

MARCH 25, 1965

NUMBER SIX

NAB SEMINARY ISSUE

CHRIST'S INVITATION TO INVOLVEMENT

BAPTIST HERALD



NORTH AMERICAN BAPTIST GENERAL CONFERENCE

NORTH AMERICAN BAPTIST SEMINARY

THE North American Baptist Seminary trains committed Christian men and women for the pastorate, Christian education, the mission field, the chaplaincy and other specialized ministries of the church in harmony with and in the spirit of the North American Baptist General Conference.

Theological education at the seminary centers in the Person of Jesus Christ through whom God is revealing himself in the world creatively and re-redemptively by the Holy Spirit. Witness to the saving acts of God is given in the inspired Scripture, our authority for faith and practice.

The ultimate aim of our theological education is continuous spiritual and intellectual growth in the Christian Ministry. In attaining this goal the student is challenged:

- To develop into a mature person in Christ, having a growing conviction of divine vocation, seeking constant fellowship with God and pursuing an appropriate adjustment to people and situations within our culture.
- To acquire the tools and techniques of Biblical study in order to become an adequate exegete of the Bible so that his answers to current dilemmas might flow from a Biblical understanding of God and the divine way with man.
- To gain an understanding of the doctrines necessary for a satisfactory statement of faith and to develop theological principles basic to an intelligent view of Christianity.
- To maintain a disciplined and searching mind throughout life and to cultivate creative approaches and wholesome attitudes for meeting new problems resourcefully and relevantly.
- To understand historically and currently the relationship of the local congregation to the total Kingdom of God and to act positively among the committed people of God as the church in our world.
- To respond to the intense urgency of presenting salvation through Jesus Christ to all mankind.
- To relate dynamically God's unchanging purpose in Jesus Christ to the changing order, in a manner appropriate for concrete situations on personal, family, community, national and international levels.



Special Seminary Class for wives and friends of students conducted by the North American Baptist Seminary Guild and taught by President Frank Veninga (right).

MISSION NEWS AND NEEDS . . .

MARCH 31, 1965. In a few days our denomination will reach the end of its fiscal year, and the stewardship record of our churches in attaining or approximating our budget of \$1,100,000 for our Missionary Service Program will be brought to light. We are still far from the goal—even though we can see it in the distance. You and your church can help in reaching our budget goal by sending your available gifts to the Forest Park Headquarters at once.

STEP. The challenging program of STEP of the denominational Stewardship Committee is getting into high gear. Thirty-one churches have adopted this program and are experiencing the blessings as faithful stewards of God, obedient to his will and every command, and empowered by his Holy Spirit. Has your church adopted STEP?

MONTANA INDIANS. A report in this issue describes the colorful Christmas celebration that was held by the Indian band on the Montana Reserve near Ponoka, Alberta where Mr. and Mrs. David Harrison are serving as missionaries. There are several new and amazing things to be found in this report. Major renovations have been made in the chapel and missionaries' house on the Reserve, and a full basement has been built under the building. And the most amazing thing is that 180 Indians and friends were present for this celebration.

EXTENSION BUILDERS. In April the Church Extension Builders will contribute their dollars and offer their prayers for the Community Baptist Church, Xenia, Ohio, of which Rev. John Ziegler is the pastor. The blessings of God upon this work, the joy in completing the first unit and chapel sanctuary, and the urgent needs for additional help are described in a most inspirational article by Mrs. Mary C. Thompson of the church. (See page 14).

GOD'S VOLUNTEERS FOR CAMEROON. The story of these Volunteers or "short-term missionaries," as they are now known, who have applied and whose records have been processed by the Cameroon government has suddenly turned to gold. Dr. Schilke reports that about six young people have been accepted for this ministry in Cameroon as teachers. Others are still needed. We trust that the procession will continue.

NEXT ISSUE

COLORFUL EASTER NUMBER

Palm Sunday, Good Friday and Easter Sermons

BAPTIST HERALD

Editorial

Higher Education Needs You!

Guest Editorial by Rev. David J. Draewell,
Secretary of Stewardship and Higher Education

Why should we have a special "Seminary Issue" of the *Baptist Herald*? Why should we observe a year of higher education emphasis in our Conference churches? Why should we discuss the importance of trained Christian leadership? Why should we support financially the denominational higher education efforts at home and abroad?

It must be admitted that much learning does not necessarily result in holiness of life. It must also be granted that God's Spirit can endue an unschooled man with great power to do the work of Christ. It is a further fact that formal training can never be substituted for a genuine personal devotion to the Savior. Despite these admissions, however, every born-again believer is under great obligation to offer his whole-hearted support to higher education efforts carried out in Jesus' Name.

This obligation is a Biblical responsibility. Teaching, learning, and studying are not minor themes in the Word of God. They appear time and time again in Scripture. As a matter of fact, more than 300 references to educational concepts and activities may be noted in the Old and New Testaments. The Great Commission of Jesus Christ as recorded in Matthew 28:19, 20 is basically a commission to educational activity: "Go ye therefore, and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *Teaching* them to observe all things whatsoever I have commanded you." God was and is concerned about the ministry of teaching—and so must we! Jesus gave himself to the task of training leaders to carry on his work—and so must we!

This obligation is also a practical necessity. Trained Christian leadership is vital to effective communication of the Gospel. Today, more than at any other time in history, educated men are listening only to educated men. The untutored witness for Jesus Christ has a difficult time in getting a hearing even though he may speak God's truth. We must not forget that genuine communication does not take place unless someone is receiving the message being presented.

Trained Christian leadership is vital to missionary advance. No one is fully supporting the missionary enterprise of the Christian church unless he is also supporting the schools which train candidates for missionary service. Increasingly, missionary service involves a number of technical ministries. Missionaries may serve in medical work, educational efforts, or administrative concerns. Each of these areas of Christian witness require specialized training for the task.

Trained Christian leadership is vital to church growth. The pastor of a local church today has an exceedingly complex responsibility. He is at least a preacher, counselor, administrator, peace-maker, teacher, evangelist, Biblical exegete, and community leader. To be a good steward of the manifold grace of God, he must develop his God-given talents and aptitudes to the greatest extent. This normally means getting the best training possible.

The message of the Bible as well as the needs of our day require us to undergird efforts in Christian higher education. Individual believers, local churches and denominational fellowships cannot escape this obligation.

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Martin L. Leuschner, D.D., Editor

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Christ's Invitation to Involvement

No man can be a Christian unless he involves himself in the very things in which Christ involved himself when he "took up" the cross. "Involvement" is at the very heart of Christianity.

By Rev. Donald N. Miller, Faith Baptist Church,
Minneapolis, Minnesota



"Then cometh Jesus unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder" (Matt. 26:36—H. Hoffman's Painting). Photo by Harold M. Lambert.

SCRIPTURE: Matthew 26:47-56

SOME MONTHS AGO a girl in New York City was murdered. She was murdered in a respectable neighborhood and in the presence of at least 38 of her neighbors who witnessed the crime. Yet not one of them offered to answer her cries for help which she made again and again, even when she said, "I'm dying! I'm dying!" The shades went up. The windows were raised. Curious people looked out to see what was happening, but no one offered to help.

After questioning these 38 witnesses the police reported that the one word which they heard again and again was the word "involved." No one wanted to be involved. One person said, "I didn't even want to call the police for fear that I would be involved in being a witness in a court hearing."

GARDEN OF GETHSEMANE

"I didn't . . . want to . . . be involved." Have you ever wondered what explanation the disciples gave for their having abandoned Christ in the Garden of Gethsemane? Matthew says: ". . . Then all the disciples forsook him and fled" (Matt. 26:56). Didn't they love their Master enough to want to be involved in the cause of righteousness? How could they do it? How could they forsake him in an hour such as this? We swear we would never have done it!

Yet no doubt there was the usual percentage of Christians in that "de-

tached" group of 38 witnesses in New York City! The uncomfortable fact of the matter is that sometimes we are like the disciples. Sometimes we do not want to be involved in the cause of righteousness. And I suspect that our reasons are the same as those which caused the disciples to run from the garden.

FEAR!

Fear is one of them. The disciples were afraid. Suppose for a moment that you had been in the garden with the disciples or you had been one of the disciples. How would you have felt?

Remember it was night and things always seem to be worse at night than during the day. Suddenly the disciples saw the soldiers and temple priests coming toward them. They were armed with swords and spears and staves and they were on their way to settle the matter. That much was obvious! And as the disciples watched, they laid their hands on Jesus. And I imagine it must have been somewhat of a shock to them to see that he made no defense whatsoever. He even rebuked Peter for having raised his sword. They must have thought that he was powerless to defend himself.

Now if you had been in the garden with the disciples or if you had been one of them, how would you have felt? Quite possibly the same as the disciples! You might have been afraid for your life. Today, of course, no one is going to meet us with swords and

spears and staves and arrest us. No one is going to throw stones at us as we leave the church. No one is going to make sport of us by feeding us to the lions.

But people are going to hurl their barbs of scorn and ridicule at us. They are going to call us "deacon" or "Christer." That is why two men can work side by side in the shop and neither know that the other is a Christian—it's because we're afraid of the consequences of being Christian. We're afraid it might hurt our business or our social life or our ego. Or we're afraid it might interfere with our plans. "You never know where it will lead to," said a woman when asked to assume a minor responsibility in church.

But if I read my Bible correctly "involvement" is at the heart of Christianity. And no man can be a Christian unless he involves himself in the very things in which Christ involved himself when he "took up" the cross. The cross is an invitation to responsible involvement. And the person who refuses to involve himself in the life and ministry of Christ is forsaking Jesus Christ just as surely as the disciples who ran from the garden.

FATIGUE!

Fatigue is another reason. It too had something to do with the disciples forsaking their Lord and Master. In your imagination go back once again to that week just prior to the experience in the garden. What a week it had been! They had seen the crowds

clamor after Jesus. They had watched them spread their palm branches in his path. They had heard them shout, "Hosanna in the Highest!" And they themselves had waited for that psychological moment when he would declare himself.

Then in the garden they had waited, not knowing quite what to expect. The zero hour—what the Greek calls the *kairos*—was near. They could sense it. They had been told to expect it, but it was all so confusing. And that I suspect must have been a tremendously exhausting experience. And if you have ever had to wait in a hospital—the outcome of an operation or the report of a diagnosis—then you know how hard it is to wait; how exhausting it is!

This I think had something to do with the disciples not wanting to be involved with Christ in that final hour. They were tired, fatigued; and so they ran. It's not the whole explanation, but I think it is definitely a part of it.

Haven't you noticed that, when you're physically tired, it affects your mind and spirit? When you're tired, you seem to have more doubts and fears than at any other time. It's when you're tired that you seem to be more irritable and hard to get along with. At no time are you more likely to yield to temptation and to lower your standards. It's when you're tired that you have to watch yourself as at no other time.

This, it seems to me, has some practical implications, namely: you have to decide what is important in life. You have to choose, not only between good and evil, but also between good and what is better. This is simply because the span of life is shockingly short and our strength is surprisingly limited. The conclusion of the whole matter is that it is possible for a man to forsake Jesus Christ while engaged in a program of highly useful activity.

FORGETFULNESS!

Forgetfulness is a final reason. The disciples forgot so much of what their Lord had told them—that these things would of necessity have to come to pass; that he would indeed be betrayed, arrested, and crucified; but that he would rise again and walk before them in Galilee.

"Let not your heart be troubled," he had said only a brief hour before. He had also counseled them not to fear "them which kill the body, but are not able to kill the soul" (Matt. 10:28). But all the disciples could see were the soldiers with their swords and spears. The disciples forgot. They forgot the promises and directives of the Lord. It was not until it was all over that they remembered. "And Peter remembered . . ." (Luke 22:61).

That is how most of us remember. When it is too late! If only in times of temptation we would remember to think of Christ before it is too late! If only we would think of his promises, his directives, and his love, we would not turn a deaf ear to the invitation



Tomorrow and the day after, and the day after that, our Lord will invite you, as he called his disciples, to involve yourself in "love's redeeming work" (Painting by Ernst K. G. Zimmerman).

to involve ourselves in the cause of righteousness.

The story of Anton Lang and the tourist is worth repeating. Mr. Lang used to play "The Christus" in the passion play at Oberammergau. After one performance a tourist decided to have a picture taken of himself carrying the cross used in the play. He got under the cross, put his shoulder to it, but to his utter amazement, the cross was so heavy that he was unable to lift it, except with great difficulty. Turning to Mr. Lang, he asked him why such a heavy cross had to be used in the play. Why not a lighter cross? And Mr. Lang replied, "If I could not feel the weight of his cross, I could not play his part!"

If we could feel the weight of his cross, if we could remember that his body was bruised, beaten, and bloodied and that his heart was broken for you and me, we would not add to his suffering by our actions! Instead we would stay by his side and involve ourselves in his cause.

LOVE'S REDEEMING WORK

Tomorrow and the day after, and the day after that, our Lord will invite you to involve yourself in "love's redeeming work." In fact, his invitation will come to you every day of your life. It will come at the lunch counter, at the office coffee break, in the classroom, in the home, over the telephone, or over the back fence. It will come in a statement about politics or ethics, morals or idle chit-chat. It will come in the voice of a child, a teen-ager, a businessman, a housewife, a pastor.

We know not how or when it will come, but come it will! And I venture to say that some of us will miss the

invitation. We will miss it because it is not asked directly. We will miss it because it is clothed in the garb of daily life. But even greater is the fact that some of us will refuse it because of fear, fatigue, forgetfulness.

But blessed is the man who is sensitive to it, for in it is life eternal!

GOD'S WONDERFUL WORD

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school.
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment rich and warm.

Am I imprisoned, it is ranges wide;
Or tempest-tossed, a shelter from the storm.
Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun,
Or ugliness? It is a garden fair.
Am I athirst? How cool its currents run!

Or stifled? What a vivifying air!
Since thus thou givest of thyself to me,

How should I give myself great Book to thee!

—NOW Publication

No Room for Complacency!

How long has it been since someone from your home or church heard the Master's call and attended the denominational Seminary for his theological training?

By President Frank Veninga, North American Baptist Seminary, Sioux Falls, South Dakota

ALTHOUGH I am a perpetual optimist, I am directing your thinking to an area of grave concern. While we do not panic, we need realistic re-appraisal and appropriate action.

A recent issue of CHRISTIANITY TODAY gave a brief report of seminary enrollment under the heading, "No Room For Complacency." The opening statement of the report read, "Analysis of 1964 fall enrollment figures of the 127 accredited Protestant seminaries in the United States and Canada fails to turn up any encouraging trends for denominations faced with shortages of qualified clergymen."

Dr. Charles L. Taylor, Executive Director of the American Association of Theological Schools, stated: "Although the number in our member schools is the highest that it has ever been except in 1959, when it reached 21,088, the addition of four new schools with 583 students to membership in 1963-64 means that for the other 123 schools there was a net loss rather

mission last July in Sacramento, Calif., reappraised this area of denominational concern and sought appropriate action by passing the following resolution: "That we spend more time in prayer pertaining to the commitment of our young people to full-time Christian service such as Pastors, Directors of Christian Education, Missionaries and Teachers, and encourage enrollment in our denominational schools." The General Conference realized there is **NO ROOM FOR COMPLACENCY**.

The Seminary Board of Trustees spent considerable time at the semi-annual meeting, Dec. 11 and 12, 1964, discussing recruitment and the need for dedicated workers, and pledged themselves to pray that these needs will be met. They also requested the Seminary to keep the Board members and our churches informed of any names on the pre-enrollment list. These are then to be remembered in prayer. The Board stated in effect, there is **NO ROOM FOR COMPLACENCY!**

mission fields and denominational departments. Thus, the General Council, the Youth Committee, and the Department of Christian Education have indicated that there is **NO ROOM FOR COMPLACENCY!**

HIGHER EDUCATION CONFERENCES

The Committee on Higher Education has planned an entire year of Higher Education Emphasis, 1964-65. On a denominationally-wide basis, we have planned scores of Higher Education Conferences in which representatives from our educational institutions, home and foreign mission fields, and denominational headquarters are seeking to challenge our constituency to recognize our mission in Higher Education. The Committee has stated that "Christian Service Recruitment is assisting young people to recognize and respond to God's call to Christian service vocations." This Higher Education Committee is articulating the absolute need for a higher education emphasis and program and stating that there is **NO ROOM FOR COMPLACENCY!**

Traditionally, young people have been called into varied church vocations by the voice of God. Our Seminary student files indicate that our students have been called in this manner. Our files also indicate, however, that God has used individuals in leading young people to consider Christian service. Recruitment surveys and reports indicate again and again that the minister is the prime factor in the recruiting process. There is no example as positive as that of a dedicated and joyous minister!

The minister has the responsibility and opportunity for seeking out young people for the ministry and directing them into the life of the church in such a way that decisions for Christian service may be possible.

RESPONSIBILITY OF CHURCHES

It is my personal conviction that scores of young men and women with the personal qualities needed in the ministry today can be enlisted if churches make greater efforts to seek them out. These young people, sensing the call of God upon their life, can be equipped with the necessary knowledge, and can be given opportunity to develop the necessary skills for Christian service. Christian parents, pastors, deacons and youth leaders will discover that when they go out of their way to invite young people into the most exciting avenues of service which are

(Continued on page 24)

BAPTIST HERALD

Field Education for the Contemporary Ministry

The aim of field education is to give the student actual field experiences. In this important area our Seminary is annually making encouraging advances.

By Professor George A. Lang of the Seminary Faculty

THE TREND in education today is to serve the whole person. This is seen especially in the education of doctors, teachers and pastors. Though the curriculum shows emphasis on academic and theoretical knowledge, educators are aware of the fact that these are of value only as they are related to life.

The doctor is educated to know the symptoms of diseases and their treatments. But he is also taught the effect which such diseases have on the personality. This is true also in relation to the purpose and result of surgery.

The educator concerns himself with the impartation of knowledge to the prospective teacher. But his interest does not stop there. He wants the teacher to be equipped to aid the child under his care in developing his personality as well as his mind. Therefore our school systems employ well trained counsellors to assist the pupil to make proper adjustments and to help the teacher in imparting knowledge adequately.

THE STUDENT'S GROWTH

This is also true in the training of pastors, missionaries and directors of Christian education. The purpose of instruction and life at a theological seminary is to develop the whole personality of the student. The faculty sets up the school's curriculum with both the academic and the personal spiritual growth of the student in mind. The curriculum, therefore, includes courses of study which enhance the student's knowledge of books, of the church, of the community, of the world, and of their interaction.

This study is not merely academic and theoretical. The Christian worker must become aware of and be involved in the interpersonal relationships of the Christian leaders and those who are being taught and led. The student enters a theological seminary as a committed Christian. He is therefore not merely encouraged to grow spiritually during his seminary days but is expected to grow herein. Certain courses of study and certain seminary activities, as the semesterly Day of Prayer, are planned for this specific purpose. He must grow more and more in the grace and knowledge of the Lord Jesus Christ.

As a leader the student is also to become aware of the needs and interactions of people among whom he is to serve. Therefore, besides a thorough knowledge of the Bible, Theology, and Church History, he is taught the principles of Christian Education, Sociology, Pastoral Psychology and Church Administration. To know the theory of

these is essential for his educational equipment, but this is actually only the beginning of his knowledge as a spiritual leader. He needs also to know in actual encounter how these truths are to be applied in personal, family, church, community and world relations. To meet this big need seminaries have field work or more properly called, field education.

AIM OF FIELD EDUCATION

The aim of field education is to give the student actual field experiences. In true life situations he seeks to lead souls to Christ or to counsel with young and old to full commitment to the Lord and his work.

It is an almost general requirement

accomplishments are made in a personal conference between the two. In this way the student understands the inter-relational experience of leading and influencing people for Christ and the church. The knowledge is secured, not merely in an academic intellectual framework, but also in true personal life interaction which include the actual feelings of all who are involved.

ADVANCES AT OUR SEMINARY

The North American Baptist Seminary is yearly making advances in field education. The first year students are now required to observe the varied activities of the Sunday school, the church and some community work under the supervision of one of the



FIELD WORK PROJECT AT THE SEMINARY

Harry Hiller and Oliver Bender, Seminary students, meet with Rev. Emanuel Wolff (right) and his wife and with high school students attending Trinity Baptist Church to plan for a full program of activities for high school youth.

in theological seminaries that each student has at least one year of such field experiences before graduation. The fulfillment of this requirement varies, however. In some schools this experience can be secured during the school year and the summers. In other schools a full year of internship between the second and fourth year of his training is required. In either case he is supervised by a qualified pastor or professor. This supervisor makes periodic reports to the director of field education. It is the responsibility of the supervisor to have regular conferences with the student in order to discuss his specific responsibilities in the church or agency. Thus the student does the work and the supervisor, as it were, looks over his shoulder.

Proper evaluation of procedure and

members of the faculty. In subsequent years the student has fuller responsibilities as student pastor, assistant pastor, Christian education leader or youth worker, in which he is supervised by a faculty member or the co-ordinator of field work. Periodically the work of the church as to plans and attainments is discussed and evaluated in conferences.

The student in Christian education or the missionary candidate receives similar assignments and supervision, equipping him or her for the special phase of Christian service for which he has registered. By this means he actually receives tutorial instruction and guidance in the specific area of service. Included in this guided experience are pastoral calls, counseling situations, and preaching opportunities in specific

(Continued on page 24)



SEMINARY FACULTY IN THE NEW CONFERENCE ROOM

Right to left: President Frank Veninga, Martha M. Leypoldt, Roy W. Seibel, George A. Lang, Donald Madvig, Hugo Lueck, Gerald L. Borchert; (left to right, front of table) Joyce E. Ringering and George A. Dunger.

than a gain. The numbers in the entering class of 1963 (5,769) and 1964 (5,596) show a progressive decline from 1962 (5,868) which will affect enrollments in the next two years."

GENERAL CONFERENCE ACTION

A further analysis of the fall enrollment report indicates that 13 Baptist seminaries out of 19 experienced a decrease in enrollment. Statistics indicate that the more liberal and sociologically oriented schools had increases in enrollment.

The 34th General Conference in ses-

The General Council authorized the Youth Committee and the Christian Education Department to develop a campus pastoral ministry to our college students. Seven chaplains have been appointed to serve in seven areas of highest student concentration. Three of the seven goals of this new program concern themselves with recruitment, namely, to assist in directing our students into Christian vocations, to encourage our students to receive theological training in our denominational schools, to preserve our youth for strategic places of service in our churches,

Presenting the Class of 1965!

These Senior students have a deep love for Christ in their lives and an earnest desire to be used as his evangelists in proclaiming the Good News of the Gospel.

By Professor Roy W. Seibel of the Seminary Faculty

WHEN GOD called together the Class of 1965 at the North American Baptist Seminary, Sioux Falls, South Dakota, he assembled them from the shores of Japan, the northern reaches of Canada, the Pacific Northwest, and the prairies of the Midwest. They were engaged in a wide variety of activities when they received the call. Some were engaged in the pursuit of business; others were immersed in the academic life of the university; while others were in military service or on the farm.

The variety of interests led the seniors into a full range of fields of concentration in seminary studies. John Thielenhaus was challenged by studies in theology and Christian education. Dallas Keck and Frank Walker concentrated in the area of practical theology. Hisashi Murakami and Wilfred Weick directed their efforts to New Testament studies. Miss Eunice Kern turned her attention toward preparation for the mission field with emphasis in Christian education.

ground and talent. It is not possible to know them simply by describing a group. We present a brief sketch of each senior in order to help you know them individually.

PAUL CUSTER

After graduation from Sioux Falls College, Paul Custer taught in public schools for nine years on the elementary and secondary level. Convinced that God had called him to preach, he left the teaching profession to enter the Seminary. He graduated in 1962 with the M. R. E. degree. Additional experience gave him a deepened appreciation for a more thorough preparation, and he continued in the Seminary on the Bachelor of Divinity program of study.

While at Seminary he had opportunity to serve as student pastor. From 1961 to 1963 he served the Hamlin Reformed Church near Castlewood, S. Dak., the Egan and Riverview Methodist churches. The past two years he served the Hartford Methodist Church,

while in the armed forces. He graduated from Huntington College, Huntington, Indiana, in 1954 with a B. S. degree, after which he enrolled in Western Baptist Seminary in Portland, Oregon. In 1957 he transferred to the North American Baptist Seminary. After completing one semester of study, he returned to Portland to serve as Church Extension pastor of the Wichita Baptist Church of Milwaukie, Oregon for four years. He was ordained to the ministry in December, 1959.

Mr. Keck with his wife, Dorothy, and their four children returned to the Seminary in 1963 to complete his academic training in the B. D. program of study.

During the summer of 1964, he served the Napoleon Baptist Church in North Dakota under the Student Service Plan program. While in his last year of training at the Seminary, he served as student pastor of the Tabernacle Baptist Church, George, Iowa.

EUNICE KERN

Miss Eunice Kern was born and reared in Leduc, Alberta, Canada. She accepted Christ in her early youth and became a member of the Temple Baptist Church in Leduc.

During the year 1956-57, Eunice served as a member of the first God's Volunteer team. It was during the days of her volunteer ministry that Eunice felt the need for more advanced education in order to enlarge her service opportunities. After attending the Christian Training Institute in Edmonton for several years, she transferred to Sioux Falls College where she received her B.A. degree in 1963.

This past summer Eunice had opportunity to minister in a number of our conference churches and camps under the Student Service Plan.

Miss Kern has made her application to serve as a missionary in Japan.

HISHASHI MURAKAMI

Hisashi Murakami came to a saving knowledge of the Lord Jesus Christ in 1965 while he was attending Ritsmeikan University at Kyoto, Japan. He came to the United States under the sponsorship of the North American Baptist Mission Society to study for the ministry in his homeland. He graduated from Sioux Falls College with the degree of B. D. with a major in history.

During the summer of 1964 his wife, Nobuko, joined him at the Seminary. The witness and ministry of the two was warmly received at the General Conference in Sacramento, Calif.

Nobuko has had the opportunity of

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THE SEMINARY CLASS OF 1965

Left to right, standing: Hisashi Murakami, John Thielenhaus, Dallas Keck and Frank Walker.

Seated, front row: Wilfred Weick, Eunice Kern and Paul Custer.

Five of the seniors combined academic classroom pursuits with field education by serving as student pastors. All had opportunity to observe and participate in the multi-dimensional activities of an active church. Involvement in teaching, preaching, youth work and visitation enabled the students to formulate a practical concept of the Christian mission in our modern age.

Each senior is a distinct personality with his individual wealth of back-

Hartford, S. Dak. It is his plan to continue serving in the church at Hartford where he is completing his second year of trial service in the South Dakota Methodist Conference.

Mr. Custer and his wife, Joy, have three children: Carol Joy, Mark Richard, and Bret James.

DALLAS KECK

Dallas Keck became a Christian and felt the call to the Christian ministry

"I Send You Out . . .!"

Who will go in response to God's call? Who will give? Who will pray? The Lord of the Harvest is waiting—and so are the people in Africa, in Japan, and on the home mission fields.

By Professor George A. Dunger of the Seminary Faculty

ONLY A SHORT time ago an important news item came to my desk. It was written by a missionary friend and former colleague in the teaching field who had just returned from his mission field in India and Pakistan. This is what he wrote:

"I went to see what is being accomplished for the Kingdom of God—and how it is being done. I have returned heavy-hearted. My over-all impression is bleak and pessimistic . . . missionaries are banging their heads against a wall of indifference and opposition, and they are hardly making a dent . . ."

We ask the question: "Why?" His answer is: "Population explosion. Increasing food shortage. Nearly country-wide political and government corruption. Resurgent Hinduism." Interesting? More than interesting! Highly significant!

This is the land of William Carey, of many hundreds of missionaries, of thousands of churches and schools, of many Christian colleges, hospitals and several universities for which many large and small contributions and sacrifices have been made. Now missionary work seems to have gone into reverse gear. Cautiously we ask another question: "Will Africa follow suit?"

MARCH OF IDEOLOGIES

Then another item of information arrived. This came from Nigeria, West Africa, one of West Africa's most populous and advanced nations, adjacent to Cameroon and our mission fields. It was a clipping from one of Nigeria's daily newspapers, calling young people into the battle of the masses. It read as follows:

"Wanted highly disciplined, intelligent and well-educated youths (male and female) with organizational ability who are already Marxists-Leninists and those prepared to embrace the ideology of the Communists-Marxism-Leninism to be trained as cadres for our mass work for every street in every city and township and every village. . . If . . . you are fit and energetic, and enthusiastically prepared to make sacrifices to the cause of the masses . . . then apply. . ."

Marxist-Leninist ideologies are on the march in Africa. It is an open secret that Mao Tse-tung is wasting little effort in Southeast Asia; he aims for the communization of Africa and Latin America. Meanwhile, tribalism gives way to nationalism; the petty trader aspires to become a merchant; the boy and the girl, dissatisfied with village life, seek opportunities in the cities; patriarchal ways of life evolve into political party systems; unionism



MISSIONS CLASS PROJECT

Dr. George A. Dunger and three missionary candidates (left to right: Daphne Dunger, Pat Thurlow and Eunice Kern) work at a large map of the United States and Canada to show all N.A.B. churches, the 9 conferences, and the 4 district areas.

and syndicalism develop; urbanization spreads rapidly; new social and cultural values are formed, and thousands of African church members separate from their churches to gather in cults and service societies.

CAMEROONS BAPTIST CONVENTION

Who knows how soon these situations will become acknowledged facts in Cameroon, affecting the churches and their members? Will our Cameroons Baptist Convention be spared? What can be done to continue an effective missionary and Christian ministry? Who is best qualified to answer these questions?

Biblically and theologically speaking, the missionaries must be men and women of faith, prepared and proven to be ". . . a vessel unto honor, sanctified, meet for the master's use, and prepared unto every good work. . ." (2 Tim. 2: 21). Paul, writing these words under the inspiration of the Holy Spirit, gave convincing witness to the reality of this truth in that he demonstrated it by his life. However, what do African Christian leaders say? Can we expect a realistic answer from them?

The editors of "Africa Now," a high-quality publication of the Sudan Interior Mission, asked nine modern African Christians—a medical doctor, a commercial pilot, a lawyer, a government

officer, several pastors, a university teacher, a university student, a supervisor of schools, a radio station manager—what they thought necessary for effective missionary service. Their answers were:

ANSWERS FROM AFRICANS

"FIRST—Have a sense of mission rather than career and be fully charged spiritually. Understand and appreciate the people's difficulties as if they were yours, as Jesus did (Phil. 2:6, 7). People can be reached more easily by deeds than words. Your first duty is to save souls, not to protect your denomination. Have a sense of the presence and guidance of God. These must motivate and direct the thoughts and actions of all Christians.

"Understand the ways of the people and their difficulties. Adaptation! Be prepared to change your outlook on many things, learning to understand the African by studying the different views he holds. Strive to become one with the people. The African resents any effort by the white man to maintain racial superiority in any form. Show concrete, practical evidence of Christ's love in your life. Come with a clear, definite purpose in mind—to find lost souls at all costs.

"SECOND—Be tolerant with other viewpoints, leaving the way open for two-way traffic with your contacts. Do not come to Africa for personal desire or adventure, but as a result of the definite leading of God to do his work (Acts 16:9). Learn about local customs and beliefs in order to reach unbelievers with the Gospel. Have love of fellowmen, which must show itself in practical action in the missionary's homeland. Realize that there are many different classes of people: those who bow down to wood and stone, those bound by Islam, worldly church-goers who are not born again, and an increasing number of atheists.

"Africans are family people, and those who can speak their language and understand their culture are easily welcomed into the 'family.' Learn at least one local language! Develop a sound knowledge of the psychology of the people as shown in their language, customs and temperament.

"THIRD—Be well qualified in your profession so as to impart knowledge to the eager youth of Africa. Desire to impart the knowledge of God to all men, through friendship, a sense of partnership and a sense of unity of the Church. You should not carry the whole burden. Let Africans do most

(Continued on page 11)

What I Found at the Seminary

Here are enlightening observations and impressions by various students concerning their experiences at the North American Baptist Seminary, Sioux Falls, South Dakota.

WHAT I FOUND AT THE SEMINARY

By John F. Thielenhaus
of Bison, Kansas

NOW THAT my academic study in the halls of learning at the North American Baptist Seminary is concluding, I must objectively try to evaluate my three years of study. These have been years of excitement, stimulation and inspiration as well as perturbation and irritation. As I conclude my Seminary education, I am confronted with the question, "Did I find at the School of the Prophets what I expected to find?" By and large, my answer would be in the affirmative.

Now just what did I find at the Seminary? I came to Seminary for an education which would arm and equip me sufficiently for the Gospel ministry to

does not "make" a minister; nor does it have a "preacher package" in its curriculum. It only gets one started. Now that we are ready to graduate, we realize how much more we have to learn. The Seminary cannot give us all the answers! But it has given the desires to learn and to keep learning.

My own personal spiritual life has deepened considerably while at the Seminary. This has taken place via the classroom, personal discipline, and opportunities for service. The fellowship and personal friendships that I have established while at the Seminary are invaluable. Men who have the same common goal in mind can help each other as they prepare, pray, and fellowship together as brothers in Christ.

Among other things, too numerous to mention, this is what I have found at our Seminary. Pray that the Lord of

working with our missionaries in Japan, I constantly felt the need for further training, particularly in the field of Christian education.

My expectation, however, when I came to school was a complex one mixed with all kinds of frustrations and disappointments, most of the time due to my inability to communicate. Yet what I have discovered among faculty and students at the Seminary is the family atmosphere which I did not expect. Their understanding and patience have done much to encourage and make me enjoy my experience at the Seminary. I have greatly appreciated the fact that the professors take time to teach me patiently and lovingly in their offices.

Probably I did not always get what I expected because of difficulties on my part, but in turn I have learned and received what I did not expect. It is meaningful for me to reflect with gratitude upon the fact that I have learned the meaning of understanding one another at the Seminary.

WHAT I FOUND AT THE SEMINARY

By Siegfried Wagner
Exchange Student from Germany

When one travels to a foreign land, one brings with him in addition to the luggage, previously arrived—at images of what he will find. That this image needs to be quickly altered is soon apparent.

What did I expect from my stay in the United States? Upon my arrival in New York I asked myself, somewhat depressed in view of the magnitude of the Manhattan skyline, "Is this America?" A first encounter with the Negro sections of New York caused this depression to give way to other emotions.

I expected much! What did I find? I found a seminary in a friendly, clean city. After a four-year-long stay in a theological seminary in Germany, one has many experiences in the realm of seminary and dormitory life. Thus, not everything which one experiences in such an environment is new. What strikes one particularly are the differences. Thus, student-professor relationships, smaller classes, more discussion, and theological conceptions come immediately to one's attention. I found professors in this environment where it was not the "professor," but the man who stood in the foreground; perhaps I should say, a brother in Christ.

I have not yet ceased to be amused and surprised about what I would consider typically "American," yet there is already a much deeper understanding. Perhaps this is a summarizing answer to the question: "What have I



"WE HAVE BEEN HAPPY AT THE SEMINARY"

Left to right: Mrs. Nobuko Murakami, Frank Walker, John Thielenhaus and Siegfried Wagner.

which God has called me. This I found. I have been stimulated to think and reason about the great concepts of the Christian faith. My faith was shaken at times by provocative books and dedicated professors only that I might be strengthened in my own Christian life and belief.

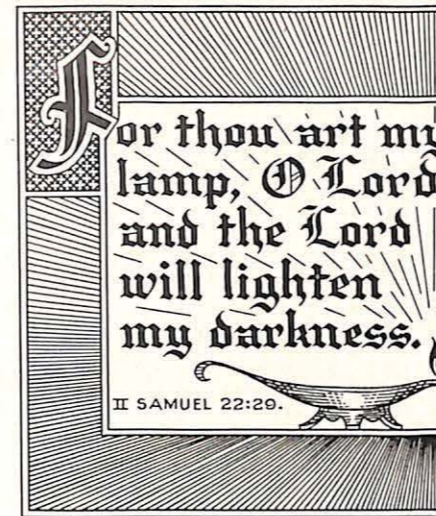
Not only did my professors teach me and stimulate my thinking, but they became my personal friends, to whom I could approach anytime for personal counsel. The professors, whose lives exemplify academic and spiritual depth, gave me real incentive, motive and courage in my studies. The Seminary

the harvest will send other young men and women to take our place at your Seminary—"The School of the Prophets."

WHAT I FOUND AT THE SEMINARY

By Nobuko Murakami
of Osaka, Japan

It seems incredible to me that I have been here in America over seven months. During these months I have been privileged to study at our Seminary in spite of the fact that I have tremendous difficulty in speaking and understanding English. While I was



found?" I am thankful for all which I did find!

WHAT I FOUND AT THE SEMINARY

By Frank L. Walker
of Grand Forks, North Dakota

Have you felt the call of God to the ministry but are undecided as to what your response will be? Is it possible that you may live your life with a feeling of constant regret for having refused the call of God and denied yourself the opportunity of being in his will? Why have you not made your decision?

Is it because you are not trained for this work? Do you feel you will not fit into seminary life? Are you dreading the graduate level studies? Is it because you have to move your family from their present location? Are you concerned with giving up the financial security that you have?

These were the kinds of questions my wife and I were asking ourselves until July, 1962 at the Laymen's Family Conference at Green Lake, Wisconsin. It was there that we decided to take God at his Word to provide a way for the call he had given us.

It was with mixed emotions that we enrolled in our Seminary that fall. However, it was not long before our apprehensions were quickly cast aside. We had an impression that studying for the ministry would be a cut-and-dried type of curriculum, but much to our pleasure we found that each student could choose the area of his own concentration.

If there is one basic insight that we have gained above all others, it is the need of the believers to become more effective in personal Christian living. Very close to this is the vital need for more men and women to yield to the call of God for his Kingdom's work. As your eyes will be opened to the needs of the church, you will have an overwhelming sense of inadequacy for the work that lies ahead. Thanks to God, we do not have to depend on our own feeble ability, for we can do all things through Christ who strengthens us.

March 25, 1965

PRESENTING THE SEMINARY CLASS OF 1965

(Continued from page 8)

attending classes at the Seminary where her training has been primarily in the area of Christian education. In the Seminary, Mr. Murakami has majored in the field of New Testament studies in the B. D. program of study.

JOHN THIELENHAUS

When it became clear to him that God was calling him to the Christian ministry, John Thielenhaus left his home in Bison, Kansas to attend Sterling College. It was while he was at Sterling that he met his wife, Jane. They were married in 1962. Mrs. Thielenhaus has helped to meet the financial expenses of Seminary years by teaching school in the Sioux Falls area.

While at Sterling College Mr. Thielenhaus majored in philosophy. It was natural that his interests centered in theology while in Seminary. He also concentrated in Christian education.

Mr. Thielenhaus had opportunity to serve as student pastor of the Humboldt Congregational Church. Both John and his wife have been active in Seminary affairs. Mrs. Thielenhaus is the current president of the Seminary Guild.

FRANK WALKER

Frank Walker is a native of Worland, Wyoming. At the present time he is a member of the Grace Baptist Church, Grand Forks, N. Dak. Prior to his seminary training, both he and his wife were actively engaged in business in Grand Forks. Frank is a graduate of the University of Montana with a B. S. degree.

During the past two years the Walkers have lived in Beaver Creek, Minn., where Frank is the student pastor of the First Presbyterian Church. He and his wife, Beth, have two children, Janet and Danny. His area of concentration in the Seminary has been in the field of practical theology.

WILFRED WEICK

Wilfred Weick was born in 1937 in Springside, Sask., Canada. In the same year his parents made their home in British Columbia.

Mr. Weick attended Augustana College of Sioux Falls, from which he graduated in 1960 with a B. A. degree, majoring in sociology. Upon graduation he traveled one year with the God's Volunteers. In 1961 he entered Seminary.

FRONT COVER

The Prayer Room at the North American Baptist Seminary, Sioux Falls, S. Dak., is frequently used by students, faculty members and guests. The front cover picture is "A Meditation Scene" showing Merwin Kramer of Napoleon, N. Dak., a Junior student, in the Seminary Prayer Room.

This is a special issue of the "Baptist Herald" dedicated to the ministry and objectives of our SEMINARY.

nary in preparation for the ministry. He spent two months during the summer of 1962 under the Student Service Plan. In 1963 he was married to the former Jeanine Martinitz of Chapman, Kansas, who had also served on the God's Volunteers.

Mr. Weick's major emphasis in Seminary studies has been in the area of New Testament. At present he is serving a student pastorate at the Federated Congregational Church of Valley Springs, S. Dak. As president of the student body, Mr. Weick has led the students in an aggressive program of activities this school year.

We recommend these seniors to our churches and mission boards as men and women of God who have sought to pay the price of personal discipline and diligent work in order that they might render a broader ministry for Christ. We have sensed a deep love for Christ in their lives and an earnest desire to be used as his evangelists in proclaiming the Good News of the Gospel.

May the blessings of God rest upon their ministry!

"I SEND YOU OUT"

(Continued from page 9)

things themselves."

Now to ask the last and, perhaps, the most important question: "WHERE CAN I OBTAIN TRAINING TO QUALIFY ME FOR MEETING THE EXACTING REQUIREMENTS OF THE MISSION FIELD AND THE CHURCH OF TODAY?" The answer is simple: "At our Seminary in Sioux Falls!" How is this possible? Faculty, curriculum and graduates tell the story. There are courses and subjects in Bible, Theology, Church and Missionary History, Non-Christian Religions, Cultural Anthropology, Missionary Principles and Methods, the Indigenous Church and Tropical Hygiene and Sanitation. These provide the academic disciplines. In relation to these studies are to be found essential practical opportunities, such as field work, close connection with missionaries and the officers of the missionary society as well as denominational officers and, by no means least and last, the concern, care and the prayers of our mission-minded denomination!

What about missions to Japan? What are the challenges of the home mission fields on the Indian Reserves and among the Spanish-Americans? All of these are just as realistic as the African mission fields. Here, too, the Lord of the Harvest has issued the call! We are praying that he will send his laborers into his harvest.

Who will go? Who will give? Who will pray? The Lord of the Harvest is waiting—and so are the people in Africa, in Japan, and on the home mission fields. . .

Jesus said: ". . . I send you out . . ."

Cameroon After Ten Years

The author describes the many changes that have taken place in Cameroon, Africa during the past ten years since his last visit to the field, reviews the rapid growth in the educational and medical work, and presents today's challenge of open doors for Christ in Cameroon.

By Mr. Harold B. Johns of Oak Park, Illinois

IN REVISITING nine of our Cameroon Mission stations in Africa recently, (all but Warwar, which still is a two-day trek from Mbem), a number of sharp contrasts were evident to me.

First of all, from the physical comfort point of view all nine of the stations have running water—including flush toilets. This is no small matter since it was becoming more and more difficult to get Africans to do the more menial cleaning tasks.

Some of our missionaries even have "automatic" bath water heaters. It still is necessary to boil all drinking water, however. Every station has one or more electric generators (usually 110 volt or 220 volt city-power as at Victoria) but not in every home or building.

Roads, too, are being improved (blacktopped) and extended. An "all weather" (!) road now leads into Mbem. Airport runways also are blacktopped at Douala, Tiko and Bota (Victoria) and frequent air service now is available between these coastal ports and Bali in the grasslands (near Bamenda).

The three main avenues which we use for the spread of the Gospel in the Cameroon still are: the Church and its related activities (as in our own countries), the schools, and the medical work of healing and caring for the

body. In other words, we might say we have a "body, mind and soul" approach, very much as Jesus himself used.

CHANGES IN THE CHURCHES

During all of the years of our mission activity in Cameroon, we have been trying to build "indigenously" so that the nationals would be the leaders of the work and could carry on if the "Europeans" left. (A European is one who natively speaks a European language, including Americans.) Even ten years ago there were almost no "Europeans" preaching in local churches or teaching in the elementary schools. Today some of the native preachers and a number of the churches are showing a zeal that is beautiful to behold.

New church buildings (larger and better built) were seen at Tiko, Bamenda, Mbingo, Banzo and Mbem. The churches now are organized into the Cameroon Baptist Convention with a national as Executive Secretary.

It is interesting to note that as lepers were healed and released at Mbingo (Bamenda New Hope Settlement), several churches have sprung up just outside the 2800 (plus) acres of mission property. No doubt one reason for these churches sprouting here is the fact that not all villages and homes are ready as yet to accept a healed leper. "Healing" of course means "halted" or "arrested"; the damage tissues and lost

joints cannot be completely restored in advanced cases.

The Ndu area alone now has some 78 churches. In the Warwar area a good deal of our rather limited growth has come from native efforts rather than our own. We have more churches in the Cameroon than in America but not as many church members as yet!

There are a total of more than 400 native churches with over 22,000 members. Most of the churches require a probationary year before baptizing and admitting a convert to membership. The members are learning to give as they are able to earn. A recent mission offering at Ndu totaled 75,000 Fr. (over \$300)!

AMAZING SCHOOL GROWTH

Our elementary pupils (grades 1 to 8 in our system) now total some 14,000. Of perhaps even more importance, however, is the growth of our higher education schools (grades 9 to 13 or 14) which now include opportunities for girls.

Saker Baptist College at Victoria on the coast ("college" is more nearly like our high school or academy with perhaps a year of university equivalent) has some 230 girls who are learning the three "R's", languages, home economics, science, etc., much as our students in North America. Ten years ago very few native girls were able to go beyond Standard I (our grade 3).

About half of the teaching staff at Saker are Peace Corps (or equivalent) workers from the United States, England and France. Some native teachers also are being used.

Bali Protestant College (in the grasslands) is a joint effort on our part with the Basel (Presbyterian) Mission from Switzerland. There are about 300 boys here of whom about 70 have come from our Cameroon churches. The curriculum is about the same as for the girls at Saker.

At Ndu Bible Training Center (further and higher in the grasslands—altitude 7000 feet) the family totals 156, including wives and children. About 70 of these are bona-fide students, including a few girls. Some two dozen of the students' wives also take courses while they are "in residence" with their husbands. These nationals are being trained as Bible teachers, pastors, evangelists, etc., and for the most part are our most dedicated students.

At Ndu Baptist College we have some 140 students, of whom perhaps 30 or 40 are in the "Grasslands" Elementary Teacher Training Center (1 or

2 years). Six of the teachers are natives and six "European."

Our largest "institution of higher learning" is at Great Soppo, not far from the coast (altitude 3000 feet). Here we have some 270 students attending the Baptist Teacher Training Center in two groups. The Elementary Training course requires three years (after the 8 preliminary grades). There also is a two-year advanced training program available to those who have had some teaching experience. About 40 of the total 270 students are girls.

There are about sixteen teachers on the faculty including missionaries, Peace Corps workers and natives.

Admission to these higher education institutions is by examination and, because of limited facilities, many try but few are chosen. One recent admission request list had 4000 qualified applicants of whom only 70 could be chosen!

SPIRITUAL OPPORTUNITIES

All of our schools in Cameroon are government supported. This means native government except for Peace Corps (and similar) workers. It is this (and medical) government support that makes a North American Baptist Mission dollar worth two or three or more dollars in our Cameroon work. This government support does not interfere with the spreading of the Gospel, however, as long as we list Bible study and Chapel as a part of our regular curriculum.

From grammar school all through the 12 or 14 years, we have more freedom in teaching Biblical truths and in maintaining a spiritual atmosphere than in the United States. Attending daily chapel service is required of each pupil in the colleges.

MEDICAL WORK

Jesus attracted and helped the people by healing their physical infirmities, and we too use this method in our Cameroon work.

Our two main centers are the hospitals at Banzo and at Mbingo. We also have dispensaries and maternity centers staffed by our own nurses at Belo and at Mbem. Miss Minnie Kuhn is a nurse at Warwar, Nigeria but no maternity center had been established there as yet.

African mothers have their babies delivered with the help of midwives rather than doctors (unless there are complications), and almost all of our nurses have had midwifery training.

Banzo is a general hospital in addition to having a maternity center. Last year they delivered some 1400 babies. Their equipment includes an x-ray machine.

At Mbingo our Bamenda New Hope Settlement was essentially a leper hospital. With the addition of a new wing now for leper patients, the older larger quarters are available for general hospital use. They also have a maternity center. Both Banzo and New Hope Settlement have operating theaters.

Our medical missionaries very much



A MISSION INCUBATOR
Missionary-nurse Patricia Heller places a premature infant, weighing 3 pounds, into an improvised incubator made of a washub and warmed by a kerosene lantern.

appreciate the White Cross work done by our women and put all of the supplies to very good use (and sometimes can use more!). Each African baby leaves its maternity center with a "White Cross" layette (and other accessories)—a gift that is greatly appreciated by the mother. In fact, our nurses at Banzo believe that the layettes are at least one reason why they delivered twice as many babies in 1964 as the older (25 years) Roman Catholic Center.

At the maternity centers efforts are



A colorful picture of the wives of students attending the Ndu Bible Training Center at Ndu, Cameroon. (Photo by Harold B. Johns).

made to reach the mothers early in the pregnancies for both medical and spiritual education. All of the medical centers hold group devotions with the outpatients as they come in and also try to work personally with the bedridden patients. Each operation is begun with an explanation of the reason for the mission work and a prayer by the doctor.

Even the more reserved (Moslem) Fulani women are coming to our centers now.

At each of the centers mentioned above natives are being trained to carry on as nurses and as midwives.

There already are some 50 and more native staffed medical centers in our West Cameroon field.

LEPER PATIENTS

Probably the best spiritual contact is with the leper patients because they are required to stay quite a long time before treatment is completed. Generally, all of the work is recognized as being God-given by the natives, but of course with varied insight, depending on the nationals themselves.

For example, when the recently completed church was being furnished at Mbingo, (Mrs.) Vi Stockdale placed a partly hollowed-out log near the pulpit as a receptacle for flowers. The log had been charred in the fire which had so severely burned Dr. Jerry Fluth. When the natives saw the charred log in the church, they immediately considered it a sign of their own thanks to God for sparing Dr. Fluth and (later) for bringing him back to Cameroon.

Lest we begin to think all of this work is carried on without "headaches" and heartaches, let us bear in mind that the African can be just as stubbornly sinful as the "European." Not all come to Christ. Some who seem to come fall away. Secular temptations are many. Government and other secular positions pay much more than missions supported work and cause natives



BENDER MEMORIAL CHURCH AT SOPPO

Students of the Baptist Teacher Training College at Soppo, Cameroon attend a chapel service and listen to a message by Missionary Gerhard Schroeder (behind the pulpit).

Community Baptist Church, Xenia, Ohio

This Church Extension Project in Xenia, Ohio now has a membership of 80 and a Sunday school enrollment of 150 and it faces a tremendous challenge of ministering effectively to the growing community.

By Mrs. William H. Thompson, Church Reporter

THE GRAND HYMN, "Great Is Thy Faithfulness," has become the theme song of the Community Baptist Church, Xenia, Ohio, for it expresses so well how we all feel about the blessings of God visited upon us. Truly, he has supplied our needs in a wonderful way and we can say, "Morning by morning new mercies we see."

The Community Baptist Church was born in May 1960 when four couples concerned with the need of a church in the Beavercreek area near Dayton, Ohio sought God's will for them in the matter. With much help and guidance from the Church Extension Committee of North American Baptists, the many difficulties involved in beginning a new work were overcome, one by one.

DEDICATED PEOPLE

Construction of our building began in August 1962. What a thrill to see the building going up! When we met for the first time in the unfinished sanctuary for the Christmas program in December of that year, we felt we had really "arrived." The adverse situations that arose during the construction period of the church served only to unite us more firmly in our efforts to work for Christ and to bring honor and glory to his Name.

Throughout all this trying time when financial problems as well as practical ones plagued us on every hand, our pastor, Rev. John Ziegler, was undaunted. The Lord blessed us by sending us the right man for such a tremendous task. Without his leadership



Smiling students in the High School Classroom at the Community Baptist Church, Xenia, Ohio.

and positive approach to every problem, we would have been greatly discouraged many times. Mr. Ziegler worked alongside the members and friends of the church at whatever needed to be done. Whether digging a ditch, painting a room, laying tile or fitting baseboards, our pastor proved to be a capable workman. We were reminded of the Scripture verse in Ecclesiastes 9:10, "Whatsoever thy hand findeth to do, do it with thy might." Nothing was too difficult for him to tackle.

The building was finished and all of our congregation remained good friends. This is an accomplishment, so we have been told! Thanks be to God!

A very worshipful atmosphere pre-

vails in our plain but beautiful sanctuary which provides seating for 150 people. There are times, especially when a Sunday school program is presented, that chairs must be set up to accommodate the overflow. Our church membership has grown to 80. Our Sunday school enrollment is now 160.

AN EXPANDING PROGRAM

In our first Sunday school we had only four classes. Now we have twelve. We need to begin a young adult class. A teacher is ready and willing if we can solve the problem of finding a place for the class to meet. The kitchen area of the basement is now partitioned off and two pre-school classes are meeting there. One of the larger classrooms is now divided with a permanent partition.

All of the basement classrooms are filled with two classes meeting in the remaining open space which serves as a social room as well. Part of the nursery area back of the sanctuary is now being used as a classroom for a second grade. A large adult class meets in the sanctuary. The college age students meet in the cramped quarters of the pastor's study. Many Sundays the high school classroom is very crowded.

The program of the church has expanded so that there is some activity going on almost every night of the week as well as during the day on Saturday. Both the Junior-Hi and Senior-Hi youth groups are growing in numbers. A recently organized youth choir already has so many participating that the choir loft is filled. The Christian Service Brigade meets once a week and is often hampered in carrying out some of their projects because of lack of space.

We need much in the way of classroom equipment—tables, chairs, blackboards, and visual aid equipment. City sanitation facilities are now available to us, and we would like to take advantage of this as soon as the necessary funds are on hand.

URGENT NEEDS

In round figures the indebtedness on the building amounts to \$35,000. The interest on such an amount is high. Before we can possibly pay off this amount, we are faced with the prospect of adding to our present building in order to accommodate the new people who are being attracted to our church. We are located in an area that is expanding at a rapid rate. Our prospect list is a challenging one. We are striving to contact these people as rapidly as possible. Many of the newcomers to the neighborhood have Baptist back-

(Continued on page 23)

● Mr. and Mrs. David Harrison, missionaries to the Indians on the Montana Reserve near Ponoka, Alberta, have announced that a daughter was born to them on February 5th who has been named Doreen Elizabeth. This is their first child.

● The Union Baptist Church of Arnold, Pa. has extended a call to Rev. Allen Herman of Monessen, Penn., to become its pastor, succeeding Rev. Emanuel Wolff, now of Sioux Falls, S. Dak. Mr. Herman, who has been serving a church of the Conservative Baptist Convention, has accepted the call and will begin his ministry at the Arnold Church on April 4.

● The Venturia Baptist Church building, Venturia, N. Dak., which was built only 16 years ago, was destroyed by fire on Feb. 10 despite efforts of firemen from neighboring towns. The cause of the fire is unknown. Services will continue in the Venturia Village Hall until such a time when a new church can be constructed. The pastor is Rev. Milton Falkenburg.

● The annual Fellowship Supper of the First Baptist Church, Lorraine, Kansas, was held in the Fellowship Hall on Monday evening, Feb. 22, featuring the theme, "Our Christian Heritage." A musical program was given by the Nickel family of Springfield, Missouri, composed of 7 brothers, ages 9 to 21, and a sister, Joyce, who is 7. Rev. Everett A. Barker is the pastor of the church.

● On Sunday, Feb. 7, Rev. Eldon G. Schroeder, pastor of the Temple Baptist Church, Lodi, Calif., received 26 new members into the church, 18 of whom had been baptized on a previous Sunday. More than 300 people attended the Lodi Area Men's Leadership Prayer Breakfast on Thursday, Feb. 4. Mr. Verne Howen of the Temple Church served as co-chairman, and a goodly number of those attending were from the same church.

● Mrs. Otto E. Krueger of Ashtabula, Ohio, the widow of the late Prof. Otto E. Krueger, has announced that she has moved into a room at the St. John's Home for the Aged in Rochester, N. Y. Her husband served as Seminary professor, General Conference moderator and distinguished pastor of NAB churches. Mrs. Krueger's new address since Feb. 22 is 1262 South Avenue, Rochester, New York 14620.

● "Youth Night" was observed by the Immanuel Baptist Church of Wausau, Wis. on Sunday evening, Feb. 7. The subject of "Dedicated Disciples" was presented by these four young people: Janet Lombard, Marge Nutting, Bob Stuplich and Roger Kufahl. The youth choir directed by Marilyn Reedy sang. Cindy Petri and Shirley Robinson rendered a vocal duet, and the reading, "The Voice of God is Calling," was given by Susan Schubring. A baptismal service was held on Sunday, Feb. 14.

● On Sunday evening, Jan. 31, the German Zion Baptist Church of Milwaukee, Wis., held a farewell service for Rev. Herman Palfenier, interim pastor from Sept. 1, 1964 to Jan. 31, 1965, and for his wife. Mrs. Bruno Ziegler, reporter, stated that "in this special program we tried to show our love and appreciation for the many blessings we received through the stir-

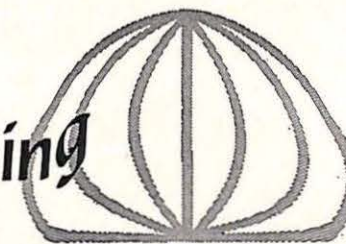
ring and challenging messages of Brother Palfenier while faithfully filling the church pulpit, and to Mrs. Palfenier for her untiring assistance."

● On Sunday, Feb. 7, Rev. W. C. Damrau, pastor of the Snowview Baptist Church, Cleveland, Ohio received four members by letter into the church's fellowship. On Sunday, Feb. 21, he baptized 8 persons on confession of their faith in Christ. A special Youth Week Program was presented on Sunday evening, Jan. 31, entitled "The Life of Christ in Word and Music." Barbara Bertram was in charge and introduced the counsellors. Young people of the church presented musical numbers, read the selected Scripture passages, and offered prayer.

● Currently in progress at the North Sheridan Baptist Church, Peoria, Ill., is a series which the pastor, Rev. Richard Paetzel, has titled: "Eight Sunday Nights with God's Word." He is presenting the series in three segments. In the "Doctrine" portion, he discussed the "Trinity" on Feb. 7 and "Eternal Security" on Feb. 14. His discussion of "Cults" was presented on Feb. 21 and 28 and March 7. In the "Prophecy" portion, he has scheduled "Future of Israel" on March 14; "Future of Russia" on March 21; and "Future of the Church" on March 28.

● The members of the Woman's Missionary Society of the Temple Baptist Church, Lodi, Calif. invited their husbands for a special "Sweetheart Banquet" in February. The dining room was beautifully decorated in the Valentine theme, and the potluck dinner was served buffet style. The highlight of the evening's program was the well narrated set of colored slides shown by Rev. Aaron Buhler, pastor of the First Baptist Church of Lodi, Calif., taken by him on the trip to Europe in 1963 with his wife, Mrs. Ella Schmiedt, vice

what's happening



conduct the radio broadcasts of "The Fellowship Hour." Charles Magnuson, pianist, is an internationally known recording artist for RCA, Word and Supreme Records. Special youth programs were held on the Sunday evenings in February with filmstrips and discussion on "How the Bible Came to Us" with Clifford Holland, Youth Director, in charge. Rev. William Hoover is pastor of the church.

● On Sunday evening, Feb. 7, the Woman's Missionary Union of the Salt Creek Baptist Church, Dallas, Ore. presented the play, "Meals for Missions." Characters taking part in the play as a new dramatic venture in faith were: Juanita Hevner, Florence Schmitke, Mable Helen Teichrow, Sharon Classen, Ken May, David Lange, Ira Rogers, and Doris Phillips. The narrator was Grace Voth, and soloist was Sharon Tilgner. Others participating in the program were Bertha May, Alma Schroeder, Addie Herrin, Doris Phillips and Dorene Walth. The ladies' sextet also sang.

● Mr. S. Dak. observed their 50th anniversary with their 50th wedding held in the Fellowship Hall of the First Baptist Church of Emery on Sunday afternoon, Jan. 31. Teachers' and Workers' Workshops were held on Tuesday, Feb. 9, with Rev. Bruce Rich of Forest Park, Ill., Rev. Howard Westlund of Carrington, N. Dak., Miss Eva Cornelius of the Gospel Light Publications, Rev. Ronald Mayforth of Madison, S. Dak., and Rev. Leland of Madison, S. Dak., teaching various of Emery, S. Dak., Teach the Bible classes on "How to Every Family." to Every Member of Every Family."

● The Mission Baptist Church of Chicago, Ill., celebrated its 7th anniversary. (Continued on page 24)



Sanctuary of the Community Baptist Church, Xenia, Ohio with a seating capacity of 150. Rev. John Ziegler is pastor of the church.

We the Women

BY MRS. DELMAR WESSELER
of Lorraine, Kansas
President of the Woman's Missionary Union

INTRODUCTION

Mrs. Ruth Kirstein, the devoted Vice President of our Woman's Missionary Union, has a Baptist background that dates back to a grandfather who was named Adoniram Judson Frost. She comes from Minnesota where she came to know Christ as Savior at an early age through her dedicated Christian parents. She is a graduate of Moody Bible Institute and also attended Sioux Falls College. She taught in public schools while her husband attended Sioux Falls College. She taught in public schools while her husband attended school there. They have two children who are active members of their church in which her husband is pastor. Paul is 14 and Jeanette is 11 years old. At present they have a 10 year old homeless boy living with them.



Mrs. Elton Kirstein
of Steamboat Rock, Iowa, Vice-president
of the Woman's Missionary Union.

Ruth is teaching an adult Sunday school class. She enjoys children's work and has had many children's classes in her own home and in the church. She is always active in WMU work and has served as president in many local societies, as well as president of the South Dakota Association. She keeps very busy with her family, substitute school teaching and doing the stenographic work for her husband. Her lovely selfless spirit is a tremendous asset on our Executive Board. She is our Women's Representative to the

From the Professor's Desk

By Professor Ralph E. Powell, North American Baptist Seminary,
Sioux Falls, South Dakota

Is Paul Tillich an atheist when he denies the existence of God and says that only man exists?

Whatever critical things may be said about the thought of Paul Tillich, and there is certainly much to criticize in his theology, it can not at all be said that he is an atheist. It is true that he writes, "God does not exist," but one must understand what he means by "exist." Actually, Tillich is trying to describe the being of God in the highest possible manner, and it is because of this that he states that God does not (merely) "exist."

TILlich's VIEW OF GOD

Existence is that which is "fallen" from essence—it participates in the Fall, according to Tillich. As such, it is a distortion and disruption of essential being and includes within itself non-being. To say that God exists would be to say that he is found within the totality of finite, sinful beings. This Tillich wants to deny, for to argue that God exists (in this sense) is to deny him. God is the ground of being for everything that is; he is being-itself; he infinitely transcends all being and is himself the Creator and power of all that exists. Because of this, Tillich also affirms that God is not a being (which implies finiteness and fallenness), for God is beyond essence and existence (*Systematic Theology*, Vol. I, pp. 204-6, 236-7).

While one may be sympathetic with much of this thought, there lurks the fundamental problem that it inevitably and unavoidably makes fallenness of the essence of existence (except for Christ, who overcame the split between essence and existence). By existence Tillich means a thing's actuality, that which is fallen from its essence, a distortion or estrangement of essential na-

Mission Board this year.

Mrs. Kirstein has been teaching a course, "Keys to Better Living for Parents" and has been tremendously impressed with the emphasis on our love for Christ. She shares some of these thoughts with us.

OUR LOVE FOR CHRIST

By Mrs. Elton Kirstein
Steamboat Rock, Iowa

"The Lord hath done great things for us, whereof we are glad," are the words which come to mind as we look back on these first months of the triennium. We praise him for these blessings which have been ours through the enlarged field of service in the fellowship of the W. M. U.

As we think of these "great things" (Continued on page 24)

ture. This would seem to make the Fall a necessity, and some writers feel that it logically makes God the author of evil.

The other side of the above question has to do with the statement that only man exists. Here again, the meaning hangs on the sense in which "exists" is taken. It is here used in a peculiar, restricted sense which is meant to distinguish between being and existence (between mere being and man's kind of existence). In this sense, a rock is, but it does not "exist." Man alone exists.

Existence in this context involves one's awareness of his existence—a rock is not aware of its own existence; therefore a rock does not exist. Only man is aware that he is, and he has to decide about what he is to do and be. This kind of existence, and only this kind of existence, is that of an embodied self.

"TO STAND OUT"

"To stand out" is the literal meaning of existence. Man stands out from all else which is. He is not to be thought of as a thing or merely as an impersonal object. People are unique individuals and should not be treated as inanimate objects. This kind of thought should have profound consequences for modern technological society which so often makes people victims of automation—not a unique individual in the image of God, but a mere cog in a vast industrial machine or a certain pattern of holes on a punched IBM card.

Tillich's view of man's uniqueness has its positive, wholesome and constructive features, but it also has its tragic side, for here again the Fall is seen to be necessary to man's very existence. Tillich analyzes man as one whose existence is estranged from God as an inevitable result of the actualization of his freedom. A unity of man and God in a relation of faith is not compatible with true humanity, says Tillich, for if man is to be really human, he must actualize his freedom and stand upon himself, and this means that he will stand away from God. "Fully developed creatureliness is fallen creatureliness. . . . Creaturely freedom is the point at which creation and the Fall coincide" (*Systematic Theology*, I, 255-6). This is to make sin a necessary part of man's being.

The considerations involved in this question are another reminder to us that we must be careful to understand properly the sense in which a writer uses terms and ideas. We must not only read *what he says* (the words and expressions which he employs), but we must understand *what he means* (what he intends to convey by these words).

CAMEROON AFTER 10 YEAR

(Continued from page 13)

say, "not the spiritual zeal," for many of them are very zealous in their (secular) work.

As our Mission Secretary, Dr. Richard Schilke, has announced, the Cameroon government has indicated a willingness to finance a God's Volunteer "Peace Corps" of our own North American Baptists. This is a most excellent opportunity for qualified persons from our churches (Bachelor's degree or better, usually) to give 21 months or so of their lives to boost our Cameroon work in a way that could outstrip all of our previous mission work put together.

The field is ripe today—we do not know about tomorrow!

The zealous Mormons, Buddhists, Moslems and others make it a regular practice to give a number of months (or even years) to the active spreading of their "gospels." What better way for young people (and older—no age limit!) to broaden and deepen their knowledge, their characters, their spiritual insights!

We sometimes wonder just how much our mission work means to the Africans. Is it really effective? One evidence was when certain "outsiders" tried to make light of the spiritual truths with some of our Ndu Bible Training students. The stalwart and spiritually sound way these students met the challenge must have been most heart warming to behold. The "outsiders" retreated in complete rout!

Another evidence is the esteem and love for our missionaries and mission work. Frequently inquiry was made by the natives concerning the whereabouts and health of Laura Reddig, the Schneiders, the Gebauers, and others.

A further heart warming experience was to learn of the welcome Nurse Minnie Kuhn received as she headed for her new assignment at Warwar (beyond Mbem). Miss Minnie formerly had been at Mbem for a number of years. As she came over Rom Hill, it seemed as if the whole village was there to greet her! (See Baptist Herald for February 25, 1965.) As she went on trekking into Warwar, not only was the whole community out to greet her, but they had brought stones and other building materials ready for a maternity center! They said, "For fifteen years we have prayed for a doctor or a nurse and now you've come!"

Africa is growing up and the task we have before us is to help make certain that it is a "balanced growing up"—that the African grows spiritually as well as secularly.

Today the doors are open to us in the Cameroon as in perhaps no other place on earth. How long they will remain so, only God knows.

With his help we are today assisting in the building of a complete people—body, mind, soul and spirit.

March 25, 1965

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sunday school lessons

REV. B. C. SCHREIBER, FOREST PARK, ILLINOIS

A TEACHING GUIDE

Date: April 4, 1965

Theme: "WHAT SHALL I DO WITH JESUS?"

Scripture: Matthew 27:11-26

THE CENTRAL THOUGHT: Christ appears to every one of us in order to give us the opportunity of accepting or rejecting him.

INTRODUCTION: Although the term "kangaroo court" is part of our vocabulary, the practice has been in evidence for thousands of years. It is an irresponsible tribunal in which the principles of law and justice are disregarded or perverted. Jesus was the victim of such an unauthorized procedure. When we realize that between midnight Thursday and Friday morning a series of six trials were held we get an insight into the kind of kangaroo court to which Jesus was subjected before he was shamefully condemned to death.

Under Roman law the Jews were not permitted to hold civil trials and they were therefore restricted to matters which pertained only to religion. Three such trials took place, one before Annas and two before the Sanhedrin. They condemned him to death for blasphemy, but they needed a legal excuse for his crucifixion. Three civil trials were held: before Pilate, before Herod Antipas and again before Pilate.

I. JESUS BEFORE PILATE. Matthew 27:11-14.

This was the second time Jesus appeared before Pilate who hoped to be rid of the responsibility of judging him. He realized his difficult and embarrassing position because the Jewish leaders accused Jesus of claiming to be king of the Jews. This would certainly bring him in conflict with Caesar.

Yet Jesus' quiet and calm puzzled Pilate who was used to dealing with prisoners who did all in their power to defend themselves. The trial was so unusual that he did not know how to cope with it. In dignified silence Jesus was both majestic and kingly.

II. PILATE'S ATTEMPT AT NEUTRALITY. Matthew 27:15-23.

At this point Pilate felt more like a prisoner than Jesus. He wanted to save both Jesus and himself but did not know how to bring it about. The sudden inspiration of releasing a prisoner during the feast of the Passover seemed to him a solution. There seemed to be no question in his mind as to whom they would choose. No one was more surprised than the governor when Barabbas was chosen rather than Jesus.

For Pilate and the Jews, it was a fateful as well as a fatal decision. By casting their votes for the crucifixion of Jesus, they condemned themselves to death.

III. PILATE'S CAPITULATION. Matthew 27:24-26.

Pilate was convinced that he was permitting a good man to die, and he found no power in himself to prevent such a travesty on justice. In trying to absolve himself he said, "I am innocent of the blood of this just person." Half of the statement was true. Jesus was a just person but Pilate was not innocent. In the sight of God, he was still responsible for the decisions which he made. What Pilate needed was not a washing of his hands but a cleansing of his heart.

Questions for Discussion

1. In what sense were you there when they crucified the Lord?
2. Have you ever tried to shift responsibility upon someone else?
3. If Jesus were living today would people still treat him so cruelly?

A TEACHING GUIDE

Date: April 11, 1965

Theme: THE MEANING OF THE CROSS

Scripture: Matthew 27:33-50

THE CENTRAL THOUGHT: The cross reveals man's greatest sin, and at the same time it reveals God's deepest love.

INTRODUCTION: Looking at the crucifixion from the standpoint of the disciples and the friends of Jesus, we would think of the event as the greatest tragedy in the history of the world based on the worst injustice imaginable. From God's point of view, we would still have the same convictions but it would include the comprehensive plan which was in the mind of God from the beginning of the ages to the close of this age.

Since the cross is the heart of the Gospel, it is difficult to understand all that is involved. The Atonement or the "at-one-ment" is a deep and an abiding truth which no theologian has as yet fully explained or comprehended. In a sense we can say that the cross is the greatest revelation of God as well as his greatest mystery. It is still the greatest power of God as well as man's greatest stumbling block. This is why the element of faith is so important because the intellect breaks down when the effort is made to explain it.

I. THE PLACE OF CRUCIFIXION. Matthew 27:33-35.

Even before being nailed on the cross, the victim was scourged to the point of death. In addition Jesus was subjected to a period of humiliating mockery. In this weakened condition he was forced to carry his cross through the streets of Jerusalem toward Calvary. It is the Latin name for the old Aramaic or Hebrew Golgotha.

Jesus refused the vinegar which supposedly contained an opiate. Physically and spiritually he felt all the pains of death. He bore it all and he bore it alone. Matthew does not describe but simply states the facts of crucifixion.

II. THE MOCKERS AROUND THE CROSS. Matthew 27:36-44.

This is the most tragic picture of the unsympathetic nature of man. They could sit down leisurely and watch the most excruciating suffering without feeling even a little compassion. They actually seemed to feel joy and pleasure at the sight of Jesus hanging on the cross. They challenged him to come down from the cross, but he could not. Their sins and ours held him to the cross. Unknowingly they uttered some of the greatest truths. "He saved others; himself he cannot save." "He trusted in God." Since Christ was offering his life as an atonement for the sins of men, he could not take back his offering. Trusting in God does not mean getting everything you want from God, but doing everything that God wants. Jesus had already prayed, "Not my will, but thine be done." He was literally and fully trusting God.

III. THE DARKNESS AROUND THE CROSS. Matthew 27:45-50.

The three hours of darkness, according to some scholars, may have been caused by a total eclipse or by an earthquake. But because the multitudes were so afraid, we must take for granted that it was very unusual and must therefore be accepted as a miracle which accompanied the crucifixion.

Perhaps for a moment it seemed dark in the soul of Jesus and the words of Psalm 22 came to his mind. If Christ had a "why" in his experience, we should not be surprised if we have questions which continue to arise. This, however, did not prevent him from committing himself completely into the hands of God. "Father, into thy hands I commit my Spirit."

Questions for Discussion

1. Why is it impossible to save ourselves?
2. Would it have been possible for the chief priests and scribes to be saved?
3. Discuss some of the questions you have concerning your own life.

A Chaplain's Tours of Duty

The ministry of Chaplain (Lt. Col.) Leslie P. Albus at Camp Drum, Watertown, New York.

For the past two years I have been on temporary duty at Camp Drum at Watertown, New York for annual field training for Reserve and National Guard Troops during the summer months. These have been good tours of duty. My assistants and I were able to effect a great improvement in the religious stature of this camp. All of our Chapels were completely renovated and now stand out as the most attractive and best maintained buildings in this area. Many comments have been made by passing motorists, since 5 of our 7 chapels stand on a main road. I was really happy to be able to provide this "silent witness" for the religious program in the Army.

I returned to Fort Dix early in October. Then an assignment was made on Nov. 20 and I was transferred back here as the Post Chaplain. This post has not had the position of Post Chaplain for over a decade. On Nov. 22 my family and I moved here to live and to establish a year round Protestant program. I feel again that this is the leading of God since there needs to be a constant witness at all points where human souls are involved.

We are now busy setting up a complete program. We started our ministry here with a Thanksgiving Service. At present we have established regular morning worship services every Sunday. On Jan. 10 we were able to set up our Sunday school. We have a small group now but hope to increase in this field.

Of course, the largest part of our program here will still be the summer training program. Thousands of troops will move through this section in the course of field training for our Reserve and National Guard components. During this period we come into contact with many fine clergymen who have



CHAPLAIN LESLIE P. ALBUS
of Camp Drum, New York

maintained their commissions while serving as civilian pastors, priests and rabbis.

This year, in addition to our regular summer schedule, we shall have two additional exercises. At the present time, we have an exercise involving the U. S. Marines. In March we will begin an exercise with an Army Brigade which will continue for over a month. Both of these units have chaplains. These chaplains will operate their own program under the supervision of my office.

All in all, this is a new experience for me, and it was just like starting a new church. The response has been good and we feel this is a vital part of the total church ministry. We continue to ask for your support in prayer.

The Baptist Home in Bismarck

At the Baptist Home in Bismarck, North Dakota, 55 faithful workers are ministering to 166 resident guests and patients in a service that is well pleasing to God.

By Rev. A. Bibelheimer, the Home's Chaplain

Greetings to "Baptist Herald" readers from the Baptist Home in Bismarck, North Dakota. We want to report briefly about our multiple activities and service to those who have elected to spend their sunset years of life in the Home.

Our Home is licensed by the state and is a member of the North Dakota Hospital Association and of the State and American Nursing Home Association. Our Home is one of the larger in-

stitutions in the state and enjoys a good reputation.

THE HOME'S FAMILY

Our Home offers dual service: Nursing and Residential.

The Nursing Section presently has 42 patients who need medical care and service similar to hospital care. A few of these are bed-ridden, and others are able to "help themselves" in varying degrees. Four registered nurses (one

THE RADIANT CROSS

By Herbert Hirschfeld

An interesting novel of the Ukrainian struggle for peace and freedom. Order your copy from the Roger Williams Press, 7308 Madison St., Forest Park, Ill.

Price \$3.00

of these four is always on duty) serve this part and also at times the residential section. With each nurse several aids are on duty on each of the two floors.

The Residential part of the Home presently has 122 residents. The majority of these people are able to be independent as far as self-help goes. They come to the dining hall for their meals. A few, however, need to have trays with food brought to them. Several of the ladies have special hobbies such as sewing or working on given projects as quilts, dolls and similar items. A group of ladies spends several hours daily in the sewing room working on projects which, when finished, are put up for sale. We are in the process of developing a well-rounded activities program for which there will be a full-time director.

FIFTY-FIVE WORKERS

The Home has 55 workers. The kitchen and dining room are staffed with faithful workers with Mr. Eddie Skager as chef. One group daily works as cleaners and another group as laundry ladies. Several women render personal care where such is needed.

The Home is under the able management of Rev. Alfred Weisser. The personnel, the business (receipts and expenses), and the construction of the new Retirement Apartments, to be completed by May 1965, are only a few of his responsibilities.

The Chaplaincy is also a necessary and vital service to the Home. Rev. A. Bibelheimer is charged with this responsibility. Thursday (6:30 PM) and Sunday (9:30 AM) Chapel Services are conducted. Daily devotions are also conducted after breakfast. Both languages are employed. A program of visitation is constantly carried out. Other helpful activities are: showing of films suitable to adults, Woman's Mission meetings each month, and planned activity games.

INSPIRING PROGRAMS

Several of our churches in the area bring special programs by their men's or women's groups. Several local churches conduct chapel service during the week and once each third Sunday afternoon. Civic groups have given time and service in several ways throughout the past years. Twenty groups came to us during the two weeks prior to Christmas to sing familiar carols. Our people really thrilled to their singing as they marched down the halls with their beautiful harmony.

Our Home enjoys the good will and friendliness of the city and community. Come and see us whenever possible!

OUR DENOMINATION IN ACTION

SPECIAL EVENTS

ABERDEEN, S. DAK. The first Father and Son Banquet held by the Calvary Baptist Church, Aberdeen, S. Dak., convened on Jan. 19 with over 100 fathers and sons present. The banquet was served by several ladies of the Woman's Mission Society. Our neighboring Baptist Church at Leola, S. Dak., with their pastor, Rev. Ed. Oster, was very well represented. The special speaker was Rev. N. E. McCoy of Jamestown, N. Dak. The quartet of the church also sang. Our pastor Rev. Irvin Schmuland, Mr. Oster and Mr. McCoy are old acquaintances and so it seemed like old times for them at this inspiring evening. (Willard Tesky, Reporter).

MADISON, S. DAK. Members of the West Center Street Baptist Church, Madison, S. Dak., were happy for the parents of the nine infants who came on Sunday morning, Feb. 14, to dedicate their children and themselves to the Lord. After the pastor, Rev. Ronald E. Mayforth, had read from I Samuel 1:19-28, Mrs. E. J. Dirksen, who is in charge of the Cradle Roll, introduced the parents and the children. May all of them be given the wisdom and strength they need to bring up their children to love and serve the Lord Jesus Christ. Recently the men of the church gave generously of their time, talent and energy remodelling one of the S. S. rooms into a beautiful nursery room. The babies are now enjoying this new improvement to our church. (Mrs. Carl Frautschy, Reporter).

MONTANA RESERVE, PONOKA, ALTA. On Wednesday evening, Dec. 23 the thirty-four children of the Indian Day School on the Montana Reserve near Ponoka, Alta., gave a fine presentation of "The Heart of Christmas"



Indian children taking part in the festive Christmas Program held in the new basement hall of the chapel on the Montana Reserve.

based on John 3:16, under the able direction of their two teachers Mr. John Herring and Mrs. Grant Bingeman, and Mrs. Herring. We were pleased to see that a number of our Indian people accepted responsibilities in providing the Christmas party which followed the program. This was held in the new basement facilities of the mission, with an attendance of 180 Indians and friends. (Mr. and Mrs. David M. Harrison, Missionaries).

WILLOW RANCHO, SACRAMENTO. A gay and festive evening was enjoyed on Friday, Feb. 12, as couples of the Willow Rancho Baptist Church, Sacramento, Calif., gathered at the banquet hall of a local restaurant for a Sweetheart Banquet, sponsored by the Woman's Mission Society. The tables were lavishly decorated with pink net and ribbon hearts, accented by beautiful camellia blossoms. The mistress of ceremonies was Mrs. Virginia Mauch, president of the W.M.S. A diversified program followed the dinner, using love and marriage as the theme, and spiced with bits of humor to the delight of the responsive audience. Guest speakers, Mr. and Mrs. Herb Jones, missionary teachers under the Sudan Interior Mission Board, spoke and showed slides of their work in Titcombe College in Nigeria. (Mrs. James Gossen, Reporter).

CALVARY, TACOMA, WASH. The Jan. 10 evening Worship Service at the Calvary Baptist Church, Tacoma, Wash., was given over to Merrill Womach, well known in Christian circles in the West for his vibrant Christian testimony and his musical talent. He recorded his own voice 42 times, thus giving the effect of a male chorus in the rendition of the "Battle Hymn of the Republic." On Sunday afternoon, Jan. 17, we dedicated our new Conn organ. For this occasion, Mr. Eugene Nye, tonal director for Balcom and

Vaughn Organ Company of Seattle gave a recital, demonstrating the tonal quality of the new instrument. Rev. S. Donald Ganstrom, pastor, led the service.

On Feb. 7, the Sunday school occupied the new second story of our Educational Unit. No longer is it necessary for classes to meet in such strange areas as the choir loft or the kitchen. We are now able to have separate departments for the Primary, Junior High, and High School groups. Each department held a short dedicatory service of its new facilities at the time of the Sunday school worship service. (Elfrede Gudelius, Reporter).

NORTHWESTERN PASTORS' CONFERENCE. The First Baptist Church of Appleton, Minn., entertained the Northwestern Pastors' Conference from Feb. 9-11. The host church proved to be a congenial place of fellowship and hospitality for 21 pastors and guest speakers. Dr. C. H. Seecamp is the local pastor. An excellent program was prepared by the program committee, with Rev. H. J. Wilcke, program chairman.

Our guest speakers were Rev. Frank Veninga, president of our Seminary, and Dr. J. C. Gunst, District Secretary. Rev. Mr. Veninga brought an evening message and lectured twice on: "Fitting the Church Into Today's World." Dr. Gunst led a discussion period on the inter-relationship of pastor, church and the denominational program. He also preached one evening. The local pastors also served on the program. Some pastoral problems were shared, some practical ideas and experiences were pooled, and a wide variety of Sunday bulletins and printed messages were freely distributed and exchanged. These informal discussions were a real blessing to all pastors present.

Rev. M. Zeeb, was elected president; Rev. Paul Meister, vice-president; and Rev. A. J. Fischer, secretary-treasurer. The next meeting was tentatively planned for North Freedom, Wis., with the dates set Feb. 8-10, 1965. (A. J. Fischer, Secretary).

LORRAINE, KANSAS. We of the First Baptist Church, Lorraine, Kansas, have the "Green Light" for a six months' trial period to introduce "THE INFORMER" to all our church members, townsfolk, college students, servicemen, Kansas Ass'n. pastors and those who request it. The purpose of this newsletter is to convey through the printed page the promotion of our local church ministry. By promoting this work our desire is to glorify God. The name was submitted by Mrs. Delmar Wesseler as a result of a "Name the Newsletter" contest. The editor is Mrs. Delmar Williamson, who was appointed by the Board of Christian Education. Our church secretary, Mrs. Charlie Perkins, cuts the stencil and mimeo-

graphs the copies after the original copy is prepared by the editor. Then a crew of ladies helps the editor fold, staple, address and stamp the copies. It takes four ladies approximately an hour and fifteen minutes to do about 275 letters. Servicemen's letters are sent by air-mail.

We use women for this job who are not too active in other church work. The joy of it is that even "heart patients" can be active here and really enjoy this duty, for we do have fun

as we work around the table. Our plan was to use a new crew each month but some who have already served have asked to be used more. We feel that the news and articles are more vital if they are fresh; therefore, the newsletter goes out twice a month. We work closely with the pastor on the newsletter. He gives me most of the news items and writes a feature article for each issue. With a real desire in being found faithful, we accept the challenge of Philipians 4:13.

EVANGELISTIC SERVICES & BAPTISMS

RIDGEWOOD, N. Y. The Ridgewood Baptist Church, Brooklyn, N. Y., held a baptismal service on Feb. 7 with the pastor, Rev. A. Lamprecht, officiating. Mrs. Hedwig Kaufmann, a friend of the church from the neighborhood; Mr. Lawrence Orthner, grandson of Rev. Frank Orthner (retired NAB pastor); and Miss Karen Freihoff took this step of obedience. Karen's decision was a very special one because she has been confined to a wheelchair since early childhood and her witness is forceful and poignant. For the following Sunday a higher education conference had been planned with Professors Roy Seibel and Wm. McLatchie. Prof. Seibel was unable to attend but Prof. McLatchie presented the CTI story in slides to our Sunday school and was our guest preacher. He and Mrs. A. Lamprecht delighted and enriched the congregation with their violin duet. (Marion von Ahen, Reporter).

WILLOW RANCHO, SACRAMENTO. The Willow Rancho Church, Sacramento, Calif., observed the Week of prayer from Jan. 4 to 8. Our pastor, Dr. Louis R. Johnson, led in a series of discussions of the various fields of higher education in our denomination, with a fine spirit prevailing in the prayer service. Another highlight was the launching of a Training Union on Feb. 7. Mr. Gerald Douglass has been appointed the director, and already 126 have enrolled marking a successful beginning. Classes have been organized for all age groups from the crib nursery through two adult groups, and these classes

are participating in a constructive program designed for training and leadership in the many phases of church work. The Training Union meets regularly on Sunday evening preceding the worship service. Dr. Louis R. Johnson had the privilege of welcoming 17 persons recently into the fellowship of the church. Of this group, six are members of one family, and ten were baptized upon their confession of faith in Christ. (Mrs. James Gossen, Reporter).

TEMPLE, LODI, CALIF. Temple Baptist Church of Lodi, Calif., began 1965 with eight days of inspirational evangelistic meetings with Rev. Fred Brown of Chattanooga, Tennessee, as evangelist, assisted by Rev. Bill MacDougall, Minister of Music of the Baptist Church in Los Gatos, Calif., as song director. We are thankful to God for those who made first time decisions and for those who made decisions for special rededications in their lives. During the month of December, and up to the time of the special meetings, a selected group of church members made a concentrated effort to visit all members of the church living in the Lodi area, and in particular those who have not been attending too regularly. The Lord blessed these efforts in that many attended the meetings. We praise the Lord for his faithfulness! (Thelma F. Fischer, Reporter).

ROSE OF SHARON, RICHMOND, B. C. We of the Rose of Sharon Baptist Church, Richmond, British Columbia, thank God for his blessings during



Rev. Ervin B. Strauss of the Rose of Sharon Baptist Church, Richmond, B. C. with six baptismal candidates.

1964, especially for the precious souls who have been saved. Rev. E. Strauss, pastor, baptized six candidates at our Watchnight Service, and later extended to them the hand of fellowship into our church. This brings our present membership to 64. (Mrs. A. Mayer, Reporter).

CALVARY, TACOMA, WASH. During the week of Jan. 31 to Feb. 7 we of the Calvary Baptist Church, Tacoma, Wash., had the privilege and joy to have with us Team No. 1 of God's Volunteers. They gave unstintingly of their time and musical talents, and lifted us to new spiritual heights. Twenty-one young people and children accepted the Lord at this time, and three rededicated their lives. For this we praise our Lord and Savior! It was an added pleasure for us to have Robert Wilcke in this group. Bob is the son of the Rev. and Mrs. H. J. Wilcke of St. Paul, Minn., who pastored our church for four years prior to 1954. (Elfriede Gudelius, Reporter).

CBY [youth] fellowship

TEMPLE, LODI, CALIF. The youth of the Temple Baptist Church, Lodi, Calif., were active during Youth Week in many phases of the church work. On Wednesday evening they participated in the prayer service. On Friday evening they joined the young people of First Baptist Church in their annual "Youth Week Toss Up" with sports activities, the showing of a film, food, and spiritual emphasis to close the evening. On Sunday the Youth Choir, under the direction of our Christian Education Director, Bob Radcliffe, sang for both the morning and evening services. The Saturday before Youth Week the young people hired out for work to anyone who would employ them for the entire day or for a few hours, and the money which they earned in this way was all turned over to the treasury so that the



A group of 17 new members of the Willow Rancho Baptist Church, Sacramento, Calif., including the pastor, Dr. Louis Johnson, his wife and daughter. (Three persons were absent when photo was taken).

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cost of their Winter Retreat might be reduced. (Thelma Fischer, Reporter).

MADISON, S. DAK. Youth Week activities at the West Center Street Baptist Church, Madison, S. Dak., began on Sunday when a sermon, "Today, Not To-Morrow," was dedicated especially to the young people. During the S. S. hour they observed assigned classes, and in the evening they were special guests at a Fellowship supper held in the church parlors. Wednesday evening a film, "The Red Trap," was shown. Thursday evening the college age group toured the NAB Seminary in Sioux Falls. Friday evening the group met for lunch after the basketball game. After a social time on Saturday afternoon, they enjoyed a progressive supper by the William Mershons, Carl Meinerts, Graydon Rohrsers, Lyle Fawbushes, and Alvin Prangs. Closing activities at the following Sunday morning services were brief sermons by three young people, (Janet Crane, Craig Smit, and Lana Michelke), and teaching classes which had been observed the Sunday before. (Mrs. Carl Frautschy, Reporter).

SPOKANE, WASH. The Senior C. B. Y. F. of the Terrace Heights Baptist Church, Spokane, Wash., would like to share a few of their experiences during Youth Week with the readers of the "Baptist Herald." We participated in the Wednesday evening Prayer Meeting, Bible Study, and choir practice before and in the middle of Youth Week. On the first Sunday of Youth Week, we participated in both worship services.

ANNIVERSARIES & RECEPTIONS

BERLIN, FREDONIA, N. DAK. The Berlin Baptist Church of Fredonia, N. Dak., recently surprised its pastor, Rev. David Littke, with a substantial bonus for his faithful service and ministry during the past year. Many have been the blessings upon which we can look back with pleasure. For two weeks special meetings were held with Rev. E. Tahrn of Minot, N. Dak., followed by a baptismal service of two young people testifying to their death and resurrection with Christ. The women arranged a Missionary Tea with Miss Laura Reddig, Cameroon missionary, as guest speaker. A Musical Talent program was also presented by the Church Choir, Men's and Ladies Chorus, mixed quartets, trios and duets. This was witnessed by a capacity crowd and was greatly enjoyed by all. (Ted Wolf, Church Clerk).

McLAUGHLIN, S. DAK. On Sunday Feb. 7, the First Baptist Church of McLaughlin, S. Dak., held its reception for Rev. and Mrs. Jacob Klingenberg. Mr. Dean Barker was in charge of the program. Those who brought messages of welcome were Mrs. Art Moser, Woman's Missionary president; Mr. Leo Friez, Sunday school superintendent; Mr. Reiny Walker, trustee; Mr. Argo

We had Rev. Joe Sonnenberg as a guest at both services. On Saturday, we attended the Youth For Christ meeting and enjoyed a film entitled, "Trail's End." On the second Sunday evening we had charge of the complete service. We had special numbers, testimonies, a children's story, and we showed a film entitled, "Teenage Challenge." (Kay Nuckolls, Secretary).

GREENVINE CHURCH, TEXAS. From Jan. 31 to Feb. 6 Youth Week was observed at the Greenvine Baptist Church, Burton, Texas. Our young people, under the sponsorship of Mr. and Mrs. Bobby Rippenhagen, did a tremendous job of carrying out all the activities. On Sunday the young people taught the Sunday school classes and were in charge of the morning service with Mr. Carl Burkhardt as the speaker. His topic was "Disciples for Christ." That same afternoon the young people traveled to the Burton Rest Home to present a program. That evening they again had charge of the service with special music and a challenging message by one of our former members, Mr. Gilbert Alhardt, who spoke on "Dedicated Discipleship." The prayer meeting was also in complete charge of young people. As their theme they chose "Out of the Heart" with the devotional brought by six young people. To conclude their packed week of activities, they chose to have "Work Night" on Thursday when they painted tables and cleaned closets in the Sunday school building. (Mrs. F. Effenberger, Reporter).

Brockel for the ushers; and Mrs. Argo Brockel, president of the church choir. The women of the church redecorated the parsonage and installed a new rug in the dining room. They also carpeted the living room and hallway. A pantry shower was also given for our new pastor and family. At the program the church trio and quartet and Mrs. Calvin Hepper, soloist, rendered musical selections. (Mrs. Art Moser, Reporter).

CAPILANO, EDMONTON, ALTA. On Sunday, January 24, we at the Capilano Baptist Church, Edmonton, Alberta held a surprise birthday party for

our pastor, Rev. J. Walter Goltz. After our evening service, we gathered for a time of refreshments and fellowship. On Feb. 6, the married couples of the church met for a bowling party and returned to the church for refreshments and the election of officers for the newly formed club. (Mrs. Rose Garrett, Reporter).

GERMAN ZION, MILWAUKEE, WIS. On Sunday, Feb. 7, the German Zion Baptist Church of Milwaukee, Wis. welcomed Rev. and Mrs. Reinhold Kerstan, and their children, Andrew, Peter and Annetta, as our new pastor and family. Rev. H. Palfenier, our interim pastor, presided at the morning service. Dr. Richard Schilke brought a message on the cross. Rev. R. Kerstan served the first communion service to his congregation. At the afternoon reception, presided over by Rev. H. Palfenier, the representatives of sister churches were introduced. The church officers brought words of welcome. The mixed and men's choirs rendered special selections. Dr. R. Schilke challenged the congregation, and Rev. and Mrs. R. Kerstan responded with appropriate comments. A reception with refreshments for all was enjoyed afterwards. We anticipate great blessings as we work together with our new pastor and family. (Mrs. Bruno Ziegler, Reporter).

CHANGES OF ADDRESS

Rev. Alvin Harsch
General Delivery
Vancouver, Washington

Rev. August H. Post
Sheffield, Iowa

Rev. Walter Schmidt
4165 N. 42nd Street
Milwaukee, Wis., 53216

Rev. William Sibley
16615—91st Avenue
Edmonton, Alta., Canada

MISSIONARIES ADDRESSES

Miss Daphne Dunger, 1605 South Euclid Avenue, Sioux Falls, S. Dak.

Miss Minnie Kuhn, Warwar, P. A. Ndu, P.M.B. via Bamenda, Federal Republic of Cameroon, West Africa.

Miss Laura E. Reddig, Cameroon Baptist Mission, West Cameroon, P. O. Box 29, Victoria, Federal Republic of Cameroon, West Africa.

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Obituary

(Obituaries are to be limited to about 150 words. A charge of five cents a line is made for all obituaries.)

MRS. AUGUST J. WILKINS of Lorraine, Kansas

Mrs. August J. Wilkins of Lorraine, Kansas was born the daughter of Mr. and Mrs. H. L. Janzen on Nov. 15, 1895 in Lincoln Township of Ellsworth County, Kansas. She passed away after a lengthy, lingering illness at Hoisington Hospital on Feb. 7, 1965, having attained the age of 69 years. Conscious of her impending death she passed from this life with the full expectation of seeing her Savior. Her conversion to faith in Christ took place during evangelistic meetings conducted by the Rev. Mr. Oliver in a tent meeting at Ellsworth, Kansas, May 1908. She was baptized by Rev. Robert Stracke on June 8, 1908 and became a member of the First Baptist Church, Lorraine, Kansas. During the years she was a member of the King's Daughters and Dorcas societies. She served as a Sunday school teacher and as a librarian.

Marriage to August J. Wilkins took place on May 31, 1918 and to this union were born three children: Mrs. Homer Janssen, Scott City, Kansas; Donald Wilkins and Harlan Wilkins of Lorraine. There are 8 grandchildren and 4 great grandchildren. In addition to the members of her immediate family she leaves to cherish her memory three sisters and six brothers.

First Baptist Church
Lorraine, Kansas
EVERETT A. BARKER, Pastor

MR. REUBEN ZIMMERMAN of Lehr, North Dakota

Mr. Reuben Zimmerman of Wishek, N. Dak., was born July 5, 1910 south of Lehr, N. Dak. He was united in marriage to Magdalena Eszlinger on May 31, 1932 in McIntosh County, N. Dak. They lived in Lehr from 1934 to Oct. 1964 before moving to Wishek. Mr. Zimmerman accepted the Lord Jesus Christ as his Savior Feb. 6, 1942 under the beloved ministry of Rev. E. Broeckel in the Rosenfeld Church south of Lehr. He was baptized in April 1942 and accepted into the membership of the Ebenezer Baptist Church of Lehr. He was Sunday School treasurer for 15 years and served as usher and janitor for many years.

He passed away suddenly, Sunday evening, Jan. 10, 1965 in his home at Wishek, after attending the evening service at the First Baptist Church in Wishek and after a short visit with his son Delmar in their home. He leaves his wife, three sons, three grandchildren, four sisters, a brother, one half sister and one half brother to await the summons of Christ. "That where I am there ye may be also."

Lehr, North Dakota
DANIEL HERINGER, Pastor

MR. FREDERICK BURKLE of Plevna, Montana

Mr. Frederick Burkle of Plevna, Montana was born Dec. 31, 1899 in New Lustdorf, Russia, and passed away in his sleep on Feb. 5, 1965. He was married to Magdalena Opp at Eureka, S. Dak., in 1917. The Burkles came to Montana to live on a homestead and have been living on a farm near Plevna since that time.

Mr. Burkle was baptized and became a member of the First Baptist Church of Plevna in 1951. He was a faithful church member and had taught the German Bible class. He will be greatly missed by his relatives and friends since he was always in his place on Sundays. Those who mourn his sudden death are his wife; one son, Edward, of Plevna; four daughters: Mrs. Ernest Lang, Mrs. Albert Losing and Mrs. Paul Losing of Baker, Mont.; and Mrs. Ralph Dukart of Miles City, Mont.; 12 grandchildren; a brother, John, of Baker; 2 brothers and 2 sisters in Russia and Germany. Funeral services were held on Feb. 8 in the First Baptist Church of Plevna.

Plevna, Montana
EDWARD A. KOPF, Pastor

MRS. ARTHUR AKERS of Sultan-Monroe, Wash.

Mrs. Agnes Akers, nee Bowe, of Sultan-Monroe, Wash., was born Nov. 9, 1911 at Butte, Montana, and passed away Feb. 8, 1965 from injuries in a car accident. She was married to Mr. Arthur Akers August 16, 1930 and this union was blessed with two children. The Akers lived in the Sultan-Monroe area of Washington since 1949. Mrs. Akers accepted Christ as Savior in 1953 and was baptized the following year by Rev. R. G. Kaiser and joined the Startup Baptist Church.

To mourn her death are her husband, Arthur; a son, Howard, of San Jose, Calif.; a daughter, Virginia (Mrs. Harold Mallgren) of Gold Bar, Wash.; 2 sisters: Mrs. Earl Peterson of Snohomish, Wash.; and Mrs. Nora Papp of California; 3 brothers: Philip Bowe of Duvall, Wash.; John and Ed Bowe of Seattle, Wash.; and 7 grandchildren.

Startup, Washington
ROBERT R. HOFFMAN, Pastor

MRS. MARY GROSE of Medicine Hat, Alberta

Mrs. Mary Grose of Medicine Hat, Alta., was born in Marlon, Kansas July 15, 1884. In her early youth she was baptized and received into the fellowship of the Mennonite Brethren Church of Ebenfeld, Kansas. On Dec. 8, 1901 she was united in marriage to Jacob Grose, and this union was blessed with 11 children. When the family came to Canada, they farmed in the Woodrow District of Saskatchewan until their retirement in 1953 to Medicine Hat, Alberta. Here they joined the Grace Baptist Church until the Lord took them to the eternal abode. Her husband and two children predeceased her in death. Mrs. Grose passed away in the hospital at Drumheller, Alberta on Jan. 28, 1965.

She is survived by nine children: Josephine (Mrs. E. J. Lautermilch) of Kelowna, B. C.; John of Carbon, Alta.; Elsie (Mrs. Eugene Bertsch) and Walter of Drumheller, Alta.; Harry of Lethbridge, Alta.; Harvey of Brooks, Alta.; Clarence and Leo of Medicine Hat, Alta.; Bertha (Mrs. Natan Peter) of Woodrow, Sask.; 23 grandchildren and 10 great grandchildren.

Grace Baptist Church
Medicine Hat, Alberta
REINHOLD KANWISCHER,
Officiating Minister

MRS. HENRY BARTZ of St. Joseph, Michigan

Mrs. Henry Bartz of St. Joseph, Mich. was born on August 28, 1889 in Stevensville, Mich. and passed away on Feb. 4, 1965 in the Willow Fair Nursing Home in Bridgman, Mich. She had been in ill health during the past 16 years and had been a guest in the Nursing Home for the past 5 years. She was married to Henry Bartz on Oct. 28, 1908. She was baptized on confession of her faith in Christ on Feb. 3, 1910 and was received into the First Baptist Church of St. Joseph, Mich. Mr. and Mrs. Bartz celebrated their golden wedding anniversary in 1958.

Both she and her husband were active on the Board of the Children's Home in St. Joseph besides their active ministry in the First Baptist Church of St. Joseph. Surviving are her husband; a son, Edwin Bartz of St. Joseph; a daughter, Mrs. John (Alice) Moo of LaPorte, Ind.; two brothers: Charles Heyn of Billings, Mont., and Herbert Heyn of South Bend, Ind.; 5 grandchildren and one great grandchild. Officiating at the service in the First Baptist Church of St. Joseph were Rev. Kenneth Fenner, interim pastor, and Rev. B. A. Itterman, pastor of the Lakeshore Baptist Church of Stevensville, Mich. Interment was in the Stevensville Cemetery.

First Baptist Church
St. Joseph, Michigan
KENNETH C. FENNER,
Officiating Pastor

MRS. JOHN SCHMIDT of Goodrich, North Dakota

Mrs. John Schmidt, nee Pfaff, of Goodrich, N. Dak., was born March 25, 1878 at Berlin, South Russia. She passed away Feb. 4, 1965 at the Baptist Home, Bismarck, N. Dak., at the age of 86 years, 10 months, 9 days. She came to the United States in 1889 with her parents, settling in Menno, S. Dak., and then moved to Bridgewater, S. Dak. On Jan. 17, 1899 she was married to John Schmidt at Bridgewater, S. Dak., to which union the Lord gave seven children. In 1900 the Schmidts moved to a farm near Goodrich, where they lived until 1943, when they moved into the city of Goodrich. In 1960 they made their home in the Baptist Home for the Aged in Bismarck, N. Dak.

She accepted Christ as her Savior and was baptized about 1906 by Rev. Emil Mueller, uniting with the Baptist Church of Goodrich. She served the Lord in the church as a Sunday school teacher for a goodly number of years. She was a charter member of the

Ladies' Mission Society and served as president of the Society.

Those who mourn her departure are: her husband, John Schmidt at the Baptist Home; 3 sons: Albert and Walter of Goodrich, N. D.; John of Minneapolis, Minn.; 3 daughters: Mrs. Ottella Augustadt, McClusky, N. D.; Mrs. Alice Wright, Bandon, Oregon; and Mrs. J. R. (Betty) Doering, Rochester, Minn. 20 grandchildren, and 37 great grandchildren.

Goodrich, North Dakota
JACOB EHMAN, Pastor

MR. CHARLES ANTHOLT of Pound, Wisconsin

Mr. Charles Antholt of Pound, Wis., was born Feb. 13, 1881 at Brussels, Wis., and died suddenly of a heart attack in his home in Pound, Jan. 27, 1965 at the age of nearly 84 years. On Sept. 27, 1906 he was married to Bertha Radtke. This union was blessed with five children of whom one son preceded him in death. The surviving children are: Clarence of Reedsville, Wis.; Mildred (Mrs. Edward Cister) of Pound, Wis.; Viola (Mrs. DeForest Palmeter) and Marcella (Mrs. Daniel Singer) both of Poughkeepsie, New York.

He was converted and baptized in 1895 by Rev. Olgarth and joined a Baptist Church. In 1920 he joined the Pioneer Baptist Church in Pound of which he was a faithful member until the Lord took him home. In 1956 Mr. and Mrs. Antholt celebrated their 50th wedding anniversary. Besides his widow and four children, he leaves two sisters: Mrs. Louise Serrahn of Algoma, Wis.; and Mrs. Mary Schneider of Two Rivers, Wis.; 14 grandchildren and 9 great grandchildren.

Pioneer Baptist Church
Pound, Wisconsin
E. S. FENSKE, Pastor

MRS. ROSINA RIEDLINGER of Herreid, South Dakota

Mrs. Rosina Riedlinger of Herreid, S. Dak., was born August 23, 1882 at Odessa, Russia and came to this country in 1889 with her parents, Fred and Elizabeth Weber, settling in Campbell County near Artas. On Dec. 23, 1900, She married John Riedlinger. The couple moved to a homestead in Emmons County, North Dakota, living there five years before returning to Campbell County. In 1917 they moved into the town of Herreid, where she passed away at her home on Feb. 13, 1965 at the age of 81 years.

She is survived by two sons: John Riedlinger, Herreid and Alvin, of Los Angeles, Calif.; 8 daughters: Mrs. Ann Maier, Lodi, Calif.; Rose (Mrs. Jim Martens) Anaheim, Calif.; Mrs. Jane Baldwin, Aberdeen, S. Dak.; Mrs. Bertha Schleppe, Rapid City, S. Dak.; Martha (Mrs. Julius Berndt) Lodi, Calif.; Freda (Mrs. Val Sauer) Aberdeen, S. Dak.; Pauline (Mrs. Richard Renz) Anaheim, Calif.; and Ruby Jane (Mrs. Richard Grise) Bowling Green, Kentucky; 3 sisters: 19 grandchildren; and 32 great grandchildren. Mrs. Riedlinger was a valued member of the Herreid Baptist Church, taught an adult Sunday school Class many years, and was an active member of the Woman's Missionary Society.

Herreid, South Dakota
ALFRED WEISSER,
Officiating Pastor

COMMUNITY CHURCH, XENIA

(Continued from page 14)

grounds and are interested in a Baptist church in the immediate community. The opportunity is unlimited.

Local members and friends of our church as well as many people in the conference have helped us by their generous gifts and offerings and by their prayers. We are deeply grateful for all of these gifts of love. We know what God has done and we are certain that he will continue to bless us abundantly. We rely upon him completely.

With God on our side, and with the Holy Spirit working in the hearts of God's people, we cannot faint now. We have just begun. We are confident that the appeal in April to Church Extension Builders will bring bountiful gifts and blessings of the Lord to this Community Baptist Church for in his Word we read, "Blessed are they that put their trust in him."

WHAT'S HAPPENING

(Continued from page 15)

ary on Sunday afternoon, Feb. 21, with the pastor, Rev. Richard Goetze in charge of the festivities. Mr. S. Eichstadt, chairman of the Board of Deacons, presented a historical sketch of the church. Musical numbers were rendered by Arthur Schmidt, Jr., piano solo; Mrs. Dorothy Dyck, piano solo; Helen and Wilma Schmidt, duet; and the church choir directed by Mr. Eichstadt. Linda Klingenberg, representing the Sunday school, brought an appropriate poem. Dr. M. L. Leuschner, editor of the "Baptist Herald," delivered the anniversary message. The large audience enjoyed the fellowship hour with refreshments after the program. The present membership of the church is 143.

WE THE WOMEN

(Continued from page 16)

and our service for Christ, we want to be aware of the First Commandment as given by Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matthew 22:37). Of primary importance is our devotion to the Lord. Do we take time to tell him often of our love and devotion to him? The fulfillment of the first and great commandment is in declaring and demonstrating our love for God.

"But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I John 2:5). If our lives are completely submerged in his love, we will delight in his will, and will have fellowship with him.

Those who love will look not for material gain, fame or applause. Love him, and we find that love will make us to become like him. He who loves much, gives much, and our tasks will be labors of love. Someone has said, "Love that watches will become love that prays. Love that weeps will become love that works and sacrifices."

After Jesus' resurrection, as he questioned Peter on the lake shore, the importance he placed on our love for him is made very evident. The Williams Translation of John 21:15 says, "Jesus said to Simon Peter, 'Simon, son of John, are you more devoted to me than you are to these things?' Peter answered him, 'Yes, Lord, you know that I tenderly love you.'" Peter had just recently denied his Lord, and he was not the self-confident Peter he had been, but in sincerity he declared his love for Jesus, and was given the commission, "Feed my sheep."

After we acknowledge our love for him, Jesus sends us forth, as he did Peter. Our love for Christ is the motive for all of our service and outreach. Love for our Lord enables us to carry out the work which he has entrusted to us. May the love that moved Christ to come into this world constrain us to go into all the world with the Gospel. Let us "Go Quickly!"

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has again been a **BEST SELLER.**

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NO ROOM FOR COMPLACENCY

(Continued from page 6)

open to them today, that our youth will respond. According to scriptural teaching, it is the clear responsibility of the church to be an adequate and intelligent voice for God in "calling" persons to serve in the ministry of Jesus Christ. In this area of concern there must be **NO ROOM FOR COMPLACENCY!**

Of course, ministers are not expected to shoulder the whole load. Our Christian homes must again begin to lay the claim and challenge for Christian service before their children. Our devoted deacons, who are the spiritual leaders within the church, must pray for the youth of the church and seek to guide them into varied vocations. Our energetic youth leaders and counselors have tremendous opportunity to direct the energies and talents of youth into the service of the Lord. How long has it been since someone from your home or church heard the Master's call and attended the denominational Seminary for his theological training. For all of us there certainly is **NO ROOM FOR COMPLACENCY!**

YOU CAN HELP!

The next several decades will require that ministers be well prepared to serve our growing churches and denomination. This means an increase in the scope of seminary education. Your Seminary plans for a future in which our present standards will be not only maintained but bettered, and our contribution to the life of our churches increased.

We are optimistic! The list of prospects is on the increase, correspondence with young people has been greatly accelerated, and the number of pre-enrolled students is enlarged. May I assure our "Baptist Herald" readers as far as the Seminary is concerned, relative to maintaining our traditional evangelical faith, continued library ex-

pansion, building a dynamic curriculum, setting high standards for theological training, and in seeking to enlist our young people for Christian service, the Board of Trustees and the Seminary's dedicated and qualified faculty recognize that there is **NO ROOM FOR COMPLACENCY!**

YOU can help by *encouraging* promising young people in your home and church to consider whether their call may be toward Christian service; . . . *praying* for your Seminary, our trustees, faculty, students, and staff; . . . *contributing* to the Seminary through your church's regular or mission budget; . . . *recommending* the North American Baptist Seminary to your young people for theological training for Christian service and submit their names to us; . . . *making* a special gift, over and above your regular giving, for the Library Book Project. Or, why not write us a letter stating that you have read this Seminary issue of the "Baptist Herald"?

May we individually and collectively recognize that in God's great and wonderful service there really is **NO ROOM FOR COMPLACENCY!**

FIELD EDUCATION

(Continued from page 7)

churches. During the summer the student is encouraged to take a course of six to twelve weeks in clinical pastoral training in an accredited hospital. It is hoped that such clinical training can soon be secured in the Sioux Falls area.

SPECIALIZED MINISTRIES

Much concern has been expressed in professional conferences which I have attended in recent years over the increased interest on the part of pastors for specialized ministries which may or may not be related to a local church. These ministries are in the area of teaching, counseling, administration, and the like. These are not to be minimized or avoided. They also should not be looked upon as opponents to or substitutes for the activities of the church. It is the hope of pastoral leaders to have these structured to and not away from the church.

There are so many problems and challenges for the minister of Jesus Christ today, both at home and abroad, that all well trained, Spirit-filled Christian leaders and workers are necessary. The church and its seminaries should be grateful for those who are committed to the Lord and his great work, but the church needs to recognize its responsibility and its relation to all of them. In turn the pastor, the director of Christian Education, the missionary, the spiritual counselor and all others in a spiritual ministry need to recognize their relationship to the purposes and work of the Church of Jesus Christ.

There is a great need for well trained pastors to lead the flock of God as well as trained workers in other spiritual ministries.