

# Baptist Herald

July 1970

Recommendations  
from the General Council  
to the General Conference

Delegation Visits Baptist  
Churches in Russia  
by Frank H. Woyke

Visiting Cameroon  
by Henry Fluth







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# Baptist Herald

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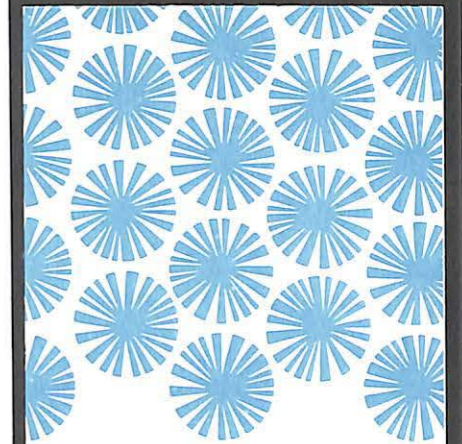
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# Recommendations from the General Council to the General Conference

Various recommendations adopted by the General Council on May 22-23, 1970, which will be presented to the delegates of the 36th General Conference, Winnipeg, Man., Aug. 4-9, for consideration and action, are being reported here. Some of the recommendations are the result of studies from committees appointed by the General Conference in Detroit, Mich., in 1967. There are also a number of important recommendations from various committees appointed by the General Council and governing boards of the cooperating departments and societies.

The General Council is providing this advance information for our churches, and especially for the delegates to the General Conference. Condensed committee reports have been mailed to all pastors of our churches along with several copies of the recommendations. Additional copies of the recommendations will be made available upon request.

The following are the major recommendations which will be considered at the General Conference:

## RECOMMENDATION 1. CHANGES IN PENSION FUND BENEFITS.

The triennial actuarial study of the Pension Fund indicated that based on the present premium rates and a 3½ percent return on our investments, we are unfunded (that is, lacking in invested funds) by an amount of \$80,154. On the basis of a 4 percent return we are adequately funded with an average of \$116,720 (or a plus 8.5 percent). For a 4½ percent return the average is \$290,112 (plus 21.2 percent).

Returns on investments for some years have been more than 4 percent (against cost). Although the General Conference has guaranteed only a 3 percent return on the Pension Fund investments, the Pension Fund Committee has assumed that a 4 percent return can be depended on long enough to justify the following recommendations (The total funding required for these recommendations would be \$86,660, leaving us still "overfunded" by \$30,040 on a 4½ basis.):

1. That the widow's benefits be increased from one-half to two-thirds of that of the pensioner's. These bene-

Submitted by the Rev. G. K. Zimmerman, executive secretary, North American Baptist General Council.

fits shall be retroactive across the board and effective on Jan. 1, 1971.

2. That dependent surviving husbands receive widow's benefits upon proof of dependency to the satisfaction of the Pension Fund Committee.
3. If membership application is received between January 1 and July 1, the effective date of membership shall be January 1; if the application is received between July 1 and December 31, the effective date shall be July 1, upon approval of the application by the Pension Fund Committee.

## RECOMMENDATION 2. DISCONTINUING THE OFFICE OF SECRETARY OF HIGHER EDUCATION AND THE COMMITTEE ON HIGHER EDUCATION.

During the past nine year, the Committee on Higher Education has served as a liaison and coordinating committee for the Seminary and the North American Baptist College; however, the activities of the committee indicate that during this time both of our educational institutions have come of age and that less formal organizational structure will be needed to consider their various proposals. Upon recommendation of the Committee on Higher Education, the General Council recommends that we eliminate the office of Secretary of Higher Education and the Committee on Higher Education. To fill the need for a continuing liaison between our two educational institutions, it is recommended that the schools appoint a committee composed of the presidents and at least one additional member from each school to consider items of mutual concern. This committee shall have the privilege of requesting a member of the Forst Park executive staff to meet with it, if the need for additional counsel and/or coordination is required. Furthermore, it is recommended that the schools appoint a Recruitment Committee composed of representatives of the Seminary, College, Board of Missions, and Department of Christian Education to coordinate efforts in enlisting men and women in church-related occupations.

## RECOMMENDATION 3. STATEMENT OF POLICY ON THE TAXATION OF CHURCH PROPERTY.

The General Council has been concerned about the



The General Council members in session May 22-23 1970, at Forest Park, Ill.

problem of church property being exempt from taxation when such property is not directly used for religious purposes. The General Council, therefore, recommends that the following policy statement of the Baptist Joint Committee on Public Affairs, which applies to both Canadian and United States churches, be adopted:

"In the United States it has been a tradition that church property is exempt from the payment of most state and federal taxes almost without reference to its nature. Seldom has real property of churches used for religious purposes been taxed. In addition, churches and their employees in doing the work of churches have been exempt from most sales, use, and excise taxes. Churches do not pay taxes on their income. Gifts and donations to churches are given a special tax status as nonprofit organizations. Investment by churches have a privileged position.

"Entire denominations and individual churches generally have accepted these exemptions without examining either the legal or the ethical reasons behind them or without attempting to establish a rationale which distinguishes between legitimate and non-legitimate tax exemptions for the future as well as the present.

"Realizing the necessity for a clear rationale, the Baptist Joint Committee on Public Affairs on Oct. 7, 1969, approved the following statement:

"Any claim which churches may make for exemption from the payment of taxes or for special tax status must be based on either (1) the concept of religious liberty, or (2) the concepts of equality or equity.

### RELIGIOUS LIBERTY:

"I. Religious liberty is guaranteed by the First and Fourteenth Amendments of the Constitution. That freedom may be limited by government only when there is overwhelming evidence that a failure to limit would result in serious danger to the health, safety, morals,

or general welfare of the people of a state or the entire nation.

"2. Religious liberty is a vital part of the legal heritage of this nation. It is also an equally vital part of the personal, emotional, and intellectual life of the citizens of this nation.

"3. The ability of government to tax certain church property, such as that used for religious purposes, could at least hinder or prosper particular religious movements or manifestations. Religious liberty requires that there be few hindrances on churches as they attempt to achieve the purposes for which they have been organized and that whatever limits are imposed must be in the spirit of the First and Fourteenth Amendments. Religious liberty does not demand, however, the tax exemption of all church property and activity.

"4. Among historically practiced exemptions difficult to justify on the basis of religious liberty, though some may be justified on the basis of equality and equity, are the following:

- a. engaging in business projects unrelated to religious concern, with income tax and property tax exemptions, in competition with private enterprise.
- b. ownership of real property which produces income but which is not taxed for local governmental services.
- c. claiming of tax exemption for property which is used for personal residence.
- d. long-term holding of real property on a tax exempt basis for capital gains.

"5. Where the value of services rendered by government to a property is ascertainable churches should make payment for those services.

### EQUALITY AND EQUITY:\*

"1. Churches, in operating such publicly standardized services as schools, children's homes, hospitals, pension boards, etc., should be given equality in tax privileges with other nonprofit organizations rendering the same social services to the community.

"2. The freedom of churches to be active in social ministries without being handicapped by tax burdens that are not applicable to comparable public or other private nonprofit agencies is an important principle of equality.

"3. In the event that complete equality is unfair, churches should seek to achieve equitable treatment.

"4. Exemption from taxation on the basis of services rendered requires a commitment to the common good rather than to a selective religious ministry or to a program of religious recruiting.

"The dignity of man requires a free exercise of religion that includes the free conscience and the free

\*Equality usually refers to sameness and equity denotes fairness or substantial justice.)





The Rev. Aaron Buhler (l. to r.) vice-moderator; Mr. Stanley Johnson, moderator and chairman of General Council; and the Rev. G. K. Zimmerman, executive secretary.

church. These are not incongruous nor incompatible, but are, rather, vitally interdependent. The fulfillment of man's religious potentials, both personal and corporate, should be excluded from the taxing competence of the state.

"Where religious compassion for fellow-men is genuine, it is not sectarian nor biased on such social categories as race, national origins, or group affiliations. Service to others should not be taxed simply because it is rendered by religious agencies."

#### RECOMMENDATION 4. COOPERATION AND FEASIBILITY OF MERGER WITH THE BAPTIST GENERAL CONFERENCE.

The 35th General Conference meeting in Detroit, Mich., in July 1967, passed a resolution to appoint a committee "to explore closer cooperation and to inaugurate a detailed study of the feasibility of a possible merger with the Baptist General Conference." This committee consisted of one representative from each of the nine local conferences, augmented by several at-large members appointed by the General Conference Moderator. The committee consisted of the following:

- Rev. Alphonz Lamprecht ..... Atlantic Conference
- Rev. Wilmer Quiring ..... Eastern Conference
- Rev. Frank Walker ..... Central Conference
- Mr. Carl Glewwe ..... Northwestern Conference
- Dr. George Lang (1968) ..... Dakota Conference
- Rev. Leon Bill (1969-70) ..... Dakota Conference
- Rev. Henry Pfeiffer (1968-69) ..... Northern Conference
- Rev. Manfred Taubensee (1969-70) Northern Conference
- Rev. James Schacher ..... Southwestern Conference
- Mr. Adolph Hill ..... Southern Conference
- Dr. Robert Schreiber, chairman ..... Pacific Conference

The following were appointed by the General Conference Moderator: Mr. Carl Lang, Mr. Bert Braun, Mr. Ralph Kletke, Mrs. Delmar Wessler. The following served in an ex officio capacity: Rev. G. K. Zimmerman, executive secretary, and Mr. Stanley Johnson, moderator.

The committee has evaluated the question of expanded cooperation and possible merger with the Baptist General Conference. The committee thoroughly explored many aspects of this issue working as a full committee, numerous subcommittees, and jointly with the Baptist General Conference Long Range Planning Committee. As expected, the subject is many-sided and complex but certain conclusions eventually became apparent and the final consensus of the committee was remarkably unanimous. The committee concluded that merger of the North American Baptist General Conference and the Baptist General Conference is theoretically feasible but not necessarily advisable at this time. It recommends that any decision regarding merger be deferred and that the two conferences undertake a joint program of increased cooperation at all levels. The committee's conclusions are in substantial agreement with the conclusions of the Baptist General Conference Planning Committee.

During the course of this study, the Merger Study Committee has compiled a significant body of information about both conferences, the advantages and disadvantages of merger, and preliminary problems that must be solved before any merger could be considered. This information and the additional insight gained by studying this question provides valuable benefits whether or not a merger takes place. The study has improved the understanding of our denominational purpose and operations.

At least two copies of a 40-page summary of the three-year proceedings and main findings of the committee have been made available to all pastors of our churches. Several copies of the detailed recommendations have also been sent to the pastors to be shared with the local church delegates to the General Conference in Winnipeg.

Based on the results of these studies, the committee has concluded that merger between the North American Baptist General Conference and the Baptist General Conference is theoretically feasible. This conclusion was reached on the basis of the following:

1. The ministry of both groups has evolved from an ethnic background.
2. We both hold to historic Baptist distinctives.
3. There is similarity in organizational structures.
4. There is great similarity in church polity and practice.
5. Both groups promote a strong evangelistic and missionary program.

Although we have concluded that merger is theoretically feasible, we do not feel it is advisable to enter into an actual plan of merger at this time for the following reasons:

1. While our study was thorough it involved only a limited number of people in both groups.
2. The conclusions drawn by the committee need to be tested in actual practice to see if potential problem areas will come to the surface.
3. The acquaintance of the people in the local church-

es needs to be fostered across denominational lines in order to overcome misunderstandings about each other.

4. Time is needed to make clear the direction of the Holy Spirit in this matter.

Based on the recommendations by the committee, the General Council recommends that we have cooperation in an increasing number of mutually agreeable areas with the purpose of testing the feasibility of merger and evaluating the advisability of future merger.

It is further suggested that this position be implemented in the following ways:

#### Local Level

1. Combined youth rallies and meetings
2. Pastors meet jointly for fellowship and inspiration
3. Pulpit exchange
4. Joint special or evangelistic meetings
5. Cooperative services for Thanksgiving, Good Friday, etc.

#### District or Associational Level

1. Christian Education workshops
2. Camping programs and winter youth retreats
3. Men's, Ladies', Pastors' retreats
4. Campus chaplains
5. Share inspirational speakers at camps, associations and conferences
6. Benevolent ministries (retirement homes, inner city ministry, etc.)

#### Conference Level

1. Cooperation between seminaries
2. Japan mission churches to work together more
3. Consider publishing joint devotional quarterly
4. Consider publishing joint leadership training, membership training, Sunday school, youth and camping materials
5. Share speakers at General Conference sessions
6. Joint Youth Congress
7. Coordinate surveys in the selection of church extension sites
8. Referral of church families when moving to new areas

The General Council also recommended that a committee be appointed by the moderator, in consultation with the executive secretary, which shall encourage cooperative efforts in the suggested areas and report its findings to the General Council and the General Conference. This committee shall be known as the Committee on Cooperative Christianity.

The Baptist General Conference Long Range Planning Committee and the North American Baptist General Conference Merger Study Committee agreed to issue the respective statements of each committee simultaneously to all churches in both denominations. The following is the resolution which will be presented to the Baptist General Conference by their Long Range Planning Committee:

"Based upon the evidence of our spiritual and doctrinal compatibility and our mutuality of mission, our conclusion is that merger is feasible.

July 1970

"We feel that continued cooperation should be developed wherever profitable to the common cause of ministry, regardless of the prospects of merger.

"Further, it is our considered judgment that formal action toward merger should be delayed until the cooperative efforts and further study indicate the practicality of structured merger."

#### RESTRUCTURING DISTRICTS, CONFERENCES AND ASSOCIATIONS

The General Council appointed a committee to study the matter of districts, conferences and associations and to report its findings and recommendations to the 1970 General Council meeting. The following are the committee members:

- Western District ..... H. J. Wilcke (chairman)
- Central District ..... Milton Hildebrandt (secretary)
- Central District ..... Leland Friesen
- Eastern District ..... Oscar Hiebner
- Northern District ..... Floyd Krieser
- Moderator ..... Stanley Johnson
- Vice-Moderator ..... Aaron Buhler
- Chairman of Finance Committee ..... Edwin Marklein
- G. K. Zimmerman, David Draewell and John Binder

#### I. A Brief Description of the Proposed Changes

1. The associations shall become the basic unit for local area fellowship, Christian outreach, and the achieving of General Conference objectives. Annual reports, including membership and financial statistics heretofore provided to the denomination through the local conference shall be provided through the association.
2. The General Council representatives shall be elected by the associations which will provide more representation from the constituency. This change will enlarge the present Council membership by approximately 10 members.
3. Persons formerly elected by local conferences to serve on the Board of Missions and the General Christian Education Committee shall now be elected by the General Conference. In the present structure, the persons serving on the Roger Williams Press, Seminary and College Boards are elected in this manner.
4. The present local conferences will no longer be a part of the General Conference organizational structure. However, areas may continue to have meetings for inspiration and fellowship, if they so wish.

#### II. Reasons for the Proposed Changes

1. Some problems with the present structure
  - (1) There are significant overlappings of purpose and program between the local conference and association.
  - (2) There are duplications of officers and committees within the local conference and association.



- (3) There are too many similar kinds of meetings for pastors and concerned laymen to attend. All of these meetings require expenditure of time, effort, and money on the part of individuals, churches and the denomination. In the light of the desperately urgent needs in our world today, we must carefully examine these expenditures which seem too often simply to serve the organization of the denomination rather than to further its ministries.
  - (4) District Secretaries and other general workers of the denomination, in their attempt to participate in the various meetings of overlapping organizations, are spread too thin to serve with high efficiency.
  - (5) Generally less than adequate attendance is found at present meetings, particularly those of the local conference. It is not unusual for attendance at an association to exceed that of a local conference. The geographic compactness of associations seems to be the reason for this. It is difficult to stimulate the participation of an average layman in a local conference meeting which may be held from 200 to 1,000 miles away from his home.
  - (6) There is great inequity in the present local conference structure with respect to representation in the life and organization of the denomination. Local conference church membership presently varies from 822 to 11,194. The number of churches in a local conference varies from 11 to 66. Annual denominational mission contributions among local conferences vary from \$17,308.27 to \$343,750.72 (1969-70 Fiscal year). Yet, each local conference has equal standing within the denomination and its organization.
2. Some possible advantages of the proposed changes
    - (1) The proposed changes will simplify the present organizational structure. This will enable the average church member to understand more easily the denominational organization and its way of operating.
    - (2) Purposes of the present local conference will be served more adequately through greater membership participation in a geographically compact association structure.
    - (3) Association representatives to the General Council will be able to represent their smaller and more homogeneous constituency more fairly than present representatives can hope to do.
    - (4) The proposals will save considerable time, effort, and money for other more important aspects of God's work.
    - (5) These changes will strengthen the importance of the association which has best possibility of providing the members of our churches



Dr. Frank H. Veninga (standing) giving his report to the General Council.

with a more meaningful and accessible unit of service and fellowship in the denomination.

### III. Some Possible Concerns With the Proposed Changes

1. Pastors and laymen will not become as intimately acquainted with the problems, successes, and ways of life in churches outside their association area as they are at present through the local conference structure.
 

*Answer:* Generally, the people who attend local conferences today are pastors, their families, and a limited number of denominationally loyal laymen. These people are the ones who will also attend fellowship opportunities of a broader scope at Family Conferences and at the General Conference.
2. If the proposed changes were adopted, there would be discontinuity with the statistical and historic records of the past.
 

*Answer:* The future vitality of the denomination cannot be held back simply to preserve a similarity of statistical reporting or historic format.
3. The General Council would be too large if two representatives from each association were members.
 

*Answer:* There would be only one representative from each association in most cases on the General Council. This would still increase the size of the council, but the increase would not be unmanageable.
4. Not all churches today are presently related to an association, but all are part of a local conference.
 

*Answer:* This is true. It would not be difficult, however, for churches in an area to create new associations where none may now exist to serve in the place of local conferences.

### RECOMMENDATION 5. ALIGNMENT OF ASSOCIATIONS

The General Council recommends that the alignment of associations as outlined below be observed in determining areas of accountability for each area secretary.

The General Council at its May 1970 session approved changing the title of "District Secretary" to "Area Secretary."

- A. Eastern Area (43 churches)
  1. Atlantic Association .....18 churches
  2. Ontario Association .....12 churches
  3. Western New York and Pennsylvania Association .....13 churches
- B. Great Lakes Area (57 churches)
  1. Ohio and Indiana Association ..... 9 churches
  2. Illinois Association .....13 churches
  3. Michigan Association .....21 churches
  4. Wisconsin Association .....14 churches
- C. Western Area (50 churches)
  1. Southern California Association ..... 8 churches
  2. Northern California Association ..... 6 churches
  3. Pacific Northwest Association ..... 10 churches
  4. B.C. Association .....15 churches
  5. Oregon Association ..... 8 churches
- D. Northern Area (67 churches)
  1. Manitoba Association .....15 churches
  2. Saskatchewan Association .....17 churches
  3. Alberta Association .....35 churches
- E. South-Central Area (53 churches)
  1. Texas Association .....12 churches
  2. Oklahoma Association ..... 6 churches
  3. Kansas Association .....13 churches
  4. Iowa Association .....13 churches
  5. Nebraska Association ..... 5 churches
  6. Colorado Association ..... 4 churches
- F. North-Central Area (76 churches)
  1. Minnesota Association ..... 11 churches
  2. Northern N.D. Association .....18 churches
  3. Central Dakota Association ..... 32 churches
  4. South Dakota Association .....15 churches

(The above alignment of associations and churches is flexible and may be modified.)

### RECOMMENDATION 6. APPOINTMENT OF ADDITIONAL AREA SECRETARIES.

The ministry of the area secretaries has been an important factor in starting new churches, increasing membership and mission contributions, assisting pulpit committees of pastorless churches, counseling with pastors and churches and promoting denominational objectives and program. The present Central and Eastern Districts are too large to be adequately served by the present number of District Secretaries. Therefore, the General Council recommends that two additional Area Secretary positions be established, the first position to be filled about January 1, 1971, the appointee to assume responsibilities within the Central Area; the second position to be filled at an appropriate time to be determined by the General Council, the appointee to assume responsibilities within the present Eastern Area. (During the transition period the Wisconsin association shall remain in the North-Central Area and the remaining associations

shown as part of the Great Lakes Area shall be retained in the present Eastern District.)

### RECOMMENDATION 7. ASSOCIATION AS BASIC AREA DENOMINATIONAL UNIT.

The General Council recommends that the association become the basic unit through which denominational business shall be transacted and denominational objectives achieved at the local level, thus associations shall elect representatives to the General Council and provide statistics and financial reports to the denominational office rather than the local conferences. A sample constitution will be developed as a guideline to associations for implementation of these proposed changes.

### RECOMMENDATION 8. CRITERIA FOR ASSOCIATION REPRESENTATION ON GENERAL COUNCIL.

The General Council recommends that an association or combination of associations shall qualify for one representative on the General Council if it satisfies the following minimum size requirements: 1,000 members and five churches or 500 members and 10 churches. An association will qualify for two representatives on the General Council if it satisfies the following minimum size requirements: 3,000 members and 15 churches or 1,500 members and 30 churches.

### RECOMMENDATION 9. CHAIRMEN OF GENERAL COUNCIL COMMITTEES.

Heretofore the General Conference Constitution provided that five members at large be elected by the General Conference to be voting members of the General Council. The five members were the chairmen of the Finance Committee, Pension Fund Committee, Church Loan Fund Committee, Investment Committee and Constitutional Change Committee. Instead of electing such offices at the General Conference, the General Council recommends that the chairmen of the following General Council committees become voting members of the General Council by constitutional provision: Stewardship Committee, Finance Committee, Investment Committee, Pension Fund Committee, Church Loan Fund Committee and Constitutional Change Committee.

### RECOMMENDATION 10. GENERAL COUNCIL COMMITTEES COMPOSITION AND TERMS OF OFFICE.

The General Council recommends the following membership composition and terms of office changes for General Council committees: 12 Finance Committee members for six-year staggered terms; 8 Pension Fund Committee members for six-year staggered terms; 6 Stewardship Committee members for three-year terms with right of re-appointment after the lapse of one year. The General Council shall appoint the above committees upon nomination by a General Council nominating com-

(Continued on page 15)





by Gerald L. Borchert

Dear Dr. Borchert: . . . I'd like to know if the North American Baptist General Conference is a member of the National Council of Churches? What is the function of the Baptist World Alliance? Do we ever donate money to the N.C.C. or its mission projects? . . . Mrs. G. S.

Dear Mrs. G. S.: Your letter is representative of questions of a number of people. Accordingly, let me try to answer your questions first in terms of principle and then in terms of specific relationships.

Unfortunately, there are some men who write and preach about other churches in very antagonistic ways, to such an extent that they literally equate others with antichrist. Such a spirit is very foreign to Jesus who said "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35) and to Paul who said "What then? . . . whether in pretense or in truth, Christ is preached; and I therein do rejoice . . ." (Phil. 1:18). I would warn you then at the outset to be careful of anyone who is constantly finding fault with others because he himself may evidence some of the spirit of antichrist.

Nevertheless, it is important for us to know our stand on certain issues. But we must try to take our stand with due respect for others and we must always recognize that the poorest type of position is to suggest guilt by association. Too many writers and preachers

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

have had this tendency. In other words, they do not take time to understand another's views but they condemn them because the other's associates are not to their liking. I am sure you for instance have a number of associates in your own personal life with whom you would rather not be identified. Moreover, your church may join with a Catholic or purely secular group to work on an issue like preservation of the Lord's Day, or reduction of drug misuse. Does that mean that you agree with all of the other groups who are working on that issue. I think the answer is obviously — NO

Now as far as the North American Baptist General Conference is concerned there is no need for a defence. Our officers have been very wise in leading the conference in its associations. The associations have always been evangelical in orientation because the spread of the gospel is our primary goal. The most recent association is that involving the Crusade of the Americas. We are also involved in the Baptist Joint Committee on Public Affairs because it is important that there is a powerful Baptist vehicle for enunciating our heritage of religious liberty. We likewise are members of the Baptist World Alliance together with Southern Baptists and others to support the mission of the church throughout the world. And remember this organization contains one of the largest groupings of evangelical Christians in the world.

Some have criticized the work of the B.W.A. because it contains Christians from behind the iron curtain. I think we all should be grateful that it does, and I have talked privately with a number of these believers. If their critics had to go through as much to name the name Christ as they do I wonder how many of the critics would be as faithful to the Lord Jesus as these brethren are?

Finally, as far as the National Council and World Council are concerned our conference has not aligned itself with these organizations, because the general opinion of the constituency is that neither alliances nor support (money or effort) should go in this direction.

G. L. B. □

## GOD'S VOLUNTEERS

by Eileen Busenius

Team 2 reporter

Greetings from sunny California!

Our churches in California gave us many varied experiences. We began in Elk Grove where the Rev. M. Brenner is pastor. Many church members assisted us in our fruitful calling program. Along with our church services, we participated in two area wide youth gatherings, where there was an average attendance of 130.

On Feb. 22, at the Willow Rancho Baptist Church, Sacramento, we had a service followed by a short fellowship.

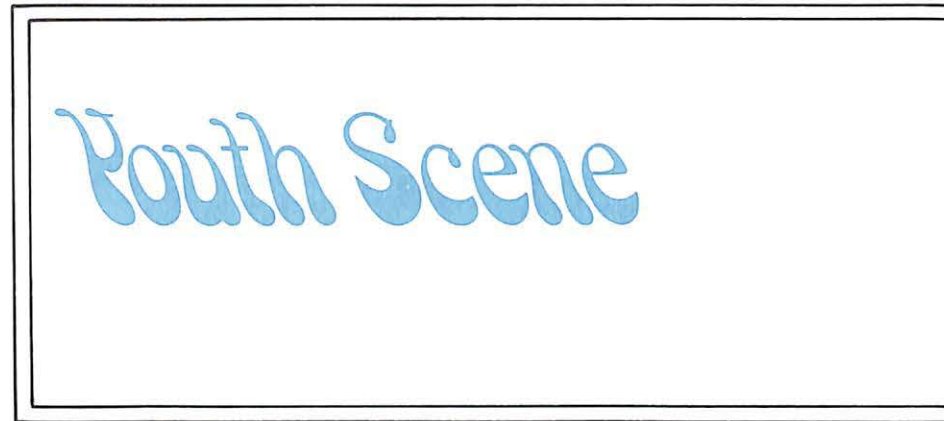
We have always enjoyed the challenge which comes along with church extension churches. Lincoln Village, Sacramento, was one of these. The average attendance for the services was approximately 85. Church members were enthusiastic participants in our canvassing. The response was very rewarding: 108 prospects from the 315 contacts and 16 decisions were made.

Forty-eight church members participated with us in an extensive calling program at Temple Baptist, Lodi. We reported 126 prospects from the 220 homes contacted. The three men of our team sang at the Boys' Brigade Father-Son Banquet. There was a tremendous display of the projects which the boys had made.

The community of our Swain Oaks Baptist Church, Stockton, offers a challenge to the church members. Here we experienced our largest children's rally with 64 present.

The outstanding feature at the First Baptist Church, Lodi, was the Youth Winter Retreat at a lodge near Dodge Ridge. Our theme for the weekend was "Love" based on I Cor. 13. We had a relaxing and inspiring time in group and panel discussions, skiing-rubber tubing, and fellowship. The Sunday morning message, "Jesus the Revolutionary," was brought by Ken Priebe, as was the evening message in Lodi.

This concluded our ministry in the California churches. □



### Reaction

Reaction was requested to the article, *What Do You Believe?*, published in the April BAPTIST HERALD. Miss Cynthia Kremer, Linton, N.D., sent us her viewpoints on the opinions expressed by Rob and Ramona in this article. Her letter follows.

**Church.** The reason Rob doesn't get anything out of church is because the churches nowadays are so liberal and socialistic minded they worship the building itself, not God. There is a God (Gen. 1:1; Psa. 19:1; John 1:1). Rob says he has seen no evidence of God. What about people living, grass growing, birds singing . . . ? What would there be today if there were no God? Nothing! If there is no God where did we come from? We didn't just happen. Gen. 1-4 tells how the world and everything in it was made — including man. Adam and Eve were the first living humans — made by God directly. People, any animal either for that matter, didn't evolve from something else.

**Government.** If everyone had the "Love it or leave it" attitude time still wouldn't stand still. No matter where the U.S. would have expanded, whether it was U.S. territory or if it was taken over by a stronger country before the U.S. was strong enough to defend itself, eventually people would have had to move west.

**New Morality.** Doing things as long as you don't get caught or nobody gets hurt doesn't make it right. Whatever you do, if it's wrong, isn't it bound to hurt someone sometime, even if not right away? There is no new morality. Sin is the same as it has always been. It probably is stronger now, but it was a sin yesterday, today and it will still be a sin tomorrow. He that knows to do good and does not do it, sins.

**Dissent.** Attitude in the U.S. will only change with a change of heart and not by education through generations.

**Generation Gap.** The generation gap is caused by the young generation's ruling. If the older and more experienced would have authority over them, as it is supposed to be, there wouldn't be a so-called generation gap.

**Marriage.** Marriage is for keeps! When two people get married they take each other for better and for worse and do not quit whenever they feel like quitting. Marriage is very important. Vows are promises to God and aren't supposed to be and can't be broken. There is no such thing as divorce to God. Once vows are said they are to be kept. Living together without marriage is sin. Premarital sex is sin. (Heb. 13:4; Lev. 21:14; Lev. 22:13.)

### Here's an Idea

Music at camps and retreats is a must! The key to a good song time depends on the spirit of the leader. He should have enthusiasm and enjoy singing. Others will catch on. Use fun songs, folk songs and choruses. A leader, well-prepared physically and spiritually, can make your camp or retreat a great success. Some sources of music are:

*Songs for Fun and Fellowship* by William J. Reynolds and Cecil McGee. 35 cents.

*Songs for Fun and Fellowship No. 2* by William J. Reynolds and Cecil McGee. 35 cents.

*Song Session Community Song Book*, Remick Music Corporation, New York, N.Y. 75 cents.

*Cliff Barrows and the Gang*, Lexicon Music, Inc., \$1.50

*Ralph Carmichael I Looked For Love* (Songs and Arrangements for Youth Choirs) Lexicon Music, Inc., \$1.95

*A Time To Sing*, Hope Publishing Co., 50 cents.  
*"Now" Songs of Faith For a New Generation*, Hope Publishing Co., 50 cents. □

### Rich Replies

I noticed with interest that a Youth Caucus has been scheduled for the General Conference. I hope that this time is to be used in a manner congruent with the title; i.e. to discuss the policies of the conference as they concern the special interests of youth.

It seems to me that if this is to be the purpose of this session, we should have time to study the policies. Will we receive the recommendations of the various councils and committees? What are the issues? Are we expected to make our own recommendations to the conference? Are we there to ask for "youth power?" H.H.

You are correct; the Youth Caucus is a time for youth to express their opinions in regard to the recommendations coming to the conference. Policies and future programming can also be discussed.

The General Council recommendations appear in this issue of the BAPTIST HERALD. Extra copies of the recommendations have also been sent to the churches.

As far as expressing opinions to the conference, anyone can do so during the business sessions. If the youth as a group formulate a recommendation, this can be presented to the conference.

The purpose of the Caucus is to give youth the opportunity to speak to the issues. Each young person will be there for his own reasons.

"Everything must be done in a proper and orderly way" (I Cor. 14:40). (Send your questions to *Rich Replies*, BAPTIST HERALD, Box 6, Forest Park, Ill. 60130.) □



"Ah, yes — The Young Lady in the Third Row with the Bubble Gum."



# BOOK Reviews

by B. C. Schreiber

**FOR CHRIST AND COUNTRY.** By Lambert C. Mims, Old Tappan, N. J. Revell. \$3.50.

With little formal education the author has established the successful Mims Brokerage Company. With no previous political experience or interest he has become the youngest man ever to be elected mayor of the city of Mobile, Alabama.

Married at the age of seventeen he was helped by his wife's parents to own a grocery store. At twenty-one he was already running a large wholesale business. Alcoholism, however, soon led to bankruptcy. Later as a salesman he became acquainted with another representative who enjoyed drinking and carousing as much as he did. A startling change in his friend, who became a Christian, and his death through an accident, finally led the author to his salvation.

As mayor of Mobile he is trying to bring law and order into every area of need from a Christian perspective.

His success so far seems to indicate that greater things are in store for him and for the state of Alabama. □

**THE CASE FOR BIBLICAL CHRISTIANITY.** By E. J. Carnell. Grand Rapids, Mich. Eerdmans Publishing Co. \$3.50.

The late author was associated with Fuller Seminary for many years, the last four years as president until his untimely death at 47.

The best of his essays are incorporated in this volume and edited by Ronald H. Nash.

Although he makes the statement that there are no "giants" in the sight of God, Dr. Carnell can be considered as one of the outstanding analysts and apologists for Biblical Christianity in conservative theological circles. Bitterness and rancor had no room in his mind and heart when he engaged in debate and dialogue with non-conservatives. His goal was unity rather than

divisiveness. Boldly he revealed the weaknesses of fundamentalism as well as the fallacies of liberalism.

Speaking of the crowning error of fundamentalism he says that it enlisted the doctrine of the church in its quest for negative status. "While the doctrine purported to come from Scripture, scrutiny showed that it derived from the conviction that possession of truth is the same thing as possession of virtue. And since fundamentalists were in possession of truth, they alone were virtuous enough to form the body of Christ. All other elements in the Christian community were apostate."

Much of the book is centered on Billy Graham and Reinhold Niebuhr — extremes, to be sure. Niebuhr insisting that Graham come to terms with contemporary man and contemporary sins (race issue, for example); Graham insisting on personal and individual sin and salvation.

A few more chapters are assigned to the clarification of Niebuhr's view of Scripture and his criteria of verification.

The chapter on *Reflections on Contemporary Theology* brings into focus the thoughts of Karl Barth, Paul Tillich and Orthodox Judaism.

In conclusion Dr. Carnell leads the reader into a strong case for orthodox Christianity.

One of the closing sentences seemed to strike my attention: "*We were alone when we entered the world, but when we leave it we shall feel the abiding presence of the Lord.*" (Italics mine.) The contrast, I believe, is unrealistic. No one is more dependent than a newborn baby. Any child who is left alone and abandoned is sure to die.

This seems out of context when compared with his painstaking grasp of details. However, this is no reflection on the book as a whole. The essays are scholarly and stimulating. □

**God Is Too Much.** By Joel Nederhood, Wheaton, Ill. Tyndale House. \$1.95.

"Men tend to shop around from one religion to another, from one sect to another, or from one church to another, until they find the kind of god that makes them feel comfortable. They are often very vague about what their god is like. But they usually admit that they have one and when life becomes unbearable, they even talk quite piously about him.

"Men tend to make their gods in their own image . . . the God who

really exists and who has revealed himself within the Bible is too much."

Dr. Nederhood serves as the radio minister of the Christian Reformed Church on *The Back to God Hour*. The twenty short, but stimulating messages are based on an exposition of the Apostles' Creed.

**Eight Days that Rocked the World.** By Wallace D. Chappell, Waco, Tex. Word Books. \$2.95.

Although it sometimes seems impossible to say something new about the same old truths, it is surprising how many new insights the man of God receives as he reads and studies and tries to live with Christ during the last eight days of His life which we call the Passion Week.

The author's short, pertinent chapters have a way of holding the reader's attention, and at the same time giving him enough inspiration to branch out on his own. His chapter on *The Great Upsetter* is particularly relevant to our generation.

**The Seven Last Words.** By Clem E. Bininger, Grand Rapids, Mich. Baker Book House. \$2.95.

In preparation for Passion Week there are usually a number of ministers who like to review the last words of Christ on the cross. Often it is difficult to find new inspiration on subjects that have been worked over year after year. Dr. Bininger suggests some new truths and insights that may help the pastor in his own preparation for Easter.

In referring to Jesus' words, "It is finished," the author entitles his discourse, "Secrets of Satisfied Living," stating that the secret of Christ's satisfied living lay in his sense of being charged with a task.

Unless one has a particular love of poetry, the average minister or layman may not look too favorably upon the author's too frequent use of it.

**BANQUET AND PARTY BOOK.** By Joe Hulbert, Waco, Tex. Word Books. \$4.95.

Banquet and party committees have no easy time. Trying to think of something new and original takes time and effort.

The author has tried these ideas for banquets and parties and they worked for him. Their use still involves work, but with these basic ideas any church group can be reasonably assured of success in planning their various seasonal banquets and parties. □



Dr. A. S. Felberg delivering the baccalaureate address at the McKernan church.

The week-end of May 2-3, 1970, was a highlight in the lives of 63 students at the North American Baptist College, Edmonton, Alta., in that it marked the completion of another year of study, and the receiving of degrees, diplomas, certificates, and awards.

The activities began on Saturday evening with the Graduation Banquet in the beautifully-decorated Fellowship Hall of McKernan Baptist Church where the graduates, their parents, families, and friends gathered. As Rev. William Sturhahn, Northern District Secretary, spoke, he shared some of the highlights of his ministry and his personal growth.

On Sunday morning the group worshipped in the sanctuary of McKernan Baptist Church, with the members and friends of the church. Dr. A. S. Felberg, outgoing president of the College, delivered the baccalaureate address, "Life's Best Investment." The graduates were challenged to invest their lives in God's service, for only then would their lives have any lasting significance. Dr. Felberg has served as president of the school for the past eleven years in a very able, dedicated, and self-sacrificing manner. His ministry has been marked by many significant advances for the College, and it

*The Rev. J. Walter Goltz is the registrar and Professor of missions, evangelism, homiletics, and sociology at the North American Baptist College.*

# N.A.B.C. Commencement

by J. Walter Goltz

is with our sincere wishes for God's continued blessing upon their future ministry that the college family bids farewell to Dr. & Mrs. Felberg.

The stately procession of dignitaries, faculty, and graduates began the Commencement Exercises in the overflowing chapel of North American Baptist College. Bringing the Commencement address, "A Life to Live and a Life to Give," was Dr. C. Howard Bentall, pastor of the First Baptist Church of Calgary, Alberta. His message reminded the graduates of the claim of God upon their lives and of their sacred responsibilities in the world in which they live.

Dr. Felberg, as president of the school, presented the students with their certificates, diplomas, degrees, and awards. Six students received the ETTA Certificate and one student received the ETTA Silver Seal Certificate. Nine students received the Senior Matriculation Diploma. Thirty-one graduates received the Certificate in Christian Education in recognition of their successful completion of one year of Bible College. Completing two years of Bible College, and thus receiving the Diploma in Christian Education, were four students.

Completion of training for church-related ministries was achieved by a number of students. Mr. Heinrich Goliath, who received the Diploma in Theology, is the pastor-elect of the German Baptist Mission Church in Winnipeg, Man. Five students completed the requirements for the Bachelor of Religious Education degree: Mr. David Follack, Mrs. Annie Goltz, Miss Amy Madden, Mr. Le Roy Moser, and Miss Betty Semke. The degree of Bachelor of Theology was conferred on five students: Mr. David Follack, who is the student pastor at Rabbit Hill Baptist Church, and who will continue his studies at the University of Alberta; Mr. Thomas Hughes, who is awaiting the leading of the Lord; Mr. Herman

Kesterke, who is the pastor-elect of the Wiesenthal Baptist Church, Millet, Alta.; Mr. Le Roy Moser, who is the pastor-elect of the New Leipzig Baptist Church, New Leipzig, N.D.; and Mr. Clyde Zimbelman who will be the assistant pastor of the Central Baptist Church of Edmonton, Alta.

One of the highlights of the commencement service was the conferring of the Doctor of Divinity Degree on Rev. William Sturhahn, in recognition of his outstanding service as a minister of the gospel in the North American Baptist General Conference, and of his contributions in the field of denominational administration as Northern District Secretary, as a representative of the Immigration and Colonization Society, and as Secretary of the Northern Conference Centennial Advance Project.

This Commencement service marks the close of another era at North American Baptist College. We thank God for the accomplishments of this era, but we look forward in faith to even greater achievements in the future. We commend our graduates to God's grace and to our churches for fruitful service in the vineyard of our Lord. □





# Delegation Visits Baptist Churches



In Caljo Baptist Church, Tallin. l.-r. (back row): Pastor Vosu, Rev. Oswald Tark, an Estonian pastor, Rev. Mathew Melink, an Estonian pastor. (front row): Mr. Joseph J. Arthurs, Dr. Murray Ford, Dr. F. H. Woyke, Rev. Adolf Klaupiks, Dr. Ivan A. Kmeta and Dr. John A. Lapp.

## in Russia

by Dr. Frank H. Woyke

Upon official invitation of the All-Union Council of Evangelical Christians — Baptists of Moscow, a delegation of seven Baptists and three Mennonites from North America visited Russia during the period March 17-April 6, 1970.

Baptist members of the group were Dr. Edwin H. Tuller, general secretary, American Baptist Convention, of Valley Forge, Pa.; Mr. Joseph J. Arthurs, president, Baptist Federation of Canada, of Dauphin, Man.; Dr. Murray Ford, homiletics professor, McMaster Divinity College, Hamilton, Ont.; Dr. Ivan A. Kmeta, president, Russian-Ukrainian Evangelical Baptist Union, of Philadelphia, Pa.; Dr. John A. Moore, European representative, Southern Baptist Convention, of Ruschlikon-Zurich, Switzerland; Rev. Adolf Klaupiks of Quakertown, Pa., and Dr. Frank H. Woyke, associate secretary, Baptist World Alliance of Washington, D.C.

The delegation was divided into two sections, one group travelling from Moscow to Volgograd, Tbilisi, Baku and Tashkert and the other to Kiev, Riga, Tallin, Minsk and Leningrad. I was a member of the latter group.

Not only in Moscow but in every city we visited, the leaders of the Baptist churches, as well as the congregations, welcomed us warmly and provided generous hospitality. After we had been in Russia for a week, one member of our group remarked: "We have eaten only once since we came to this country — all the time!" Our hosts certainly did themselves in providing for our needs.

Dr. Frank H. Woyke is an associate secretary of the Baptist World Alliance, Washington, D.C.

What impressions did we receive from our fellowship with the churches in Russia? It has already been widely reported that churches are packed for the services, with about half of the people standing, and that the gatherings usually last for two hours or more. It is clear that one reason for the crowded churches is the fact that there are so few houses of worship available. I am personally convinced that the services would still be crowded even if there were twice as many buildings available as are in use now. Why then do the Baptists not build or rent additional facilities? It must be remembered that there is still a great housing shortage in Russia and that churches do not have a high priority in a country where the official ideology is atheistic.

The services themselves are deeply spiritual and emotional. Congregational singing is slow but hearty. Many worshippers are eager to participate in the season of prayer, a feature of every service. In a country where it costs much to be a Christian, worship and fellowship are precious privileges.

It was most encouraging to notice that hundreds of young people were in attendance at most of the services, with virtually all of them standing through programs that were really adult oriented. With no Sunday schools or youth organizations permitted, how do churches win their young people? Part of the answer can perhaps be found in the preaching ministry, which is thoroughly expository in nature. But the real secret of winning the youth lies in the spiritual teaching provided in the homes. The priesthood of believers is taken seriously, and children learn to know the Bible and how to pray from their parents, both through instruction and by example.

Baptist congregations are strong and virile, in spite of the many restrictions that have been placed on their ministry — and they are growing. Can Christians in North America learn anything from this? Certainly at least this: that it is Jesus Christ who builds his church and that he is not bound to any one pattern or program. Numerous and beautiful houses of worship and a wide variety of organizations, helpful as they often prove to be, are not absolutely indispensable; what is essential is genuine commitment of God's people to their Lord and a willingness to live and witness for him.

There are other Christian groups active in Russia today. The largest of these is the Russian Orthodox Church, for a long time the established church in the country. Roman Catholics are largely concentrated in the Lithuanian Republic with Lutherans found primarily in Latvia and Estonia. We were cordially received by several Lutheran bishops as well as by an Orthodox bishop in Zagorsk, where a theological seminary and the central offices of the church are located. Baptists today maintain cordial relations with all of these groups.

General conditions in Russia appear to be favorable. Although food is perhaps not available in as great a variety as in North America, the people are well fed and clothed. Automobiles are obviously in short supply, but public transportation of all types is available at very reasonable rates. Much housing is being constructed, and there is hope that the shortage can be eased soon. □



Communion served to packed house at Baptist Church in Leningrad.

### Recommendations from the General Council to the General Conference

(Continued from page 9)

mittee consisting of the following: General Conference Moderator, a representative designated by and from the Finance Committee, Pension Fund Committee and Stewardship Committee.

### RECOMMENDATION 11. BOARD OF MISSIONS

The General Council recommends that the General Conference elect 12 members at large, from the six areas as much as possible, (6 ministers, 6 laymen of whom at least two are to be women) as the Board of Missions.

### RECOMMENDATION 12. GENERAL CHRISTIAN EDUCATION COMMITTEE.

The General Council recommends that the General Conference elect six members at large (3 ministers or D.C.E., and 3 laymen) for the three-year terms as the General Christian Education Committee.

### RECOMMENDATION 13. ROGER WILLIAMS PRESS BOARD OF TRUSTEES

The General Council recommends that the General Conference elect six members at large (3 ministers and 3 laymen) for three-year terms as the Board of Trustees of the Roger Williams Press.

### RECOMMENDATION 14. SCHEDULE FOR ADOPTING PROPOSED CHANGES

1. August 4-9, 1970
  - General Conference acts on the proposals of the General Council.
  - All General Conference personnel and committees are elected according to the new plan.
2. Fall of 1970
  - Associations appoint necessary committees to determine their purpose and function based on guidelines provided in a sample constitution.
3. 1971
  - All local conferences implement the plans approved by the General Conference. Procedural guidelines will be provided. The General Council representatives which have been elected by the local conferences shall serve until the day prior to the 1972 annual Council meeting.
  - Associations will revise constitutions and elect necessary officers including representatives to the 1972 Council meeting.
4. 1972
  - General Council meets with its new composition.
  - Associations function with revised constitutions.

### RECOMMENDATION 15. ELECTION PROCEDURES FOR SALARIED PERSONNEL.

At the 1967 General Conference a committee was appointed to study the election procedure for salaried personnel elected at the General Conference. Upon recommendation of the Election Procedure Committee, the General Council recommends that the Nominating Committee need not obtain more than one name for each position on the ballot when the candidate is an incumbent, salaried, elected officer; and that the Balloting Committee be instructed to make provision on the ballot (when there is only one candidate on the slate), next to the name of the candidate, for a place to vote for the candidate (yes) and a place to vote against the candidate (no). □



# Christian Education Seminar

by Dorothy Pritzkau



*Discovery and Change* was the theme of the first Christian Education Seminar sponsored by the Department of Christian Education of the North American Baptist General Conference. It was held April 14-15, 1970, at the conference office in Forest Park, Ill. The program included guest speakers, discussions, demonstrations, sharing of ideas and times of fellowship.

Evening speakers included Mr. Hubert Pitt, principal of Proviso East High School, Maywood, Ill., and Dr. E. A. Jenkins, associate professor of Christian education of the Northern Baptist Theological Seminary, Oak Brook, Ill.

Mr. Pitt's topic was "Values: the Public High School and Youth Culture." He cited such things as parental promiscuity, affluence, broken homes, drugs, lack of pride, and peer group cohesiveness and influence as contributors to the breakdown of traditional values. He stated that church leaders need to be seen in school and at school events and need to provide guidelines for youth in the activities and opportunities they provide.

Dr. Jenkins centered his remarks on projections and characteristics of Christian education away from the traditional mode. He emphasized that (1) education is a lifetime proposition in, and out of, the classroom; (2) we

*Miss Dorothy Pritzkau is the editor of Christian education literature for the North American Baptist General Conference.*

need to create new educational settings and methods; (3) the clinical method needs to be developed to train leaders in the church.

Inspirational speakers included the Rev. Leo Reck, pastor of the First Baptist Church, Bellwood, Ill., and the Rev. Warren Benson, regional director, Gospel Light Publications, Wheaton, Ill.

Reactions by Christian educators present included these remarks. "I'm going home with a greater sense of dedication to serve in the area to which God has called me." "New ideas are always helpful, but I suppose the most important way the seminar helped me was to confirm again the value of a ministry of Christian Education and to help me see how I can have a valuable part in that ministry." "The Seminar has helped me to step back and take a comprehensive view of my ministry." "A 'shot-in-the-arm'—challenge and stimulation."

Christian educators attending the seminar were Mr. and Mrs. Fredolf Anderson, Benton Harbor, Mich.; the Rev. Wayne Bibelheimer, Anaheim, Calif.; the Rev. James DeBoer, Vancouver, B.C.; Mr. Jerry Hackett, Anaheim, Calif.; Mr. David Howard, Lansing, Mich.; the Rev. Kenneth Howe, Burlington, Iowa; Mrs. Elenora Robbins, Portland, Ore.; the Rev. Robert Radcliffe, Grosse Pointe Woods, Mich.; the Rev. Dale Sherry, Warren, Mich.; the Rev. Bernard Thole, Tacoma, Wash.; and Miss Marie Wagenaar, Kankakee, Ill. □

## North American Baptist Seminary Announces Bible Lands Study Tour

One of the wonderful things about the day in which we live is the opportunity to travel. Jet transportation has made it possible for many to see places about which their parents only dreamed.

You are invited to join us in such a dream-come-true; a visit to some of the lands into which God chose to send his Son. Dr. Gerald L. Borchert, Dr. Benjamin H. Breikreuz and the Rev. Donald Miller plan to lead such a tour for 15 days, Jan. 7-21, 1971.

The very thought of such an experience is breathtaking! Think of walking through the Garden of Gethsemane where Jesus prayed the night before his crucifixion . . . Feel the throb of the pilgrims' lament at the Wailing Wall . . . Rub shoulders with merchants plying their wares as they have for centuries . . . Visit the caves of the recently discovered Dead Sea Scrolls . . . Enjoy a stroll along the shores of the Sea of Galilee . . . Climb Mars Hill where Paul preached his famous Athenian sermon . . . Drive along the banks of the Nile River near the place where Pharaoh's daughter found the baby Moses . . . View the Lebanese center of pagan worship during Bible times . . . See the Catacombs, the Colosseum and the Mamertine prison in Rome from which Paul possibly wrote several of our New Testament books.

On-the-spot lectures by Drs. Borchert and Breikreuz will provide in-depth study opportunities which will greatly enhance the value of such a tour. Academic credit will be available. The tour, part of the Seminary's newly designed January Term, is open to all students, pastors, laymen and friends of the Seminary. However, in order to make this a very personal experience for all participants, the size of the group will definitely be limited.

The cost, \$797, from New York back to New York, includes transportation, meals, hotels, (twin-bedded rooms with bath) and basic tips. A colorful brochure with complete details is available upon request. An experience such as this could make the Bible come alive to you as never before. We'd like to think that it might be an opportunity of a lifetime.

Write to the Rev. Donald N. Miller, North American Baptist Seminary, 1605 S. Euclid Ave., Sioux Falls, S. D. 57105 □

## Board of Missions Appoints 18 New Missionaries



The members of the North American Baptist General Conference Board of Missions at its annual sessions, April 21-24, 1970, is pictured above. Dr. Richard Schilke, general missionary secretary, is standing and Mr. Henry Fluth, last year's chairman, is seated to the right of Dr. Schilke. The Board of Missions, appointed the following 18 new missionaries to Cameroon and one to Nigeria (8 regular and 10 short termers):

- Mr. and Mrs. George E. Baab of Benton Harbor, Mich.
- Miss Wilma A. Binder of Beulah, N.D.
- Miss Mary June Miles of Capac, Mich.
- Miss Jean M. Berkan of Raymore, Sask.
- Mr. and Mrs. Gerhard Wirzba of Lethbridge, Alta.
- Miss Esther Schilberg of Hobbs, New Mexico, (for Jos, Nigeria)
- \*Miss Rose Herke of Vancouver, B.C.
- \*Mr. Gerhart Pahl of Edmonton, Alta.
- \*Miss Susan Ruth Krier of Wilmington, Del.
- \*Miss Kathryn A. Kroll of Colfax, Wash.
- \*Miss Martha L. Schaer of Waukon, Iowa
- \*Mr. Larry J. Scheffler of Madison, Neb.
- \*Mr. and Mrs. Dale W. Wilcke of Monmouth, Ore.
- \*Mr. and Mrs. Michael Smith of Kalamazoo, Mich.

(\*Short termers)

by Henry Fluth

# Observations of a layman Visiting Cameroon

After spending several days in Paris and Rome, we arrived in Africa on December 11, 1969 to tour our mission fields in Cameroon and in the Mambilla country of Nigeria.

While it is not possible to recount all of our rich experiences, I do want to share some observations of the wonderful workings of our God. And here superlatives seem feeble. It is gloriously evident that His hand of blessing is mightily upon the work and witness of our missionaries and our African brethren. I am amazed at the capabilities and skills of our dedicated missionaries. They are given enablement for every task. They are beloved of the Africans, and they also deeply love them.

It is gratifying to see that African Christians are prepared for opportunities of responsible leadership. Many have shown considerable potential and effective performance in education and administration. The church leaders and pastors are diligent and dedicated in their ministries.

Our lives were enriched in the inter-personal relationships of working with the Christians on committees and also in routine tasks such as pipe fitting, carpentry, and general maintenance repairs. We have an abiding love for many new friends who are rendering a great service to their God.

Most of our time was spent at Bamenda and Mbingo. In December we were thrilled to be at the conference of all our missionaries. This was a week of delightful pre-heaven fellowship. Another week in February was given to subcommittee sessions of the operating Field Committee and then the final consolidation of Cameroon Field Committee reports and recom-

*Mr. Henry Fluth of Minneapolis, Minn., served as chairman of the Board of Missions of the North American Baptist General Conference during the last two years.*

mendations to the Board of Missions.

I was invited to speak at our secondary schools and mission stations where I was happy to express the supportive interest and best wishes of the denomination. Everyone of our missionaries wishes to be remembered to every intercessor warmly, with the assurance, that we are lifted in their hearts before God.

The winter spent at our leprosy settlement will always be a blessed memory. The lepers are cleansed, and the Gospel is preached to the poor.

How precious is the presence of God in the time of sorrow. I was at Bamenda when the report of Gary Schroeder's death came, having had lunch there that very noon. The evidence of sustaining grace was a manifestation of how wonderfully He loves and cares for His own.

Again, as on our tour of four years ago, we were privileged to visit the Warwar field. The work here, too, is prospering and this is in spite of some delay in the start of construction of our new hospital at Gembu. The harvest time is *now* in that area. One pastor tells of four Christians who wanted to start a new church in their village. In the course of one year there were added 22 souls by baptism. I believe the time is now to extend our efforts in mission outreach. The medical work is a great demonstration of the compassion of Christ.

Our stay in the Cameroon was extended somewhat due to several postponements of the date of the educational transfer ceremony. After representing the Board of Missions at this function we returned to Minneapolis on March 17, 1970.

How many times we wished that every North American Baptist could see what our God has brought into being because our people have prayed and tithed. We have seen the dividends of our investments, and the Christ honoring service of our missionaries. □



# We the Women

by Mrs. Herbert Hiller

## PASTORS' WIVES AT WINNIPEG

by Mrs. Willis Potratz, Lodi Calif.,  
Pastors' Wives' Fellowship  
president

"I thank my God upon every remembrance of you . . . for your fellowship in the gospel . . . being confident of this very thing, that he who hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:3-6). These verses speak clearly of that which we as pastors' wives feel toward one another. Each time we are privileged to meet the bonds of Christ are strengthened through our fellowship in sharing spiritual needs and joys.

With keen anticipation of seeing you in Winnipeg the program is being planned for the Pastors' Wives Breakfast on Friday, Aug. 7, 7 a.m. We are to be guests of the McDermot Avenue Baptist Church. This is to be an informal meeting where we can share some spiritual blessings and ideas that will help us to do "greater works than these . . ." in our homes and churches. Have you recently had a program with an intriguing theme you might share with other women? Do you have an especially attractive program or program cover that could stimulate the rest of us? How about an attractive centerpiece that you could display or maybe a new recipe that would meet the need for an easy but adequate refreshment? If you have any ideas which the officers could present please send them to Mrs. Willis Potratz, 530 S. Rose Street, Lodi, Calif. 95240, by July 15th. Perhaps some suggestions could be brought to the breakfast in Winnipeg in mimeographed form, with at least 150 copies, that each guest may receive one. There may not be sufficient time to discuss all the worthwhile ideas, but we can share these through a printed page. Any suggestions which

you may submit now or bring to the breakfast to help us in ministering more effectively as pastors' wives will multiply your service for the Lord.

The breakfast program will also include special music and other spiritual "treats." □

## GLIMPSES OF BAPTIST WORK IN THE U.S.S.R.

by Mrs. Alphonz Lamprecht,  
Ridgewood, N.Y.  
Atlantic Conference W.M.U.  
president

Sixteen days in the U.S.S.R.! Now it seems like a dream, but at the time the days were so full each seemed like a week. My husband and I visited Moscow, Kiev, Yalta, and Leningrad. We experienced a certain amount of apprehension in going to Russia, for my husband was born there and as a clergyman he is interested in the religion of that country. Because we were on a tour, I feel we had certain liberties and freedom which we would not have had traveling alone, and any fears proved to be in vain; although our desire to visit churches was known, no effort to hinder us was made. The high point in our trip was attending the Baptist church services in Moscow and Leningrad.

Religion is not a part of the Communist philosophy. In fact the government ruling is that no one under 18 is allowed membership in a church or religious organization. No one under 18 is even allowed to attend church services. The Communists feel that by itself religion will die out in the lives of the people, especially if youth are denied membership and training. But from experiences we had, the faith and soul of the Russian people are still very much alive.

It was on a Tuesday afternoon that we took a cab to the Baptist church in Moscow. The building outside was much like an apartment building. We were immediately taken to the office where we met the pastor and his assistants. The building also houses the offices of the organization of evangelical Christians for all of U.S.S.R., namely, the All-Union Conference of Evangelical Christian-Baptists. Several members as well as the pastor spoke English so we had no problem of communication. In both Moscow and Leningrad the name of Dr. Frank Woyke brought smiles of recognition from the

pastors and assistants. We were shown around the building and told that there was a service that evening at 6:30. Six services are held each week, on Tuesday, Thursday, Saturday, and three on Sunday. By 5:30 the seats were beginning to be taken and by the time the service began all seats were taken and all over the church people stood lining the sides and the aisles for the whole two-hour service. An interpreter was provided but there was a Pentecostal pastor from Japan visiting the service also and the interpreter sat between my husband and the other visitor. So I concentrated on statistics. I figured about 800 people to be in attendance which was substantiated by the interpreter. The service included three sermons, five choir anthems by the Youth Choir (50 voices from the age of 18 to about 30), scripture readings, and prayers. Most of the congregation were women. Even though we could not understand the language, music and the singing was something we could understand and appreciate and it was an experience I'm sure we will never forget. It was powerful singing—seemingly from the depths of the soul—slow and sustained. I wish we had had a tape recorder—great emotion came over us. In fact, there seemed to be a great outpouring of sincere emotion on the part of most of the worshippers. One of the congregational songs was "Nearer My God To Thee." One hymn that both Moscow and Leningrad churches sang was "Pass Me Not O Gentle Saviour." It was sung so much slower than we do that it took several verses to recognize. I'm sure the words and thought must have special meaning for the Russians—"while on others Thou art calling, Do not pass me by." In Moscow our names were read off as visitors and everyone stood as a form of greeting. We were asked to remember them in prayer.

The service in Leningrad included Communion and lasted two and a half hours. The building was typical Russian church architecture—perhaps smaller than the one in Moscow, but even more packed. People were standing all over—down the middle aisle, everywhere. There were two sermons and six choir anthems, and more of the sustained congregational singing with free rhythm. During Communion those who felt fit to take it stood and received the bread and wine.

We were left with many thoughts and questions regarding this large and com-

(Continued on page 22)

# Insight into Christian Education

## HOME BIBLE CLASSES

by Bruce A. Rich

"I don't want home Bible classes started in my church. They divide the congregation." There is some basis for people feeling this way, but it need not be so. A good home Bible class should have evangelism as its primary objective and be coordinated through the church. It may be based on six assumptions:

1. The ministry of the church is the responsibility of every believer.
2. The church's ministry includes leading unbelievers to salvation.
3. Unbelievers will not be reached unless someone confronts them with the Word of God.
4. They, for the most part, must be reached outside the church.
5. Laymen are effective communicators of God's Word to their associates.
6. Informal setting of the home is a natural and useful place to begin.

With the primary purpose being personal evangelism, strategically located homes in the area to be reached for Christ should be selected as the meeting places. Those invited to participate in the Bible class should not be a group of Christian friends, but persons from the neighborhood who have a need and interest in knowing more about Christ.

The Rev. Bruce A. Rich is the general secretary of the North American Baptist General Conference, Department of Christian Education.

## Leadership

Coordination of the Bible classes might be by direct supervision of the pastor or a qualified layman on the board of deacons. In either case, the pastor will want to identify with the leaders of the group to counsel and guide them. In addition to the supervisor, each group will need a qualified leader from the church and a host and hostess. The group leader, or teacher, generally should not be the host. The host and hostess may be members of the church, or it may be necessary to use some non-members or non-Christians in a particular neighborhood. In either case, they should have contact with unsaved persons.

## Getting Started

Make the home Bible class a matter of prayer. Be convinced of the worth of the class and have the commitment to follow through.

Although the class is church-related, it is probably better to keep this fact in the background in order to reach people for Christ, without getting them involved in a discussion about the beliefs of a particular church.

It is most advisable to have classes for couples, or for men, rather than for women only. Provide Bibles for those who have none. Those who are Catholic will appreciate having a Confraternity edition available. Also provide ashtrays for those who feel more comfortable while smoking. If we are going to reach non-Christians, we should not alienate them by condemning habits of theirs with which we do not agree.

Bible study classes generally meet once a week and are limited to a maximum of one hour. At the close of the hour, the host and hostess should be ready to serve light refreshments. Keep

the meetings informal, cordial and un-churchy. After learning names and having newcomers sign the guest book, the sessions may start with a short, simple prayer seeking God's direction.

## The Bible Study

There are various approaches to conducting a Bible study class. Some may prefer using only the Bible, questions and answers, and discussion. Other classes may choose to use a study book or a study book and leader's guide. The leader should direct the class to Scriptures that highlight the Gospel message of salvation. Groups will often begin with the study of the Gospel of Mark or John and then move on to other books in which they are interested.

## Principles

The following principles summarize the general approach to a home Bible class.

1. Meet in the neighborhood which you are trying to reach.
2. Keep the meeting non-sectarian.
3. Keep the group searching and finding the correct answers in the Word of God.
4. Don't pressure or embarrass unsaved guests.
5. As the group grows, divide into smaller groups so that a group does not exceed ten to fifteen members.
6. Talk to guests about Christ in a natural way while fellowshiping over refreshments.
7. Evaluate each session.
8. Plan. Know your objective and how to get there.

## Resources

*How to Conduct Home Bible Classes* by Albert Wollen, Scripture Press.  
*How to Start a Neighborhood Bible Study*, Neighborhood Bible Studies, Box 222, Dobbs Ferry, N.Y. 10522.  
*Leaders Guide to an Effective Home Bible Study Ministry* by Van C. Elliott, First Baptist Church, Wayne, Michigan.

*Bible Discussion Groups* available from Billy Graham Association. Organizational guide book and several study guides are available.

Those using a book in addition to the Bible will find that many publishers have a variety of study books. Two specializing in a question-answer approach are the *Bible Study Fellowship*, 5133 Foothill Blvd., Oakland, Calif. 94601 and *Through the Bible Publishers*, 4032 Swiss Avenue, Dallas, Tex. □



## THE PROBLEM OF SIN

July 26, 1970

Scripture: Gen. 3:1-15

**CENTRAL THOUGHT:** God in grace offers forgiveness and freedom to fleeing sinners.

**INTRODUCTION:** Speculation about how things would be if Adam had not sinned is worthless. Here we are told only how the disharmony among men and between men and the universe and between men and God began. This incident also pictures the nature of our personal rebellion. Ironically, sin seems unavoidable, the necessary consequence of man's freedom of choice.

**I. GREED (3:1-6).** Sin declares that God does not want the best for us; it accuses him of withholding happiness from us; it claims that we can treat ourselves better than he would. Sin desires to know what God knows; it denies him his proper authority. Sin is essentially a challenge against God; it presumes a knowledge and ability greater than God's. We are responsible for our sin, whatever excuses we may make—whether we deceive another, or persuade another, or heed deception or persuasion ourselves. The effect of sin is to cause us to function differently than God designed us and that produces life-destroying disharmony.

**II. GUILT (3:7-10).** Our shame and guilt keep us from fellowship with God; the sinner flees from him. With horror our first parents realized they were unfit to be with God. They tried to conceal with leaves a corrupted heart; they tried to avoid being discovered. We, too, try to conceal our sin and shame and to avoid God with our piety, or "honesty," or criticism, or immorality; we try to deceive ourselves into believing sin isn't sin. But God does not allow us to enjoy our pathetic self-deception; repeatedly he calls us to himself and extracts the painful, frightened confession which brings us back into fellowship.

**III. GRACE (3:9-15).** Discovering the hiding sinners, God graciously offers renewed fellowship and promises to finally destroy the influence of sin. We mistake this "first gospel" if we assume that Adam or Eve or Moses or Samuel understood it as it is revealed and ex-

*These lessons, prepared by the Rev. David Priestley, Junction City, Kan., are based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, Copyright © 1970 by the committee on the Uniform Series.*

plained in Christ's resurrection. They could not know the thousands of years their sin would contaminate. But of victory they could be certain, and for their lifetime they worshipped God in the hope of perfectly renewing the fellowship they had so foolishly discarded.

### DISCUSSION QUESTIONS

1. Outline the serpent's temptation to see how the same tricks deceive you.
2. How can we say the story of the fall is a story of grace? □

## BIBLE STUDY

### THE FRUIT OF JEALOUSY

August 2, 1970

Scripture: Gen. 4:1-15

**CENTRAL THOUGHT.** God does not withhold all his grace from the unrepentant but repeatedly gives them a chance to turn back.

**INTRODUCTION.** The incidents of these first chapters present an increasing prevalence and violence of sin. Here a man who spoke with God face to face murdered his brother.

**I. THE JEALOUS HEART (4:1-5).** From the increase God gives them from their labor the two brothers brought thanksgiving offerings as their father must have taught them. Cain's offering was outwardly as acceptable as Abel's; but his attitude contradicted his action. Worship must be sincere; sacrifice without self-surrender stinks (Amos 5:21-23). Cain's reaction to God's refusal shows how falsely he made his offering (cf. Prov. 21:27). Worship is always of the heart, even though outward rituals may be used to express it (I Sam. 15:22; Matt. 9:13; Isa. 1:10-19; Jn. 4:23 f.; Mic. 6:6-8; Psa. 51:7).

It is part of the perverted logic of sin that we destroy others for our own failures. Rather than reexamining himself and turning in sorrow to God, Cain smashed the reminder of his own un-

fitness. How often we cover up and so compound our guilt instead of falling in repentance before God.

**II. THE SEEKING GOD (4:6-15).** All God's words are addressed to Cain, just as in the garden he had sought out Cain's frightened parents. Always he calls the sinner; he never gives up trying. Punishment follows, but even that is tempered by grace. Despite his obvious impenitence, Cain receives mercy. God graciously preserves him from any zealous, self-appointed executioner and guardian of God's honor. The mark of Cain is a sign of grace, allowing Cain such friends as he could find and giving him further chance to repent.

**NOTE.** Literalistic questions of where Cain got his wife, scientific questions of where Neanderthal man fits in are unanswerable for two reasons. a) Archaeologists have not found enough material evidence to reconstruct the history of civilization with absolute certainty; even Scripture fails to fully illuminate the shadowy times before Abraham. b) More important, the Bible records what God has revealed about himself; it is a theological book. Only the *theology* of Genesis 1-11 should receive our main attention. Geology, biology, paleontology and the rest are presently unable to help us clarify the questions Genesis was not written to answer; and we dare not misuse these chapters to rewrite the texts which describe the message of God's other book—the universe.

### QUESTIONS FOR DISCUSSION

1. If you could hear it, what would God say about your "worship"?
2. Are we quicker to point the accusing finger or apply some punishment than to offer the lost God's gift of life? □

### JUDGMENT AND PROMISE

August 9, 1970

Scripture: Gen. 6:5-8, 13 f.; 7:1, 4 f.; 9:8-13

**CENTRAL THOUGHT.** The rainbow reminds the believer of God's wrath against sin and of his faithful word.

**INTRODUCTION.** From Cain's murder through Lamech's slaughter a few generations later the story of man's evil and violence continues. Again the themes of man's sin, God's judgment and God's grace appear.

**I. BEFORE THE FLOOD (6:5-8, 13 f.)** unrelieved violence and evil presented themselves to God's view. This degeneracy was moral and spiritual, not essentially physical or sexual. Of

the earth's population God chose Noah and his family to carry on his purpose. Noah was just and perfect and walked with God (v. 9) and with him God would begin again.

The effects of godlessness are enumerated in Rom. 1; here they are suggested. The character of sin lies in its very godlessness, not in the pain or depravity it produces. When men will not keep God in their thinking, their behavior degenerates. Francis Schaeffer (*The God Who Is There*, InterVarsity Press) sees our present social, political, moral and theological dilemma as the result of a Christian heritage slowly eroding because men rely on reason rather than God.

**II. DELIVERANCE FROM JUDGMENT (7:1, 4 f.).** Differently from any other flood myth of the ancient Near East, the Genesis flood is clearly a judgment upon man's rebellion against a holy God. Amidst such a cataclysmic destruction as is described here, God's chosen family, with the seeds of new populations, ride out the visitation of wrath. The spirit in which Noah endured the deluge is evidenced by his action after the ark was opened; he builded an altar to the LORD (8:20).

**III. A NEW COVENANT (9:9-13).** God, the creator, the almighty, makes Noah a promise: never again! The ties with the first world are broken physically. Yet man is still the same (8:21). So within history God commences revealing himself for the salvation of men. And with Abraham that story begins.

The rainbow is no mere natural phenomenon; it is a sign of God's promise that no such cataclysm will destroy mankind again (cf. 8:22). Men may rejoice when its colors recall God's faithfulness, even as they shiver to remember God's irresistible wrath against wickedness.

### QUESTIONS FOR DISCUSSION

1. Do your choices and conduct show you believe God takes disobedience seriously enough to punish a sinner?
2. Could Noah just forget his former relatives and friends? Do we forget others' tragedies when we thank God for our joy?
3. Have you ever thought of the rainbow as a sign of the return of Christ? □

### PRIDE AND ARROGANCE

August 16, 1970

Scripture: Gen. 11:1-9

**CENTRAL THOUGHT.** To prevent human pride from completely blinding

man to his dependence upon grace God scattered mankind by confusing their languages.

**INTRODUCTION.** Babel is not just the explanation for our many languages. Nor is it a nationalistic tale to insult a prominent enemy of Israel. Babel is the story of man's arrogance confronted by God's grace.

**I. ARROGANCE (11:1-6).** Arrogance is often the armor of the frightened, and the band of Noah's descendants who lived in Shinar seem to fear

## BIBLE STUDY

being spread apart. God had implied a scattered population when he commanded Noah and his sons to replenish the earth. They justified their settlement by a grandiose project to become famous (-but to whom?). There is something pathetic in man's urge to build monuments to himself, despite the great personal sacrifices this had often motivated.

The height of the tower need not have implied an invasion of God's court but probably meant only a "skyscraper." Their technology (kiln-dried brick with asphalt mortar) was advanced enough to make such a project feasible. Yet the scheme threatened to arouse an irresistible and idolatrous pride in their own abilities. God will share his honor with no one, not even with human skill and brilliance; to worship technology is idolatry no less than sacrifice to an image.

**II. CONFUSION (11:7-9).** God graciously did not destroy these presumptuous builders. Where man's efforts tend to idolatry, he demonstrates man's limitations and dependence—in this case by confusing their languages. "Confusion" (*balal*) is a play on the city-name Babel. It is not language which separates men; but sin, broken communion with God. Some suggestion of the restored unity of mankind in Christ is implied in the Gospel

preaching of Pentecost in the languages of the Near East and Mediterranean.

God prevented human pride from successfully building a monument to itself. But the scattering of the peoples failed to solve man's estrangement from God. And even those who speak with the same language are alienated from him and from each other. The solution to man's problem lies in regenerated hearts where the throne of God is the center, not an arrogant skyscraper.

### QUESTIONS FOR DISCUSSION

1. Can you think of projects and programs begun by churches or nations which have become means of making men famous, idols to man's genius or power? How can such tendencies be overcome?
2. Although a unified language will not solve man's sin, should Christians have one language to demonstrate their spiritual unity? □

### OBEDIENT FAITH

August 23, 1970

Scripture: Gen. 12:1-3, 7; 22:1-8.

**CENTRAL THOUGHT.** Faith is acting on God's word, trusting him to keep his promise.

**INTRODUCTION.** From the half-light of "prehistory" Genesis suddenly jumps into the glare of a known historical setting—the Near East (Mesopotamia, Palestine, Egypt) of 2,000 B.C.

**I. THE CALL TO BELIEVE (12:1).** Why God chose Abraham, child of an idolatrous culture, can never be known. His righteousness consisted not in his previous morality and piety but only in his obedient trust in God.

**II. THE PROMISE TO BE BELIEVED (12:2 f., 7)** had four parts: 1) Abraham would be the father of a nation, 2) prosperous and famous, 3) the occasion of universal benefit, and 4) the inheritor of a land. Abraham saw only the second part fulfilled; his confidence in the first was severely tested. Four hundred years later his descendants conquered the land, and only after two millenia was the way opened for the third to be accomplished. Yet Abraham took God at his word. Only this enabled him to be rightly related to the Creator and Lord of the universe. His confidence that God told the truth is the model for our faith (Rom. 4).

**III. THE TEST OF FAITH (22:1-8).** God's tests are not divine experiments to determine man's fidelity; rather they teach the believer and let him discover how important God really is to him. Abraham, too, had to face the ques-



tion: whom do I love more? Such a decision is agonizing because it must be made alone; it pares life down to essentials with no prior certainty of what our decision will be. The result is that we discover how important God really is and we learn what is truly valuable to us.

Hebrews 11:17-19 explains the only solution Abraham saw if God's promise was to be kept. But his decision was based not on any plan to regain Isaac but upon his desire to walk with God; even the promise was secondary to the promiser. So his obedience demonstrated where his trust really was.

QUESTIONS FOR DISCUSSION

1. Is the faith you claim in Jesus Christ expressed by obedience or disobedience to God's word?
2. "He is no fool who gives what he cannot keep to gain what he cannot lose" (Jim Eliot). Discuss. □

THE DANGER OF COMPROMISING WITH EVIL

August 30, 1970  
 Scripture: Gen. 13:8-13; 18:20-22; 19:24-29

CENTRAL THOUGHT. Compromise with sin includes the risk of destruction, especially for those one loves and influences.

INTRODUCTION. Abraham generously allowed Lot the first choice when the tension between their servants necessitated a separation. He lived for the unseen (Heb. 11:8-10) while Lot chose the Jordan plain on the basis of its water supplies. Then he unwisely or purposely moved close to "Sin City."

I. APPROACHING SIN'S STRONGHOLD (13:8-13). As the story is told we are informed of the excessive wickedness of the town toward which Lot moved, perhaps in slow stages. The approach to sinful situations may indicate an (unconscious) intention to participate.

II. RESIDING IN SIN'S STRONGHOLD (18:20-22). Lot finally moved in with the corrupt Sodomites whose influence on his family later became apparent. The wickedness of these twin cities finally exceeded even God's level of tolerance. Yet he gave it one further chance—he would make a personal inspection (as if his knowledge were incomplete!). Abraham's concern for his foolish nephew's family occasioned Scripture's most importunate interchange (vv. 23-32; cf. Lk. 18:1-8). Only the man who trusts God will press so persistently.

III. LONGING FOR SIN'S STRONG-

HOLD (19:24-29). Lot perversely argued with God's messengers, reluctant to leave the degraded region. Righteous though he was (II Pet. 2:7), sin had a surprising grip on him. His wife, too, yearned for the home she was leaving and was destroyed in the judgment. God graciously chased them from destruction, but they resented and resisted their deliverance. If one does not want to be saved, he will perish despite the mercy which partially protects him through the faithful intercession of godly loved ones. God's people must choose him rather than security (cf. Lk. 17:32 f.). But if we are afraid to live obediently with the promise of rewards we cannot visualize for ourselves, then we shall live miserably, spiritually bankrupt, alone.

QUESTIONS FOR DISCUSSION

1. Do we choose by what we see or by trusting God to keep his promises?
2. Is there evil in our lives onto which we hold at the risk of destruction rather than allowing God to lead us into true joy? □

We the Women

(Continued from page 18)

plex country. We enjoyed their lovely museums and palaces, beauty and expanse of the land (much of it reminded us of Alberta, Canada), the majesty of the Kremlin in Moscow, the opera and ballet, the crowded stores with their high prices, the healthy, well-dressed children, many beautiful buildings, yet so many in need of repair and maintenance. We saw evidence of great potential in the U.S.S.R., great strides for improvement; but in a society where most of the people have turned their back on God and religion. We may grumble and complain about our government and the increasing number of undisciplined and irresponsible people in our society, but let us ever be thankful for the freedoms and opportunities we have. God has been good to us as a nation. May we ever be grateful, always striving to keep our nation great.

News and Views

(Continued from page 28)

gle forests. They watched, kneeling in grass, as the executioner sharpened the blade that was to kill them.

Then, for some unexplained reason, their captors grew nervous, afraid, and departed, leaving them unharmed. They, too, fled the scene as soon as they realized they had been deserted. They were picked up shortly after by units of the Congolese army, which was pursuing the rebels.

The Holtes, along with other Baptist missionaries, returned to Norway for safety's sake. With order restored, they have returned and today are among the 24 missionaries in Congo which constitute the largest number of Norwegian Baptists ever serving overseas.

When they returned to view the spot of their near-execution, they did so in the bright and beautiful daytime hours. The walk through the jungle area seemed peaceful instead of frightening. (EBPS)

Spanish registration issue revived

The question of churches officially registering with the government continues to trouble the Spanish Baptist Union.

A special committee studying the matter has tentatively proposed that non-registering churches should band together. These, it was indicated, are churches which consider themselves loyal to the union's 1967 anti-registration outlook.

Since that 1967 meeting in Albacete, several congregations have registered under Spain's so-called religious liberty law. They still make up only a fraction of the union's more than 50 congregations.

The main concern is that if the non-registering churches band together on that basis, it will in effect formally divide the union into two distinct segments—a non-registering faction and a registering faction.

The proposal under consideration does not formally state that the registering churches should leave or be put out of the union. The two segments, despite their ideological split, have thus far avoided what might turn into an organic division of the union. (EBPS)

CHUCKLE WITH BRUNO

Judge: "Did you sell your vote?"  
 Farmer: No sir, I voted for that man because I liked him."  
 Judge: "I have evidence that he gave you \$5.00 for your vote."  
 Farmer: "Well, it's plain common sense that when a fellow gives you \$5.00, you like him."

The lady told the teller at the bank that she would like to make a withdrawal from her new joint account. "From my husband's half," she whispered.

REGINA, SASK. A Workshop-Seminar for the Faith Baptist Church Sunday school leaders was arranged by the Rev. H. Edwards, Sunday school director of the Saskatchewan Association, on March 6, 7.



On Feb. 8, 21 new members were added to the church, three by baptism (pictured) and 18 by testimony or transfer. A combined baptismal service with the Balgonie Baptist Church was held. Eight of their candidates were also baptized.

A Pioneer Girls Week was climaxed with an encampment and Valentine tea on Feb. 7. Ninety mothers attended.

The Christian Service Brigade presented their work at a Sunday evening service. (Mrs. A. L. Peter, reporter.)

MADISON, S.D. On Feb. 26, a Day of Prayer was observed at West Center Street Baptist Church. The theme was "Christian Concern." The chapel was open all day for meditation and prayer. The power of prayer in personal life, community and world was emphasized in the evening service.

Three new members were extended the hand of fellowship on March 1, by transfer of letter. They were Mr. and Mrs. Roger Reed and Mrs. George Black, recently married to the Rev. George Black, missionary to Cameroon. (Joanne Benke, reporter.)

WACO, TEX. A workshop was held at the Central Baptist Church Feb. 8 and 15, sponsored by the Southern Conference Christian Education Committee. The theme was, "Go Make Disciples . . . Your Role in Christian Education." The Rev. LeRoy Schauer led the adult group. Youth Director, Cavin Harper, the youth group, Mrs. Oliver Ringering and Mrs. Mary Lou Davidson of the Canaan Baptist Church, Crawford, the children's groups.

The Rev. Donald Richter, director of adult work, Forest Park, Ill., taught a study course entitled, "Tableaux of a Teacher," Jan. 12-16. High attendance was 53. (Marie Chance, reporter.)

ST. JOSEPH, MICH. On Sunday evening, March 1, the Rev. Charles Littman, our pastor, baptized 18 young people. The following Sunday morning they were given the hand of fellowship.



Seven more came into the church by letter and confession of faith. Pastor Charles Littman is at the left of the picture. (Mrs. Hilda A. Seel, reporter.)

BALGONIE, SASK. The Sunday school, assisted by the Junior Choir, presented the play, "Who is this Babe of Bethlehem?" at a Christmas program.

In November we had a week of "Christian Life" meetings. A few people sought assurance for their soul's salvation.

On Feb. 8, we baptized eight candidates and on March 1, we welcomed seven members into our fellowship.

The Women's World Day of Prayer convened at our church. The ladies of the United Church were in charge of the program. (Mrs. Isabella Brucker, reporter.)

ASHLEY, N.D. A Gospel Films Crusade was held at the Ashley Baptist Church Jan. 20-22, with several local and neighboring churches participating. Three films were shown.

A Leadership Training program, with films, was conducted at the Ashley Baptist Church Feb. 9-11, with the Rev. Lorimer Potratz of Venturia, N.D.

The World Day of Prayer was observed Mar. 6, with a special service held in the United Methodist Church in Ashley. Several of the local churches participated. The guest speaker was the Rev. Eldon Janzen, manager of Roger Williams Press, Forest Park, Ill. The Rev. Janzen also spoke at the morning worship service, March 8, at the Ashley Baptist Church. The Rev. Etan Pelzer is pastor of the church. (Mrs. Carl Fischer, reporter.)

HILDA, ALTA. The Hilda Baptist Church W.M.S. presented their annual spring program on Sunday evening, March 8. The North American Baptist General Conference filmstrip, "Mission on our Doorstep," telling the story of

our Spanish-American Missions, was shown. Pastor E. Wanamaker followed with a number of slides to illustrate "Mission on My Doorstep" within the local life and outreach of a congregation. (Mrs. Gertrude Straub, reporter.)

DALLAS, TEX. The Southern Conference churches held their Mid-Year Conference Feb. 27-March 1, at North Highlands Baptist Church, Dallas, Tex. The theme was "Stewardship—An Adventure in Faith." Classes on "Church Mission Giving" were taught by the Rev. David J. Draewell. Workshops on "Financial Procedures for Church Treasurers and Stewardship Education in the Local Church" were led by Dr. J. C. Gunst and the Rev. Draewell. The films, "The New Communities," and "God's Will Through Yours," were viewed and messages were presented by pastors Elton Kirstein and Eleon Sandau. Moderator Oliver Ringering was in charge of a report on Conference work session.

A class on "Missions and Youth" was taught by Dr. Gunst and a class on "Youth Stewards in the Local Church" was taught by Mr. Dwight Brown.

About 50 women attended the afternoon tea given by the missionary societies of the Dallas church. Mrs. W. D. Barsh presided. Mrs. Lyle Grenz was in charge of the program and the devotional and a slide presentation was given by Mrs. Gordon Thomas. (Mrs. Duane Lindsey, reporter.)

DALLAS, TEX. The Southern Conference Pastors' Fellowship was held in Dallas, Tex. March 1-3. "Issues Facing N.A.B. To-Day" was discussed at the North Highlands Baptist Church. Mr. Bill Allen, an active layman in the Dallas church was the devotional leader. Rev. David Draewell presented a summary of N.A.B. work and program. Dr. F. Duane Lindsey, Assistant Professor of Systematic Theology and Registrar at Dallas Theological Seminary, led in a presentation and discussion on Current Trends in Theology and their relevance to pastors. (Mrs. Duane Lindsey, reporter.)

INDIANAPOLIS, IND. On Jan. 25, 1970, the Meridian Woods Baptist Church welcomed its new pastor, the Rev. Harold Drenth and his family. The official installation services were held on Feb. 1, 1970, at the present meeting place, the Southside Christian School. The Rev. Lyle Wacker, church



## OUR CHURCHES IN ACTION

extension director, was in charge. The speaker was the Rev. Ruben Kern, eastern district secretary.

The Rev. Drenth comes from the Central Baptist Church of George, Iowa. (Mrs. Lewis Gilkerson, reporter.)

**STOCKTON, CALIF.** During their ministry in the Swain Oaks Baptist Church, God's Volunteers Team I also volunteered their blood. Miss Ann Jantzen, head of the Delta Blood Bank, made arrangements for them to be donors and receive honorariums which helped to defray some of the expenses of the team's ministry.

The Rev. Edgar Klatt, assisted by Ken Priebe and Perry Kargas, members of God's Volunteers, brought the evening messages. The singing, testimonies, visiting and special children's rally all added to the team's ministry. (Dorothy Kanwischer, reporter.)

**SACRAMENTO, CALIF.** The Willow Rancho Baptist Church committee retreat was held at Young Life's Woodleaf Camp on March 6, 7. The Rev. Joe Sonnenberg, western district secretary, spoke on "Contrary Conditions," "Tensions in our Churches," and "The Nature of the Church." Discussion followed on subjects such as church structure, mission of the church, types of fellowship, outreach, Christian education, evaluation of committees and departments and youth work. (Mrs. Cliff Filler, reporter.)

**JAMESTOWN, N.D.** The Baptist Youth Fellowship and choir of Temple Baptist Church presented "The Challenge of the Cross," a service with an Easter message, on Sunday, March 15. Six students portrayed the disciples and the choir furnished the music. This program was also presented at the Calvary Baptist Church, Carrington, N.D., on April 19.

The children's choir, pictured, under the direction of Mrs. Voegelé, bring special music at our Sunday evening services several times a year.



They were treated to a supper in appreciation for their service. The Rev. Gordon Voegelé is pastor of the church.

**OKEENE, OKLA.** God's Volunteers Team II and their director, the Rev. Raymond Harsch, held meetings at the Zion Baptist Church Feb. 16-26. Five young people claimed Christ as their Savior. (Mrs. Weldon Leisher, reporter.)

**SUMNER, IOWA.** The First Baptist Church and the children of the Rev. and Mrs. Daniel Heringer observed the 25th anniversary of Pastor Heringer's ordination into the ministry. It was also the occasion of their 25th wedding anniversary. (Mrs. David Lolk, reporter.)

**PARMA HEIGHTS, OHIO.** The Mid-Winter Sunday School Rally was held at the Parma Heights Baptist Church on Jan. 26. Our WMS provided dinner for 245 in the Fellowship Hall. Workshops followed and the closing rally featured Mr. Clayton Raymond, Michigan executive Sunday school director as guest speaker. This was the first banquet held in our former chapel, pictured, which has been remodeled and now serves as a Fellowship Hall, Sunday school classrooms and recreation.

On Feb. 1, we witnessed the baptism of 18 by our pastor, the Rev. Aaron Buhler. At the Communion Service the right hand of fellowship was extended to the above and 11 others who came by letter and Christian experience.



A beautiful painting of the Jordan River, hung in the baptistry, was viewed for the first time. Mr. James Leist, a talented young artist and member of our church made the painting from an actual photograph of the Jordan River taken by Pastor Buhler on one of his recent tours of the Holy Land.

**ELGIN, IOWA.** Mrs. Harriett Jordan, pictured, oldest member of First Baptist Church, celebrated her 107th birthday Feb. 10. Until late last year she lived in her home in Dubuque, Iowa, but a broken hip last fall has made it necessary for her to reside in a nursing home. Visitors are amazed at her memory of Bible verses and words of her favorite hymns. Although her eyesight is dim, her mind is alert and she can recall many interesting events of her childhood which date back almost

to the Civil War. She has been a widow for 57 years.



The first Sunday of 1970, the hand of fellowship was extended to Kristine Lehman and Bill Schmidt by Pastor Orville H. Meth. (Mrs. Fred Schaer, reporter.)

**CHANCELLOR, S.D.** The Chancellor Baptist Church had the Rev. Melvin Warkentin of the South Canyon Baptist Church of Rapid City, S.D., for a week of Deeper Spiritual Life Meetings, March 15-20.

Dr. Roy Seibel of the NAB Seminary was the guest speaker at the Sweetheart banquet held in Sioux Falls on Feb. 16, sponsored by the Homebuilder's Class.

On Feb. 12, the Ladies' Mission Circle invited their husbands to a dinner. The Rev. Eric Johnson of the Union Gospel Mission in Sioux Falls was our guest speaker.

On March 17, the Circle invited the church to a service emphasizing their part in White Cross work. Included in this program was the showing of the filmstrip, "Unto the Least of These."

The World Day of Prayer was observed in our midweek service. (Mrs. Raymond DeNeui, reporter.)

**PAUL, IDAHO.** On Feb. 13, the adult Sunday school class of the First Baptist Church held its annual Sweetheart Banquet.

The Youth Fellowship sold Easter candy to donate the returns toward the purchase of an electric typewriter for the church.

Our church purchased 100 folding chairs to be used in the Sunday school rooms and fellowship hall.

On March 13, a banquet was held in honor of the Sunday school teachers and workers. The Rev. V. O. Brassfield from the Rupert, Assembly of God Church, was guest speaker.

Our Women's Missionary Society was host to the Rupert Baptist Church for the World Day of Prayer.

On March 21, The Women's Missionary Society presented their annual program during the evening service. In-

stallation of the new officers followed. (Mrs. Ruth Duff, reporter.)

**ANAMOOSSE, N.D.** The Anamoose Baptist Women's Missionary Society observed their annual missionary program on Sunday, March 1, 1970. The theme was *White Cross*. The filmstrip, "Unto the Least of These," was viewed. A dedication of the White Cross items which had been completed by the local society was held in connection with the program. The offering was designated for medical supplies for Cameroon. The Rev. H. Oscar Fritzsche is pastor of the church. (Arlene Beck, reporter.)

**KYLE, TEX.** The Immanuel W.M.S. celebrated their 72nd anniversary on Sunday, March 23, under the leadership of Mrs. Walter Hill, president. Brother William Barsh brought a message on missions, and Mrs. Barsh played a violin solo accompanied by Mrs. LeRoy Hill. A candlelight installation service was led by Mrs. Barsh, our pastor's wife. Mrs. Kurt Lengefeld is our new president. The offering will be divided between the denominational budget and the educational institutions. (Mrs. Arthur Schmeltekopf, reporter.)

**EDMONTON, ALTA.** On Sunday, Feb. 22, 20 Indians from the Bull Reserve near Edmonton presented a program at Capilano Baptist Church. The program included singing in the Cree language and testimonies. They told of what Christ had done for them because missionaries cared enough to bring the Gospel of Jesus Christ to their people. Slides of their church and congregation were also shown. (Mrs. S. Zuch, reporter.)

**SWAN RIVER, MAN.** A Week of Prayer was held in the Temple Baptist Church, Jan. 5-10. Five churches participated.

A former pastor, the Rev. E. Nikkel, at Kelowna, B.C., was with us for a week of "Deeper Life Meetings," March 8-15. Miss Barbara Kieper, missionary from Cameroon, took part in the morning service on March 15.

The Women's Missionary Society presented its annual program on Palm Sunday evening. A play was presented, "My Heart—Christ's Home." The Rev. Kurt Redsclag is pastor of the church. (Mrs. Fred Hiller, reporter.)

**ELK GROVE, CALIF.** The First Baptist Church of Elk Grove, Calif., had a Father-Son athletic banquet. Bud Schaeffer, director of Overseas Cru-

sades, "Venture for Victory," basketball teams, was the featured speaker. He has served as a missionary in the Philippines and Taiwan, and his continued interest in promoting basketball evangelism in the Orient led him to his present post. The program honored the members of the church basketball team and to celebrate their successful season. Music was presented by the men of the church and closing remarks were made by the pastor, the Rev. Merle Brenner. (Mrs. Leonard Fandrich, reporter.)

**PARKSTON, S.D.** On March 15 the Parkston-Tripp Baptist Church held the ground breaking ceremony for the new church building. Edwin Rieb, Samuel Fuller, LaVerna Mehlhoff, Herman Holt, Harold Lippert, Ron Hofer and Pastor Thielenhaus (pictured) spaded the first shovels for the new structure. (Mrs. Janet Hofer, reporter.)

**SHATTUCK, OKLA.** The Ebenezer Baptist Church extended the right hand of fellowship to nine members on Feb. 15. Five of these were baptized. The



new members are pictured with Pastor George Conway in the back row. On Feb. 22, a farewell was held for our pastor and family. (Esther Schoenhals, reporter.)

**OAKBANK, MAN.** On April 2, 1970, an ordination council convened at the Oakbank Baptist Church for the purpose of examining Mr. Dieter Gohl for the Christian ministry. The council elected the Rev. G. Poschwatta as moderator and Mr. H. Hemerling secretary. The candidate was introduced by Mr. Albrecht. Mr. Gohl read a prepared statement, outlining his personal background and doctrinal beliefs. His report was accepted.

The delegates were unanimous in their expression of confidence in his convictions and voted to ordain Mr. Gohl for the Christian ministry. Plans were made for the ordination service. (H. Hemerling, council secretary.)

**EDMONTON, ALTA.** The choir of the Namao Park Baptist Church presented

## OUR CHURCHES IN ACTION

the cantata, "No Greater Love," on Easter Sunday.

Two young girls were baptized in the evening service. These two and eight adults were received into the church.

Mrs. Mildred Neumann was the guest speaker for the Mother-Daughter program in May. The WMS special project was making curtains for the Bansa Baptist Hospital, Cameroon. The Rev. Norman Dreger is pastor of the church. (Mrs. E. Schultz, reporter.)

**BRIDGEPORT, CONN.** The 73rd session of the Atlantic Conference convened in our King's Highway Church, May 1-3, and was moderated by Dr. Herbert Hiller. The theme of the conference was "Recovery—Prerequisite for Revival; Revival—Prerequisite for Renewal; Renewal—Prerequisite for Effective Witnessing."

Mrs. Fred Holzhammer shared some of her Cameroonian experiences. The burden of her messages was: so much to be done . . . so little time to do it . . . so few willing to go. Other guests were the Rev. Ruben Kern, eastern district secretary, and the Rev. Donald Richter, director of adult work, who was the conference banquet speaker.

The Sunday afternoon missionary cantata, "The Greatest Story Yet Untold," by Clarke was sung by an 80 voice combined choir from the Immanuel, Ridgewood, Valley Stream and King's Highway churches and directed by Mrs. Herbert Hiller.

The Rev. Jesse Hood was the host pastor. (Eva Yung, reporter.)

**BILLINGS, MONT.** Miss Jane LaVonne Opp (pictured), a member of the Calvary Baptist Church, was chosen Miss Billings for 1970. Jane is organist and pianist for the church and also teaches instrumental music. During her high school days she was named to the National Honor Society. For the pag-



ent she presented a classical piano composition, won a \$200.00 scholarship and will advance to the Miss Montana contest. Miss Opp is a junior at Rocky



Mountain College where she is studying to be a medical technician. (Manuel Lang, reporter.)

**MORRIS, MAN.** The Emmanuel Baptist Church observed the installation of their new pastor, the Rev. Bruno Voss, on April 5. Interim pastors Huebert and Unrau were with us for this occasion. Each organization greeted the Vosses and welcomed them. The Rev. Voss responded in his wholehearted, friendly way. Our Southern Manitoba churches also welcomed them and expressed their good wishes.

The Vosses have two children, Darlene 10 and Randy 8. Some of the members in the Morris church have known the Rev. Voss since his childhood days. (Ida Hoffman, reporter.)

**HOPE, KANS.** Our pastor, the Rev. Dan Wiens, conducted a Christian Leadership Training Course during February and March in the Ebenezer Baptist Church.

The Rev. Bob Clark, national director of the Rural Bible Crusade, was the speaker at meetings conducted March 23-29. Several received Christ as their Savior.

The WMU celebrated their forty-seventh anniversary Sunday evening, April 12. The program consisted of devotions, musical numbers, reports, and a White Cross filmstrip.

Many of the members volunteered their labor as they redecorated the church and parsonage. (Mrs. Kenneth Brenner, reporter.)

**MEDICINE HAT, ALTA.** On March 1, the Ladies' Missionary Society (pictured) of the Grace Baptist Church observed its 45th anniversary. Two dialogues were presented, one in English and the other in German. Special musical and vocal numbers were also presented. The President, Vice President and pastor's wife and the oldest members were honored with a corsage. Pastor, C. T. Remple made a few remarks



and announced the missionary offering which amounted to over \$400. Dr. E. P. Wahl dismissed the meeting with prayer.

We held evangelistic meetings with the Rev. M. Taubensee of Lethbridge Oct. 7-17.

The Sunday school held a candle-light program and the young people presented a play entitled "To All People."

For two weeks we united with Temple Baptist for a teacher training course. The theme was *Jesus The Teacher*. (Willa Clark, reporter.)

**BLOOMFIELD HILLS, MICH.** The Bloomfield Hills Baptist Church observed its 10th anniversary, Sunday, April 5, 1970. Two former pastors, the Rev. Wallace Alcorn and the Rev. O. W. Stucky, took part in the services.

Early in 1960, nine families of the Bloomfield Hills area explored the possibility of beginning an evangelical Baptist church. There were 23 charter members. The Grosse Pointe Baptist Church adopted the church as its extension project. The Rev. Harold Gieseke was the third pastor and served from 1962-65. Elmo Tahran has been pastor for the past four years, during which time the existing church encumbrances were paid. Two morning worship services have been required since the arrival of Pastor Tahran. Building plans are being formulated and studied with construction of a new building in the near future.

**TYNDALL, S.D.** A pre-teen choir (pictured) of the Tyndall Baptist Church presented the Easter message in song on Sunday, March 29. Karon Rueb is the



director. The Rev. Fred Penner is the pastor of the church. (Mrs. Glen Hoerth, reporter.)

**WINNIPEG, MAN.** On Feb. 4, our Annual Fellowship Night was held. The MAP program was presented by our district secretary, the Rev. Wm. Sturhahn.

Our young people had a winter weekend retreat at Star Lake with the Rev. R. Kerstan as guest speaker.

February 9-12, a Sunday school teacher training course with the Rev. R. Yohn was held.

A program was presented by the Teen Group on Feb. 22 in the form of

a play written by our pastor's wife, Mrs. W. Stein, centered around the song, "Wonderful and Marvelous is Jesus to me."

A church Library and Resource Centre has been established recently and a "Library Sunday" was observed Feb. 15. Books displayed were offered for sale to be donated to the library. Miss Frieda Redlich is the librarian.

A musical request program was presented by the choirs Sunday night, March 1. Selections requested by members in advance, included solos, duets and trios. (Mrs. Maria Rogalski, reporter.)

**MILLET, ALTA.** On March 1, 1970, the Wiesenthal Baptist Church held a ribbon-cutting ceremony (pictured) for the first service in our newly completed church. About 200 attended. Mr. Walter Lessing, chairman of the Building Committee, cut the ribbon. Because we are without a pastor, our moderator, Mr. Arthur Smith, was in charge. Guest speaker for the worship service was Dr. Bernard Schalm of the NAB College.



The evening service was in charge of the young people. A special offering was taken toward the purchase of a piano. Dr. Schalm also spoke in the evening service.

Mr. Herman Kesterke, a graduate student of our NAB College will be our new pastor. (Ralph Smith, reporter.)

**WARREN, MICH.** The Redeemer Baptist Church set aside February 7 as a day of fasting and prayer, seeking God's guidance and blessing on our new building program. The following day, Sunday, Feb. 8, was groundbreaking day with the Rev. G. K. Zimmerman from Forest Park as guest speaker. He also brought the Sunday evening message.

We had special meetings in March with the Rev. Fred Brown, evangelist. Some decisions were made.

The construction of our new sanctuary is well under way. The Rev. Adolph Brown is pastor of the church. (Margaret Willms, reporter.)

August Auch, 79, of Lodi, Calif., died on Feb. 24, and his wife, Katherine, 72, died on Feb. 23, 1969. They were struck by a car.

August Auch was born in Russia on March 21, 1890, and emigrated to the U.S. He was a graduate of the Rochester Baptist Seminary and served churches in Streeter and Gackle for over three years. He continued his education in California and served as teacher and principal of the Lodi elementary schools for 35 years. As a member of the First Baptist Church and later Temple Baptist he served as Sunday school superintendent, deacon and teacher.

Katherine Auch was born in Gackle, N.D. on April 30, 1897. She was married to August on May 21, 1917. In the Lodi churches she served as Sunday school teacher and president of the WMS. They are survived by one son, Fred. August is survived by one brother and one sister. Katherine is survived by three sisters. The Rev. Eldon G. Schroeder officiated at the funeral service.

George Leimkuehler, 79, of Linn, Mo., died on March 2, 1970. He was born Oct. 20, 1890, Mt. Sterling, Mo. He married Esther Rehmert, Oct. 31, 1921, and she survives. Other survivors include: two sons, Fred A. and Emil G. Leimkuehler; one daughter, Mrs. Bessie Topel; four sisters, Mrs. Caroline Hollandsworth, Miss Ricka Leimkuehler, Mrs. Lydia Lipskoch, Mrs. Minnie Held; one grandchild. He was a lifelong member of the Pin Oak Creek Baptist Church, Mt. Sterling, Mo. Funeral services were held March 5, 1970, with the Rev. Richard Blix of the Baptist Church, Linn, Mo., and the Rev. Frank Armbruster of the Pin Oak Creek Baptist Church, Mt. Sterling, Mo., officiating. Interment was in the Linn Memorial Park Cemetery with military graveside services.

Jacob Brose, 80, of Vancouver, B.C., died on March 16, 1970. He was born in Russia on Dec. 10, 1889, and emigrated to Canada in 1911. In 1920 he was married to Bertha Schaible. He accepted Christ as his Savior in 1935 and joined the McDermot Baptist Church in Winnipeg where he served as deacon for a number of years. In 1961 he moved to Vancouver. He is survived by his wife; one daughter, Helen; two sons: William and Gus; eight grandchildren and one great-grandchild. The Rev. Paul Siewert officiated at the funeral service.

Miss Olive Maas, 82, of St. Bonifacius, Minn., died on April 4, 1970. She was born on April 8, 1888, near St. Bonifacius. In her youth she accepted Christ as her Savior, was baptized and became a member of the Minnetrista Baptist Church. Surviving her are one brother, Walter. The Rev. F. E. Klein officiated at the funeral service.

Mrs. Olga A. Buening, 57, of Milwaukee, Wis., died on Nov. 12, 1969. She was born in Linton, N.D., on Jan. 6, 1912. At the age of 11 she was converted, baptized and joined the Linton Baptist Church. She was a resident of the Children's Home in St. Joseph, Mich., after her parents' untimely death. In 1931 she became a member of the Immanuel Baptist Church, Milwaukee, Wis., and served as president of the WMS, trustee and deaconess. Surviving are her husband, Lloyd; two children: Mrs. Robert Grzeszczak and Bruce; two sisters, one brother and two grandchildren. The Rev. Fred Erion officiated at the funeral service.

Mrs. Mary Eckart, 71, of Martin, N.D., died on April 4, 1970. She was born on Nov. 28, 1898, in Martin, N.D. At the age of 12 she was converted, baptized and became a member of the Martin Baptist Church. In 1919 she was married to Helmut Eckart. They had six children. Surviving her are her husband; five daughters: Mrs. Alice Wade, Mrs. Dorothy Dockter, Mrs. Mary Ann Michelson, Mrs. Cleo Bender and Mrs. Frances Arusell; one son, Richard, 12 grandchildren. The Rev. Alvin Auch officiated at the funeral service.

George Bender, 70, of Martin, N.D., died on April 11, 1970. He was born on Aug. 26, 1899, near Hurdsville, N.D. At the age of 66 he was converted, baptized and became a member of the Martin Baptist Church. In 1922 he married Elizabeth Putz. They had two children. Surviving him are his wife, Elizabeth; one daughter, Mrs. LaVerne Khatain; one son Clinton; five grandchildren and three great-grandchildren. The Rev. Alvin Auch officiated at the funeral service.

Mrs. Magdalena Lindeman, 89, of Eureka, S.D., died on March 29, 1970. She was born on March 30, 1881, in Russia. In 1894 she accepted Christ as her Savior, was baptized and became a member of the Spring Creek Baptist Church near Eureka. She was married to Gottlieb Lindeman in 1903. They had 13 children. Surviving her are three daughters: Mrs. Rose Sieler, Mrs. Magdalena Stoecker and Mrs. Ella Holzwarth; six sons: Henry, Reinhold, Alfred, Edward, Albert and Gideon; one brother; 40 grandchildren and 70 great-grandchildren. The pastors, F. H. Fuchs and Arthur Fischer officiated at the funeral service.

Mrs. Gottfried Harr, 45, of Lehr, N.D., died on March 12, 1970, in an automobile accident. She was born on Aug. 29, 1925, in Venturia, N.D. In 1962 she was married to Gottfried Harr. She accepted Christ as her Savior in 1941, was baptized on profession of faith and served the church as Sunday school secretary and WMS treasurer. Surviving her are her husband; parents, Mr. and Mrs. Gottlieb Saylor; four sisters and five brothers. The Rev. Leonard Strelau officiated at the funeral service.

Fred Werk, 91, of Chilliwack, B.C., died on March 25, 1970. He was born in Poland on June 9, 1879. On June 9, 1902, he was married to Alvina Fritzsche. They had ten children. He emigrated to Canada the following year. He served the Baptist churches in Fenwood and Chilliwack as Sunday school teacher, deacon and board member. Surviving him are four daughters: Mrs. Lylia Wilkie, Mrs. Emily Taylor, Mrs. Elsie Nessel and Clara Werk; four sons: William, Henry, Edward and Ray; 41 grandchildren, 61 great-grandchildren and one great-grandson; two sisters. The Rev. Robert Jaster officiated at the funeral service.

Daniel Heitzman, 76, of Wessington Springs, S.D., died on April 8, 1970. He was born on June 25, 1894 in Hanson County, S.D. He became a Christian, was baptized and became a member of the Plum Creek Baptist Church. In 1917 he became a charter member of the Ebenezer Baptist Church of Wessington Springs. On Feb. 4, 1920, he was married to Bertha Heuharth. They had two children. Surviving him are his wife; one son, Leslie and a daughter, Mrs. Arlene Testa; seven grandchildren, three brothers and four sisters. The pastors, Arthur Fischer and Thomas Lutz, officiated at the funeral service.

Reinhart Eisner, 66, of Swan River, Man., died on Nov. 30, 1969. He was born on May 5, 1903, in Poland. In 1928 he emigrated to Canada. He accepted Christ as his Savior in 1920 and was baptized. In 1927 he was married to Lydia Struck. They had four children in addition to two others by his wife's previous marriage. He was a member of the Swan River Baptist Church since 1961. In the Minnontas church he served as deacon for 15 years. Surviving him are his wife; one son, Adolf Lenz; four daughters: Mrs. Olga Semmler, Mrs. Ida Hohn, Mrs. Violet Redlich and Mrs. Dianne Dyck; 12 grandchildren, two brothers and one sister. The Rev. Kurt Redschlag officiated at the funeral service.

The Rev. Alex Fritz Sootzmann, 65, of Vernon, B.C., died on April 10, 1970. He was born on April 9, 1905, in Berlin, Germany. He accepted Christ as Savior during his time as a sailor. After he came to New York City he was baptized in the First Baptist Church. In 1928 he married Emma Steffin, who died in 1940. He attended the National Bible Institute and NAB Seminary. After graduation he married Anna Paul, who died in 1959. In 1965 he married Lydia Pfeifer.

The Rev. Sootzmann was ordained in 1944. He served churches in McLaughlin, S.D., Branch, La., Ochre River, Man., and Vernon, B.C. Surviving him are his wife Lydia and one sister. The pastors E. E. Nikkel, Henry Pfeifer and John Wollenberg officiated at the funeral service.

Mrs. Martha Clinton, 73, of Helmetta, N.J., died on April 13, 1970. She was born on Sept. 4, 1896, at Helmetta. She was married to Harold Clinton in 1925. They had one daughter. Mrs. Clinton was a member of the First Baptist Church of Jamesburg, N.J. She is survived by her husband, Harold; her daughter, Mrs. Jean Jamison, and three sisters. The Rev. Karl E. Bieber officiated at the funeral service.

## In Memoriam

Benjamin H. Jung, 77, of Madison, S.D., died on April 22, 1970. He was born on July 27, 1892 in Washington County, Wis. In 1907 he was baptized on profession of his faith in Christ and united with the West Center Street Baptist Church. He served on the Board of Trustees and on the NAB Nursing Home Board. In 1916 he married Elsa Rohrer. After her death in 1938 he married Catherine Boyd in 1945. Surviving him are his wife, Catherine; two sons, Alden and Oarus; two sisters and nine grandchildren. The Rev. Jothan Benke officiated at the funeral service.

Mrs. Frieda Boggs, nee Karlenzig, 75, of Morris, Man., died. She was born on Jan. 27, 1895, in Plum Coulee, Man. As a young girl she accepted Christ as her Savior and was baptized. She was a member of the Emmanuel Baptist Church in Morris. In 1923 she was married to Reinhold Boggs. Surviving her are her daughter, Mrs. Ruth Kilkie; two grandchildren; five sisters and one brother. The Rev. Bruno Voss was the officiating pastor at the funeral service.

Otto Laube, 72, of Edmonton, Alta., died on April 15, 1970. He was born in Poland on July 3, 1897. As a young man he accepted Christ as his personal Savior and was baptized. In 1924 he emigrated to Canada. He was married to Olga Arndt in 1932. They had five children. Since 1954 he was a member of the Central Baptist Church in Edmonton. Surviving him are his wife; one son, Wilfred; three daughters: Mrs. Elsie Harper, Mrs. Joyce Schouten, Mrs. Rita Chapyk; eight grandchildren and one sister. The Rev. R. Hohensee officiated at the funeral service.

Ben Popkes, 89, of Aplington, Iowa, died on April 13, 1970. He was born on June 11, 1880, in Germany. At the age of 16 he emigrated to the United States. As a young man he accepted Christ as Savior, was baptized and joined the Baptist Church in Buffalo Center, Iowa. After moving to Aplington he married Anna Harken in 1927. He is survived by one brother and two sisters. The Rev. Harold Nieman, a nephew of the deceased, officiated at the funeral service.

Mrs. Sophia Kramlich, 79, died on May 7, 1970, in Yankton, S.D. She was born on Oct. 28, 1890, in Campbell County, S.D. She was married to Labolt Kramlich on Nov. 24, 1916. She accepted Christ in her childhood and later became a member of the Herreid Baptist Church. She was also a member of the Women's Missionary Society. She is survived by her husband; one son, Walter, and three grandchildren. The funeral service was conducted by the Rev. Edward A. Kopf.

Mrs. Magdalena Hirsch Fischer, 85, of Herreid, S.D., died on May 7, 1970. She was born in Russia, on May 20, 1884. She came to the United States with her parents at the age of six months. She married John Fischer at Herreid, on March 11, 1906. She was converted at an early age and became a member of the Herreid Baptist Church. She was also a member of the Women's Missionary Society. Ten children were born to this union, nine of whom survive. They are: Emil; the Rev. Arthur Fischer, Henry, Edwin, Martha Rueb, Ida and Lorraine Bauer, Ella Molton, and Violet Huber; two brothers and five sisters; 34 grandchildren and 57 great-grandchildren. The Rev. Edward A. Kopf was the officiating minister at the funeral service.

Ronald Douglas Schulz, born to Carl and Katherine Schulz Sept. 19, 1949, was killed in action in Vietnam April 14, 1970. Ron, converted in 1958, was an interested and active member of the church.

Surviving him are his parents; one brother Dan, one sister, Mrs. Lindley (Kathleen) Reimer, short term missionary in Cameroon, grandparents, Mr. and Mrs. Ben Schulz, and Mrs. Marie Stussy. The memorial service was held at the Bethany Baptist Church April 24 with military honors, with the Rev. R. H. Zepik officiating.

The "In Memoriam" items are to have a maximum of 12 lines. Payment, of a flat rate, of \$2.00 per item is to be sent with the obituary. □





## A.B.S. Gives J. C. Penney 20 millionth copy of Bible

NEW YORK, MAY 1 — The symbolic 20 millionth copy of "Good News for Modern Man," the New Testament in Today's English Version, was presented by the American Bible Society this noon to Mr. and Mrs. James Cash Penney, in a ceremony in Bible House, 1865 Broadway, headquarters of the Society.

In receiving the white leather bound volume, printed in extra large type, the 94-year-old founder of J. C. Penney Co., gave testimony to his reliance on the Scriptures when he said: "If it hadn't been for the training of my mother and father there would be no J. C. Penney Co. today."

## East German church problems noted

Religious bodies in the DDR (East Germany) are faced with two common problems, a Baptist and ecumenical leader from Britain said after a visit there.

"How to persuade the authorities to provide sites and building materials to start new work, when officials can point to the continued need for new schools and cultural centres, and also to large empty church buildings?" wrote Ernest A. Payne on his return.

The second question facing DDR churches, he said, was this: "How to maintain contact with the churches of the West and of the 'Third World' when travel and the import of books is virtually impossible?" (EBPS)

## Southern seminary joins five school consortium

LOUISVILLE (BP) — The Southern Baptist Theological Seminary here has joined with four other seminaries in the Indiana-Kentucky area in developing an educational consortium known as the Theological Education Association of Mid-America, called by its initials TEAM.

Other seminaries in the consortium are Asbury (Methodist) Theological Seminary, Lexington Theological Sem-

inary (Disciples of Christ), Louisville Presbyterian Seminary, and St. Meinrad (Catholic) School of Theology.

The relationship, which has no legally binding structure, will provide each of the participating seminaries with inter-library circulation and research privileges for students and faculty.

Although a continuing exchange of students through allowing a full-time student at one seminary to take courses at another of the seminaries has not yet been worked out, a special month-long session of student and faculty exchange already is in the planning stages, with a proposed target date of January, 1971.

## Mississippi Action Group adopts school statement

JACKSON, Miss. (BP) — Stating that the "twin problems of ignorance and poverty have already had a strong hold on our state," the Christian Action Commission of the Mississippi Baptist Convention urged all Christians in Mississippi to face the integration of public schools by preserving "the dignity and respect of the human personality regardless of race."

"Common sense, Christian love, and concern for each other should be the normal pattern for Christian behavior," said the statement.

It pointed out that since Baptists are in the vast majority in Mississippi, "the end results after a few years will reflect the maturity of Baptist people who call themselves Christians."

Adoption of the statement by the commission, the state equivalent of the Southern Baptist Christian Life Commission, was the first public stand taken by Mississippi Baptist Convention leadership concerning the turmoil in the state following desegregation of public school orders by the Fifth Circuit Court of Appeals in New Orleans.

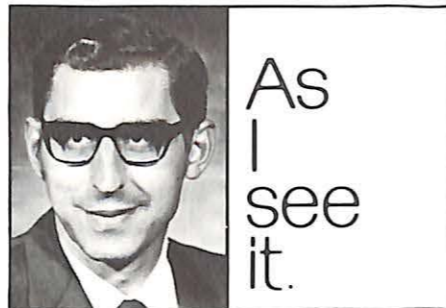
## Congo missionaries revisit "death" site

A Norwegian Baptist missionary couple who nearly met death at the hands of a rebel executioner four years ago have made a pilgrimage to the spot in Congo under pleasanter circumstances.

They are Johannes Holte and his wife, Greta, both nearing retirement age. They serve in the Uélé district of Democratic Republic of Congo.

On May 28, 1965, the Holtes were captured by a band of rebels and taken on a forced "death walk" in the middle of the night through dense jun-

(Continued on page 22)



by Paul Siewert

According to "Times Bulletin" newspaper, the top church news for 1969 in Van Wert, Ohio, was the decision by the congregation of the Calvary United Methodist Church to withdraw from the Methodist denomination to form an independent church. The point of contention was the denomination's feeble stand for Biblical authority and evangelism.

Consequently the dissenting congregation was obliged to leave its expensive buildings to the denomination and a remnant of several dozen people, and find new premises to carry on its mission.

But the energetic new group was not about to be thwarted. The move was made and the statistics tell a rather revealing story. In three months' time the average attendance in Sunday school jumped from 266 to 315; Sunday Morning Worship attendance went from 285 to 371; the Sunday Evening Service from 122 to 185 and the Thursday Evening Service from 74 to 118. The financial contributions more than doubled, and the building fund pledges far surpassed the set goal.

For most of us it is very difficult to justify any kind of schismatic action in the church fellowship. But one thing is sure; many local congregations are quickly disenchanted with unwieldy religious structures that are judicially ambitious but prosaic in Biblical vitality.

It seems quite evident that either the hierarchical leadership give solemn consideration to the primacy of the local church or prepare to become an empty shell. □

The Rev. Paul Siewert is the pastor of the Ebenezer Baptist Church, Vancouver, B.C. In this column Mr. Siewert analyzes current religious news of his choice.

■ The Rev. Kenneth Unruh has accepted the call to become the pastor of the Hillside Baptist Church, Dickinson, N.D., effective July 1, 1970. He previously served the First Baptist Church, George, Iowa.

■ The Rev. Wesley Blackburn has accepted the call to become the pastor of the Washburn Baptist Church, Washburn, N.D., effective July 1, 1970. He previously served the First Baptist Church, Buffalo Center, Iowa.

■ Mr. Clyde Zimelman, a recent graduate of the North American Baptist College, became the assistant pastor of the Central Baptist Church, Edmonton, Alta., effective June 1, 1970.

■ The Rev. Helmut Michelson, a recent graduate of the North American Baptist Seminary, has accepted the call to become the pastor of the Calvary Baptist Church, Corn, Okla.

■ The Rev. Darwin Stahl, a recent graduate of the North American Baptist Seminary, has accepted the call to become the pastor of the Zion Baptist Church, Okeene, Okla.

■ The Rev. Fred E. Jantz has accepted the call to become the pastor of the Swain Oaks Baptist Church, Stockton, Calif., effective July 1, 1970. He has served as director of youth work at the Trinity Baptist Church of Portland, Ore.

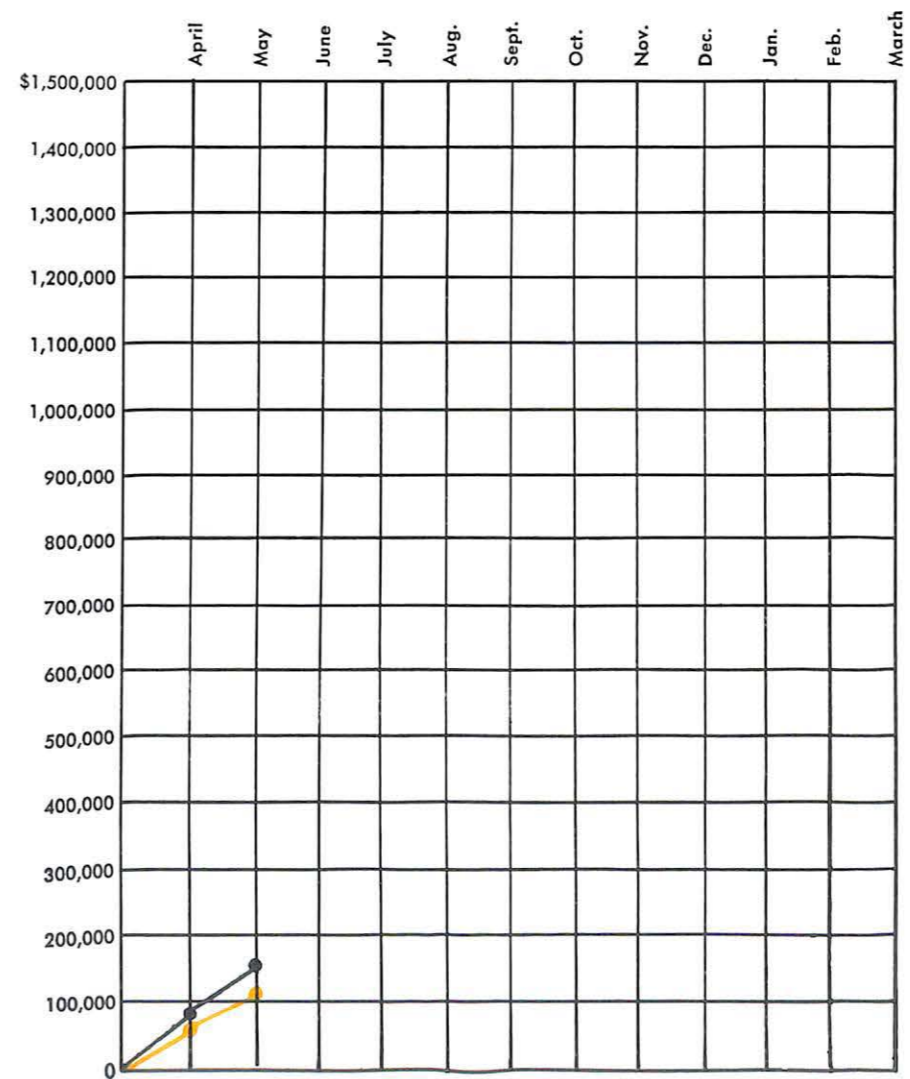
## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for two months

April-May 1970 — \$109,092.73

April-May 1969 — \$147,178.06

Goal for 1970-71 \$1,500,000



Color line for 1970-71; Black line for 1969-70

■ The Rev. Carl Zwart has resigned as director of Christian education of the Napier Parkview Baptist Church, Benton Harbor, Mich., effective Sept. 1, 1970.

■ The Rev. Ernie Rogalski has accepted the call to become the pastor of the Bethel Baptist Church, Anaheim, Calif., effective Sept. 6, 1970. He has been serving the Bethany Baptist Church, Vancouver, B.C.

■ The Rev. David Harrison has resigned as pastor of the Calvary Baptist Church, Hoisington, Kan., to become the assistant pastor of a church in Great Bend, Kan.

■ The General Council, which met at Forest Park, Ill., May 22-23, 1970, took the following action on items in addition to the ones reported in another section of this issue of the BAPTIST HERALD:

(1) Appointed the Rev. H. J. Wilcke as the Western Area Secretary, effective Sept. 1, 1970. He is presently the pastor of the Salt Creek Baptist Church, Dallas, Ore. He will succeed Dr. Joe Sonnenberg who has served as Western District Secretary since 1958 and will assume the presidency of the North American Baptist College, Edmonton, Alta., July 1970.

(2) Approved changing the name of "District Secretary" to "Area Secretary."

(3) Confirmed the recommendation from the Board of Missions to appoint 18 new missionaries to Cameroon and Nigeria, Africa.

(4) Approved greater exchange of personnel and resource ideas among member denominations of the North American Baptist Fellowship.

(5) Approved the date of 1971 for the next Family Conference (Laymen and Pastors) and 1972 for the next Youth Congress.

(6) Approved the appointment of an accredited librarian for the N.A.B. College.

(7) Approved the transfer of the Editor of Christian Education Literature, Miss Dorothy Pritzkau, from the Roger Williams Press to the Department of Christian Education. This transfer is made for administrative clarity and efficiency. Her work will virtually remain the same.

(8) Approved changing the title of the Promotional Coordinator, the Rev. John Binder, to Director of Communications.

(9) Approved a \$1,500,000 mission budget goal for the fiscal year 1970-71.





## General Council Has Spirited Debates

The May 1970, General Council sessions are now history. Actions which will have far reaching effects on the ministry of our conference in this decade were taken. Many items still need to be decided upon by the delegates to the 1970 General Conference in Winnipeg, August 4-9.

About 75 laymen and pastors from our nine local conferences and departmental committees and boards engaged in spirited debates on the pros and cons of some of the critical issues. They honestly tried to discern the will of God. Not all items were approved as submitted. Some recommendations were modified; others were changed completely, and some were even turned down. A spirit of frank and open discussion of the issues prevailed.

The issue that caused the most debate was making the associations, rather than the local conferences, the basic organizational unit for area fellowship, Christian outreach, denominational statistical and financial reporting and the achieving of General Conference objectives. The debates resulted not from a great deal of opposition, though there was some, but rather from a lack of understanding as to what the change really meant. After thorough discussion and more adequate information was given, the plans were approved without a dissenting vote. Many are

already excited about the new possibilities through this simplified structure, if the General Conference sees fit to approve the proposal.

In the light of the desperately urgent needs in our world today, we must do all we can to simplify and streamline our structures, so that objectives may be achieved in the most efficient manner.

An architectural genius of Chicago, Mies van der Rohe, based his designs on the principle that simplicity is beauty, or as he put it, "less is more." We need to follow such a principle in relationship to our many committees, organizational structures and publications on the denominational level as well as in local churches. We must carefully analyse the purpose and function of everything we are doing to see if "less might not be more."

The reports to the General Council by various denominational staff members indicated that some new innovations had been undertaken during the past year. Some turned out very well, and others were possibly mistakes. This is a risk that is always taken by those who are interested in creative improvements. Fletcher L. Byrom, president of Koppers Co. in Pittsburgh, Pa., at an international convention of business men said, "Make sure you generate a reasonable number of mistakes." Here is how he explained this strange piece of executive advice: "Too many executives are so afraid of error that they rigidify their organization with checks and counterchecks, discourage innovation and, in the end, so structure themselves that they will miss the kind of offbeat opportunity that can send a company skyrocketing.

"If you can come to the end of a year and say that you haven't made any mistakes, then I say, brother, you just haven't tried everything you should have tried."

The Bible also says that "The intelligent man is always open to new ideas, in fact he looks for them" (Prov. 18: 15, Living Proverbs). If our conference and churches want to have an effective ministry in this decade, we will need to be open to necessary changes. We don't want changes for the sake of change but rather to fulfill the mission of Christ in greater measure. — J.B.

## OPEN DIALOGUE

letters to the editor

Dear Editor: "To the editorial, 'Facts About Ministers' Salaries,' and other related articles, I feel compelled to respond. Before taking my first NAB pastorate I spent a few choice minutes in Glen Ellyn, Ill., with a godly pastor who was then our General Conference Moderator. He told me never to forget two things; (1) God is Sovereign, (2) You are only His servant.

"My wife and I have always believed God would provide our needs (Phil. 4:19); maybe not our selfish wants! The last five years of pastoral work have been most wonderful and blessed. God has kept His promise. Of course, being a pastor is not the most lucrative work and there have been the usual expected problems, but joy and peace of doing God's will is better than money. God's people have been wonderful to us. They pay us a very fine salary — provide us a house in which to live — bring us food and give us love and concern which money cannot buy. How could we ask for more? Many of them receive less annual income than we receive and the farmers especially are experiencing a real financial crisis.

"Compared to the survey which Ministers Life and Casualty Union made, we fall below the median income of American protestant ministers. I'm not interested in comparison to professionals, craftsmen and laborers, for I have a higher calling — to be a man of God. My Lord had no place to even lay His head. I don't 'moonlight' and my wife does not work outside the home. Our furniture is second hand; we do not participate in long range savings or investment programs, government insurance or health insurance. We are in debt because we bought a car to use in the Lord's work. We believe the investment we try to make in home and foreign missions, NAB and others, is the greatest savings program available according to Matthew 6:19-21.

"Tragically, the ministry for many has become a profession. Some pastors want to live on a higher standard than those around them. Why shouldn't a pastor, if he's a man of God, be as dedicated and willing to sacrifice as our foreign missionaries? *Bill Cowell, pastor, Marion, Kan.*

BAPTIST HERALD

# The College Singers from Cameroon, Africa



## See and Hear Them Again on Film

The songs and faces of the College Singers, who were described by one pastor as "the greatest event in the work of missions in our conference," can be yours again to enjoy.

Here is an opportunity for you who did not hear and see the College Singers, while they were in America, to experience their music for the first time.

The film was reproduced from a television program given in Portland, Oregon.

This 23-minute, sound, color, movie film is available for a missionary offering.

### ORDER FORM

Order from the Communications Department, North American Baptist General Conference, 7308 Madison St., Forest Park, Ill. 60130. (Canadians order from the North American Baptist College, 25th Ave., 115th St., R.R. 3, S. Edmonton, Alta., Canada.)

### THE COLLEGE SINGERS

Viewing date: First choice \_\_\_\_\_

Second choice \_\_\_\_\_

Send film to: \_\_\_\_\_



# Leadership Churches

Their total giving to the North American Baptist General Conference basic mission program and capital funds campaigns for the fiscal year 1969-70

## TOTAL DOLLAR GIVING

1.	\$45,317.21	First Baptist, Lodi, Calif.
2.	\$43,022.03	Grosse Pointe Baptist, Grosse Pointe Woods, Mich.
3.	\$39,023.92	Ridgemont Baptist, East Detroit, Mich.
4.	\$38,006.68	Napier Parkview Baptist, Benton Harbor, Mich.
5.	\$37,928.06	Forest Park Baptist, Forest Park, Ill.
6.	\$37,196.44	First Baptist, Lorraine, Kans.
7.	\$35,445.60	Trinity Baptist, Portland, Ore.
8.	\$29,607.62	Magnolia Baptist, Anaheim, Calif.
9.	\$29,377.04	First Baptist, Emery, S.D.
10.	\$25,824.61	Parma Heights Baptist, Cleveland, Ohio.
11.	\$24,789.51	Faith Baptist, Minneapolis, Minn.
12.	\$24,245.75	McDermot Avenue Baptist, Winnipeg, Man.
13.	\$23,324.10	Ebenezer Baptist, Detroit, Mich.
14.	\$23,057.43	Bethany Baptist, Vancouver, B.C.
15.	\$22,125.31	Pilgrim Baptist, Philadelphia, Pa.
16.	\$21,682.22	Oak Street Baptist, Burlington, Iowa.
17.	\$21,451.55	Ebenezer Baptist, Vancouver, B.C.
18.	\$19,218.07	Riverview Baptist, West St. Paul, Minn.
19.	\$17,510.27	First Baptist, Auburn, Mich.
20.	\$17,161.81	Temple Baptist, Lodi, Calif.
21.	\$16,648.58	Redeemer, Warren, Mich.
22.	\$16,414.04	Salt Creek Baptist, Dallas, Ore.
23.	\$15,503.07	First Baptist, St. Joseph, Mich.
24.	\$15,329.26	Aplington Baptist, Aplington, Iowa.
25.	\$15,117.27	Bethel Baptist, Anaheim, Calif.

## TOTAL PER CAPITA GIVING

1.	\$131.69	Forest Park Baptist, Forest Park, Ill.
2.	\$130.05	First Baptist, Lorraine, Kan.
3.	\$110.86	Ridgemont Baptist, East Detroit, Mich.
4.	\$106.65	Immanuel Baptist, Loyal, Okla.
5.	\$104.72	Glenbard Baptist, Glen Ellyn, Ill.
6.	\$104.41	First Baptist, Plevna, Mont.
7.	\$ 94.23	First Baptist, Corona, S.D.
8.	\$ 92.61	Mowata Baptist, Branch, La.
9.	\$ 90.73	First Baptist, Auburn, Mich.
10.	\$ 90.47	Faith Baptist, Minneapolis, Minn.
11.	\$ 88.95	Temple Baptist, Jansen, Sask.
12.	\$ 87.12	Greenfield Baptist, South Edmonton, Alta.
13.	\$ 86.92	First Baptist, Emery, S.D.
14.	\$ 75.25	Pilgrim Baptist, Philadelphia, Pa.
15.	\$ 71.39	Parkdale Baptist, Drumheller, Alta.
16.	\$ 70.31	Carbon Baptist, Carbon, Alta.
17.	\$ 69.87	Bethany Baptist, Vancouver, B.C.
18.	\$ 69.65	Ebenezer Baptist, Wessington Springs, S.D.
19.	\$ 67.61	Calvary Baptist, Stafford, Kan.
20.	\$ 58.31	Anamoose Baptist, Anamoose, N.D.
21.	\$ 58.09	Calvary Baptist, Bethlehem, Pa.
22.	\$ 57.71	Riverview Baptist, West St. Paul, Minn.
23.	\$ 56.77	Aplington Baptist, Aplington, Iowa.
24.	\$ 56.68	Redeemer Baptist, St. Paul, Minn.
25.	\$ 54.32	Grosse Pointe Baptist, Grosse Pointe Woods, Mich.

The "Macedonian" churches have given magnificently: will you not do so too?

"Now my brothers, we must tell you about the grace that God has given to the Macedonian churches. Somehow, in most difficult circumstances, their joy in the fact of being down to their last penny themselves, produced a magnificent concern for other people. . . In fact they simply begged us to accept their gifts and so let them share the honor of supporting their brothers in Christ. Nor was their gift, as I must confess I had expected, a mere cash payment. Instead they made a complete dedication of themselves first to the Lord and then to us, as God's appointed ministers. . . Already you are well to the fore in every good quality — you have faith, you can express that faith in words; you have knowledge, enthusiasm and your love for us. Could you not add generosity to your virtues? I don't want you to read this as an order. It is only my suggestion, prompted by what I have seen in others of eagerness to help, and here is a way to prove the reality of your love. Do you remember the generosity of Jesus Christ, the Lord of us all? He was rich beyond our telling, yet he became poor for your sake so that his poverty might make you rich" (Excerpts from II Cor. 8:1-9 Phillips).

## Baptist Herald

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