day or more.

It is significant to note that in most areas surveyed the needs and feelings are the same for large and small churches. From these churches which participated in the study all churches should be able to gain some help in understanding their own particular needs and attitudes. What might your church do to increase its effectiveness in fulfilling the Great Commission? What might you do? □

GOD'S VOLUNTEERS SCHEDULE
(Continued from page 2)

Feb. 15	Central Baptist, Edmonton, AB Music section	March 23 - 27	Herreid Baptist, Herreid, SD Music section
Feb. 16	Calvary Baptist, Wetaskiwin, AB Music section	March 28-April 1 April 3 - 8	Spiritual Retreat - Sioux Falls, SD Hillside Baptist, Dickinson, ND Music section - April 3 - 5 Follow up section - April 3 - 8
Feb. 17 - 24	St. Albert Church Extension, AB Music section - Feb. 17 - 20 Follow up section - Feb. 19 - 24	April 6 - 15	First Baptist, Minot, ND Music section - April 6 - 10 Follow up section - April 9 - 15
Feb. 23 - Mar. 3	Hudson Bay Park Baptist, Saskatoon, SA Music section - Feb. 23 - 27 Follow up section - Feb. 26 - Mar. 3	April 13 - 21	Turtle Lake Baptist, Turtle Lake, ND Music section - April 13 - 17 Follow up section - April 17 - 21
March 1	Nokomis Baptist, Nokomis, SA Music section	April 20 - 28	Oak Street Baptist, Burlington, IA Music section - April 20 - 24 Follow up section - April 23 - 28
March 2 - 11	Melville Baptist, Melville, SA Music section - Mar. 2 - 6 Follow up section - Mar. 5 - 10	April 27 - May 5	Bethel Baptist, Sheboygan, WI Music section - April 27 - May 1 Follow up section - April 30 - May 5
March 9 - 17	First Baptist, Minitonas, MB Music section - Mar. 9 - 13 Follow up section - Mar. 12 - 17	May 4 - 12	Center Baptist, Milwaukee, WI Music section - May 4 - 8 Follow up section - May 7 - 12
March 16 - 25	McDermot Avenue Baptist, Winnipeg, MB Music section - Mar. 16 - 20 Follow up section - Mar. 19 - 25	May 11 - 15	First Baptist, Watertown, WI Music section - May 11 - 15 Follow up section - May 13 - 15 □

We're Looking for People Who Want to Lead

Are You Calling Me, Lord?

by Roy Seibel

● Does God still call men and women to his service as he did in biblical times? It seemed so perfectly obvious to men like Samuel, Moses, and Paul that they were God-sent men on a special mission. Can we expect God to break into our lives today and announce to us that we have been set aside for a special ministry? This question continues to burn in the soul of every Christian young person who honestly desires to serve God. But how is one to know for sure if God still calls today, and if he does, how does he make this known?

This same question plagues the minds of frustrated committee members with the seemingly impossible task of discovering a new pastor or youth director for their church. To call a person from another church simply creates a new vacancy which requires a new search committee to face the same bleak prospects. Can this be God's design for his church today?

The dearth of committed men and women who are available for church-related ministries is a serious problem that threatens to restrict the potential for expanding our church ministries, the planting of new churches, and providing the minimal number of pastors and staff needed for our churches. The time has come for churches and their youth to search the Bible to earnestly pray together, and to discuss the issues involved in this problem.

One Call to All Believers

In studying the New Testament we are immediately confronted with the fact that the starting point of our search is not with the question of a divine call to some church-related ministry. A much larger and prior issue is involved.

The New Testament concept of God's call is, first and foremost, a call to repentance from a life of rebellion to a

faith acceptance of a new life in Jesus Christ. It centers upon the redemptive act of God through the atoning work of Christ.

It is in this sense that Paul declares to the believers at Rome that they are "called to belong to Jesus Christ." As such, they were "called to be saints" (Rom. 1:6-7).

This call from God is in no way limited to restoration to fellowship, for the redeemed are commanded by God to go forth in a ministry of reconciliation, as witnesses to the whole world that God in saving grace offers a whole new life in Christ. This is forcefully presented in II Cor. 5:11-21, and similar passages. In essence, the invitation to discipleship and the commission as God's witness are two essential parts of a single call.

This single call applies to all Christians and rests upon a single commission for all believers. In the course of carrying out this basic call, Christians are scattered into all occupations until they permeate all walks of life. Only after this call has become a clear priority in our lives can we be open to any additional directives God may have for us. "How far am I willing to go with God right now?" is the crucial question at this point.

Specialized Ministries in the Church

We now are prepared to ask whether or not God does set aside specific individuals and call them for special ministries within the church. In drawing conclusions from the New Testament we must exercise care in making a direct translation to the contemporary situation. We are not certain when the specialized ministries in a local church originated. It is not clear how well established the modern concepts of church offices were in the New Testament church.

Paul gives several lists that are broadly similar to a church staff in I Cor. 12 and Eph. 9, in which he refers to apostles, prophets, evangelists, pastors, and teachers. He speaks of elders, bishops,

and deacons to Timothy and Titus (Jas. 5; I Pet. 5). We are not given any details concerning the leaders Barnabas and Paul appointed in all the churches other than the fact that elders were selected (Acts 14). Though the offices may not correspond exactly with ours, it is obvious that the church from the beginning recognized the need for leadership ministries to enable the body to function effectively. Seeking out qualified leaders was a matter of real concern and earnest prayer for the apostles and the entire church.

Individual Call to Ministry

There is biblical evidence that certain believers were deeply conscious of the hand of God upon their lives directing them into specific ministries in the church. Paul affirmed repeatedly that he was called by God to be an apostle. He was convinced that this ministry rested upon him not by individual choice or the selective process of men, but by an act of God. (Rom. 1:1; I Cor. 1:1). At a key transitional point in the development of the mission outreach of the church, the Holy Spirit revealed that Barnabas and Paul were the men of his choice to extend the borders of the church to distant lands (Acts 13:1-3). It is significant, that at another crucial decision point in his missionary travels, Paul received a fresh sense of God's call before he set sail for the European continent (Acts 16:10).

If God does call people to specialized ministries, how does he make this known? If God sets aside men like Barnabas, Paul, and Timothy for our day, how does he reveal this to them and to us at this time?

While the Bible is explicit in the call to salvation and to service, it is not as clear in describing the manner of conveying his call to individuals for a special function or office.

A part of the difficulty stems from the great variety of circumstances in which God spoke to his people in past ages. Moses stood before a burning bush and heard God speak. Isaiah tells

of an experience he had in the temple. Samuel was awakened from his sleep in the dead of the night, while God spoke to Paul through a stranger's voice. What possible common ground can we establish in these God-encounters that will give us some guidelines?

It is obvious that God does not rely upon a prescribed formula or ritual. God recognizes each individual as a unique person, and we can expect that each encounter will be something suitable for that one individual and different from all others.

Perhaps even more important, every encounter with God must be a faith-act in which the believer places his unre-served trust in God. We hear and choose to respond because we believe the Holy Spirit is at work in us and is leading us to our place of greatest fulfillment in the advancement of his kingdom's cause. We cannot expect God to set aside this faith commitment and substitute some simplistic formula with four prescribed steps. We do believe, however, that he will give enough direction to enable us to follow step by step in faith.

Finding God's directives in this way requires us to grow to a high level of Christian maturity and openness to God in which we allow him to lead in whatever way he chooses. We may experience something similar to Isaiah, when he felt as if he was standing in the very presence of God when he heard, "Whom shall I send and who will go for us"? At that moment Isaiah knew he was willing to risk all and submit to God. His response was simple but decisive, "Here I am! Send me."

Discovering this new openness to God might require us to undergo honest soul searching and self-evaluation until we can see ourselves as God sees us. We may need to stand in our empty, sun-drenched desert before our burning bush until we can accept ourselves and trust God completely that he will supply the necessary resources. As with Moses, self-evaluation requires us to take stock of the gifts and capacities given us by the Holy Spirit. The Holy Spirit gives individual believers a variety of gifts intended to enable them to carry out all the necessary ministries within the church and to the world beyond its borders. In this sense, the bestowing of gifts (charismata) becomes a part of the process in which God sets aside, or calls, individuals for specialized ministries. Insights from knowledgeable friends can affirm our conclusions and open up new vistas yet undiscovered in our search. Only God knows what we can do and how far we can go.

Gifts, however, are not enough. It is a person who exercises the gift. People respond to the person before they re-

spond to the gift. God's man always is more important than his gift. The most important questions we can ask are: "Who am I"? "Do I enjoy giving myself to others"? "Do I have a deep faith that God can change people"? "Am I the kind of person God can use"?

We must discover what kind of a person we are under the skin. Personality make-up lies deeply imbedded within. Basic feelings and attitudes continue to surface in spite of attempts to control them for a time. Since what we are on the inside can confirm or deny our ministry in later years, it is essential that we understand ourselves.

The search for the self must include an understanding of what for us is the ultimate meaning in life. Meaning that is significant to us provides the high level of motivation and commitment needed to push on against all odds, undergo any discipline, and long periods of training. Desire for prestige or the need to please parents is inadequate to provide the meaning and motivation needed to see a person through the rigors of church-related ministries. The compelling love of Christ-directed life alone can meet the challenge.

The Church Calls the Called

The major evidence in Acts and the Epistles indicates that the church was given the primary responsibility to discover its leadership. This has largely been neglected in the life of the church in recent years.

When the church in Jerusalem was confronted with the need for additional leadership (Acts 6), the people did not wait for six men to emerge from solitary meditation to announce that God had called them. Instead, the church met in conference, prayed, and sought out the ones they felt were best qualified to meet the responsibilities. This in no way denied the necessity of the individual's response to God's call, but it did recognize the obligation of the church.

From the human perspective, Barnabas sought out Saul of Tarsus to help as a teacher in the church at Antioch (Acts 11), but from God's point of view the call already had been issued (Acts 9). In the historic first when a team of workers launched the initial extended missionary venture, the Holy Spirit chose to address the church rather than Barnabas and Saul (Acts 13). Later when this mission enterprise grew and new workers were needed, Paul relied upon the recommendation from the church before selecting Timothy (Acts 16). As the emissary of the Apostle Paul, the primary responsibility of Titus was to select the leadership for each church in conformity to the standards laid out by the Apostle (Titus 1).

We need to return to the God-

honored practice of our early Baptist churches in searching out their pastors and missionaries. As late as 1840 the churches called for special prayer meetings in seeking God's counsel in discovering potential church leadership. Individuals with special talents were encouraged to sing, pray, teach and preach. Those who developed sufficient skills were licensed for ministry and recommended to other churches. Through this process great men like George W. Truett emerged. It was not unusual for the church to declare God's call before an individual was clearly conscious that God was drawing him in to some church-related ministry.

Experiences such as personal attention given by pastors, summer church ministries, and conferences on church-related ministries confirm that a great deal more could be done to support our youth in their search for a meaningful mission in the church. Opportunities to work with pastors, summer employment, and visits to mission fields help our youth translate theological and biblical concepts into real life situations as they face real people with real needs. They actually can experience for themselves God at work.

By God's design the church is the central agent in searching out its leadership. We can agree with Calvin in his position that a call to the church-related ministries includes (1) a secret call from God which is a personal encounter between the person and God, (2) a solemn call which belongs to the public order of the church.

In Summation

The biblical idea of God's calling still lies at the very heart of the Gospel. This calling centers in the redemptive act of God in Christ Jesus. God continues to call this redeemed company to the world-wide ministry of reconciliation. In order for the church to be the church at work, God touches the lives of a select few and prepares them for special ministries in the church.

Both the individual believer and the church have a responsibility to God in seeking out the needed leaders. Ultimately, the individual receives his call both from the Holy Spirit and the church.

Response to the call to church-related ministries always will remain an act of faith in submission to God. The confirmation of the inner responses, combined with the open and closed doors of circumstances, and the promptings of the church can be a powerful affirmation that the ministry is the God-directed way to a gratifying life of fulfillment. As a faith response the basic question remains, "Am I open to consider a call from God to a ministry within the church"? □

Dr. Roy Seibel is the professor of pastoral ministries at the North American Baptist Seminary, Sioux Falls, S. Dak.



CHURCH EXTENSION BUILDERS REPORT

BOCA RATON, FLA., CHURCH EXTENSION PROJECT

NOVEMBER 1976

by Norman Vernon

We have good news to share with all of you! We are now known as the Evangel Baptist Church of Boca Raton, and are celebrating our first birthday with over 100 in attendance. While churches in our community report as much as 50 to 60% drop in attendance, we have enjoyed a good increase each month. I am confident, and so are our people, that if we had a church building seating 350, we could fill it in two years or less.

We are still meeting at the Holiday Inn Lakeside located at the Boca Raton exit 28 of Florida's Turnpike. Three services are held each week: Sunday morning at 10:30 a.m., Sunday evening at 6:00 p.m., and Wednesday evening at 7:30 p.m. Our weekly radio program reaches a large audience on the South Florida Gold Coast. The NAB Conference is not known in Florida, but we have made great inroads in just a few months.

Our first project was to take on \$1200 per year in support of the missionaries, George and Marjorie Baabs, Cameroon. Our people are learning that we have a great missionary outreach both at home and abroad. We have purchased three acres across from the Boca Raton Country Club and will be the only church in the immediate area. The opportunities here are unlimited. We are looking to the Lord for direction in every step we take.

With the success we have had under God, I believe we are ready to begin new congregations in Florida. Several places have been surveyed; we are ready to move in. As you read this news we share with you, ask the Lord what you can do financially to help. Remember we are "Laborers together with God," 1 Cor. 3:9. Here is a place in which you can make an investment that will pay dividends for time and eternity. How many churches show an increase of over 100 in one year? If this happened to each of our churches, we would almost double the size of our Conference in one year. Now is the time for us to make a sacrifice and build a church in Boca Raton, and thus open the whole state to our Conference work. Let us pray and believe together that God will do the impossible.

If you have any questions, please write to me, and I will be glad to answer. The Napier Parkview Baptist Church, Benton Harbor, Mich., where I served for almost 13 years, has voted to support the Florida Project. I trust many Church Extension Builders will do the same. Let us all join hearts in prayer for all our extension churches. □

The Rev. Norman Vernon is pastor of Evangel Baptist Church, Boca Raton, Florida.



College Bible Study Group exploring "Evangelism Explosion." Pastor Vernon at right.



The Sunday worship service congregation in front of their present meeting place, the Holiday Inn Lakeside.



The Boca Raton Church Extension congregation at worship at the Holiday Inn.

The trio singing in the worship service. Left to r.: Mark Schubert, Kathy Vernon, Eric Schubert.



MUSIC IN THE SCHOOLS OF CAMEROON AND NIGERIA

(Continued from page 17)

semble were drawn from Saker where Donald was principal at that time).

Occasionally the singing of a familiar hymn will have an unexpected harmonic progression—a consequence of following the sol-fa system without sufficient alteration for temporary modulation. An example would be the well-known "Holy, Holy, Holy." If sung in E flat, the second phrase of the first verse—"Early in the morning our song shall rise to Thee"—should have an A natural instead of A flat in the harmony on the word, "rise." Such instances (heard also in the singing of some church choirs) is not a matter of poor intonation or "lack of an ear." It results from a strict adherence to scale intervals as found in the key of the piece—in this case E flat, where the fourth note A is flatted. A bit of experimentation with a trio of Saker girls showed they could



sing the harmony with the A natural adjustment just as well.

The gorgeous sound of these Saker girls is no less present "early in the morning." On a later date, by which time my wife Beatrice had joined me, we witnessed first of all the standard very early morning reveille at Saker, carried on in semi-darkness with the inspection of uniforms for neatness and cleanliness. From the drill field the girls filed into the dining hall where first of all, before breakfast, they had morning devotions. This included, among other things, a number of songs in full harmony. This was my wife's first opportunity to hear them and I recall she was particularly impressed with the richness of the low altos. Only after this and some words of appreciation and inspiration from Beatrice did they proceed to the morning meal. Some weeks later we were sorry to have to miss a fine (by all reports) outdoor Easter Sunrise Pageant by the Saker girls, under the direction of Eunice Kern.

Government-sponsored schools have done well in their support of musical activities, although the two observations I shall make here are widely different. Music at the Teacher Training College at Kumba had been (in 1975) under the direction of Eugen Elonge for twenty-two years. Trained in the Western style

at a university in Ghana Mr. Elonge's choice of repertoire and his own choral composition mirrored that style. Although he received instrumental instruction in Ghana where he was principal of the 2nd violin section of the orchestra, none of this carried over at Kumba. No instruments of any kind were to be found there, not even a piano. The choir singing was strictly a cappella. In



the absence of any instruments and given his own high standards of craftsmanship and performance I would have expected at least some development of native music alongside the Western. A partial explanation, at least, for this lack may be found in that fact that his Presbyterian upbringing as a young boy in the thirties was so conservatively Western that he was kept away entirely from native music, including drumming. Consequently, as he told me, he has no facility in his own native traditions!

In considerable contrast to this was the afternoon of performance at the government secondary school in Gembu, Nigeria. Here the choral selections, brought by a few small choirs, were drawn from traditional music although not rendered with nearly the degree of perfection as those of the choir at Kumba. For that matter choral singing, on this occasion at least, seemed to be of small importance compared to the dancing. As is usually done in programs of this sort, dances will be presented by groups representing particular locales and thus movements will vary a great deal in style and participation. Invariably the dancers were accompanied by drummers and other percussionists and generally performed with considerable ability and a high level of enthusiasm.



Perhaps one might not expect as much by way of musical skills from a Bible college (seminary) as from the schools already referred to, but experience proved otherwise at the Baptist Bible Training College at Ndu. Surely

the work of the Michelsons here deserves some of the credit. Perhaps the presence of an electric organ (the only one in Cameroon?), played by Mrs. Michelson has something to do with it. However most of the singing in chapel is done in the African style with drums participating. As a special favor to me two distinct performances were arranged. The first was essentially choral and was held in the chapel. As in the manner of the presentations at Gembu, smaller groups of students would represent particular regional traditions with their choice of music and style of performance. A degree of good-natured rivalry added to the interest.

The second type of program consisted of traditional dances and was presented outside. Here again local traditions were exemplified and contrasted one with another. The culmination of the entire series was a combined dance—a Christian one, mind you, in which the participants went round and round in a circle, clapping hands and keeping in time with the drumbeats. The words were repeated over and over again: "There is new life for you in the Lord Jesus Christ." All was done in good taste and the sincerity of this number was unmistakable.



In addition to music learned and performed within the school buildings or their environs, groups of students at various times may be called upon to participate in exercises of a more regional or even national nature. On National Youth Day, celebrated in each of the local subdivisions within Cameroon, programs centered around the abilities of youth are featured. Students from a large number of schools in the area pass in review before the officials and may also sing as choirs and play instruments.



(Continued on page 31)

Mr. and Mrs. Fred Lachenmeier celebrated their 60th wedding on June 13, 1976. Their wedding day was Feb. 13. They are members of the First Baptist Church, Wishek, N.D.

HARVEY, N. DAK. The Bethel Baptist Church recently witnessed a baptismal service at the Sheyenne River, at which six candidates followed the Lord in baptism. They were later given the hand of fellowship into the church.



Pictured with our pastor, Doug Sathren, are Delena Filler, Andrea Bartz, Idell Filler, Yvonne Filler, Dennis Schmeets and Connie Martin. (Mavis Edinger, reporter.)

MORRIS, MAN. of Emmanuel Baptist Church held their Spring Program with Miss Minnie Kuhn, missionary to Nigeria as guest speaker.

Pioneer Girl's work has been successful in its first year with 41 girls enrolled. On Sunday evening May 2, the group presented an interesting program including a Pioneer Girl Choir. May 7-8 our Pioneer Girls journeyed by school bus to our Lake Nutimik Camp.

A Mother and Daughter Tea was held by our W.M.U. on May 4. About 60 Mothers and Daughters were present. An interesting feature of the evening was a "Nostalgia Table" where the ladies displayed a variety of articles that had belonged to their mothers and grandmothers. Mother's Day was observed with a baby dedication as part of the morning worship, and in the evening the Sunday school presented a program in honor of mothers. Pastor of the church is Rev. Bruno Voss. (Mrs. C. Bergstresser, reporter.)

PORT COQUITLAM, B.C. God's Volunteers Team I held services in the Mary Hill Baptist Church and sang at a local shopping center. On the weekend Team II joined us, and on Sunday evening the combined teams presented a musical after which many commitments and decisions were made. It was exciting to call door-to-door in our community

with the GV's, and challenging to sit under their instruction for follow-up, as well as the daily prospects for church, salvation, or Bible study. God raised up new prospects in our own fellowship for service! Following these blessed days, four young people were baptized April 11, and five more on Easter Sunday morning. (Gina Alexander, reporter.)

SALEM, ORE. On July 4 a celebration called "To God Be the Glory" was held at the Riviera Baptist Church. It was a review of what God had done for our people as citizens of America, as Baptists of a special ethnic background, and as members of this congregation. Several people contributed to a small booklet, "To God Be the Glory," which gave a brief history of the community, the ethnic and religious heritage of our membership, and our church history. A highlight of the day was the welcoming of our 270th member with the hand of fellowship being extended by Mr. Samuel Schirman, who holds the record of longevity of membership: 60 years. The pastor and many of the members dressed in attire that either represented their ethnic background or their early American heritage. Kevin Riley, pictured with his Sunday school teacher, was dressed like his distant relative who was one of the signers of the Declaration of Independence.



Our congregation joined with the churches of the city in conducting a bi-centennial service on the steps of the state capitol that afternoon.

On August 15 it was Pastor S. Donald Ganstrom's joy to welcome into the membership, one of the Church, David Ghogomu, son of an African chief in whose village a church was planted 30 years ago by Pastor and Mrs. Ganstrom as missionaries to the Cameroons. To God Be the Glory!

GOLDEN PRAIRIE, SASK. On Palm Sunday the First Baptist Church was privileged to have President Dr. J. Sonnenberg and administrator Mr. Lang and a team of N.A.B.C. students present a musical, testimonials and a message. There was also reminiscing of the Bible school nucleus as well as the time Dr. Sonnenberg was student pastor in our area 32 years ago. His expression showed concern and compassion to visit small churches whenever possible for which we are grateful. The same group attended the youth rally Saturday.

Sunday evening the Temple Baptist Choir from Medicine Hat rendered an inspiring message in song. The offering was for our Pinecrest Camp.

Easter Sunrise Service was well attended followed by a breakfast sponsored by our Y.P. Our W.M.S. observed World Day of Prayer participating with the neighboring church.

The ladies had their annual spring birthday social at which a former member showed slides as missionary nurse in Colombia. Our church family has decided to have cottage prayer time. We pray for an outreach in our community. The Rev. Riegel is the pastor of the church. (Leota Fritzke, reporter.)

PORTLAND, ORE. The dedication of our fourth and newest sanctuary of the Bethany Baptist Church brought Dr. Richard Schilke as guest speaker; its cost approximately \$575,000. The Rev. Frank Friesen, former pastor, shared in the program. Earlier, the cornerstone laying service and potluck included Area Secretary Hans Wilcke. The Masonry Institute of Oregon presented Bethany an "Edifice for Public Worship Award of Merit." Fourteen new members have been received into our fellowship recently, twelve by baptism. We have shared in the Love Loaf project for those hungry in the world. Ordained to the ministry was Rick Stoller, having graduated from North American Baptist Seminary together with Alan Aman. Two of our college-bound youth are attending North American Baptist College, Edmonton, Alta. The Triennial Conference in Portland allowed us to share in many good things. Fifteen youth, singing and testifying, from our Spanish-American Mission Field in Colorado ministered to us along with Dr. and Mrs. Earl Ahrens and others from that field. Missionaries Ron and Joan Stoller, married previously in Japan, were honored at a wedding reception, at which many missionaries and guests were present. A surprise 25th Wedding Anniversary celebration for Pastor and Mrs. Bernard Fritzke was revealed to them following a church potluck dinner honoring retiring Missionaries Fred and Pat Moore of Japan,



who had ministered to us in testimony and slide presentation on that day. We thank God for our pastor, faithful to the Word, and for an exceptionally busy, involved summer. (Florence Bauder, reporter.)

GEORGE, IOWA. The First Baptist Church conducted special meetings with evangelist Jerry Beltz March 2-28. The meetings were very well attended. Each evening he would paint a picture. The person bringing the most visitors received the painting.

On April 7, Maria Hirschmann, better known as "Hansi" spoke at the George school. This was sponsored by World Vision and the George Ministerial Association.

About 12 people from the church spent April 2 and 3 cleaning and moving rocks for the Bell Tower at the Lansing campsite.

It was decided that First Baptist be the "Mother Church" to the New Faith Baptist Church in Rock Rapids, Iowa.

On Palm Sunday evening a special musical program was presented. Two filmstrips were also shown on the death and resurrection of Christ.

We had the privilege of having the Brazil Praise Singers with us some time ago.

United Good Friday services were held at First Baptist with Rev. J. Edwin Hartil from N.W. College bringing the message. (Mrs. Gary Schubert, reporter.)

BENTON HARBOR, MICH. At the Napier Parkview Baptist Church the Sunrise Service was presented by the Omegans and their two musical groups: "The Young Believers," a teen choir, and the "Spirit of Peace" quartet. Two young men shared the message, Steve Bergman and David Wesner.

Sunday school was followed by our worship service at which time our interim pastor, Robert F. Brown, brought to reality again the death and victorious resurrection of Jesus Christ.

Sunday evening the adult choir, under the direction of Don Clements, pre-

sented the cantata, "Easter Celebration," by Harold deCou. The sanctuary was filled to capacity. (Mrs. Lois Breitreuz, reporter.)

ANAHEIM, CALIF. The Women's Missionary Society of Magnolia Baptist Church sponsors three or four major functions each year; such as a Sweetheart Banquet and a Mother-Daughter Party. The "Sound Foundation," Magnolia's own adult ensemble, provided a marvelous evening of entertainment for the banquet with selections from "Sound of Music" as well as sacred and romantic songs. The Mother-Daughter Party had the theme "Antiques and Nostalgia Night." Various mothers shared some treasured family heirlooms and keepsakes. The "AnaBelles," directed by Geneva McCulley, entertained by singing a variety of lighthearted selections. (Lesley Steenbergen, reporter.)

ODESSA, WASH. On July 25 the Odessa Baptist Church observed its 75th anniversary. Two former pastors participated in the Sunday morning service. They were the Rev. Orville Meth, chaplain, Baptist Home for the Aged, Bismarck, N. Dak., and the Rev. Edward Kopf, pastor, Herreid Baptist Church, S. Dak. A dinner followed the morning service.

Dr. Joe Sonnenberg, president of the North American Baptist College, Edmonton, Alta., was speaker at the afternoon service. An anniversary cake was served with punch and coffee. (Geraldine Goetz, reporter.)

BROOKFIELD, WIS. Pastor Jones and Immanuel Church rejoiced over the decision of four of our young people to follow Jesus Christ. They were baptized on Palm Sunday.

Through our own newsletter we are reminding our members of upcoming events and concerns, such as: "One Great Hour of Sharing," Vacation Bible School, Camp Tamarack Work Day, local Bicentennial meeting, and a Family Night Supper and business meeting.

Our van is still on the move each Sunday, transporting people who would be unable to attend church. Many Sunday mornings the van has been filled to capacity. It has been a blessing to the ministry of Immanuel. (Barbara Kraemer, reporter.)

JAMESBURG, N.J. On Palm Sunday evening six candidates followed the Lord Jesus Christ in baptism upon con-

fession of their faith, at the First Baptist Church. Three of the candidates were children and three were adults. On the subsequent Communion Sunday, all were extended the right hand of fellowship including another adult who came to us by letter of transfer. The congregation then joined together in the Sacrament of the Lord's Supper with our pastor, the Karl E. Bieber. (Marguerite Lee, reporter.)

WAUSAU, WIS. The Immanuel Baptist Church has initiated the Awana club program for Chums and Pals; Guards & Pioneers were also added this year. On April 10 three teams, 51 boys and girls and their coaches, competed in the Olympics at Stevens Point, WI. Our boys won second place. This is an exciting program that has added to our Wednesday evening Family Night attendance.

Lawrence D. Wise has been called to be Christian education director-youth pastor. He and his wife, Becky, joined us in June. The Rev. Richard Krenz is the pastor of the church. (Ruth Kletzin, reporter.)

KYLE, TEX. The Immanuel Baptist Church honored Mr. and Mrs. William Lengefeld with a farewell service Sunday evening, May 23. The Lengefelds left



for Japan as short term missionaries shortly after the Triennial Conference in Portland, Ore. (Adolph Hill, clerk.)

SASKATOON, SASK. Several groups of the Hudson Park Baptist Church meet weekly in homes for Bible study and prayer which is a good outreach. W.M.S. invited the group from Calvary Baptist Church Extension work Regina. They showed pictures of the new work. The Rev. B. Hoffman brought the message. The Homebuilders meet monthly for fun and fellowship. The young people and young teens meet regularly. The Pioneer Girls are excited about their program. The church rejoiced when ten followed the Lord in

baptism. We had an Agape feast when 12 new members were welcomed to our group. In April the Youth For Christ presented the Musical, "He Lived a Good Life." The Rev. Dieter Gohl is the pastor of the church. (Helen Foth, reporter.)

MERCER, N. DAK. Our hearts were blessed at a very impressive baptismal service on July 25, 1976, at Postel's Lake, ten miles north of Mercer. Seven candidates were baptized and given the



hand of fellowship by the Rev. Arthur Freitag and the deacons. A communion service was held in connection with the baptismal service. (Sam Rust, Jr., reporter.)

MISSOULA, MONT. "Marching On With Strength Renewed" was the theme of the 50th anniversary celebration of the Bethel Baptist Church. Festivities commenced with a banquet on the evening of March 27 with our present pastor, the Rev. Robert Lang presiding. The theme verse of Scripture was taken from Isaiah 40:31. Each of the living former pastors present spoke on a different part of the verse. Of those who served the church the Rev. & Mrs. Robert Penner, (1968-1975) the Rev. & Mrs. Herbert Vetter (1962-1968), the Rev. & Mrs. C. T. Remple (1954-1962), the Rev. G. P. Schroeder (1951-1954) 86 years of age and still very active in the Lord's work, and Mrs. J. C. Kraenzler (1947-1950) were able to be with us and challenged us to "wait upon the Lord, then we shall mount up with wings as eagles; we shall run and not be weary; walk and not faint."

The two days of celebration afforded many fond memories as friends and members renewed friendship, viewed pictures—some recent, some not so recent—and reminisced on happenings in the church's history.

An added blessing was the presence of three of the twelve charter members of the church: Mrs. Otto Wornath, Mrs. Lydia Fehr, and Mrs. Julie Heinle.

That it was truly a beautiful happening was expressed by many and we covet the Lord's blessings upon us as we go forward from this point in history.

The program committee is to be highly commended for bringing to fruition such a joyous occasion which will not soon be forgotten. (Clara Malcolm, reporter.)

ASHLEY, N.D. A special missionary service was held at Ashley Baptist Church April 2, 1976. Miss Berneice Westerman, missionary in Cameroon for 26 years, was the featured speaker. She also showed slides of her work.

On April 4 the choir of Ashley Baptist Church rendered the cantata, "Hymns of the Cross," which included numbers by the choir, ladies groups interspersed with narrations. Mrs. Wm. C. Giedt is the director of the choir. Mrs. Henry Kranzler served as organist. The rendition was illustrated by films of the story and the singing of hymns in which the audience also took part.

On April 6 a special meeting was held to which 10 neighboring churches had been invited by the Men's Brotherhood. Bryce Streibel of Fessenden, N.D., was the guest speaker. His topic was "Christians in Politics." The service was in charge of the Pres. Robert Schmidt. Refreshments and a time of fellowship was enjoyed.

An impressive Sunrise Service was held on April 18 which was well attended. Special music was brought, both vocal and instrumental; also a 15 minute film "The Lord is Risen" after which a potluck breakfast and a time of fellowship was enjoyed. The Rev. Etan Pelzer is the pastor of the church. (Mrs. Carl Fischer, reporter.)

DALLAS, TEX. Our church joined hundreds of other churches in the "Here's Life Dallas" campaign. The slogan was "I Have Found It." This appeared in the papers daily with a telephone number to call. The caller was then given the simple gospel message. Telephone calls were made to all homes in the Dallas area. Sixteen of our members joined pastor Melvin Warkentin and his wife in attempting to contact 981 homes. They were successful in making 706 contacts. They shared the good news of salvation with 108 persons who were uncertain of their salvation. Twelve accepted Jesus Christ over the telephone. We are now busy contacting these individuals.

We honored Mr. Herman Steindam who is 88 years old and has preached at the Gospel Mission for 17 years. The chairman of the mission board, Mr. Herman Balka, presented him with a plaque.

On Easter Sunday Miss Betty Shiner joined our membership through baptism. The following Sunday Mr. and Mrs. James Lavender were given the

hand of fellowship as new members. Mr. Lavender is a student at the Baptist Bible College and expects to be active in various areas of church work.

Our WMU recently had a garage sale from which they realized a net profit of \$162.00. This money will be used for making some improvements in our educational unit. (Rudolph Woyke, reporter.)

EUREKA, S.D. A service of ordination was held at the First Baptist Church for Donald H. Paschke on Sunday, May 30. A council met on May 18 to examine the candidate and voted to advise the local church to proceed with ordination plans. Rev. Etan Pelzer, Ashley, N.D., moderator of the council, gave the charge to the church and the candidate. Rev. Arnold Friez, Leola, S.D., clerk of the council read the minutes of the ordination council. Mrs. Etan Pelzer gave the charge to the candidate's wife. The guest speaker was Rev. David Steinfeld, assistant pastor, of Bismarck, N.D. Rev. Arthur Fischer, pastor of the Berlin Baptist Church, Fredonia, N.D., welcomed the candidate into the ministry. Rev. Vernon Schneider, Venturia, N.D., gave the ordination prayer. The newly ordained pastor led in the benediction. (Arnold M. Friez, clerk of the Council.)

STAFFORD, KAN. Calvary Baptist Church honored the Rev. Theodore Frey on his 98th birthday, with an open house, at which a number of friends and relatives greeted him. Mr. Frey is the oldest NAB living pastor and is a member of the Calvary Baptist Church.



He (pictured with the Rev. Elton Kirstein, pastor of Calvary Baptist) lives with his daughter and her husband in St. John, Kan.

ELK GROVE, CALIF. July 4th marked the 50th anniversary of Pastor Fred Klein beginning his Christian ministry.

Members and friends of the First Baptist Church in Elk Grove gathered for a celebration on July 7th in honor

of Pastor and Mrs. Klein. The program included the reading of letters of congratulations received from the churches where Pastor Klein ministered, plus 50 silver dollars symbolizing the fifty years in service to our Lord.

Pastor Klein's ministry began in Bismarck, N. Dak., in 1926; he is continuing to serve the Lord as the minister of visitation at the First Baptist Church of Elk Grove. (Barbara Luiz, reporter.)

CAMROSE, ALTA. The Fellowship Baptist Church celebrated its 75th Anniversary on August 21 and 22. Over 200 attended the banquet on Saturday night. Many former pastors, sons and daughters of the church, and many friends were in attendance. Guest speakers were the Rev. John Mueller, Washington, Pa., and the Rev. Arthur Weisser, Wells, Vt. Both are sons of our church.

For two years the group was without a pastor. Arthur Weisser's grandfather, Christian Weisser, served as the first superintendent of the Sunday school in 1901. The Rev. F. A. Mueller, father of John Mueller, became the first pastor in 1903.

Prof. Ed Link, N.A.B. College, and Dr. Herb Pankratz, Chicago, Ill., were in charge of the music.

Our guest speaker for the Sunday morning service was Dr. Joe Sonnenberg, president of N.A.B. College, Edmonton. Two musical numbers were presented by Dr. and Mrs. H. Pankratz.

Chairman for the afternoon program was our pastor, the Rev. Henry Schumacher. A lovely duet was sung by the Rev. and Mrs. Ron Berg; he was a former pastor. A very fitting devotional was given by Prof. Arnold Rapske, a former pastor. Greetings were given by the mayor of Camrose, a representative of the ministerial fellowship, our area secretary, the Rev. Isador Faszer, Calgary, as well as former pastors and sons of the church in the ministry. Letters of greetings were read from those not in attendance. Our church has sent 14 young men into the ministry, nine pastor's wives, four church workers and three missionaries. Mr. Gottfried Schmitke, Portland, Ore., is the only charter member living. "Blest be the Tie" was sung in closing. The Rev. Carl Weisser, Chicago, Ill., closed in prayer. Lunch was served.

We are indeed thankful for God's guiding hand upon us and rejoice that he has counted us worthy of 75 years of service for him. (Mrs. Annie Soderstrom, reporter.)

PITTSBURGH, PA. On July 25, 1976, Pastor David E. Korb and his wife, Ingrid, began their ministry at the Calvary

Baptist Church of Penn Hills. Pastor Korb was formerly associate pastor of the Highland Baptist Church of Fitchburg, Mass. The Korbs are graduates of Gordon College. Pastor Korb received a Master of Divinity degree from the Conservative Baptist Seminary.

The emphasis of Pastor Korb's ministry is focusing around discipleship on a "one-to-one" basis and spiritual growth in the lives of members who will "share Christ" spontaneously with their acquaintances. The members of Calvary Baptist are thankful that the Lord sent Pastor Korb to be their shepherd.

The Korbs have two children, Joshua and Gretchen. (Howard S. Fahnestock, moderator.)

KILLALOE, ONT. Under the leadership of the pastor and trustees, the Calvary Baptist Church completed an extensive remodeling and redecorating of the Lower Auditorium of the church. A new Solina Electric Organ was presented to the church by Mrs. George M. Burke in memory of her late husband, Mr. George M. Burke, and his parents, Mr. and Mrs. Charles Burke. On behalf of the church, Mr. Floyd Chatsick, chairman of the trustees, graciously received a memorial plaque from Mrs. Burke (pictured).



"The Potter's Clay," gospel singers from the N.A.B. College in Edmonton, Alta., presented an inspiring program on June 2.

A baptismal service was held at Round Lake on Aug. 29, followed by a communion service at which time the eleven who had been baptized were received into the church membership. The Rev. Albert Fadenrecht is pastor. (Jean Weckworth, reporter.)

LA CROSSE, WISC. Bible Baptist Church was privileged to have the Rev. Bangsi prior to his returning to his home in Cameroon. Our W.M.S. entertained the Minnesota-LaCrosse Association Spring Rally with Miss Eleanor Weisenburger, as speaker.

Five of our people were privileged to attend the Triennial Conference in Portland. (Hiram Phillips, reporter.)

in memoriam

MRS. MARALEE (BEAVER) BARTLETT, 49, of St. John, Kan., passed away on July 19, 1976. She was born April 12, 1927. She was united in marriage to Vonnie Bartlett Aug. 29, 1948. She is survived by her husband, Vonnie, two daughters, Andra and Alice, both at home. She was faithful to her Lord and Savior, Jesus Christ, whom she loved with priority. She enjoyed her family and diligently served and loved them as a wife and mother. She was a dedicated member of the Calvary Baptist Church, Stafford. Her absence will be keenly felt in the home, church, and community. The Rev. Elton O. Kirstein was the officiating minister at the funeral service.

MAY V. CAROUGE died July 24, 1976, at the age of 85. When she was 17 she was baptized in the West Baltimore Baptist Church. Although her family lived a long distance from the church, she attended its services faithfully. She had musical ability and used it for the Lord. As she had requested she was buried from the church July 28. The Rev. Philip Soleas spoke comforting words in church and later at the burial on the Western Cemetery. She leaves her two nephews, Gilbert and William Carouge, and her niece, Doris Hull, and their families.

BENJAMIN HUBER, 89, of Baker, Mont., died in August, 1976. He was born Feb. 12, 1887, at Wilhental, South Russia, to Phillip and Dorothea Huber. In 1904 he immigrated to Herreid, S. Dak. In March 1909 he married Christina Schweigert at Artas. They homesteaded south of Baker, Mont., in 1910. In 1941 they retired to Plevna and in 1956 moved to Baker. Mrs. Huber died in 1962. In 1963 he married Elizabeth Bitz. She died in 1974. He was a member of the First Baptist Church, Baker. Survivors include a son, Chris, Baker; two daughters: Mrs. Ted Aldinger, Billings, and Mrs. Tillie Follmer, Escondido, Calif.; 10 grandchildren and 15 great-grandchildren. The Rev. James Applebach officiated at the service.

DEL FORD CARLYLE PEPPLE, 66, died June 30, 1976, at Eden Prairie, Minn. He was born June 14, 1910, in Foster County, N. Dak., to Mr. and Mrs. Fredrick (Isabella Wagner) Pepple. On Oct. 29, 1934, he was married at Carrington to Ruth E. Hill. He was a member of Bethany Baptist Church, Hutchinson, Minn., 1960-1972, and of Shakopee Baptist Church, Minn., 1975-76. He is survived by his widow; two children: Marlene Oelfke, Alexandria, Minn.; Jeff, New Orleans, La.; 2 sisters: Betty Maskovich, Long Beach, Calif.; Millicent Okert, Carrington, N. Dak.; a brother, Fred, Carrington, and 3 grandchildren. The Rev. R. C. Stading and the Rev. Ray Hinsch officiated at the funeral service.

RONALD JAYE PUDWILL was born June 18, 1960, at Fort Wainright, Alaska, to Ralph and Ileen (Schuler) Pudwill. He came to Washburn, N. Dak., with his parents at the age of eight. He attended schools in Washburn and had completed the 9th grade. Ron was a member of Washburn Baptist Church, accepting Christ as his Savior at 10 years of age and was baptized April 25, 1971. He is survived by his mother, Ileen of Washburn, his father, Ralph, of Fargo, one sister, Susan at home, two brothers in the service, Jonathan at West Point, N.Y., and Rodger, with the U.S. Army in Mannheim, Germany, and his grandmother, Mrs. Christine Meyer of Seattle, Wash. He died in an automobile accident July 17. Pastor Bernard Edinger officiated at the service.

CHRISTINA SCHMIDT WAGNER, 87, was born in Russia, Oct. 15, 1888, and died July 21, 1976. At 11 she came to the United States to Anamoose, N. Dak. On Nov. 20, 1906, she married Jacob Seibold, who died July 16, 1913. On March 24, 1916, she married John Wagner; they lived near Mercer, N. Dak. They retired in Mercer. Mr. Wagner passed away in 1964. She was a member of the Mercer Baptist Church. Later she lived in the McClusky Memorial Home and the Baptist Home for the Aged, Bismarck, where she died. Predeceased by her son, Roland Seibold, she is survived by two sons, two daughters, three stepchildren, two brothers, three sisters, 25 grandchildren, 44 great-grandchildren and two great-great-grandchildren. The Rev. Arthur Freitag officiated at the service.

BWA BUDGET INCREASING

Melbourne (EBPS)—The Baptist World Alliance General Council, meeting here Aug. 16-20, boosted the Alliance's 1976 budget by 53 percent, and upped its proposed 1977 budget by 70 percent in actions aimed at greatly increasing the BWA worldwide programs.

The largest part of the increase will go to the new program of Evangelism and Education, aimed at assisting Baptist conventions and unions to promote preaching, soul-winning and Bible study within their own framework and area.

Other increases will go to a program of communications, helping Baptists of the world to know each other better, to a program of study and research which brings together scholars from all parts of the world for the exchange of ideas, and to the development of regional programs within continental areas.

The relief program, which includes self-help and developmental projects as well as disaster relief, operates strictly within the limits of money received. Administrative costs generally are borne by the BWA budget, and all designated gifts are transferred in their entirety to points of need.

LEBANON—FIGHTING CHRISTIANS NOT NECESSARILY 'BELIEVERS'

Alexandria, La. (BP)—Throughout history Christians have been at war against sin and human injustice.

Now Christians in Lebanon are fighting Moslems. But all those wearing the Christian label are not necessarily "born-again believers," say Mr. and Mrs. Bill Trimble, who have served as Southern Baptist missionaries in that area of the world since 1961. . . the current civil war there is sectarian, but religious groups are similar to American political parties. He said the term Christian is directly related to citizens whose ancestors lived in New Testament times. "When the Crusaders were traveling through that part of the world they were met by Christians who lived in the hills among the cedars of Lebanon."

But the term Christian today should be distinguished from "believers," Trimble said: "Christian is used in the general sense in Lebanon today rather than in the sense of a person practicing religion."

Lebanese carry the identification of their fathers. "When a person is born an identification card is issued on which is listed date and place of birth, father's name and with what religion the father is identified. A child becomes a Chris-

tian or Moslem or whatever because of the father's identification," Trimble explained.

90-YEAR-OLD PROF TALKS TO STUDENTS ABOUT FUTURE

by Michael Duduit

Louisville (BP)—When a 90-year old professor speaks to an audience of young seminary students, what does he talk about?

Why, the future, of course.

"The seminary of the past and present must become the seminary of the future," Gaines S. Dobbins, emeritus professor of religious education and well-known author of 32 books, said at Southern Baptist Theological Seminary chapel recently. "The churches of tradition must become the ministry of dynamic change."

The next 25 years could determine the shape of the next 100 years. "On you will fall the tremendous burden not only of a fruitful ministry during your brief lifetime but of determining the course of the next century."

Dobbins sees a revolution taking place today in the breaking down of rigid divisions between the "clergy" and the "laity." This return to the New Testament concept of "the priesthood of all believers," makes their future call to service a call to be a "learner leader," not a "loner leader."

"By 2001 world population, at the present rate, will have doubled, so we'll be right where we are now; and a multiplied force of ordained 'clergy' and appointed missionaries will be all but helpless in the face of insuperable difficulties of Christianizing the multiplied masses of unsaved," he asserted.

With clergy and laity working together, however, the world can be reached for Christ, Dobbins believes. "For the first time since Christ gave the commission it is now literally possible to go into all the world with the good news of salvation for all who will believe," he declared. "For the first time there are enough Baptists alone and enough money in their possession to obey the commission. For the first time the breakdown of the pagan religions and the repudiation of ritualistic and sacramental religion in many lands have created a vacuum into which the simple but powerful Baptist faith can be welcomed." □

chuckle with bruno

Minister to auto mechanic when he was informed of the cost of repairs: "Your estimate runneth over." □



as i see it

by Paul H. Siewert

Some religious events are very obvious by their explosive nature. Others just seem to trickle along, gaining such inconspicuous momentum that no one seems to notice their prospective torrent.

Something I have noticed that has gone far beyond a trickle, yet seemingly unnoticed, has been the many people with unresolved problems in their own lives, who have gone into professions of solving other people's problems; that is, "personal counseling."

For instance, I know of a young pastor who because of his homosexual aberrations left his wife and children and ended up doing clinical family counseling. Another man with a broken home due to his marital unfaithfulness had the audacity to go into the hospital chaplaincy. Still, another person is cited to have left behind her family and children, only to become a family social worker. And so the list grows.

Now, certainly I am not suggesting that such failures in life should close all doors of future service to society on the part of these people. But at the same time, it would be obviously naive and irresponsible to close our eyes to the implications with regard to related vocational integrity. Would it not be a greater evidence of humility and integrity on the part of these people to serve society in non-counseling professions? What is wrong with helping people in the choice of their wardrobe rather than their domestic life style?

Since many of these unfortunates are not alert to the issue, our churches and society should be. □

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.

Why are there so many last minute details and so few last minutes?

A fisherman boasted that he caught a 20 pound salmon. He was asked if there were any witnesses. "Of course there were, otherwise it would have weighed 40 pounds." □

■ *The Rev. John Ziegler*, since 1967 pastor of Oak Street Baptist Church, Burlington, Iowa, accepted the call of the Church Extension department and has assumed the newly created position of the Associate Secretary for Church Extension. The Rev. Lyle Wacker is the general secretary of Church Extension.

■ *The Rev. Robert J. Radcliffe*, director of Christian Education at Sunkist Baptist has resigned on August 8, to assume

a teaching position at Baptist Institute of Los Angeles.

■ *The Rev. Henry Friesen* of Moose Jaw, Sask., has accepted the call of Trochu Baptist Church, Trochu, Alta., and is ministering there since September 15.

■ *The Rev. Jerry Worsham*, former assistant pastor at First Baptist Church, Elmhurst, Ill., is now the pastor of

Grace Baptist Church, Racine, Wisconsin.

■ *The Rev. Helmut Poschwatta*, pastor of Bethany Baptist Church, Lethbridge, Alta., resigned end of May. He now lives close to Kenora, Ontario.

■ *The Rev. Herbert Berndt* became the pastor of the Latta Road Baptist Church, Rochester, N.Y., on Sept. 1. He had been serving as the interim pastor since the resignation of the Rev. Wilmer Quiring, who became the Eastern Area secretary for the NAB Conference.

■ *The Rev. Donald Richter*, pastor of the McKernan Baptist Church, Edmonton, Alta., was elected as the vice-president of the North American Baptist Seminary Alumni Association, and the Rev. Charles Hiatt, pastor of the First Baptist Church, Emery, S. Dak., as the member at large at the Seminary Breakfast during the Triennial Conference, Portland, Ore.

■ *The Rev. Larry Salsburey* has become a full-time staff member of the McKernan Baptist Church, Edmonton, Alta., in the area of youth and music. He began his ministry Sept. 1, 1976.

■ *Mr. Richard Macha*, 1976 graduate of the North American Baptist Seminary, Sioux Falls, S. Dak., has accepted the call to become the pastor of the Anamoose Baptist Church, Anamoose, N. Dak.

■ *The Rev. Ray Niederer*, pastor, Calvary Baptist Church, Aberdeen, S. Dak., received his doctorate degree from Baylor University, Waco, Tex., this past summer. □

■ *The Rev. John Goetze*, pastor of the German Baptist Mission Church, Hamilton, Ont., has resigned from that position to accept one with the Eastern European Mission. He has served the Hamilton church for 12 years.

■ *The Rev. Martin Franke* has resigned as the pastor of the First Baptist Church, Durham, Kan. His future plans are not known.

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Salios Accepts Conference Position

by John Binder

The Rev. Connie Salios has accepted the call to become Associate Secretary for Stewardship at the North American Baptist Conference International Office, Oakbrook Terrace, Ill. The General Council has appointed him to this position last May, and he began working on September 1, 1976.

His primary responsibilities are to promote Conference missions, ministries and stewardship among the North American Baptist Conference churches and individuals. He will also provide stewardship education and financial planning programs to churches upon request.

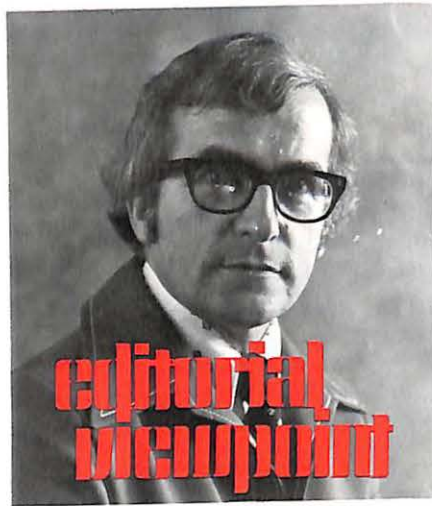
He is working in the Stewardship and Communications Department of the Conference with the Rev. John Binder who is the Secretary of Stewardship and Communications. Others in the department are the Rev. Everett Barker, Associate Secretary for Estate Planning; Dr. Reinhold Kerstan, Associate Secretary for Communications and the Rev. B. C. Schreiber who was appointed by the General Council as a part-time Editorial Assistant on a Social Security basis as of September 1, 1976. Schreiber had previously served full time in the department as Communications Assistant until the age of 65 which is the Conference mandatory retirement policy. The policy does allow for continued employment on a year-to-year basis until age 70.

The Rev. John Binder, is the secretary of stewardship and communications, North American Baptist Conference, Oakbrook Terrace, Ill.



Connie Salios comes to this new position highly qualified academically and with a wealth of practical experience in ministry. He received his education at Bob Jones University, 1946-49; Southwestern Baptist Seminary, Ft. Worth, Tex., 1949-50; and Northern Baptist Seminary, 1950-53, 1965. He received the B.D. degree from Northern in 1953 and the Master of Theology degree in 1965. He has also done additional graduate studies in marriage counseling and theology. He was ordained at Greensboro, N.C., December 1948. He pastored, Ida Baptist Church, Sherman, Tex., 1949-50; First Southern Baptist Church, Chicago, Ill., 1950-52; First Baptist Church, Bellwood, Ill., 1953-59; church extension pastor, Glenbard Baptist Church, Glen Ellyn, Ill., 1959-65; director of God's Volunteers Team, 1965-69; pastored, Harbor Trinity, Costa Mesa, Calif., 1969-76.

Pray for his ministry and call upon his services for your church in Christian stewardship development. □



editorial
comment

AN UNFORGETTABLE TRIP

When the executive of the All Union Council of Evangelical Christians-Baptists of the USSR invited me some months ago to visit their country, I was both excited and unsure how to prepare myself for this trip. So I read any book I could get hold of, learning about the people, culture, economy, education and the political system. But when my Pan Am plane touched down at the Moscow airport I suddenly knew that everything would be totally different from what I had expected it to be.

The brethren Iliia Orlov and Leonid Tkachenko, both from the Moscow Baptist Church, who had visited our N.A.B. Office in spring of this year, had come to the airport to welcome me. They also saw to it that I sailed right through customs and immigration without any complications.

A limousine, owned by the Baptist Union, takes us from the airport to the city, a distance of about 25 miles. The largest hotel in Europe, Russia, with a total bed capacity of 6,000, will be my home for the next five days.

The brethren have told me that I will have to bring a message in the evening service. The Moscow Baptist Church, the only one in a city of more than seven million people, has regular worship services on Tuesday night, Thursday night, Saturday night and three services on Sunday.

A quick stroll around the hotel which is directly adjacent to the Red Square gives me the first feel for the country. I take the first of my slide photos and movies—and nobody seems to care.

The evening service completely overwhelms me. There was an official welcoming tea by the executive workers of the Union. There was an extensive introduction to all of the staff workers at the Baptist headquarters. But when we make our way through the totally overcrowded sanctuary I get the first impression of the dedication and commitment to God of these my brothers and sisters in the Soviet Union. Hundreds and hundreds of people have not found a seat. They will have to stand throughout the two-hour service, and they do not seem to mind. It is hard for me to concentrate on the outline of my message. Wherever I look I see people, people, people with friendly, open faces expressing the desire to eat of the Bread of Life to be distributed from the pulpit in the proclamation of the Word. I bring them the greetings of our Conference, and they respond by standing to their feet and saying chorus-like, "We thank you for the greetings and ask you to take back our greetings."

Then it is time for the message of the evening. But facing the crowded audience I interrupted my sermon several times in order to share my feelings of love for them.

After the worship service I meet with about 95 young people. They sing, pray, recite poems, bring testimonies and ask many questions about church life and Christian youth activities in the USA and Canada. A small band with electric guitars, saxophones, percussion and other instruments gives to their songs a modern, fresh beat.

Also during the following days I have to preach at various church services: four times at the Moscow Baptist Church and three times to their youth; twice in Alma Ata in the Kasachstan Republic; once in Tashkent, close to Afghanistan; three times in three of the five Kiev Baptist Churches in the Ukraine Republic, as also in the Kiev Pentecostal Church.

My visits include also a Jewish Synagogue, Russian Orthodox churches, the monastery at Zagorsk and a large mosque in Tashkent.

I praise God for the broad exposure to the spiritual scene in the Soviet Union. The warm hospitality of our Russian Baptists defies any description. In the coming months I will nevertheless attempt to describe and analyze my experiences, and I will try to relate some of the events and people, that have deeply enriched my own spiritual life. In the meantime an advice to you and me: Let us be faithful in our prayer support for our fellow Christians not only on our North American continent but all over the world!

RJK

Christ was in the beginning. He was revealed in creation. When man entered the scene, God made Jesus Christ his Word, to be heard and read by all mankind, and to be received. The Bible testifies that "as many as received him, to them gave he power to become the sons of God..." (John 1:12).

Since that day when Christ came into the world as the Savior, the angels, Jesus himself, his disciples and numberless people have passed on the good news, that "there is salvation in no one else! Under all heaven there is no other name for men to call upon to save them" (Acts 4:12).

This message, the WORD, needs to be proclaimed also in our times. The publications branch of the Stewardship and Communications Department has set aside the first Sunday in December for special promotion of the printed ministry. Christian literature attempts to build the bridge between God's inspired Word and those who are striving to live by it. It also reaches those who are far from God and need to be won for Christ.

As North American Baptists we will use the Publications Sunday

- to promote Bible reading;
- to strengthen family devotions, using MOMENTS WITH GOD
- to share through BAPTIST HERALD and N.A.B. NEWS how God works in the lives of people;
- to familiarize ourselves with home and overseas missions through MISSIONS PROFILE;
- to inform ourselves about N.A.B. Conference priorities through DIRECTORY and ASSOCIATION REPORTS.
- to win new subscribers to our publications.

December 5, 1976, is Publications Sunday. Make this day count in the ministry of "publishing glad tidings" in our North American Baptist churches.

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MUSIC IN THE SCHOOLS OF CAMEROON AND NIGERIA

(Continued from page 23)

These are occasions for school loyalties to be expressed, with opportunities to present noteworthy achievements in the arts by the students.

On several occasions within the year important dignitaries will make appearances in the province and call forth from the local population an appropriate expression of appreciation for the honor. Such was the visit of the Governor of the Northwest Province, the honorable Enow Tanjong, to Bamenda and Bafut. The Bamenda reception was an elaborate ceremony. School and church youth groups paraded past the reviewing stand and performed choral selections. After considerable speech-



making by various officials and the Governor himself, the culmination of the festivities took the form of traditional dancing by adult men and even jujus (medicine men). The affair at Bafut was similar but even more spectacular. Many school children were present as spectators in this civic rite



and again particular groups of children took part in choral presentations. After the governor received a chief's robe and after considerable speechmaking the

final celebrations were in the hands of the jujus. Their dancing was impressive whether in small groups or on stilts. Note the use of rattles on their ankles and masks on their heads.



What would be the effect of such affairs as we have considered on the school children? Quite considerable, I am certain. Thinking particularly of these large-scale celebrations they have about them more than the excitement of a baseball or football game. There is a great feeling of identity, of national pride, of participation, and—above all—tradition. We have had our July 4th's and a Bicentennial but African tradition is lived with closely every day and not something to be recalled on special occasions only. In Cameroon the young are not only present but are given a role. They are involved. They achieve and they are recognized. I was particularly impressed with the National Youth Day celebration at Ndu from the standpoint of this participation. Later in the day, when all the scheduled events were over, an impromptu dance group started up in which all ages were represented, from young children to oldsters. While not important as an artistic event the affair said a great deal for the degree of underlying unity that exists among the people.

Returning to the more structured role of music in the life of the young Cameroonian it is significant that music is an important part of the curriculum. It is not a frill, not an added expense to be withdrawn if the budget cannot be met. It ranks in importance with other subjects of instruction and appears and reappears a number of times in the school day. Furthermore it is an expression in which, apparently, all of the students participate. If there are monotones (and there must be some) they are not in evidence. Everyone seems to take part

and such participation is generally wholehearted. Such success must have an early start—in the family even before the schoolroom, however informal it may be. We in America would do well to find an equally prominent role for music in the lives of our children. □

TO GOD BE THE GLORY

(Continued from page 15)

programs, extension churches with their exciting outreach and growth, our missionary endeavors. I delight that we are a denomination with vision and confidence for the future as we plan for more extension churches, greater missionary goals and, for each individual, the challenge to walk closer to our Lord and Savior that we might win souls for him.

I thank him for the beautiful music that was presented at all sessions of the Conference, the words and melodies telling us more of his love. The joy of congregational singing—who can forget when every voice was raised in praise and worship as we sang "I Know God Loves Me" in two languages!

I thank him for the many dedicated hands and hearts that worked together to make each luncheon, breakfast and picnic banquet the special occasion that it was for each person who attended.

To see my own pastor, Ray Hoffman and his wife, Esther, commissioned as new missionaries to Cameroon was a very precious moment. The dedication and commissioning of that great number of missionaries was a beautiful expression of their willingness "to go and preach the Gospel." This service was a highlight of the Conference, a time to be thankful but also a time to accept our responsibility in support and prayer. It's so good to be a North American Baptist; truly, God is doing great things among us. □

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11TH URBANA 76 INTERVARSITY MISSIONARY CONVENTION

June 1, 1976

URBANA 76, Inter-Varsity's triennial missionary convention, will "zero" in on the specifics of mission work, according to Convention Director, David Howard. To do this, the convention will offer students over 75 elective workshops dealing with issues of broad concern within missions, the use of special skills, or particular phases of mission activity.

Students will choose from such workshops as "Preparing for Missions" by Dr. John Gration, professor of cross-cultural ministries at the Wheaton (Illinois) Graduate School, "Non-Professional Missions" by Ruth Siemens, a former missionary among college students in Latin America and Spain, "Short-Term Opportunities" by Phillip Butler of INTERCRISTO, and "Anthropology" By Dr. William Kornfield of the Andes Evangelical Mission.

"They will deal with trends, issues, and perspectives rather than the teaching of skills," says Howard. "The emphasis is on a cross-cultural understanding of any given subject, rather than the one-sided picture taken only from the Western student viewpoint."

At least 15,000 students are expected December 27-31, 1976, at the University of Illinois in Urbana for this student missionary convention. At the last URBANA, held in 1973, over 14,000 students attended and over 5,000 students signed cards indicating that they were actively seeking God's will about being a missionary.

Besides the workshops, held during three afternoons of the convention, the convention will feature such well-known speakers as Anglican rector, John Stott; Bishop Festo Kivengere of Uganda; evangelist Billy Graham; and author Elisabeth Elliot Leitch. Speakers will deal with various aspects of the convention theme, "Declare His Glory among the Nations." □



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