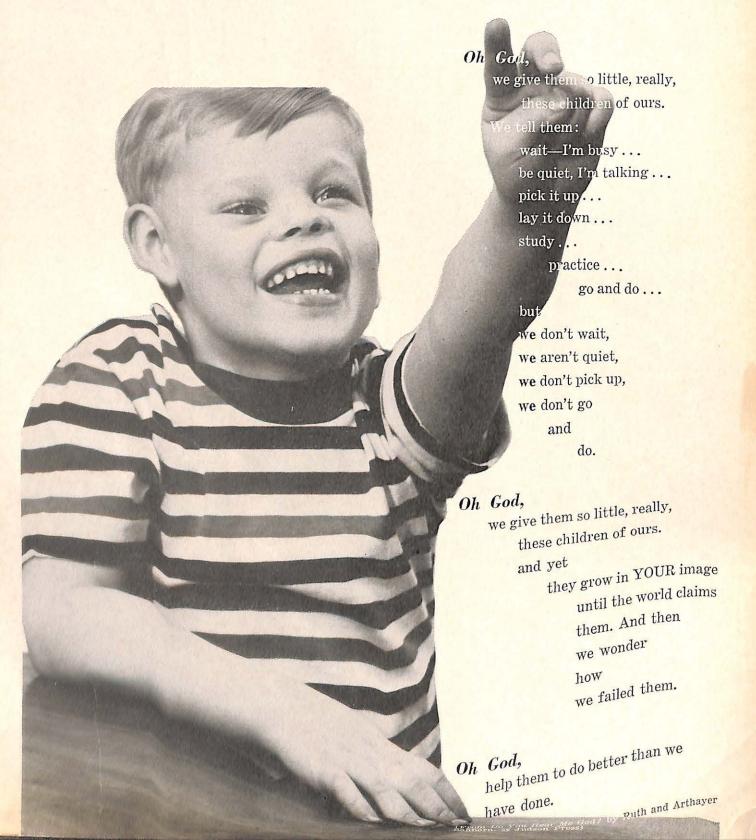


OUR CHILDREN





THE FAMILY SHARES CHRIST

The family stands as a bridge between the individual and society. Normally, the individual's first experience in life takes place in the family, which plays a major role in shaping his personality and character and providing a philosophy of life. The present-day diverse activities of family members may make it appear as though the family as a unit is vanishing. This does not erase the fact that major contributions to the individual continue to come from the family, whether these be good or evil.

Some youth today are giving vent to their rebellion against established standards and principles of the home and society. Such behavior of the young is not new in history. Every generation of older persons has asked the question, "What is this generation coming to?" It is essential that families examine influences which will provide for the individual. The Christian family, particularly, must provide a setting in which the abiding principles of Christian faith are acceptably communicated. The atmosphere of a Christian home must maintain unspoken principles which can be felt by family members. Biblical teachings and principles are not necessarily standards of the family just because these appear on plaques hanging on the living room walls. It is far more effective if these teachings are learned because they are being applied in day-to-day involvement with one another and with persons outside the family. We also need to share Christ through audible teachings as Scripture is read and family members pray together. Family altars and personal devotions are meaningful when they meet the needs of the participant who senses the presence of God. These moments of worship become open doors which lead young and old to understand more fully the expression in Psalm 62:1,2, "Truly my soul waiteth upon God: from Him cometh my salvation. He only is my rock and my salvation; He is my defense; I shall not be greatly moved." Today's family can share Christ effectively.

Much has been done to share Christ in our community, nation, and the world. Christians should find much joy in expressing praise to the Lord for the multitude who know Christ because someone told the good news about Him. An elderly Negro man once related how he often grew tired and weary as he chopped logs into firewood. When the large pile of logs seemed to grow higher, he would turn around and look at the pile he had already chopped. This brought to him new courage, strength and determination to work on. To fulfil the mighty task yet to be done, we too would do well to look at that which has been done because faithful Christians shared Christ unselfishly. Sharing in today's world is an unparalleled opportunity and a privilege because the inner needs of men, women and children are being met, or can be met, through Christ our Lord and Redeemer.

—Guest editorial by Rev. G. K. Zimmerman, General Secretary, Department of Christian Education.

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Semi-monthly Publication of the NORTH AMERICAN BAPTIST GENERAL CONFERENCE

7308 Madison Street Forest Park, Illinois 60130 John Binder, Editor

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BRIDGES OF COMMUNICATION

MURDER, SUICIDE, indecent assault, imprisonment. These are probably not the kinds of sins one would expect to find in a newly opened subdivision of a city. But every one of these things did happen in recent months within a one-mile radius of our home. Among the suicides was a medical doctor, a mother of two children, and a teen-aged boy. The murder was committed by a mother. The victim, her son. The indecent assault was a charge laid against a wealthy middle-aged man. The imprisonment is now the experience of a teen-aged young man.

The factor in these events that is sobering to us in particular, is that in a number of instances our family experienced some contact with the families involved in tragedy. It has come as a solemn reminder that sin is a devastating reality at all levels of our society. There has come the further realization that there may be more of these kinds of events in the making right now within that same one-mile radius. There is a sense of urgency to bring Jesus Christ to such homes before it is too late. Unfortunately, the "too late" often comes sooner than we expect it to come.

The burning question for the church members of today is HOW shall evangelism be done? How do we get to these people? How do we establish rapport? How do we even get into their homes? And when we do get in, how

do we share our faith so that it will be attractive enough to convince our neighbors that Jesus Christ is for them too?

BELIEVE THAT JESUS CHRIST IS REAL

There are some conclusions to which we have come in wrestling with these questions. First of all we must believe with all our hearts that Jesus Christ is real; that being a Christian makes all the difference in life; that life makes sense and can be supremely satisfying or "abundant" for a Christian. We must realize that Christianity does act as a powerful inhibitor of sin. A real Christian will not commit murder, or suicide, or be guilty of indecent assault. Or do we believe that Christians are not immune to the committing of such acts? It is at this very point where part of the problem of evangelism lies. Perhaps Christians sincerely wonder if Christ is powerful enough to help them to avoid such sins. Unless there is a firm bedrock of conviction of the sinfulness of sin and of the power that Jesus Christ has to forgive sin, evangelism will be very weak or non-existent.

CARE ABOUT OUR NEIGHBORS

A second conclusion is that we have to sincerely and deeply care about what happens to our neighbors. Perhaps we ought to sincerely ask, "Who is my neighbor?" Is the husband of the

wife who committed murder, who lives three blocks away, my neighbor? Is the husband of the wife who committed suicide my neighbor? He lived about a half mile away. Is the wife of the doctor who committed suicide my neighbor? Are the parents of the boy who is in a correctional institution my neighbors? I fear that on the whole we as Christians tend to say, "It really is none of my business. I am not responsible to contact these people." We may not be bold enough to put this into words, but our lack of positive action and initiative betrays our real lack of conviction.

SPEND TIME FOR OTHERS

A third conclusion is that we have to be willing to spend time for others. Our time is precious and we spend most of it on ourselves. It takes time to cultivate a friendship. Young people, in particular, know this. And they are willing to pay the price because of the dividends they hope to derive from such expenditure of time. To write this article takes time—time that I might have used to sleep, or write letters, or do a number of other things. To visit in a home that has gone through a crisis experience takes time. Too easily we shrug off such a task by saying that our schedule does not permit it. We are too busy. I have observed in my own experience and in that of others also, that we find

time to do the things we really want to do. In recent months I have looked forward to building a rumpus room in the basement, but since our involvement in church extension efforts in our community, I've simply had to postpone this work which I enjoy, to spend the time reaching boys and girls for our club activities. To reach neighbors will mean the sacrifice of our time spent in the interest of neighbors.

WE CAN REACH SOME

A fourth conclusion is that we can

concerns the HOW. I have come to the conclusion that when we have faith in Christ and a concern for the lost, we ought to begin somewhere to reach someone. I believe God will be able to bless even our first bumbling efforts. No baby ever ran the four minute mile the day after he began walking. And very few of us will have "Billy Graham successs" after we win our first person to Jesus Christ. I am convinced that the ways are many and that we need to develop proficiency in more than one way.

organized, properly staffed, and interesting club. This is a wide-open opportunity to communicate the gospel with a minimum of advertising. But it does take dedicated leadership.

Another means that we have found fruitful is the use of the census followed by the use of the telephone. When we were ready to begin our clubs, we selected all the names that had indicated interest in this activity. I personally spent about three to four hours calling on these homes by telephone. Almost without exception, the

WITH THEIR NEIGHBORS

by ARNOLD RAPSKE

only reach some. With the majority, we will not succeed. But that does not mean that we should not try. When I think of the more than one thousand children who attend elementary school within four blocks of our home, I realize that we will win only a few. As the newly organized Greenfield Baptist Church, we have begun an outreach through children's and young people's clubs. When we started in January, we had nine children in four different clubs. At the beginning of March there were over sixty registered. We are rejoicing over the increase and prospects, but we are reaching only some. Very soon we will reach the limits of our space and leadership potential. It is a bit shocking to realize that in this affluent, Christianized society there are children growing up who have no Bible in their homes. There are children within a few houses, within a few blocks of our home, who do not go to church. The appalling thing in so many cases is the apathy of parents. But there are "some" parents who care enough to permit their children to go to Sunday School or club. And there are a very few who care enough to bring them. What has impressed me is that some will come if we take the trouble to ask them!

THE WAYS ARE MANY

A final consideration in this article

May 1, 1968

Several years ago, I sold Fuller Brush products. It impressed me that this approach gave me access to homes that were not being reached by conventional "church techniques." Some of these people wouldn't respond to an altar call in a service because they were never present. It reminded me that Jesus sent us out. He said you go to the lost. You reach them. Don't expect them to come to you. Perhaps each church should encourage a Fuller Brush or an Avon representative to become the contact person for that congregation. These sales people sometimes have a more thorough knowledge of a goodly segment of a community than a pastor could get. To such a person, people are more "off guard." When the pastor comes they put on their masks. A sales person may be the first person who shows friendliness to people who have moved into a new community. One representative invited her customers into her home for coffee. This may not be the best way to evangelize, but through it we might reach "some."

It has been my conviction that we can more readily reach the children in an extension project through clubs then we can through the Sunday School. In an Ontario extension work over twenty children were brought to a camp mainly as the result of contact through clubs. It seems to me that parents are rather eager to have their children participate in a well-

response was courteous and in a good percentage of cases there was a positive willingness to send the children to our clubs.

Then there is visitation in the homes. There is no substitute. Often the clubs and the Sunday School become the means whereby doors are opened to the home. A little child can open the door. But then the time element becomes a frustration. In some of our church calendars, we schedule so many committee meetings that it keeps us from going into the homes whose doors are open to us. It may be time to re-evaluate "church activities" to see if we are using prime time to the most fruitful advantage.

Though the ideas shared may not be new, I would like to take my stand with those who have tried them and found them effective. The challenge to build bridges of communication is tremendous. It is beyond our limited energies and time to cope with the challenge fully. But we can reach some. At least we must begin. And the Lord can give us further insight and inspiration to discover newer and better ways to build bridges so that we can share Jesus Christ.

Rev. Arnold Rapske is professor of Christian Education at the North American Baptist College, Edmonton. Alberta.



Mothers aren't God. I rather suspect that Christians have, unwittingly to be sure, taken over the custom of mother worship from ancient Greece. Thus it is that we use Mother's Day as an occasion to sentimentally make a demi-god of mother. Such idealization does not really honor mother, since it is a pious lie.

We are becoming more realistic in our celebration, recognizing that Mother's Day is a family festival. Mother lives in interdependence with the family. Her unique place demands recognition and honor, but the family unit itself is primary. Mother's Day is not only a time to salute mothers past and present, it is also a time to consider the responsibilities of parenthood. I propose ten commandments for parents—commandments which I believe dig down deep to the core of knowledge about family life.

I. THOU SHALT START WITH TRAINING THYSELF

I was visiting with a school principal when a teacher came in. A boy in her first grade class had called a girl a bad name. When corrected, he seemed puzzled and said, "But my mother says it all the time." The parent who attempts to train children to have good manners, but has none himself, is fighting a losing battle. Children don't learn merely by telling; they learn by showing. Example makes the longest, deepest impressions. Children are able to detect sham and insincerity. Don't expect your child to be any better than you are.

II. THOU SHALT BE MORE CONCERNED ABOUT RELATIONSHIPS THAN RULES

Law is not the last word about life. Jesus believed the law should be based on what was good for man. If the law did not help man grow into the fullness of God's intention for him, the law was bad and should be changed. So with the family. All rules should be submitted to this test: Do they help the child grow in his relationships to God and the neighbor? Parents need to be more concerned with building healthy relationships between themselves and their children. If the child knows he is loved and respected as a person, he is less likely to rebell against ethical standards. The child who is unsure of being loved most often breaks the rules because he is alienated and angry.

III. THOU SHALT IMPART THE FAITH.

How many parents have forgotten this commandment! Parents have the basic responsibility for Christian education. No one else. A humorist said, "An ounce of mother is worth a pound of clergy." The church can only assist parents, not replace them. No amount of Bible study in the church school can substitute for Bible study at home. The same is true of prayer and worship. If the Christian faith is not real at home, it is not real any-

IV. THOU SHALT LEARN TO LISTEN.

Listening is a real art. We always find it easier to talk. Listening to another person means acknowledging his worth as a person, respecting him and trying to understand his viewpoint. We know another person only as we listen to him. A common complaint of teenagers is, "My parents never listen to me." Through the dynamic of listening love, the generation gap between parents and children could be bridged.

V. THOU SHALT SPEND TIME WITH THY CHILDREN

Once a minister's wife dropped a visitor's card in the offering plate requesting a visit from the minister. In our go-go culture, it is increasingly difficult to stop and enjoy life as a family. But we must make the effort. Children need their parents to play with them, to read to them, to take them on trips and hikes. Years pass quickly, and opportunities to be a family together soon pass into yesterday. Seize the moment to spend time

VI. THOU SHALT ACKNOWLEDGE THY SINS AS PARENTS.

We can never do all that is needed for either ourselves or our children. The family is dependent on God's

grace for its life. Parents who refuse to admit their sins always end by blaming both their children and themselves for their inadequacies. Dr. Reuel L. Howe tells of a parent's study group which had come to terms with the truth that their children needed more love than they were able to give. They faced their inadequacies and, miracle of miracles, family life improved.

VII. THOU SHALT KEEP A SENSE OF HUMOR.

Our family was watching Carol Burnett on television. She was doing a funny skit, and my wife and I started laughing. Our three year old son, who did not understand the skit's humor, thought our laughing was funny. So he started laughing. Soon we were laughing at him laughing at us. We take ourselves too seriously. We need to learn to laugh at our mistakes and inadequacies. Laughter releases pent-up despair and relieves hostility.

VIII. THOU SHALT TREAT THY CHILDREN EQUALLY

A child is a unique gift from God. There is no other child like your first born, or second, or third, Each has his own individual personality: extrovert, introvert, brilliant, dull. One child should not be compared to another. He should be loved for who he is—not for what you want him to become. A good parent loves in spite of imperfection. Over each child, we should pray: "Thank you, Creator God, for this, your special gift."

IX. THOU SHALT USE DISCIPLINE.

An astute observer of the American family said that we are a child-centered culture. Instead of parents disciplining their children, children discipline their parents! Discipline may include punishment, but we should not think of it as primarily negative. Discipline is providing a structure for growing up which includes protection and guidance. It is yes-saying (approval of constructive behavior) as well as no-saying (disapproval of destructive behavior). Discipline is closely related to love and acceptance. Parents who do not provide a disciplined structure do not really love their children; rather they are engaged in a neurotic bid for popularity.

X. THOU SHALT KNOW WHEN TO LET GO.

This is the last commandment, but not in importance. Parents naturally want to feel needed as long as possible. This desire tempts them to overprotect their children. Being tied to mother's apron strings is like having a noose around your neck. Good parents accept their changing role, wanting their children to be freed from emotional dependency on them. Nothing is more pathetic than an adult who acts like a child simply because his parents did not have the grace to let go.

These are ten commandments for parents. They are offered in gratitude for mothers and fathers of every generation who have kept faith with their children by equipping them for responsible living.

Rev. Michael Daves is the minister of Prairie Heights Methodist Church, Grand Prairie, Texas, He is married; two children. He has written several books and magazine articles.

COLD FIRES WILL REKINDLE

by Lorimer Potratz

AFTER A wiener roast most of us have found that we can extinguish a fire by scattering the burning pieces of wood. If left together near the center of heat, the wood continues to burn, but when it is scattered it soon goes out. This cooling process can occur in the spiritual lives of our young people when they are taken away from their home church. It can occur in the spiritual life of a family that relocates in a distant city. How can the church minister to the movers. and help them make the adjustments that follow these moves?

The story of Melvin illustrates one basic ministry which the people of the church must offer, especially to a mobile society—the ministry of Christian compassion and friendship.

As a child and youth, Melvin grew up in a home governed by Christian principles. Even though the family was poor and his parents often drove horses to church during the depression, they managed to maintain regular Sunday school attendance for the children. Melvin feels that he had fully trusted Jesus Christ to be his Savior at an early age. After high school his interest was still sustained in his church so that in his late teens and early twenties he was teaching Sunday school.

Then came the Korean war and a hitch in the army for Melvin. He drifted with the crowd into a spiritually backslidden condition. When he was discharged and sought employment in his home town, his life gave no evidence of his early Christian home life.

But God has placed a devoted pastor in the local Baptist church. Melvin related that "He would come right into the beer joint where I ate my meals and visit with me." Because of the compassionate friendship extended to him, Melvin began attending Sunday morning church services occasionally. Others in the church befriended him and invited him to attend Sunday school. "I liked the teacher and the class was interesting, so I went regularly," Melvin recalls. In the Sunday school class he met an attractive young lady, who had grown up in the church. When Melvin took another job in a nearby town, the pastor visited him and his boss in the garage. Soon Melvin found himself in the pastor's instruction class, then baptized and a member of the church.

Melvin married the young lady he met in Sunday school. They became sponsors of the junior youth group which thrived under their leadership. As their own family grew, Melvin continued with the junior group alone. Being an effective worker with children, he was asked to be an assistant Sunday school teacher. A bit later. because of his growing interest in the church and his professional employment as a bookkeeper, Melvin was elected church treasurer. He has continued to grow in his Christian life and is a very cooperative and dependable church board member.

The church has a vital ministry to people who move and who are moved. Spiritual fires can be rekindled by the warm heart. It takes a warm, understanding, godly Christian to reach out and help the stranger's adjustment. It takes a warm church to rekindle a cold heart and open opportunities of service in its teaching and training program to newcomers.

Rev. Lorimer Potratz is the pastor of the First Baptist Church, Corona. South Dakota.

BAPTIST HERALD

THE BASES of the Christian home are essentially precept and percept and percept and personality. Said another way, it is a free spirit of Christly individuality shaped by the disciplines of family life. Overarching this is a rich sense of the presence of God that balances all behavior and attitude.

There is the possibility of terrifying consequences when children's personalities are warped by parents who are not themselves disciplined. Influence is continuous. It is not switched on and off. People constantly project themselves as they really are, and others are influenced, whether for good or bad. This has eternal significance, par-ticularly for parents. The greatest privilege and prerogative of parents is to lead their precious ones into a living relationship with Jesus Christ. There can be no Godly living without the indwelling of the Holy Spirit. It is His influence and leading that shapes lives. It is He who calls and gives direction in career decisions. The climate in which these committments are made and supported is created by design on the part of the parents. This is always coupled with a strong and responsible relationship with the people of God who are the Church of Jesus Christ.

How shall sons and daughters objectively discover the course and calling for their lives within the will of God? This realization is not likely to be a sudden revelation, but more likely, by progressive responses to the purposes of God in day to day experience and exposure. It is usually true that events and circumstances are "working together for good to them that love God, to them who are the called according to His purpose." A sense of dimension and a resolute depth of devotion to God confirms the call to any service or ministry. It is incumbent upon parents, pastors and church leaders to help every young person discover his or her calling, whether as truck driver, preacher, teacher, homemaker, engineer, statesman, case worker, or doctor. Every calling of God is a holy calling, a Christian service, a full-time ministry. These have been stratified, unfortunately, as professional or service occupations. They are sanctified, however, only as they are occupied by professing followers of Him who "came not to be ministered unto but to minister."

There is a variety of terse and pungent precepts cited in Scripture that are convenient props for parental authority. In the wide range of their intent and interpretation these precepts may often be misapplied. Yet in the face of this hazard a wise parent will seek to instill a regard for Scriptural values and reasoning.

Sternness in serious situations should not become an occasion in which the parent throws the tantrum. When scriptural guidelines are used in child discipline it is of utmost importance that the Bible is not used to whip or cudgel. The child can easily develop an aversion to the Word of God.

The Word of God is surely intended to be relevant and applicable in "training up a child in the way he should go." A wise parent will help his child acquire an appreciation and awareness of that which is gentle and good through the reading of suitable verses. Motivation toward Godliness is more effective in an environment of serenity and joy of happy living . . . a radiant relationship of loving appreciation one for the other.

The home, as well as the church that is patterned after it, is designed to incubate and nurture the precious ones who are so wonderfully created in the image of God. How tragic when such must grow up in an environment hostile or indifferent to the purposes of the Giver of life. How wonderfully blessed is the family that receives "such a little one in His name" and guides him into paths of holy living.

The home has the widest spectrum of influence in the shaping of young lives. Some notable factors that are ideally present in such a home are of a positive nature. And no attempt to rate these by order of significance is intended here.

Meaningful family devotions are needed with interpretive Bible study and practical application of truth and principle. There must be a full sharing in prayer, praying for one another with one another. Dependance on prayer should be evident. Develop everbuilding bonds of understanding love. Exemplify and encourage courtesy and consideration with sensitivity. Permit the personality to blossom.

The church must be the focal place of Christian fellowship and worship. It should be the family social center, where there is learning and sharing of the great work of God's kingdom.

Uphold and undergird the pastor and his ministry. Beware of the poison of criticism.

Demonstrate and cultivate a proper sense of values. An example would be the joy of living in giving, tithing as expressed in total stewardship.

Enjoy the blessings of open-hearted hospitality. Expose the family to missionaries, evangelists and denominational leaders.

Guide family conversation along lines of Godly concerns.

Develop conscience response in the children. Let discipline be positive with gentleness. Nagging is cruel and results in rebelliousness. Overcorrecting results in discouragement.

Provide for cultural expression and growth. Good fun, music, reading, friends, hobbies, sports.

Surely it is the heart-desire of consecrated parents to dedicate their children to the service of God, but it is not their prerogative to determine the particular career or specific calling. This must be the call of God. No doubt there are many unhappy situations where some have been shunted into vocations by parental pressure and ambitions. Everyone must give an account of his ministry and faithfulness in his calling. This direction is derived from God and not from a parental push.

Mr. Henry Fluth is the president of Diversico Industries Inc. Minneapolis, Minnesota.



OPEN DIALOGUE

- LETTERS TO THE EDITOR -

To the Editor: Many of us, and the oditor probably most of all, have heard many comments on what the BAPTIST HERALD should be. Don't let that discourage you since everything is criticized these days. The new feature "OPEN DIALOGUE" is a good addition. Also, do not be afraid to publish articles that are a bit controversial or different from our traditional views. the March 1 issue Mr. Koenigsberg criticized you for publishing an article Dr. Sockman in an earlier issue, but I venture to say if you published only that upon which we all agree—if indeed that is possible—you would be criticized for having a dull paper.
Articles on the operation of our denomination and varying interpretations of portions of Scripture, whether they agree with our view or not, are good for us. So keep up the good work and let's make the BAPTIST HERALD a lively paper, one that will sell on its own merits.—Carl Lang, Edmonton,

An open letter to our pastors and nurches:

The third Sunday of February was designated as Seminary promotion Sunday, and all our churches were made aware of the progress of our seminary. We are proud to be a part of this institution, for we feel that we have a strong faculty and very good facilities. Furthermore, the quest for accreditation gives additional reason for rejoic-

ing. We are also thankful for the way in which the General Conference stood behind the seminary this past summer. Particularly noteworthy was the resolution to expand the Church Extension lution to expand the Church Extension work of our denomination, and thus provide seminary graduates with a provide seminary graduates with a great challenge of future service.

The question we would like to raise however, is how is our denomination going to obtain pastors for the 63 new churches we propose to start in the next nine years? Since not enough men are being graduated to fill even our present vacancies, this will become a real problem in the very near future. For this reason we address ourselves

the pastors and churches of our denomination, as we feel that they bear
not least some of the blame for the lack
at recruitment of seminary students.
A survey of our full-time students indicated that only 21 per cent have been
influenced or encouraged by the pastors of their home churches to come to
our seminary. Some even feel that they

have been discouraged from coming.

Furthermore, we found that most of the home churches are doing very little to help their students meet the high costs of seminary training. The average financial help per year is \$145 per student, which is quite insignificant when one considers that the minimum cost for a single student is \$2000 a year. In fact, this amount covers less than 75 per cent of the average student's book bill. In glancing over the survey we find that almost 50 per cent of the scholarship money from home churches was given by three churches. This doesn't say very much for the other churches, as the following chart

No support	9 students
\$1 - \$100	7 students
\$101 - \$200	8 students
\$201 - \$300	1 student
\$301 - \$500	1 student
\$501 or more	2 students

Two conclusions are obvious: the majority of our pastors are not actively engaged in encouraging students to go to our seminary; and secondly, few of our churches are giving adequate financial support to their students that

do go. These facts seem tragic in the light of the constant shortage of ministers in our denomination.

—Rudie Matheuszik, Gerhard Kalmbach and Kurt Redschlag, seminary students, Sioux Falls, S. Dak.

(The following letter was written to our Denominational Loan Fund Committee and is printed here by permission.)

As a church we have appreciated the privilege of having been able to secure a loan through the North American Baptist Headquarters when we decided to relocate and build in the Auburn area. We have been repaying this loan at the rate of \$1,000.00 per year at 4.5 per cent interest, payments being made quarterly. We now find ourselves in a position to repay the entire balance of \$4,000.00 during the year of 1968 and felt it may be of some benefit to you to know of this in advance so you may take whatever action seems advisable concerning this additional repayment.

This total repayment in all probability would begin sometime after the first half of the year.

We feel we were fortunate to have had the use of these funds (namely, \$15,000.00 in all) consequently, perhaps some other church may now be experiencing the same situation and by our repaying the monies they would have the same opportunity we had of receiving assistance.

Please convey our sincere gratitude and appreciation to the board whose action made the assistance possible some twelve years ago.

—Ruth Braun, treasurer and Virginia Graham, clerk First Baptist Church, Auburn, Mich.



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ROGER WILLIAMS PRESS

May 1, 1968



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What a challenge to the church of

CHURCH EXTENSION

by Lyle Wacker

Jesus Christ. What a challenge to our denomination to start new churches and extend the witness of Jesus Christ and for it to touch lives for Christ. To see old lives transformed and changed through the indwelling Spirit of Christ should cause all of us to be eager to see new churches started.

But to do this means we will have to invest many thousands of dollars to start the new churches.

URGENT CAPITAL FUNDS NEEDED

Since the inception of Church Extension in our Denomination, we have seen come into existence nearly eighty new churches. These churches have witnessed nearly 10,000 baptisms. At the General Conference Sessions at Detroit in 1967, the Conference went on record to start sixty-three new churches in the next nine years.

The projected cost factor to start these sixty-three new churches is staggering. Usually the Denominational Church Extension Committee has the responsibility of assisting the young project with the pastor's salary.

The Church Extension Revolving Fund is a fund which is used for the purposes of disposition of funds for Capital investment only, such as acquiring land for future church sites, and assisting churches in their church building program. Church Extension projects borrow money from the Revolving Fund to assist financing in the purchasing of the plots of ground and the materials needed for the construction of their new church buildings.

The reason why Church Extension is to be the recipient of funds raised by the MAP Campaign is that presently Church Extension Revolving Fund is depleted, and if we are to assist present church projects and future projects we must have funds.

Presently there are eight churches awaiting funds so they can begin to construct a building for a meeting place. Average cost of first unit church buildings is from \$40,000 to \$50,000, with some going even higher than this. There are cities in the United States and Canada that soon will be

approved for Church Extension projects who will be needing funds. Other projects will be approved in the next several years. In order to carry out plans to bring the witness of Christ to more people, it will mean that we must have funds to meet the needs of each of these projects.

WHAT MAP WILL PROVIDE

But, what will MAP actually provide for Church Extension? MAP will provide land that costs on the average \$5,000 to \$10,000 an acre for three of the present projects who do not have a church site at the present time. MAP will provide funds for church building construction for eight projects who are awaiting funds so they can begin construction. MAP will provide funds for future projects which will be approved and who will be needing land for church sites. MAP will provide funds for future project construction

In other words, MAP will provide the funds to launch a more effective program to reach lost souls for Jesus Christ in our nations in which we as a Denomination witness. One of our Church Extension pastors wrote me regarding MAP and said, "Do we dare to take oxygen away from our newlyborn churches? May our dear N.A.B.s support this phase of mission advance.'

Edgar Guest once said, "God sends no churches from the skies, out of our hearts they must arise." This, of course, is true. If new churches are to be helped and started, it will only be so if North American Baptist General Conference people have a spirit of compassion for lost souls in our countries. And, this compassion must be so oriented in the will of God that we will sacrifice to see new churches started and the message then shared in the new communities.

Pray and give for new churches need your help.

Rev. Lyle Wacker is the Director of Church Extension for the North American Baptist General Conference, Forest Park, Illinois.

BAPTIST HERALD

LITERACY MISSIONS COURSE OFFERED

Laubach Literacy is sponsoring the first Summer Institute on Literacy Missions, June 9-21, 1968, in Syracuse, New York. This is a condensed but academically thorough course in developing literacy programs and integrating these programs at the local level, at home or overseas. Five major areas will be covered: publishing, programming, teaching, community development, and literacy evangelism. Sponsored jointly by Syracuse University and Laubach Literacy, the Institute is limited to thirty participants and will be held on the campus of Syracuse University, For information write to Registrar, Laubach Literacy Summer Institute, P.O. Box 131, Syracuse, New York, 13210.

8,000 BAPTISTS TO CONVENE IN BOSTON

BOSTON, MASS,—(ABNS)—When more than 8,000 American Baptists converge on Boston for their 61st annual meeting, May 29-June 2, they will in a sense be coming home. For it was

Calmet reportedly took the PTL Gospel enroute to the long stairs as he was about to inaugurate the 10th Winter Olympic Games.

More than 100,000 pieces of literature were distributed in 12 to 15 languages by teams of the Olympic Christian Action in Grenoble.

The outreach included an opportunity to give the Scripture to members of the Russian Olympic Hockey Team. Several of the Soviet team members received Bibles or New Testaments and manifested an unusual interest in the Bible, Jesberg reported.

The Christian group included 150 youth from various agencies.

MINISTER'S BIBLICAL IGNORANCE LEADS TO TROUBLE

SHAUGH PRIOR, England (EP)-Helping his wife wash the dishes, the Rev. John Byrnell protested: "This isn't a man's job!"

"Oh yes it is," his wife retorted, quoting II Kings 21:13, "... And I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside



from the Greater Boston area, more than three hundred years ago, that Roger Williams and John Clarke first led small bands of dissenters into the wilderness of Rhode Island to found the earliest Baptist churches in the new world.

Announcing the convention program, the Rev. Dr. Robert C. Campbell, program committee chairman, said that the Boston setting will enable American Baptists to relate to their own colonial history, as well as to their "history of . . . 2,000 years ago."

Representing 6,200 American Baptist churches in 40 states, including Hawaii and Alaska as well as Puerto Rico, delegates will convene in the War Memorial Auditorium to seek inspiration and new commitment, conduct denominational business including adoption of a 1969 budget and election of officers, and will consider and pass resolutions on the issues of the day.

SCRIPTURE PORTION CARRIED WITH OLYMPIC TORCH

GRENOBLE, France (EP) — Alain Calmet, the last of 400 relay runners who carried the Olympic Torch from Mt. Olympus in Greece and who ascended the 96 steps here to light the flame, had in the other hand a Scripture portion published by the Pocket Testament League, according to John Jesberg, a representative of the organization from Paris.

The minister wrote in his parish magazine that he was so surprised he dropped a plate.

SAN DIEGO SET TO TEST 'DECENT CINEMA'

HOLLYWOOD, Calif. (EP)—Church and civic leaders in San Diego, Calif... have been urged to support wholesome films in the cinemas of their citymore specifically to back the trial run of "The Young Americans."

Sponsoring the project are Dick Ross and Jerry Beavan, two well known names among evangelical film and promotional experts.

From its earliest days, World Wide Pictures, the Billy Graham organization's film producing subsidiary, had as its principal officers Dick Ross and Jerry Beavan, as President and Vice President respectively. The pair altered the religious motion picture concept for the nation's evangelicals.

In later years the two departed for other endeavors. Dick Ross now heads his own production company; Jerry Beavan his own public relations firm.

Said Ross, "The eyes of the nation's film producers and exhibitors will be on San Diego. You can use your ticket as a ballot to vote for decent films."

This initial effort is intended as only the first step toward the day when the evangelical message could be offered to theater-goers at their neighborhood cinema.

The debut for the project is Feb. 28 to March 5 in a major downtown San Diego theater. Ross' public relations consultant for the venture: Jerry Bea-

EVANGELISM METHODS CALLED 'INANE IN IRRELEVANCY'

MENANDS, N. Y. (EP)-Such traditional evangelistic methods as houseto-house visitations and preaching occasions were termed "inane in their irrelevancy" by the director of evangelism for the United Presbyterian Church.

Evangelism, according to Dr. George T. Peters, must be conducted in terms of Christians relating themselves to pertinent issues, such as poverty or the Vietnam war.

"Men will no longer listen, let alone hear, our verbalizations of what we believe," he told a two-day conference on mission and evangelism for the Albany Presbytery. "They are surfeited with words and they are unimpressed by any words that do not take on an incarnational form.

"Love, brotherhood, justice, sacrifice, redemption-the church has mouthed those words for generations but, with few exceptions, has failed to act them out"

"Now," Dr. Peters declared, "the time has come when the words must become flesh and dwell among us, as once they did in Jesus Christ. Preaching is not enough for the church. The Word must become incarnate in the whole arena of God's world."

PENTECOSTAL ASSEMBLIES SLATE 26th CANADIAN GENERAL CONFERENCE

TORONTO, Canada (EP) - "The Year of Jubilee" is the theme of the 26th biennial general conference of the Pentecostal Assemblies of Canada, Aug. 22-27, 1968.

The conference marks the action of the Canadian government's granting of a federal charter in 1919. The next meeting would be in 1970.

The denomination has grown from the original 13 charter members to 730 local churches in Canada and more than 1.400 credentialled ministers. The 1921 federal census gave the number of Pentecostals as 7,012 as compared to 143.877 in 1961. The census percentage growth from 1951 to 1961 was 52 per cent. The Lutheran growth in the same period was 49 per cent and the Roman Catholics 38 per cent.

ASSEMBLIES TEEN MISSION OFFERING—THREE QUARTERS OF A MILLION DOLLARS

SPRINGFIELD, Mo. (EP)-An average offering of \$7.10 from 108,000 teens in 8,506 Assemblies of God churches has provided a missionary fund to supply vehicles and other equipment for 1,250 missionaries at home and in 75 countries.

Totalling nearly \$767,300, the gifts were channeled through the denomination's annual "Speed-the-Light" soli-

(Continued on page 22)

by RICHARD SCHILKE

CAMEROON

GREETINGS.



Young people love to sing.

REQUESTS AND RESPONSES

FROM THE previous article, reporting on my visit to Cameroon, it was quite evident that there were many greetings from the churches and people in Cameroon. They greeted me and rejoiced over my coming to visit them. This rejoicing was typically expressed by the Victoria area churches when they said: "Today, assembled in this church at Newtown, Victoria, are representatives of 21 churches of the Victoria Field who have come to welcome you in person and to acknowledge the important work, both material and spiritual, done by the North American Baptist Mission since they took over missionary activities in West Cameroon some fifty years ago. That you have traveled thousands of miles to visit us on behalf of our mission in order to get an eyewitness account of our progress is, to us, a significant event for which we thank God. It goes without saying that those who have sent you have a deep and abiding interest for our many Christians here in Cameroon, to have been able to spare and sponsor you for these periodical

They also send their greetings to the Christians here at home and by means of this article I pass on these greetings to all. They showed much appreciation for what we have done and are doing in Cameroon. Sometimes they use the highest forms of praise, all written on paper which was then handed to me. One always knew that following the praise and thanks there would be a request. The higher the praise, the greater the request.

At Mbem the request from church and chief was for a hospital since Banso Hospital is 40 miles away over treacherous road. The request was also for an additional field missionary. At Ndu Bible Teacher Training Center the request was for a chapel, and at the college for scholarships. At Jikijem, even at the time of the opening of the Maternity Center, the request was for a hospital to follow in the near future. At Bangolan the chief requested a secondary school. At Belo the college requested the installation of a water and power supply and additional dormitories for students. At Kumba we were given to understand, in an unofficial way, that our mission has neither a secondary school nor a hospital. It is not enough for our Baptist people that these exist, though not under our mission. At Soppo and at Victoria the requests were for more financial aid, for more contact with the home constituency, and for a critical analysis of our total relationship of mission and convention.

To all of these a response was given. One can well understand that wisdom and tact were required for each response. We believe that God gave them at the right time.

Demands for a Critical Analysis

At every place change and growth can be seen at various levels. The economic condition in Cameroon has greatly changed in the last decade. The standard of living has risen sharply for many because they have an opportunity of a better paying job. This can be seen in better housing and better dress. The multitudes are still poor. For missionaries the cost of living has also risen sharply for often they must pay two and three times as much as at home since so much of the goods is imported.

In the spiritual realm there is always room for improvement and we should never be satisfied with any level of spiritual life. However, judging from the interest in Bible Conferences, in church attendance, etc., I cannot agree that the spiritual life of our churches is at a low ebb as some might believe. There is vitality and life; there is deep

concern for the salvation of men. That one must constantly guard against materialism which always has a tendency to creep in and take over is also true.

The presentations made at these various places call for a critical analysis of our Mission work and its relationship to the Convention. The request for more field missionaries may point out that we should guard against overspecialization even in evangelism. The people feel that they need more direct contact with the missionary and more guidance and counseling. A good example was already given in the previous article when the Mbem people quickly repaired the bridge and road after the hazards of their condition were pointed out. This is in the material realm, but it is also true in the spiritual realm. All too often they do not see their own need in their accustomed circumstances.

Perhaps it would be good to state more specifically some of those requests which demand a critical analysis.

1. Your organization out here has not set up any machinery for educating the people to understand the exact relationship between the local churches and the Cameroon Baptist Mission.

2. Most of us are rather skeptical as to the progress, if any, which has been made to evangelize people in this territory by the Baptist faith. The statement was made because the Baptist Mission is the oldest mission in Cameroon, dating back to Alfred Saker in 1858, yet it is the smaller of the three large missions in the country in comparison to the Roman Catholic and the Presbyterian Church.

3. Cameroon Baptist Convention is unsuitable for an underdeveloped country such as ours. It requires a strong central body which has power to make decisions which must be carried out by all the churches and groups.

4...to assist students...to ob-



A school at Soppo



Cameroon Field Committee at Bamenda with Rev. Gary Schroeder as chairman.

tain scholarships abroad...to train indigenous doctors or fully qualified nurses...to be equals in Christ in all

5. That the twenty-three million Baptists in the world should be regarded as a unit and administered as

6. The need for a reappraisal of the relationship between the North American Baptist Mission and the Cameroon Baptist Convention in the light of developments in other spheres of activity in a growing country like Cameroon -activities covering the political, social and economic fields. The Baptist church cannot afford to remain behind.

7. We need to re-examine how best we could develop a more meaningful partnership between the Mission and the Convention aimed at establishing direct contact with the Home Mission so that all our joint resources-financial, educational and spiritual—can be pulled together over the years, and a union developed through which we could have regular exchange programs in preparation for increased responsibilities which locally trained and suitable personnel would have to undertake in the years to come.

8. We would like to take the liberty to suggest that the Advanced Bible Course (at the Bible School at Ndu) should be reserved for those with a sound educational background and that those with only adult education certificates should not, as a rule, be con-

9. We would like to see, in the years to come, some preparatory work which would lead to a fusion of the missionary body with the convention into one dynamic organization. There should be no demarcation between Mission and the churches and all should come under one overall organization.

10. One further aspect of our work in Cameroon is the absence of organized youth leadership. One way might be to allocate this responsibility to a specially trained missionary, to be followed up by sending a selected candidate abroad for intensive training in all aspects of youth organiza-

What Should the Answer Be?

The above ten points are more than sufficient though they do not include

May 1, 1968

all the requests. Some of them are well stated and are worthy of intensive study. One representative group in presenting several requests stated: "We know a reply now is impossible, but we would be grateful for one in the near future." Another representative group requested that at least extracts of my report under general activities of concern to them be made available to the Convention in due course for close study. Through the pages of the Baptist Herald I shall endeavor to do both, though any brief treatment must at best be inadequate.

With reference to point 1 and 2 I fear that there has been a breakdown of communication which resulted in the lack of information. These statements could not have been made if there would have been any knowledge of the existing machinery found in the administrative level of our Cameroon Field Committee where missionaries and nationals join forces in all decisions pertaining to the work in Cameroon. Part of point 2, points 3 and 5 reveal the fact that there has not been enough indoctrination of Baptist faith and Baptist principles and polity. The ideas expressed relate themselves to a church hierarchy and their implementation would be a denial of Baptist tenets for which Baptists have stood and died throughout the years.

Points 6 and 7 are well taken. It is necessary for all of us to re-examine our relationship one with another. Our Cameroon Field Committee should look at this periodically and revise and improve every aspect of relationship and responsibility. However, a meaningful partnership can only be established where there is equal sharing in all matters and not a one-sided affair of "you give and I take."

Point 8 I refer to our Bible Training Center at Ndu for further study. At the same time I would challenge the churches in Cameroon to do their part in providing the qualified men for the Advanced Course. One cannot have a seminary without the students who qualify for seminary training. The better educated young men had better hear the call of God to seek training for the ministry and not be sidetracked by better paying jobs.

To point 5 and the last part of point 10, may I answer that the solution does not lie altogether in scholarships for study abroad but in the establishment of higher educational centers in their own country.

Point 9 is stated very unrealistically. As long as the missionary is supported by his home church, as long as he is looked upon and classified as an ex-patriate, as long as he can only stay in Cameroon on the basis of a visa and resident permit and not as an immigrant eligible for citizenship. the fusion into this one body is an impossibility. To be fused into this one body the Mission would cease to be a Mission, its missionaries would sever their ties with the home church, cease to receive financial support, become self-supporting in the land they serve, adopt the country as their own and be likewise adopted by the country, and live, labor, die and be buried there. If on the other hand the ex-patriate is expected eventually to return to his home land, then it is only fair that he maintains a sense of fellowship so as not to become strangers to his own.

Point 10 is well taken. Before it was stated, Cameroon Field Committee in its November session at Bamenda had gone on record to appoint a missionary as youth secretary. The implementation of this may still take some time since that missionary is presently home on furlough but the decision was reached based on the existing need.

We deeply appreciate the forthrightness expressed in the many requests. We want to assure our Cameroon brethren that their requests are not taken lightly. It is only natural that the answers to be sought and found will not and cannot all meet the requests affirmatively for that also would not be an equal sharing. I am. however, confident that serious consideration will be given by our Cameroon Field Committee and that many good things will result which will add to the good of all concerned and to the glory of God.

Dr. Richard Schilke is the General Missionary Secretary of the North

American Baptist General Conference. Forest Park, Illinois.



The Pineland Baptist Church Board and Planning Committee.

ONTARIO CHURCH EXTENSION PROJECT by Walter Kerber

N JUNE of 1966 our Church Extension in Burlington was started. Since then steady progress has taken place. Last November we had our First Baptismal Service at which time six adults were baptized. The following Sunday the Church was organized with 37 chartered members. All our Sunday Services are still held in Elizabeth Gardens School. The various departments of our church are actively engaged in fulfilling the commission of Christ.

Worship Services

Each Sunday morning 90 to 100 people hear God's word proclaimed. For the evening service approximately 50 people meet to worship. Each week new families attend, many of them return and make Pineland their home church, some shop elsewhere for a church. Our message of Jesus Christ is captivating the attention of many hearts that have never heard an adequate presentation of the claims of

Sunday School

Our Sunday school with an average attendance of about 100 and an enrollment of 140 continues to grow. For lack of proper space we have the opening with all departments together in the auditorium. Choruses, Bible quizzes, special choral selections and other activities make the opening very interesting. The classes are held in the halls of the school and at present 11 classes are being taught, Some classes have as many as 18 children. It is impossible to divide our classes because of lack of space and teachers. The call by teachers "I need more chairs" is very common. We are very grateful to the four young men who cary chairs to the proper place, set them up, and then return to the auditorium for the Services. At times they say "Pastor, look at my suit, it's all dirty and creased from carrying these chairs." But inspite of these inconveniences, the Sunday School is grow-

The Women's Missionary Society

The W.M.S. proves to be a strong arm of the Church. At regular meetings 24 ladies meet in different homes. Not all ladies that attend are Church members but this is a good way of reaching the home. The ladies are active in preparing White Cross work, visiting the sick and lonely, providing flowers for the worship services, and holding Bible study sessions in various homes. They have purchased a slide projector, and with the assistance of others have also purchased 100 place settings of china for the Church.

The Young People

Our C.B.Y.F. is a very active group. About 15 of them meet regularly. A number of our young people are Sunday school teachers, sing in the choir, help in Boys Brigade and serve as ushers in the Sunday school. Just recently the Young People presented a play in the evening service entitled "Time is Short" which was very inspiring and thought provoking.

Pioneer Girls and Boys Brigade

Both of these organizations are meeting in homes. We are very grateful to Mr. and Mrs. Herd who are using their home basement for the Pioneer Girls and to Mr. and Mrs. Marr who are using their basement for the boys work. Both clubs are growing, thus a larger place is necessary to do a more effective work with the boys and girls.

Choirs

Our Church is blessed with very fine musical talent. Our junior and senior Choirs add much to the effectiveness of our ministry during the worship services.

Visitation

Our visitation program is constantly keeping in touch with the community. Throughout the 22 months of the Church's existence, the Pastor has called on approximately 5000 homes. Many homes have already responded. We find that this is the only way of reaching the non-churched home. When Jesus wanted to expand His work, He chose seventy followers and divided them into teams of two. Then He sent them forth to tell men the good news of the Kingdom. It is very gratifying that now the Pastor is joined by a number of his laymen in visitation who have caught the vision of service and who realize that the message on Sunday must be backed by a personal encounter with individ-

Plans for the Future

On April 5 our Church called a Recognition Council of 14 churches to examine our statement of faith and procedure of operation.

April 19 to 26 God's Volunteers were with us. Again a vigorous visitation campaign as well as services every evening were conducted.

Our most urgent need is a Church building. To be a lighthouse in the community and to penetrate the homes with the Gospel of Jesus Christ, a home base is an absolute essential. At present, plans are being prepared for a building that will not exceed \$50,000. Our plans call for a basement and upper structure. It is the feeling that this will be the bare minimum of space required.

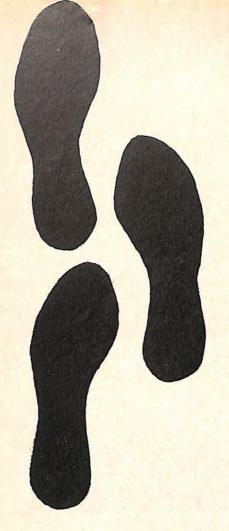
In the month of May you will give your "Church Extension Builders" contribution for this project in Burlington. Your prayer support is most essential and your financial help is urgently needed. Thank you very much for your help and prayers in days gone by.

Jesus said in Matthew 9:37 "the harvest truly is plenteous." This is true in Burlington. Will you help us bring in the harvest?

Rev. Walter Kerber is the church extension pastor at the Pineland Baptist Church, Burlington, Ontario.



Rev. Walter Kerber calling door to door.



BAPTISTS MARCH

by Daniel Fuchs

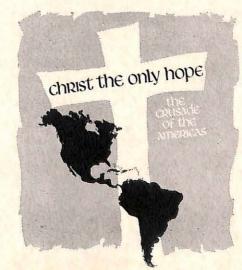
EARLY 40 Baptist groups in 28 countries in North, Central, and South America have endorsed the Crusade of the Americans. Officially backing this simultaneous evangelistic effort with their churches, these Baptist bodies have a combined membership of over 20 million. North American coordinator, Dr. Wayne Dehoney of Louisville, Kentucky, says that more Baptists are involved in the Crusade of the Americas than have been involved in any concerted Christian effort since the days of the New Testa-

The idea for the Crusade of the Americas was born in Brazil. In 1965 the Brazilian Baptists had a nationwide evangelistic campaign. During the campaign there were over 100,000 professions of faith recorded and 300 new churches started. Today Brazilian Baptists are percentage-wise the fastest growing group of Baptists in the world.

Inspired by this experience, Rev. Rubens Lopez of Sao Paulo, president of the Brazilian Baptist Convention and leader of the campaign, came to the United States and challenged all Baptists of the Americas to join in a gigantic international crusade of evangelism. This challenge has now been taken up with enthusiasm by Baptists throughout the Americas. To spread the faith from the Yukon to Cape Horn, the Baptists have divided

the hemisphere into six regions and have appointed a coordinator for each region. The Rev. Henry Earl Peacock of Sao Paulo, Brazil was appointed general coordinator. Dr. Wayne Dehoney, pastor of Walnut Street Baptist Church in Louisville, Kentucky, was named to direct preparations in the United States and Canada.

Objectives of the Crusade were set by the first meeting of the Crusade Central Coordinating Committee at Cali, Columbia in July, 1966. At this meeting representatives from each cooperating convention and conference agreed on the following Crusade objectives:



- 1. A deepening of the spiritual life within the churches, homes, and individual Christians.
- 2. The evangelizing of the American continents.
- 3. The establishment of true moral and spiritual bases for the betterment of mankind's economic, social and physical welfare.

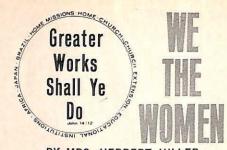
Each participating Baptist body is adapting the evangelistic thrust of the Crusade to its own program. The inspiration, power and broad objectives of the Crusade are being geared to the distinctive approaches of each Baptist body. All of this swelling tide of literature, promotion, meetings, prayer, preaching, and witnessing is focused on the efforts of each local Baptist church. Resource ideas and materials are being channeled to local churches to help encourage the initiative, imagination, enthusiasm, dedication, and fervor of local church members. The success of the Crusade of the Americas in producing renewal for the Christians, revival for the work of our Lord, salvation for the lost must be resolved in the local churches. Only through the personal involvement of the membership of the local churches will the Crusade spread like sacred fire bringing the invitation of redemption through Jesus Christ to all men.

To implement the ambitious plans of the Crusade, "Millions upon millions" of dedicated Christians will be required. The Crusade will have its major thrust in personal witnessing and mass evangelism in 1969. Last year and this year are years of preparation. In classrooms and church halls throughout the Americas, thousands of laymen are taking courses in evangelism, preparing for witnessing, studying the Biblical basis for evangelism, and singing the Crusade's official hymn which bears the title of the Crusade theme, "Christ the Only Hope." Copies of this hymn may be ordered through our Roger Williams Bookstore.

We are in the Crusade of the Americas now. If we are to measure up to the challenge of this greatest evangelistic enterprise ever attempted in the history of Christianity, a price must be paid in terms of preparation, labor and sacrifice. While it is God that gives the increase, seldom does he let us reap when we have not paid the price in sowing.

Every North American Baptist church is urged to make sure it is sharing in the challenges, inspirations and blessings of "Our Ministry in Evangelism" and the Crusade of the Americas' Emphases and goals for your church's prayerful and active involvement have been suggested for every year of this triennium, 1967-

Rev. Daniel Fuchs is the assistant General Missionary Secretary and Director of Evangelism for the North American Baptist General Conference, Forest Park, Illinois.



BY MRS. HERBERT HILLER,
Woodside, New York,
President Woman's Missionary Union
THE HOME BEAUTIFUL

"As for me and my house, we will serve the Lord" (Josh. 24:15). The word "home" is one of the dearest words in human speech, our own home is one of the most prized possessions on earth. No other influence has been greater and more formative in our lives than the home from which we have come. It determined our attitudes, habits, interests and loyalties. Here we had our first lessons in love, prayer, Bible reading, singing, obedience, courtesy, respect, co-operation, godliness—virtues that shape character and destiny.

We may have lived in a variety of houses, large or small, luxurious or plain, but always it was "home, sweet home" to us, an island of peace in a sea of confusion, a tower of defense against evil. This is what God intended the home to be—mankind's cradle and early school, that little empire of influence where mother can be queen and father priest of the Most High.

Strange things are happening to this time-honored institution due to the disintegrating secularization of life, its uncontrolled tempers, the mad scramble for worldly good times, the breakdown of discipline, morals, marriage vows and the family altar. In the long ago the Psalmist wondered, "If the foundations be destroyed, what can the righteous do"? (11:3), and we wonder too whether the degenerating human family can survive the avalanche of evil?

Nevertheless we know from the history of God's people how resolute Joshua summoned and challenged his wavering people: "Choose ye this day whom ye will serve but as for me and my house we will serve the Lord." He believed, as did our more recent forefathers who built their godly homes on the Rock-foundation of God's revealed truth and made this their motto:

"Where faith, there's love; Where love, there's peace; Where peace, there's God; Where God, there is no need."

To be sure, such convictions and spiritual atmosphere make for a Home Beautiful.

It is said that orchids are found growing on the tops of jungle trees, 150-200 feet high. To those who live above the world, and who, above its mire and brokenness, seek to rear godly families in spiritually beautiful homes—an orchid to you and God's crowning blessing!

16

GOD IS DEAD, THE ANATOMY OF A SLOGAN by Kenneth Hamilton. Eerdmans—1966—86 pages—\$1.25 (paper).

GOD IS NOT DEAD by Gordon H. Girod. Baker—1966—125 pages—\$2.95.

One of the severest criticisms liberals found in conservatism was the fact that it had a gospel of fear based on judgment, damnation and hell. Now, however, we find the promulgation of the greatest of all fears coming from a small group of liberals who borrowed their theology from atheism and proclaim that God is dead.

As usual, everybody wants to get on the bandwagon in this latest religious crisis. Every leading periodical, both secular and Christian, has had one or more feature articles on the death of God. (So far we were not informed as to the actual date when the funeral will be held).

Kenneth Hamilton (no relation to William Hamilton) treats it as a slo-

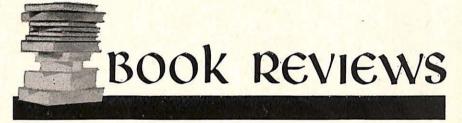
intellectualism even though these two men were strong on personal experience. James A. Mohler states that God's revelation is obscure because of the weakness of man's intellect. To ascribe to intellect such a high priority is unrealistic when you realize that none of Jesus' disciples were intellectuals.

However, this present volume must of necessity be addressed to those who approach God intellectually as well as experientially. The non-intellectual is not disturbed, or has no need to be disturbed, by such men as John Robinson, Thomas Altizer, William Hamilton and their small band of followers.

This is reading at its best and even the informed layman will find it difficult to set the book aside when once he has begun.

365 DEVOTIONS ON THE NAMES OF OUR LORD by T. C. Horton—Baker —1965—\$2.95.

In chronological order from Genesis to Revelation this is a presentation of



By B. C. Schreiber

gan. To emphasize his point he includes familiar slogans as sub-titles to his chapter headings. For example, his chapter on "The Exploitation of a Slogan" has the sub-title, "Better to be dead than not in fashion." When God seems to hide himself, the cry "God is dead" has a ready hearing. This is an age of questions, doubt and fear. Faith does not automatically solve our problems, though it enables us to go on wrestling with them in hope. Then we shall find that God is not dead, but that it is we who have been dead to God.

In God Is Not Dead we find the apologetics in the form of messages. Though not nearly as scholarly a presentation as that of Kenneth Hamilton, it can nevertheless strengthen those whose simple faith needs reassurance.

SPEAKING OF GOD, ESSAYS ON BELIEF AND UNBELIEF, edited by Denis Dirscherl, S. J., Bruce Publishing Company—1967—158 pages—\$4.75.

Both Catholic and Protestant theologians wrestle with the "dreadful news of a Nietzsche or the good news of Jesus Christ" in this volume. The fact that six of the eight essays were written by Catholics has little to do with the quality of the contents. Perhaps its weakness is evident in that the first two chapters are based on Augustinian and Thomistic faith, which is largely built upon religious

the names and titles of our Lord. Given in the format of a meditation for each day of the year, the Bible verse as source is stated, after which follows a devotional paragraph, and then a closing prayer.

The reader is impressed by the truth that our Lord fulfills every possible facet of human experience for those who trust him.

An alphabetical topical index facilitates easy reference to the main body of the book.

It is a delightful volume for everyone's possession.

Lydia Grygo (Mrs. John)

WORK COUNTS TOO! by Charles N. Pickell.—Zondervan—1966—\$2.95.

Using the command in the Epistle of James to be doers and not hearers only of the Word, the author presents a lively and stimulating consideration on faith in action. There is an emphasis on the Christian's privilege and duty to substantiate his verbal expression with deeds commendable to his Lord.

In 12 short but poignant chapters the reader comes face to face with the basic issues of the Christian's walk, such as Prayer, Christian love, stewardship of possessions, the race question, missionary responsibility, etc.

The minister, the family, and the individual believer will find this helpful as supplemental reading.

Lydia Grygo (Mrs. John)

BAPTIST HERALD

A DULTS LEARN in a variety of ways, but they learn best when they personally participate in learning activities. Meaningful participation is the essence of involvement.

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The very nature of the learning process demands that the learner be involved in the experience. Learning is not a passive process in which the teacher does something to the learner. Rather, it is an active process in which the learner himself must be involved.

The goal of learning is not just a matter of accumulating a stockpile of Bible facts or arriving at some level of spirituality. Learning is a maturing process and is to be interpreted and measured in terms of Christian growth. Paul described this goal of Christian maturity as "the measure of the stature of the fulness of Christ" (Ephesians 4:13).

Effective learning demands that teachers involve the members in the learning experience. Consider the following ways in which involvement is the key to learning:

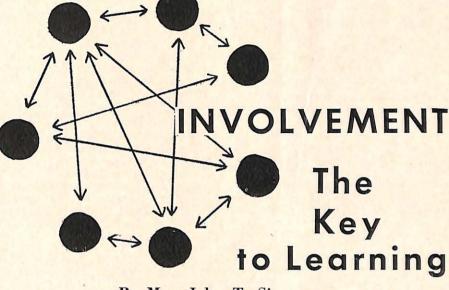
GENERATES INTEREST

Interest is the beginning point of learning, and involvement is the spark that ignites the desire to learn. Without interest little, if any, learning takes place,

Some teachers complain that their members show little interest in Bible study. A lack of interest is an indication that the learner sees little relationship between Bible study and his needs. Teachers sometimes fail to recognize that the members cannot develop an interest in Bible study unless they have an opportunity to become involved in it. As long as teachers regard members as spectators, there is little hope for the members to become vitally interested in Bible study. Adults must become involved in meaningful activities if they are to be interested in Bible study.

REVEALS NEEDS

Involving members in learning experiences reveals needs and helps the teacher set the direction for learning. Adult Christians who are seeking to handle adult responsibilities, in the confusing complexities of the adult world, need answers to their questions and solutions to their problems. When class sessions are spent in listening to the teacher, few of these needs come to



By Mrs. John T. Sisemore

light, and where satisfactory solutions are found. When needs are exposed through involvement, the teacher is in a better position to beam the lesson toward meeting those needs. PROVIDES FIRSTHAND

light and consequently few needs are

met. Learning is made meaningful when

members become involved in Bible

study sessions, where their questions

are welcomed; where their doubts,

fears, and temptations are brought to

EXPERIENCE

Someone has said that experience is the best teacher. Another has said that experience is the only teacher. These statements stress the fact that experience is essential to learning.

This fact is quite obvious when the variety of "do it and learn" opportunities are considered. Courses in first aid. driving, sewing, modeling, cooking, swimming, etc., major on the learner's participation as he studies. This type of instruction illustrates the fact that effective learning involves the whole person. The "lend me your ears" philosophy of education doesn't involve enough of the learner to make learning very fruitful. There is a definite correlation between doing and learning. One learns in direct proportion to how much of himself becomes involved in what he is doing.

LEADS TO PERSONAL APPLICATION

Learning is a quest, not a wild goose chase. Paul made reference to some who were "ever learning, and never able to come to the knowledge of truth" (2 Timothy 3:7). Learning is a search for the truth but to search for truth

and fail to relate and apply it to one's experience is like stringing a necklace without tying a knot in the end of the string. The wise teacher will help his members discover ways in which Bible truth applies to their lives by involving the learners in meaningful activities. Teachers also will lead the members to seek the guidance of the Holy Spirit in personal interpretation and application of truth.

STIMULATES APPROPRIATION

A truth is learned when it becomes a part of one's personality and character, not merely when it is lodged in the memory. A teacher, therefore, is not so concerned about members giving right answers as he is in seeing them growing toward "the stature of the fulness of Christ."

Efficiency in guiding the participation of learners is essential to good teaching. The teacher who recognizes that involvement is the key to learning will spend more of his preparation time in planning ways to involve members in learning activities than in planning what he will say. He will understand that learning reaches its goal when it progresses, from an aroused interest through involvement in guided learning activities, to appropriate decisions and action. As the teacher puts the learner at the center of the learning experience and involves him in every aspect of it, teaching will be more challenging and learning will be more rewarding.

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May 1, 1968



A TEACHING GUIDE Date: May 26, 1968 THEME: THE STORY OF JOB

Scripture: Job 2:1-10 THE CENTRAL THOUGHT. Patience is not learned in isolated retreats, but in the action along the highways and byways of life.

INTRODUCTION. Job is usually portrayed as a model of patience. The concept of patience, however, is sometimes misunderstood in our minds. Our picture of a patient person is one Our picture of a patient person is one questions and accepts his circumstances in complete surrender.

If this is your picture of a patient man then Job was not patient. After coven days of grief-stricken cilence he seven days of grief-stricken silence he opened his mouth and cursed the day of his birth. He Wished he had never been born and now that he longed for death it would not come. It took him an entire chapter to release his pent

up resentments against life and God. His prayer, when he began to pray, was also impatient: "Oh that I might have my request; and that I might me the this and that God would grant me the thing I long for" (Job 6:8). There was no sign of a surrendered spirit praying, "Not my will, shapter 23 he was far along as chapter 23 he was still complaining

Job did not earn his reputation as a patient man because he was patient when the troubles of life overwhelmed him. He earned his reputation because him. The carried his reputation because he learned to be patient as a result of

I. THE PRESENCE OF SATAN. Job 2:1-3.

Job already lost everything he had, but storm clouds were hovering above him again. Satan does not give up easily. The area of his movements is not easily explained. Why should he have such easy access to the counsel fact in his faith in the conditions of God. fast in his faith in the goodness of God. The writer says of him, "In all this Job sinned not, nor charged God fool-

satan is always present, but pro-videntially so is God. He is aware of a righteous man. He has his eyes the whole world but also on the on the whole world, but also on the

II. THE PRIVILEGES OF SATAN. Job 2:4-8.

Satan can't stand to see a good man Satan can't stand to see a good man of a man the greater the reputation is to his diabolical mind a challenge it is to his diabolical mind. A man needs all the grace and power of God to do battle with such an enemy. The wiles of the devil are such that he can appear of the devil are such that he can of the devil are such that he can of the devil appear of the devil are such that he can of the devil appear of the fool you by appearing as an angel of

sunday school lessons

B. C. SCHREIBER

light or scare you almost to death by appearing as a roaring lion.

Why God should give him the privilege of playing with a man's soul is also a mystery. Why should God make a bargain with the devil at the expense of great suffering to one of his favored saints?

III. THE REACTION OF JOB AND HIS WIFE. Job 2:9-10.

It must have been quite a contrast to Job who had everything that life could offer-esteem, wealth, family, friends, and position. He literally went from the mansion to the garbage dump. Job's wife is often judged severly. Her faith seemed to have reached the breaking point, even though her husband still stood firm in his faith in God. Who knows how any of us would have reacted while seeing our loved one suffer.

Questions for Discussion

(1) Is it natural to thank God for our blessings and to blame him for unfavorable circumstances?

(2) Is it possible for a Christian to grow without the experiences of trouble and sorrow?

(3) Can you always tell whether suffering comes from God, from sin or from carelessness?

> A TEACHING GUIDE Date: June 2, 1968 THEME: PICTURE OF A RIGHTEOUS MAN Scripture: Job 31:5-8, 16-23

THE CENTRAL THOUGHT, All of us expect our fellowmen to accept our goodness and excuse our badness.

INTRODUCTION. Most of us have the habit of justifying ourselves before our friends and even before God. We have built up our own image and we cannot bear to have it destroyed. In order to do this our defenses must be set up and strengthened and our outward facade must be maintained at all costs. Consciously and unconsciously we have created a personality which we want the world and God to accept. We are good people and we challenge anyone to find fault with our goodness.

Job was a good and righteous man, but he was pressed to the limit by his pious friends who were convinced that his suffering was the result of some wrongdoing in his life. However, Job was sure that there was no simple theological or intellectual solution to his problem. The arguments of his friendly enemies did not even seem to phase him. He stuck to his ideals which made him what he was.

On the other hand he was accused

of sin and the only way out was a confrontation with God. The two defending parties are to meet in a court of law where their cases might be presented. Job had his defense ready and in our study today he presents his arguments by which he proposes to establish his innocence.

I. JOB'S PERSONAL INTEGRITY. Job 31:5-8.

In the entire chapter the word "if" is used about twenty times. Job's purpose seems to be to build an airtight case so that his friends and God will be convinced of his infallibility. He is pleading as though his very life were at stake. Even from the beginning we are aware of Job's purpose. Measured by the law he was an innocent man; actually, a righteous man. But he is building his case on a wrong assumption—that God sent suffering upon him to punish him for sin. He does not realize that God might have other uses for suffering. On the other hand righteousness and goodness in themselves are not enough insurance to protect a man from falling into sin.

II. JOB'S SOCIAL RESPONSIBILI-TY. Job 31:16-21.

There are many people who are good in a negative way. They point to themselves and say, "I don't smoke; I don't drink; I don't gamble; I don't swear; I don't waste money." But Job was good in a positive way. His acts of love and charity were not confined to passive goodness but to positive acts of kindness. He always went the second mile in his care for the poor. He could not even enjoy his own meal if he knew there was someone else in need. There was no doubt in his mind that any judge or jury that would try his case would have to come up with a verdict of "not guilty."

III. JOB'S FINAL PLEA. Job. 31: 22-23.

Job did everything in his power to avoid God's destruction and now it came upon him. The calamity had fallen on an innocent head and he wanted to know why a God of love and justice could permit this to happen. It looked as if God was doing his worst while Job was doing his best.

Questions for Discussion

(1) If Job's goodness was not enough to please God what else was there

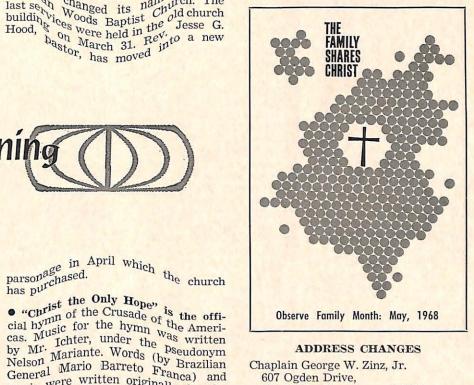
(2) Is it natural for us to expect something good from God when we are good? Is this childish?

(3) What is the difference between God's righteousness and our righteousness?

Rev. Edwin F. Walter has resigned as pastor of the First Baptist Church, Dickinson County, Hope, Kansas to accept the call to become the pastor of the McClusky Baptist Church, McClusky, North Dakota, effective June 5,

o The Bethel Baptist Church of Indianapolis he Baptis he Baptist Church of Indianapolis he Baptist Church of Indianapolis he Baptist Church of dianapolis has relocated to Banter Road and has has relocated to Banter Road to the Meridian character. The and has has relocated to Barter to a Meridias has relocated to Barter to the Meridias changed its name rch. The last sean Woods Baptist Child church building ces were held in the Jesse G. March 31. Rev. on March 31. Rev. has moved

• Chaplain George W. Zinz, Jr., retired from the army on December 19, 1967, after 20 years of active service.



ADDRESS CHANGES

Chaplain George W. Zinz, Jr. 607 Ogden Drive, Mt. Holly, New Jersey 08060 Rev. Klaus H. Tonn 745 Weatherdon Avenue, Winnipeg 9, Manitoba, Canada Rev. Jesse G. Hood 6427 St. Jean Drive. Indianapolis, Indiana 46217

parsonage in April which the church has purchased.

• Fred Jantz has accepted a call to become director of youth at the Trinity Baptist Church in Portland, Ore. beginning late June or early July. He expects to graduate from our North American Baptist Seminary in Sioux Falls, S. Dak., in May 1968.

Rev. Wilhelm G. Wieschollek has resigned from the German Bethel Baptist Church, Milwaukee, Wisconsin to accept the call to become the pastor of the German Immanuel Baptist Church, St. Catherines, Ontario, effective August 1, 1968.

what's happening

our denomination, in action,

General written originally for the

music were music were 1965 Brazilian Baptist evangelistic cru-

sade. The song has now been adopted

in Portuguese, Spanish, and English for

the hemispheric Crusade of the Ameri-

cas, and a French adaptation is to be

made. Music has remained the same.

STOBERS CELEBRATE 50th ANNIVERSARY

LODI, CALIF. First. Mr. and Mrs. Edward Stober greeted 150 guests at a golden wedding anniversary reception in the First Baptist Church social hall, Lodi, Calif. Hosting the reception were the Stobers two daughters and sons-in-law, Mr. and Mrs. David Benson of Rancho Cordova, Calif., and Mr. and Mrs. James D. Dillard of Seattle, Wash., and their son and daughter-in law, Mr. and Mrs. Paul E. Stober of Goodrich, N. Dak.



Mr. and Mrs. Stober were married March 5, 1918 in

Cathay, N. Dak. Their first home was in Scoby, Mont. After four years they moved to Goodrich, N. Dak. where they farmed until 1953 when they moved to Lodi.

The program included musical selections by the couple's children and grandchildren. (Mrs. David Benson, reporter.)

DEDICATE NEW CHURCH

WARREN, MICH. Fellowship. The new edifice of Fellowship Baptist Chapel was dedicated March 10. Seven years ago the church began meeting in two old school buildings, one of which was changed into a sanctuary. The other was used for Sunday school rooms. The church also built a new unit which housed a fellowship hall and kitchen. This development took place under the pastoral direction of Rev. Walter Stein.

The church developed programs such as dorcas circle, white cross, mixed, male and children choirs, pioneer girls and boys brigade.

The building program for the new church was begun under the pastorate of Rev. Frank Walker. Mr. Walker began his ministry at the church in 1965 following his graduation from seminary. The first service in the new church was held New Year's Eve.

The new auditorium was filled to its capacity of 450 for the dedication service in March. Greetings were extended from neighboring churches. The message was given by Rev. H. J. Waltereit, pastor of the parent church-Ridgemont Baptist Church.

The pews and pulpit furniture were donated by the

BAPTIST HERALD

Ridgemont congregation, and the grand piano was donated by Mrs. Phyllis Wolbert in memory of her late husband. (Robert VonNolting, reporter.)

ORDAIN JERRY FOGLTANCE

ANAHEIM, CALIF., Magnolia, On Sunday evening. March 24, the Magnolia Baptist Church held its fifth ordination service. This was for Jerry Fogltance, who has his B. A. degree from Biola College and his B. D. degree from Talbot Seminary.

Dr. James Rosscup, professor of Bible at Talbot Seminary brought the message. Rev. Fred Morris, minister of Christian Education at the Temple Baptist Church of of Christian Education at the Temple Baptist Church of Fullerton, prayed for the isters laid hands on him to set him aside for the ministry. Rev. Loren Broce and Magnolia Church brought the charge and welcome, respectively. Rev. Kenneth Fischer was in charge of the service spectively. Rev. Kenneth Fischer was in charge of the service and of the ordination council which was held March 21.

Fred Jantz will be ordained here in June.

There are several other young men in the Magnolia

There are several other young men in the Magnolia Baptist Church who are preparing for the ministry or the mission field. (Mrs. Ellen Froslie, reporter.)

PASTOR HOLDS OPEN HOUSE

CORN, OKLAHOMA. Thursday evening, Feb. 29, Rev. and Mrs. Auch and family had an open house for all the church members in the newly remodeled parsonage. The Auch family is pictured below.

The church choir presented the Easter contata, "Hallelujah! What A Savior!" by John W. Peterson. lelujah! What A Savior!" hool promotion program started in the church All the church members were divided into

March 10 a Sunday school promotion program started in the church. All the church members were divided into two teams to get more people interested in Sunday School and Sunday morning worship hour and Wednesday night was used to show how much services. A point system by each team. (Sherry Reimer, progress was made weekly reporter.)





WELCOME ZIMMERMANS

CRESTON, NEBR. The Creston Baptist Church recently held a reception welcoming their new pastor, Rev. David Zimmerman and family (pictured above). Sister Churches Shell Creek and Redeemer at Columbus, Nebr., joined in welcoming the Zimmermans to this field. (Mrs. Orton Hulsebus, reporter.)

HUSBANDS ATTEND MEETING

MCLAUGHLIN, S. DAK. The ladies of the First Baptist Church invited their husbands to the February WMS meeting. High school girls served dinner around tables decorated in a valentine theme. Several WMS members and the pastor participated in the program.

The women have been helping tidy up the church before services. The church is in the midst of a remodeling program. (Mrs. Leo Friez, reporter).

MEMORIAL SERVICE FOR ARTIST

TACOMA, WASH., CALVARY. On Sunday evening, Feb. 25, a service was held in memory of Mrs. Rasalie Walker, who died as a result of a pedestrian-automobile accident in early Dec. Mrs. Walker, an accomplished artist, was recognized for her work in this city. Her family presented three of her paintings to the church at this service.

The week of Jan. 28 to Feb. 4 was celebrated as youth week. The week's activities included a musical program Sunday evening with the Voice of Christian Youth Campus Singers; a spaghetti supper Wednesday night was followed by a panel discussion on teen adult relationships, an ice skating party for the senior highs and a swimming party for the junior highs on Friday night; a bowling party Saturday evening and the showing of the film "The Boat That Rocked the Family" on the concluding Sunday evening (Ida Wigle, Reporter.)

RECOUNT PASTORS FIVE YEARS

EDMONTON, ALTA. MCKERNAN. Members and friends of the McKernan Baptist Church observed the fifth anniversary of the ministry of Rev. and Mrs. C. Littman during March. During the past five years the church has built a new sanctuary, remodeled the Sunday school educational unit and added 100 new members. (L. Korella, reporter.)



GRENZES MINISTER AT GREELEY

GREELEY, COLO. The Sherwood Park Baptist Church welcomed their new pastor and family, Rev. and Mrs. Richard Grenz and Stanley, Nov. 26 with a reception and pantry shower. The LaSalle Baptist Church and pastor, Rev. Edwin Micholson, participated in the welcoming service. The Grenz family are pictured above.

During services March 3, Rev. Earl Ahrens of the San Luis Valley Mission spoke and reported on his work. During youth week the young people participated in

the worship service and had charge of the evening service. Members recently held a week of cottage prayer meetings. (Mrs. Walter Wacker, reporter).

HOLD SPECIAL MEETINGS

LODI, CALIF. FIRST. The First Baptist Church held an evengelistic crusade Feb. 25 through March 1 with Rev. Jack Van Impe. Both Mr. and Mrs. Van Impe are musicians. A number of first time decisions for Christ were made.

The following week a Bible conference was held with Rev. Roy F. Brill as teacher. Meetings were held both in the morning and evening. (Mrs. Emil Bansmer, reporter.)

HOLD MISSION CONFERENCE

DALLAS, TEX., NORTH HIGHLANDS. The church held its second annual missionary conference Jan. 11-14. Guest speakers were Dr. Richard Schilke, general missionary secretary, Rev. George Henderson, missionary to Cameroon, and Arnold Fruchtembaum of the American Board of Missions to the Jews. Special services were held Thursday through Sunday evenings. (Mrs. Edmund Porth, reporter.)

WOMEN GIVE PROGRAM

SASKATOON, SASK., HUDSON BAY PARK. The annual program of the W.M.S. of the Hudson Bay Park Baptist Church was presented Sunday evening, Feb. 4. Special music by the W.M.S. choir, a duet and poem were included in the program. A play entitled, "The Added Touch" was presented. (Mrs. Beatrice Molderink, reporter.)

HOME TEN YEARS OLD

MADISON, S. DAK. About 300 visitors attended the tenth anniversary and open house March 11 of the North American Baptist Home at Madison. The board of directors presented Mr. and Mrs. D. S. Wipf, superintendent of the home, a check in appreciation for the Wipf's faithful service since the home opened in 1958. In 1964 a wing was added to the home at a cost of \$100,000. There are 43 guests in the home which is rated as an intensive care home by the Department of Health. (Mrs. Herman Bleeker, reporter.)

PLAN DEDICATION OF NEW BUILDING

SACRAMENTO, CALIF. Approximately 75 guests attended the annual Sweetheart Banquet sponsored by the Willow Rancho Baptist Church W.M.S. Mistress of ceremonies for the event was Mrs. Alma Rueb, president. A humorous skit concerning members in attendance followed the dinner and Miss Wanda Fane, missionary for the Christian Literature Crusade, spoke and showed slides of the work in South America.

An evening fellowship hour was held to discuss the dedication of the new church sanctuary. Wilfred Rueb, master of ceremonies, explained the objectives of the memorials and special gifts committee and several others gave progress reports on construction of the new sanctuary and christian education unit. (Mrs. Jeff Mahnke, reporter.)

YOUTH GIVE PLAY

COLUMBUS, NEBR. The C.B.Y.F. of the Shell Creek Baptist Church presented the play, "The House on the Sands" to their home church and to the Evangelical Free Church, Pastor Elwyn Zimmerman was director.

The drama centered around the Reynolds family during the early 1930's as they were facing financial difficulties. Their elder son does his part to bring them back to the right relationship with God. (Mrs. LeRoy Johnson, reporter.)

JOSSES MARRIED 50 YEARS

BETHANY, ORE. Mr. and Mrs. Samuel Joss of Bethany, Oregon were honored on their 50th Wedding Anniversary



Feb. 25 at the home of Mr. and Mrs. Reuben Joss. Hosts were the couple's children.

Mr. and Mrs. Joss were married Feb. 24, 1918 at Bethany, Ore, by Rev. William Graf and have lived their lifetime in Bethany. They are the parents of, Florence McMullen, Mildred Joss, Woodrow, Reuben and Clifford Joss. They have four grandchildren. They have been members of the Bethany Baptist Church in Portland, Ore. since their youth Mr. Joss has served as trustee and deacon for many years and Mrs. Joss has been active in the ladies' guild. They are still in faithful attendance at services of their church. A large number of friends attended their reception. Mr. Joss has farmed in the Bethany area all of his life. (Mrs. Woodrow Joss, reporter.)

WOMEN COLLECT BOOKS

MORRIS, MAN., EMMANUEL. Our W.M.S. presented their annual spring program, Sunday evening March 17. The evening included reports, musical selections, and a dialog from the W.M.U. packet "Once Upon a Cup of Coffee." This stressed the theme of personal evangelism. An offering of \$150 was received to be used for the purchase and postage of literature and text books for our Kom Teacher's Training College at Bamenda in Cameroon. A book drive is in progress at the present time to collect as much material as possible, new books will be purchased as finances allow. (Mrs. C. Bergstresser, reporter.)

EVANGELICAL FELLOWSHIP MEETS IN WINNIPEG

The Evangelical Fellowship of Canada, a voluntary association of evangelicals and evangelical churches throughout Canada, met in Winnipeg on March 19 and 20. This 3rd annual convention was convened by Dr. J. Harry Faught of Toronto. Every province was represented by delegates with nearly 100 present at the day sessions. The evening rally exceeded 600. Major study papers were presented and dealt with such topics as "Contemporary Evangelicals-Progressives or Reactionaries?" and Evangelicals and Evangelism, Social Concern, Government Relations, Bible Colleges, Mass Media, Christian Education, Missions, and Renewal

Is there a need for such an organization? "The fragmentary nature of our evangelical position in facing social, moral, and cultural trends in our canadian life is a matter of urgent concern. As evangelicals we are being forced to retrench ourselves to review ways and means of making our evangelical thrust more relevant and effective. The Evangelical Fellowship of Canada emphasizes the authority of the Bible and challenges ministers to Christ-centered, Biblical preaching and teaching."

The third annual convention which was held in Winnipeg was arranged by the Rev. Donald Richter, pastor of the Grant Park Baptist Church. (Rev. Donald Richter, reporter.)

DR. IHRIE SPEAKS AT BETHEL

Each year Bethel College and Seminary of St. Paul, Minnesota, observes Bethel Founders Week. This year the guest speaker for the February 22nd, Thursday evening service was Dr. A. Dale Ihrie, pastor of the Grosse Point Baptist Church, Michigan.

Using the text from Psalm 11, "If the foundations be shaken, what shall the righteous do?", Dr. Ihrie suggested that most dedicated Christians trace their original salvation experience and their spiritual heritage back to some local church, and thus the local church should be strengthened. His timely message concluded with the thought that our American heritage has been what it is because we have been blessed by the "fresh winds of the Holy Spirit," emphasizing the theme of the Founders Week.

Following the service, members and friends of our NAB Minnesota Association churches met with Dr. Ihrie and members of the Bethel faculty and enjoyed a time of fellowship. (Mrs. Gerald Miller, reporter.)

ACTIVITIES OF THE LEHR CHURCH

LEHR, N. DAK. Members of the Sunday school staff, teachers and Assistant teachers took another Christian Training Course the week of Feb. 5th with Rev. Daniel Heringer as Instructor, using the book "What is the Christian Life" by A. Dale Ihrie.

The Ladies' Missionary Society celebrated their annual birthday festivities with a pot-luck supper for the family of each member followed by a brief program and regular meeting. On Sunday evening March 3 the ladies had their annual program using the World Day of Prayer material for the nucleus of the evening. Members of the Berlin church were guests and also partook of refreshments and a fellowship hour in the church parlors.

On Sunday evening Feb. 25 members of the Venturia congregation together with their pastor, Rev. and Mrs. Falkenberg rendered a fine program with the opening numbers by a mixed band, three meditation periods interspersed by musical numbers. Following the program all gathered in the church parlors for refreshments and fellowship.

The local C.B.Y.F. is an active group of young people who take charge of the evening service one Sunday a month. Recently they were guests of the Gackle C.B.Y.F. where a film entitled "Beloved Enemy" was shown and enjoyed by all. (Mrs. John Kranzler, Reporter.)

LADIES MISSIONARY SOCIETY HAS BIRTHDAY PARTY

DALLAS, TEX. The Highlander Fellowship Circle wished all the ladies of the North Highlands Baptist Church of Dallas, Texas, a happy birthday by presenting a birthday party for them March 18, 1968. The tables were beautifully decorated by the hostesses following the appropriate theme for each month. The ladies sat at the table in which month their birthday occured.

A skit "Sixty Years of Service," depicting the National W.M.U. in it's growth was presented; the next phase "Greater Works Shall Ye Do," pictured the growth of our local Societies and featured our present trienial theme, Mrs. Gordon Thomas completed the skit by singing, "Greater Works Shall Ye Do." Mrs. Herman Balka, Miss Emma Mueller and Mrs. Thomas presented the skit.

Mrs. Duane Lindsey then challenged us on a personal basis in our spiritual lives by asking "How Old Are You?" Each lady asked herself this question as Mrs. Lindsey compared our spiritual growth with the formative years of an infant. (Mrs. Edmund Porth, reporter.)

CHURCH OBSERVES 90th ANNIVERSARY

LORRAINE, KANSAS. The First Baptist Church of Lorraine, Kansas, observed the nintieth anniversary of the founding of the church on the occasion of the annual fellowship supper, February 21. Rev. Herman Palfenier, interim pastor, presided over the evening's program and also gave a short history of the church. He pointed out both the blessings and the hardships of the past ninety years and gave reminiscences of his own. The Elmer Childress family, well known in television in the Kansas area presented an evening of Gospel music. The meal was planned and served by the Kings Daughters Society. Many former members and guests from other communities helped to make it a festive occasion.

PALFENIER CLOSES MINISTRY AT LORRAINE

LORRAINE, KANSAS. The interim pastorship for Rev. Herman Palfenier was closed at the First Baptist Church of Lorraine, Kansas on Sunday, February 25. A special service in his honor was held Sunday morning with a love offering received for Rev. Palfenier. A baptismal service was held in the evening and after the evening worship an informal farewell reception was held in the church fellowship hall.

Rev. Paul Zoschke and Mrs. Zoschke arrived March 16 to serve the Lorraine church as interim pastor. (Mrs. Wm. Sies, reporter.)

KRULLS OBSERVE 50 YEARS

GEORGE, IOWA, Mr. and Mrs. Weert Krull were honored on their 50th wedding anniversary on Sunday afternoon, March 10. A short program was included in the open house at the First Baptist Church. A large number of relatives and friends congratulated the couple. The event was hosted by their children, Edwin Krull, Eleanor Eben, and Larry Kix.

Mr. and Mrs. Krull were married March 6, 1918. They still live on the farm where they first moved after being married. They are both active members in the First Bap-

FINISH MEMORY COURSE



LINTON, N. DAK, Pictured above are Allen Renschler and Ricky Kiemele, of the First Baptist Church in Linton. They each finished their nine years of scripture memory under the direction of Mrs. Dan Tschritter, at the left. Eighteen enrolled for the one year course. Twelve finished. (Mrs. J. Liemele, reporter.)

NEWS & VIEWS

(Continued from page 11)

citation program. They topped their goal of \$726,820 for 1968 by \$41,480 and shattered the 1966 record total of \$651 -000 by an increase of about \$116,300.

EPISCOPAL PRIEST BLAMES 'BANKRUPT' CHURCHES FOR SUICIDES

SEATTLE (EP)—The church causes as many suicides as it prevents because of its "judgmental position regarding human problems," the executive director of San Francisco's Suicide Prevention Center said here.

Bernard Mayes, an ordained Episcopal priest, declared that all churches are "bankrupt."

"A lot of our callers feel very, very guilty," he said. "Instead of getting substance from the church, all they get is guilt and an acute loss of their personal value

Mayes, whose office receives 2,000 calls a month from potential suicides said that suicide usually occurs "at the end of a big buildup."

"A problem, a secret, a burden unshared—unrelieved—eventually will overwhelm an individual unless he can get some relief," he said, suggesting that the time to stop a suicide is at the first thought of it.

One physical attempt at suicide is made every two hours in San Francisco, he said.

"Everyone has the right to take his or her life," Mayes asserted. He said many people kill themselves to prevent themselves from killing someone else.

BAPTIST HAS DIM HOPE FOR 'ONE CHURCH'

NEW YORK (EP)-We sing of "the great church victorious," but one denominational leader has recorded his doubt that it will ever be a structural entity.

Dr. Edwin H. Tuller, general secretary of the American Baptist Convention, told members of the Institute for Religious and Social Studies of the Jewish Theological Seminary of America here that he doubted that "the Church of Jesus Christ will ever become structurally united."

Pluralism is a fact of human existence, Dr. Tuller said, observing that "when you get specific, you begin to feel the need of dividing into groups or even denominations."

"There will be death, rebirth, renewal, and change in and among almost all church bodies," the Baptist leader predicted, "but when all is said and done, I do not believe that we will ever come out with one organized church."

SEDATIVE DOSE ENDANGERS BISHOP PIKE'S DAUGHTER

SANTA BARBARA, Calif. (EP)-Miss Constance Ann Pike, 19, was hospitalized here for treatment to eliminate the danger of an overdose of a sedative.

The daughter of the Rt. Rev. James A. Pike, retired bishop of the Episcopal Diocese of California at San Francisco, said she had had a nightmare and took the pills to "knock herself out," according to Bishop Pike's secretary, Mrs. Diane Kennedy.

Miss Pike attempted to scotch rumors that suicide was involved. Her brother, James Jr., shot himself to death in a New York hotel room two vears earlier.

MOST BAPTISTS JAILED IN USSR DID NOT 'REGISTER' WITH STATE

LONDON, ENG. — (ABNS) — Most Baptists imprisoned in Russia are "Initiatives" (unregistered Baptists) separated from the Baptist Union, according to the Rev. Michael Zhidkov, president of the European Baptist Federation and a minister of the Moscow Baptist church.

The Russian churchman was interviewed by the Baptist Times during a visit to London to meet British and world Baptist leaders and to speak at a luncheon in Bloomsbury where the British Baptist headquarters are located.

The Baptist Times said his visit provided the first opportunity for Britons to learn at firsthand of the situation in Russia since reports of the imprisonment of some Baptists.

SEMINARY DISCONTINUES

Drake University's Divinity School, which had its beginnings in the early 1880's will hold its last classes during the summer of 1968. Traditionally a Christian Churches (Disciples of Christ) institution, Drake in recent years has become more ecumenically oriented. Sharply rising costs and low enrollments in seminaries throughout the nation are the primary factors involved in the closing.

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

CHARLIE ZOSCHKE

of Junction City, Kansas

Charlie Albert Zoschke, born April 5, 1888, in Bellingham, Minn., died unexpectedly on Jan. 25, 1968, while visiting a daughter in Dallas, Texas. For the past 56 years he farmed in Junction City.

Church played an important part in his life since his conversion at age 17. He was the oldest member and an active supporter of Highland Baptist Church (formerly Mt. of Highland Baptist Church (formerly Mt. Zion). Through the years he held many church offices and presently served as deacon and trustee. He had also been on denominational boards for Sunday school, youth work and publications. As a young man he attended our seminary in Roches-

ter.

He is survived by his wife, five children, three sisters, and 19 grandchildren. He was preceded in death by a daughter who died in childhood and by a brother, John.

Highland Baptist Church

Turction City, Kansas

Junction City, Kansas DAVID T. PRIESTLEY, pastor

SOPHIE M. KLUNDT

Sophie M. Klundt nee Grissler, was born on July 24, 1888 in McIntosh, N. D., and in due time the family moved to Stillman County, N. D. where she spent her teen years living with her home family where she also received her schooling and in all faith accepted her Lord and Savior and followed him in hantiem during her teens. faith accepted her Lord and Savior and followed him in baptism during her teens. The family was blessed with three sons, Ben, Gustaf and Art and three daughters, Frieda, Evaline and Elaine, a number of grandchildren and 2 great grandchildren. She had one sister, Mrs. Katherine Klin of Bismarck, N. D. and brother Henry Grissler of Kansas. She passed away Nov. 14, 1967. In the way of Rest

J. R. KLUNDT and family

GEORGE W. ZINZ of Munson, Pennsylvania

The Reverend George W. Zinz, Sr., pastor emeritus of the Forest Baptist Church of Munson, Pa., died Feb. 12, 1968, at the age of 79, at the Philipsburg State General Hospital where he had been a patient for several weeks after suffering a heart attack.

Rev. Zinz was a member of the Forest Baptist Church and of the West Branch Ministerium, and was active in community affairs throughout the area. He served two terms as a member of the Cooper Township School Board.

School Board.

He was born Aug. 15, 1888, at Nadesch, Romania, and came to the United States in 1905. He was graduated from the German Baptist Theological Seminary at Rochester, N. Y., and was ordained a minister at New Castle, Pa., in 1917. His first pastoral assignment was to the Forest Baptist Church. Castle, Pa., in 1917, His lirst pastoral assignment was to the Forest Baptist Church. After pastoring churches at New Castle, Pa., Akron, Ohio, and Neustadt, Ont., Canada, he returned as pastor of the Forest Church in 1940. He retired on June 30, 1959, and was appointed pastor emeritus by the church congregation. He has done supply preaching and other ministerial work since that time. He observed 50 years in the ministry in May, 1967.

Rev. Zinz is survived by his second wife, the former Nellie Lucore, of Tonawanda, N. Y., and the following children: Mrs. Kathryn Schindler, Detroit, Mich., Mrs. Sarah Hagerty, Pittsburgh, Pa., Mrs. Anna Behall, Mrs. Marie Barb, and Mrs. Louise Deval, all of Akron, Ohio; Mrs. Elizabeth Hargrove, Greentown, Ohio; Mrs. Ruth Hahn, Erie, Pa.; retired Chaplain George Zinz, Mt. Holly, N. J.; and Albert Zinz, Winburne, Pa.

Zinz, Mt. Holl Winburne, Pa.

Winburne, Pa.

Thirteen grandchildren, nine step-grandchildren, and ten step great-grandchildren and the following stepchildren also survive:

Mrs. Edna Weinheiner and Mrs. Vivian Gane of Tonawanda, N. Y.; Richard Lucore and Dale Lucore, Akron, Ohio. Two brothers, John and Andrew, both of Germany, also survive.

survive.
Funeral services were conducted by the

pastor, Rev. Oliver Exley, assisted by Rev. R. Wayne Focht of the First Baptist Church of Philipsburg, Pa., Rev. Henry Rieger of the local church, and other members of the West Branch Ministerium.

Forest Baptist Church
Munson, Pennsylvania
OLIVER EXLEY, pastor

MRS. EMILIE HILLER of Minitonas, Man.

Mrs. Emilie Hiller was born to Mr. and Mrs. Ludwig Fishbook Dec. 20, 1888, in Yanowka (Yanoofka) Rovne, Poland. She was promoted to her Eternal Home March 5, 1968, at the age of 79 years, two months and 14 days.

and 14 days.

She was married to Fredrich Hiller, September 1, 1908. Their marriage was blessed with nine children of which five predeceased her in death in childhood.

Mrs. Hiller gave her life to the Lord in her early teens and was baptized by Rev. M. Yeske in April, 1902. She joined the church at Porosof, Poland.

Mr. and Mrs. Hiller came to Canada in 1927 and settled on a farm south of Minitonas. They retired to the town of Minitonas in 1949. She has been a member of the First Baptist Church in Minitonas since its beginning in the late 1920's.

the First Baptist Church in Minitonas since its beginning in the late 1920's.

Mrs. Hiller had been sick for the last four years. On Feb. 23 she suffered a stroke from which she did not recover.

She leaves to mourn her passing her husband Fredrich, one daughter Olga (Mrs. Reynold Hart), Minitonas; three sons: Fred, Swan River, Man., Edward, Minitonas; Alex, Winnipeg, Man.: eight grandchildren, seven great grandchildren, two brothers, Wilhelm and August Fishbook of Minitonas, and many relatives and friends.

First Baptist Church Minitonas, Manitoba EBERHARD HEES, pastor

MR. JULIUS SONNENBERG

of Swan River, Man.

Mr. Julius Sonnenberg went to his heavenly reward Feb. 29, 1968. He was born to John and Emelie Sonnenberg on April 12, 1895 in Poland.

1895 in Poland.

He was married to Ida Fiks Jan. 20, 1921.

Mr. and Mrs. Julius Sonnenberg came to Canada in 1928 and settled in the Minitonas District. They farmed until 1954 when they retired to Swan River.

retired to Swan River.

After his confession of faith Mr. Sonnenberg was baptized by Rev. N. Yeske in the year 1924 in the city of Porosav, Poland.

In Canada Mr. Sonnenberg was a member of the First Baptist Church of Minitonas for 25 years, of which he served 11 years as a deacon. Since 1954 he was a member of the Temple Baptist Church in Swan

years as a deacon. Since 1924 he was a member of the Temple Baptist Church in Swan River. During this time he was a deacon for six years.

He leaves to mourn his passing his beloved wife Ida, four sons: Joseph, Portland, Ore.; Fred, Xenia, Ohio; John, Cologne, West Germany; Arthur, Swan River; two daughters: Tofelia (Mrs. J. Iseli), Vancouver, B. C.; and Mary (Mrs. A. Boymook) Jamesburg, New Jersey; 16 grandchildren, one great grandchild, one brother, Benjamin, in East Germany, one sister, Lydia (Mrs. A. Kilbrai) in Winnipeg, and many other relatives and friends.

The funeral took place March 5. His two sons, Rev. Joe Sonnenberg and Rev. Fred Sonnenberg, assisted in the service.

Temple Baptist Church
Swan River, Man.
EBERHARD HEES, officiating minister

MRS. RALPH OLLER of Emery, South Dakota

Mrs. Ralph (Lois Beisel) Oller was born on Oct. 31, 1913 and died in Freeman, S. Dak. on Feb. 24, 1968. Her early life was spent on the farm with her parents, Mr. and Mrs. Charles Beisel and two sisters and three brothers. On Aug. 30, 1931 she was united in marriage to Ralph Oller and God added three children to this union

Mrs. Oller accepted Christ as her personal Savior and followed the Lord in baptism. She became a member of the Spring Valley Baptist Church of Canistota, She joined the Plum Creek Baptist Church in 1960, where she took up her responsibilities as a faithful servant of the Lord Jesus.

as a faithful servant of the Lord Jesus. Those who mourn her loss are her endeared husband, Ralph, one daughter, Ruby (Mrs. Robert Papendick, Pullman, Wash.): two sons, Richard of Newton, Kan.; Jerald of Osseo, Minn.; 12 grandchildren, her mother, Mrs. Eva Biesel, Canistota, S. D., two brothers, Myron and Martin of Hoquiam, Wash., two sisters, Mrs. Evelyn Kuiper of Sioux Falls, S. D., and Mrs. Waldo Ondrozeck of Canistota, S. D.; one uncle and

one aunt plus a host of friends. "For this God is our God for ever and ever: he will be our Guide even unto death" Psalm 48:14. Plum Creek Baptist Church Emery, South Dakota WALTER HOFFMAN, pastor

ERNEST RUBLY of Cleveland, Ohio

of Cleveland, Ohio

Ernest Rubly was born on Feb. 18, 1874, in Baden, Baden, Germany and came to the United States as a child, together with his parents who settled in Texas. At the age of 18 he came to Cleveland, Ohio where he lived, worked and made his home until he passed away very suddenly after a brief illness on March 16, 1968, having reached the grand old age of 94 years. He enjoyed good health most of his life and right up to the very end remained vigorous enjoyed good health most of his life and right up to the very end remained vigorous and mentally alert. He was a man who enjoyed life and praised God daily for the blessings which he received.

In 1896 he was baptized and received into the fellowship of the Case Avenue Baptist Church, now known as the Hillcrest Baptist Church, where he remained a loyal and

Church, now known as the Hillcrest Baptist Church, where he remained a loyal and faithful member serving his Lord and Master to the best of his ability.

In 1901 he was united in marriage with Rosa Zingelman and for 52 years shared with her a happy home life. Mrs. Rubly passed away in 1954. In 1956 he was united in marriage with Louise Teeter who shared life with him for the last 12 years. A son and a daughter were born to him in his first marriage.

first marriage.

Mr. Rubly was the youngest and last sur-Mr. Rubly was the youngest and last surviving member of a family of eight. He leaves to mourn his passing, his dear wife Louise; his daughter Evelyn, Mrs. Emil Zier, Linden, N. J.; his daughter-in-law Mrs. Melanie Merrit, Geneva, Ohio; four grandchildren and four great grandchildren, and a great host of friends. His son Raymond preceeded him in death several years

mond preceded him in death solved ago.

The Pastor, Rev. Edward Kary, conducted the memorial service and spoke words of comfort and hope based on the words in John 11:28 "The Master has come and calleth for thee." Mr. Rubly was a member of our church for 72 years.

Hillerest Baptist Church Cleveland, Ohio

EDWARD KARY, pastor

MRS. NATALIA RUTCH of Yorkton, Saskatchewan

of Yorkton, Saskatchewan

Mrs. Natalia Rutch was born to Mr. and Mrs. Daniel Hait on Dec. 29, 1886. She passed away on Feb. 4, 1968 at the age of 81 years, one month and six days.

On Nov. 10, 1912 the deceased was united in marriage to Mr. Adolf Rutch. In 1922 the Rutchs' immigrated to Canada, settling in the Ebenezer district and later moving to a farm in the Hampton district. After the death of her husband in 1950 she moved to Yorkton, where she became a member of the Central Baptist Church. She had accepted Christ as her personal Savior at an early age through the teaching of the gospel at the Sunday school.

Her passing away is mourned by three daughters: Violet, Mrs. Hugo Hertzke of Yorkton; Elsa, Mrs. Malcome MacDonald of Toronto; and Linda, Mrs. Claude Tompkins of Calgary, Also two sons: Albert of Yorkton; and Norman of Hamilton. Also 12 grandchildren and three great grandchildren as well as a host of friends.

Central Baptist Church
Yorkton, Saskatchewan

Yorkton, Saskatchewan EUGENE A. KERN, pastor

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LOVE — HOME

Take my life, my Husband, my Love—
and with each day
bring to me words
dear to my ears,
to inspire me to contentment;
and deeds to show provision and energy—
in dedication.
It inspires me, my Love, to love you all the more!

Take my life, my Wife, my Love—
and with each day
bring to me words
dear to my ears,
to inspire me to contentment;
and love gifts,—
a straightened house—a flower to cheer—
tedious lunch box with nouishment filled
and unexpected scribbled message,
"I Love You."
These things inspire me my Love, to love all
the more!

And you, my Child—
With you came all the meaning of Mother Love.
With you came fuller worth of love.
With you came higher, more solid goals.
For Father, greater purpose—far greater concern for the years ahead.
A deep, deep joy at End of Day,
When pounced upon, to say,
"She's really mine—still can't believe it!"
For Mother,
mid repeated dirt and mess,
still sighs at evening,
"My precious little miss."

To believe in and love God.
To call His Son your Lord,
To believe in His Words as you speak with Him—
This is the fountain of Spiritual Love.

Man—your job and purpose clear, Woman—upheld by love this dear, Child—secure through mud and tear— This is Home!

> -Florence Schmunk Bauder, Portland, Oregon



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