

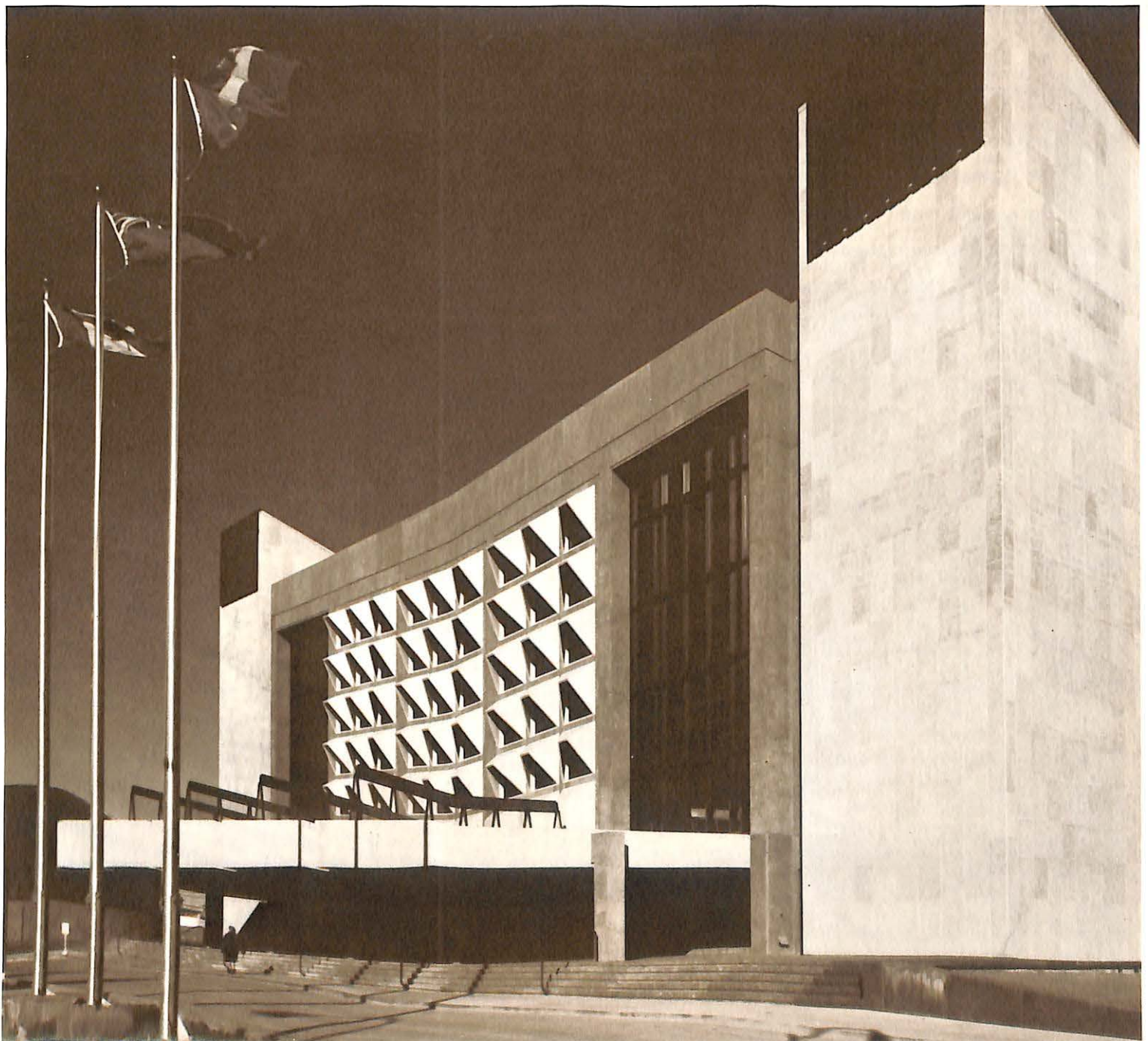
Baptist Herald

June 1970

Christian Education
In the Secular City
by Floyd E. Moore

The Significance
of Church Extension
by Lyle Wacker

Cameroon Schools Transferred
by Lloyd E. Kwast



PROGRAM OF THE 1970 GENERAL CONFERENCE, WINNIPEG, MAN. (Condensed)

Date: August 4-9, 1970

CONFERENCE THEME

"Christ for Our Generation"

SCRIPTURE

"One generation shall praise thy works to another, and shall declare thy mighty acts" (Ps. 145:4).
"Jesus Christ is the same yesterday, and today, and forever" (Heb. 13:8).

Tuesday, August 4, 1970

7:45 p.m. Conference Opening Session
Welcome: Mr. Ed Streuber, chairman, Local Arrangements Committee
Fraternal Greetings
Response: The Rev. Aaron Buhler, conference vice-moderator, Cleveland, O.
Keynote Address: "Christ for Our Generation," Mr. Stanley Johnson, conference moderator, Tacoma, Wash.

Wednesday, August 5, 1970

9:00-9:30 a.m. "Missions in Motion"
Speakers: The Rev. William D. Harris, Edinburgh, Tex. The Rev. Herman L. Effa, Brazil, South America
9:30-9:40 a.m. Organization of the Conference
9:40-10:40 a.m. "To Preach by Every Means"
General Council Report
Stewardship Committee Report
10:40-10:55 a.m. Baptist World Alliance Report
11:00-11:20 a.m. Roger Williams Press Report
11:20-11:30 a.m. Baptist Joint Committee on Public Affairs Report
11:30-12:00 noon Bible Study and Meditation: Professor Werner Waitkus, N.A.B. College, Edmonton, Alta.
2:00-2:10 p.m. American and Canadian Bible Societies Report
2:10-3:00 p.m. "Educational Dimensions in the 70's"
North American Baptist College Report
North American Baptist Seminary Report
3:00-4:30 p.m. Merger Study Committee Report and Conference Business
7:45 p.m. Evening Session
Address: "Christ—the Truth," The Rev. Harold Gieseke, pastor, Calvary Baptist Church, Bethlehem, Pa.

Thursday, August 6, 1970

9:00-9:30 a.m. "Missions in Motion"
Speakers: Miss Florence Miller, Osaka, Japan. The Rev. Fred Holzimier, Cameroon, Africa
9:30-10:00 a.m. Department of Christian Education Report
10:00-10:15 a.m. Military Chaplaincy Report: Chaplain (Major) Clinton E. Grenz, Vietnam
10:15-11:25 a.m. Conference Business

11:30-12:00 noon Bible Study and Meditation: Professor Werner Waitkus
7:45 p.m. Evening Session
Memorial Service: The Rev. James Schacher, pastor, Calvary Baptist Church, Stafford, Kan.
Address: "Christ—the Life," Dr. Joseph Jackson, president, The National Baptist Convention, U.S.A., Inc.

Friday, August 7, 1970

9:00-9:30 a.m. "Missions in Motion"
Speakers: Miss Barbara Kieper, Cameroon, Africa. The Rev. F. K. Goodman, Cameroon, Africa
9:30-10:30 a.m. General Missionary Society, Church Extension and Evangelism Report
10:30-11:25 a.m. Conference Business
11:30-12:00 noon Bible Study and Meditation: Professor Werner Waitkus
2:00-3:30 p.m. Woman's Missionary Union Program
3:45 p.m. Conference Missionary Tea
7:45 p.m. Evening Session
Address: "Christ—His Church," The Rev. Paul Siewert, pastor, Ebenezer Baptist Church, Vancouver, B.C.

Saturday, August 8, 1970

9:00-10:00 a.m. Open Forum
10:05 a.m.-12:30 p.m. Conference Business
Saturday afternoon is free for sightseeing.
6:30 p.m. General Conference Dinner
Master of Ceremonies: The Rev. Ernie Rogalski, pastor, Bethany Baptist Church, Vancouver, B.C.
Missionary Testimony and Music
The Rev. Herman Effa and family, Brazil, South America
Mr. Niki San, student, Japan
Address: "Christ—the Victory," Bill Glass, evangelist, Waco, Texas

Sunday, August 9, 1970

9:30-10:30 a.m. Conference Sunday School
10:45 a.m. Conference Worship Service
Sermon: Renewal of Evangelism in the Church, The Rev. Raymond Harsch, director of God's Volunteers
3:00 p.m. Closing Session
Installation of New Officers
Presentation of New Missionaries
Missionary Cantata: "The Greatest Story Yet Untold" by Eugene L. Clark
Presented by the Greater Winnipeg Mixed Choir, directed by Mr. Hans Rogalski

GERMAN SERVICES

Location: Playhouse Theatre

Wednesday Evening Session, August 5, 1970, 7:30 p.m.
Message: The Rev. Arnold Hopf, pastor, Central Baptist Church, Kitchener, Ont.

Saturday Evening Session, August 8, 1970, 7:30 p.m.
Message: The Rev. Gerhard Gebauer, pastor, Pilgrim Baptist Church, Vancouver, B.C.

N. A. B. YOUTH EVENTS

Tuesday, 9:30 p.m. Youth-In
Wednesday, 9:40-11:30 a.m. Youth Caucus
9:30 p.m. Country Bonfire
Thursday, 9:30-11:50 a.m. "Know It Like It Is" (Session one)
6:30 p.m. River Rouge Boat Trip
Friday, 9:30-10:30 a.m. "Know It Like It Is" (Session two)
3:30-5:00 p.m. "Tell It Like It Is"
9:30 p.m. Fellowship 'N Sharing

MEAL EVENTS

1. N.A.B. Seminary Alumni Breakfast (Wednesday)
2. N.A.B. College Alumni Breakfast (Thursday)
3. Woman's Missionary Union Ladies' Luncheon (Thursday)
4. Baptist Men's Luncheon (Thursday)
5. Ministers' Fellowship Luncheon (Thursday)
6. Missionary Breakfast (Saturday)
7. Pension Fund Special Breakfast (Sunday—by invitation only)
8. Conference Dinner (Saturday)
9. Pastors' Wives' Fellowship Breakfast (Friday)

DAILY CHILDREN'S

ACTIVITIES - (None Saturday afternoon or Sunday)

Pre-School (age five and under)
9:00 a.m.-12:00 noon Singing, crafts, snack time and stories
(Children will eat lunch with their parents)
1:30-4:30 p.m. Singing, play, nature study, rest time, games and crafts
Primary and Junior (ages six through twelve)
9:00 a.m.-12:00 noon Worship, music, refreshments, speakers, handcraft, films and flannel craft
(Children will eat lunch with their parents)
1:30-4:30 p.m. Games, swimming, hikes and sight-seeing trips

A registration fee of 75 cents per day will be charged for each child.

Plan now to attend this conference! Contact your pastor for a registration form, fill it out and mail it in as soon as possible!

Baptist Herald

Volume 48 June 1970 No. 6

Cover Photo of Centennial Concert Hall
Program of the 1970 General Conference, 2
Christian Education in the Secular City, *Floyd E. Moore*, 4
The Significance of Church Extension, *Lyle Wacker*, 6
Cameroon Mission Schools Transferred, *Lloyd Kwast*, 8
Forum, *Dr. Gerald L. Borchert*, 10
God's Volunteers, *Helen Knoll*, 10
Youth Scene: Here's an Idea, *Wayne Bibelheimer*, 11
Book Reviews, *B. C. Schreiber*, 12
President Felberg Honoured, *Pat Mueller*, 13
Our Home in Portland, *Eric D. Kuhn*, 14
Our Home in Madison, *D. S. Wipf*, 15
Commencement and Commissioning at Osaka, *Florence Miller*, 16
New Church being Started in Port Coquitlam, *Ernie Rogalski*, 17
We the Women, *Mrs. Herbert Hiller*, 18
WMU General Conference Highlights
Insight into Christian Education: Edited by *Dorothy Pritzkau*, 19
Christian Education Calendar 1970-71
Bible Study, *David Priestley*, 20
Our Churches in Action, 22
In Memoriam, 27
News and Views, 28
As I See It, *Paul Siewert*, 28
What's Happening, 29
Editorial: What if your Service were Disrupted?, 30
Open Dialogue, 30

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CHRISTIAN EDUCATION IN THE SECULAR CITY

by Floyd E. Moore



Dr. Floyd E. Moore

"Christian education is the process through which the church seeks to enable persons to understand, accept, and exemplify the Christian faith and way of life" (*Foundations for a Philosophy of Christian Education*). As process, Christian education is characterized by ongoing activity throughout the life of persons and touching all areas of life for each individual. God created man for growth, and this should provide the motivation for study and involvement. The goal is found in Ephesians where "all" are challenged to grow and develop and "become mature men, reaching to the very height of Christ's full stature" (Eph. 4:13b TEV).

SECULAR CITY

The term "secular," from the classical Latin form, means "generation," "age," or "long period of time." The Christian usage came to mean "the world as opposed to the church and religion," "temporal," or "civil." In the negative sense it is characterized by

Dr. Floyd S. Moore is professor of Christian education at the NAB Seminary.

such terms as non-ecclesiastical, non-religious, or non-sacred.

In the introduction to *The Secular City*, Harvey Cox speaks of the secular currents in the modern world today and concludes that: "The age of the secular city, the epoch whose ethos is quickly spreading into every corner of the globe, is an age of 'no religion at all.' It no longer looks to religious rules and rituals for its morality and meanings. For some religion provides

a hobby, for others a mark of national or ethnic identification, for still others comes esthetic delight. For fewer and fewer does it provide an inclusive and commanding system of personal and cosmic values and explanations."

Secularism is rapidly becoming an influence that is touching the entire fabric of the world order. Social revolution is with us. Modern technology and the desire for things are accelerating the movement toward urbanization.

Andrew Greeley speaks to our subject as he further clarifies some specific factors: "The question at issue is not whether the unsecular city is better than the secular one, but whether the secular city actually exists and whether secular man is very common. On the basis of the most recent empirical sociology, it is hard to answer in the affirmative to either question. The city is a dynamic balance of the anonymous and the tribal, the sacred and the profane, the secular and the unsecular, the rational and the traditional, and the balance does not seem to be a very precarious one" (*The Secular City Debate*). Thus Christian education must understand and be involved in this balance, which is made up of the old and the new, and at the same time keep an eye to the rapid changes that are tak-

ing place in every area of life. It must speak to people where they are today, in terms they can understand.

THE PRESENT: AN EVALUATION

The church has been criticized from the outside and from within through the centuries, and by friend as well as by foe. In recent years Christian education has been characterized by such terms as sentimental moralism, theological naivete, biblicism, wasted hours, antiquated methodology, and unchanging traditionalism or social activism. The secular world is challenging our present stance and motives, and is looking for meaningful changes.

Edward W. Uthe reminds us of a number of changes that are taking place in many areas of life and the problems of adjusting to these changes, and then concludes: "I am in favor of careful analysis rather than unreflective revolution. Changes and adjustments which are not carefully thought out are perhaps more inappropriate than the maintenance of earlier patterns" (*Religious Education* May-June 1968). It can be a rich and rewarding spiritual experience for a congregation to consider prayerfully what God would have them be and do in the location he has placed them to minister. As Gabriel Fackre puts it: "Because the church is more than its sociological underside, its validity does not stand or fall with sociological relevance or irrelevance. That does not mean, however, that social obedience is of little consequence. Precisely the opposite. It is treasured and protected as a cultural aspect of witness when it is placed where it belongs, at the "doing" and not the "being" dimension of the church's life" (*The Pastor and the World*).

Central to all we do is the place we give to the Word of God, how we live and teach it, and how vigorously we go about taking it to persons in our secular society. The Bible gives the substance of two primary approaches in this matter.

The first is given in the Old Testament: "Gather the people together, men, women, children and the stranger . . . that they might hear, that they might learn, and observe to do all the words of this law" (Deut. 31:12).

The problems of gathering people from a secular society, in villages as well as in the city, with their mobility and harried unscheduled way of living, are increasing with each succeeding generation. We are reminded again by Edward Uthe that "Christian education can perform its function only when it

is programmed and scheduled in a manner that permits and encourages persons to be present. Church schools organized in a way or classes scheduled at times which make it difficult or inconvenient for the target audience to attend, materials which are difficult to use, are conditions which prevent Christian education from performing its function" (*Religious Education*, May-June 1968). Many churches are modifying their Bible study schedules to include weekday classes, evening study activities, home study groups, and a new emphasis on Bible study at the mid-week service. New and exciting innovations in adult study groups with new materials are reported from many parts of the globe. Churches are serving Christ, with a special appeal to working mothers, through nursery schools and day care center provisions. Some churches, with a more vigorous approach, are "bussing" literally hundreds of persons to the church building for instruction each week.

One hindrance to gathering people for Bible study is the lack of real enthusiasm for depth study of God's Word on the part of church leadership. It is extremely important that serious consideration be given to quality as well as quantity in our Bible teaching and to Bible teachers. The spiritual hunger of a secular society must be satisfied when they do come to the house of God.

But all will not gather with us, and that brings us to the second approach. Matthew records the command that Jesus gave to his followers—"Go!" Some take it to mean, "as you are going, take the gospel with you." Here is the heart of Christian education—making disciples or learners of all nations. This is not a mechanical process, nor a static program. It is intensely personal, based upon a regenerating experience which is immersed into the true compassion of our Saviour exemplified in his responses to the needy multitudes. Those early disciples took him seriously, and the high priest testified in Acts 5:28 that Peter and the others had "filled Jerusalem with their doctrine." Christian education at its best envisions every born-again person taking the good news with them every day in all situations, and the more secular the city and world become the more vital this personal ministry will be. Baptists propose to believe this, but are, on the whole, failing miserably to do it. "The true church is composed of men and women living in fellowship for the purpose of witnessing and min-

istering in Christ's name. It is Christians gathered to worship and learn that they might be scattered for evangelism and service. The church is true to its purpose only as it both gathers and disperses" (Albert McClellan, *The New Times*). Too often Christian education, as it is being carried on through the Sunday school, is not equipping persons for effective warfare in a secular society. Few can give meaningful reasons for their faith, and fewer still are constrained by the gospel to witness in the world. We can rejoice that this does not describe all Christian education efforts, because many are finding approaches that are working in their situation.

THE FUTURE: A SPIRITUAL CHALLENGE

The psalmist testified of his confidence in God as he says, "thy faithfulness is unto all generations" (Ps. 119:90a); and we are encouraged by Jesus' promise to be with us, even unto the end, when we accept his command to go into all the world. Baptists through the ages have been known for their convictions, courage, and compassion. The secular society will demand large portions of each of these plus some new innovations in approaches in getting the message to people. Lest we reverse the order of things, it is well to remember that "methods do not produce motivation. Motivation invents or borrows adequate methods, varying according to the situation. The born-again congregation, motivated by the Word, will adopt, borrow, and invent necessary methods and mechanics to communicate relevantly its source of new life" (Fisher, *Tradition to Mission*). This means, among other things, that we must use tools and methods our society will understand.

The church received the command and commission to teach and witness from Christ himself. His followers were to make new disciples, or learners, of all nations. It is the responsibility of the whole church, not just the Sunday School superintendent or a committee, to teach all that Jesus commanded. The early disciples did not, and we cannot, expect social or civic organizations, public schools, or government agencies to do this task; nor can we expect the pastor to do all that is required of Christian education. There is a place and part for every child of God in this ministry, and the church must prepare each one to take a place and do his part in this generation and in succeeding ones. □

Tell us something about church extension," or "What benefit is church extension to us as a denomination?" are questions I am often asked, even though church extension has been a part of our denominational ministry for nearly two decades. Allow me to share with you some insights into the North American Baptist General Conference church extension program.

HISTORICAL OVERVIEW

Immediately following World War II, we found our denominational constituency made up of a majority of town-and-country and rural churches. But in the late 40's and early 50's, the United States and Canada became highly industrialized and mechanically efficient. Consequently, there was a tremendous shift in population. Young people in rural areas and small towns

The Rev. Lyle Wacker is the director of Church Extension for the North American Baptist General Conference.

The Significance of Church Extension

by Lyle Wacker



drifted to larger cities where greater job opportunities existed. Mechanical efficiency caused many people to leave the farming areas for the larger cities where factories and jobs existed. Farms grew larger, and the work force needed on farms became smaller.

During these years, there were those who saw the impending crisis developing in our denomination. A smaller rural population would cause our churches in those areas as well as in the town-and-country areas to decline in membership and eventually close. By the early 50's, it was evident that something must be done if we were to have a future as a denomination.

It was at the General Conference sessions at Philadelphia in 1952 that the North American Baptists adopted a resolution to start a church extension program. At first the program was directed by Dr. Richard Schilke, general missionary secretary, and later it became the task of the Rev. Daniel Fuchs, director of evangelism. At the 1967 General Conference sessions in Detroit the new office of director of church extension was created.

STATISTICAL OVERVIEW

In the past 16-17 years of NAB church extension ministry, 82 new churches have been started. Many of these churches have already become self-supporting. Presently there are 23 churches being assisted by the denominational Church Extension Committee.

There are 8,532 members in these churches which were started through church extension (see chart). This means approximately 16 percent of the total denominational membership is found in present or former church extension churches. These churches grew by 446 members during the 1968-69 fiscal year (the latest statistical count). On the other hand, the other churches of our denomination were reporting a 466 net loss for the same year. This means we had a net loss of 20 members as a denomination for the fiscal year 1968-69. Had we not had church extension churches, our decline for this one year would have been quite dramatic. Other statistics of great importance which can be pointed out is that there are 10,162 Sunday school scholars in these same churches or about 20 percent of the total Sunday school membership in all of our NAB churches.

These same churches have contributed \$952,126.30 toward missionary causes outside the local church, and of this amount \$809,180.51 was contributed toward our denominational missions program (see chart). There were approximately 1,804 baptisms in all of our denominational churches in the fiscal year 1968-69. Of this amount, 360 were in present or former church extension churches which represents 20 percent of the total. In the past 17 years, these same churches have contributed nearly 10 1/4 million dollars for both local and missionary ministries.

A FOCUS ON GOD'S BLESSINGS

We would agree the numerical growth and the financial strength which church extension can give to the denomination are important, but these statistical observations cannot tell us what these churches have meant to individual lives. The imperative I often receive when visiting these church extension churches is, "Rev. Wacker, when you visit in other NAB churches or with members of other NAB churches, tell them 'thank you' for establishing a witness in our community; for had you not come, I personally believe I would not have found Christ."

Recently a pastor of a church extension church wrote that after he had challenged his congregation to pray for a needed pastor in a new church extension field, a spontaneous response came from his congregation when 11 young people stood to their feet to declare they were considering a ministerial profession for their lives in order to help alleviate the great dearth and need for pastors in our denomination as well as to assist in expanding God's work.

Often one sees in these new churches men and women who were inactive in an older established church come alive with radiance and testimony when working and

TABULATIONS FOR CHURCHES ORGANIZED AND ASSISTED THROUGH NAB CHURCH EXTENSION
For 17 year period: 1952 - 1969

Conferences	Total Churches	Present Members	Sunday School Enrollment	Total Baptisms	CONTRIBUTIONS		
					NAB Missions	Non-NAB Missions	Local Expense
Atlantic	1	55	114	23	\$ 3,174.06	\$ 3,531.46	\$ 79,448.57
Central	14	1,421	1,482	570	150,799.83	20,594.91	1,562,092.99
Dakota	6	430	582	206	35,856.93	2,478.00	409,666.02
Eastern	10	1,290	931	676	90,625.56	31,199.77	1,345,318.88
Northern	17	2,046	2,562	876	247,199.09	40,158.22	2,433,750.45
Northwestern	3	201	312	98	21,472.78	162.80	293,114.40
Pacific	20	2,584	3,486	1,502	227,922.17	42,649.70	2,553,141.20
Southern	2	95	148	20	5,498.83	419.66	195,693.85
Southwestern	9	410	535	167	26,631.26	1,751.27	378,611.34
TOTALS	82	8,532	10,162	4,138	\$ 809,180.51	\$ 142,945.79	\$ 9,250,837.70

challenged in a church extension church. Many Christians become soul winners for the first time as well as tithers for the first time.

Since a strong visitation program is the criterion to success in a new church, both pastor and members are driven to commit their lives to visit those in need of spiritual and physical help. What a blessing is evidenced in a church when one can see Christians seeking to learn how they can visit non-Christian people and share with them the person of Christ.

Another blessing coming out of church extension occurs when established churches take on the roll of a parent church. In recent years we have seen more churches taking on this God-given responsibility. Helping a new church to become a strong church for the purpose of disseminating the Gospel of Christ can be both thrilling and blessed to a parent church. The thrilling thing we have seen in recent years is that not only have more established churches taken on the role of becoming parent churches but also we have seen new church extension churches starting other churches.

Is there any question in our minds about the worth and merit of church extension when we view the histories, statistics and blessings which we have experienced as a North American Baptist General Conference? From the standpoint of missions, Dr. Richard Schilke, general missionary secretary, states, "Our foreign mission outreach grows only as a church expands here at home. Since the church extension program began some 15 years ago, the foreign mission budget of our conference has grown by 197 percent. Much of this dramatic increase has come through these new churches which are among our top per capita givers for missions."

Certainly we would agree with Donald McGavran, director of Church Growth, Pasadena, California, when he states, "The failure to multiply churches leaves a communion growing old and stagnated. To sustain growth a communion must constantly start new churches which grow vigorously."

History, statistics, and God's blessings would support the fact that church extension has been, is, and will be vital to our total denominational outreach for Christ. □

Cameroon Mission Schools Transferred

by Lloyd Kwast

"By the power vested in me as the legal representative of the Cameroon Baptist Mission, I hereby transfer all those offices, institutions, capital and accounts and leasehold properties formerly administered by the Cameroon Baptist Mission (U.S.A.) to the president of the Cameroon Baptist Convention . . ." said the Rev. Fred Folkerts, field secretary of the Cameroon Baptist Mission. This marked the ceremonial moment of transfer of all the Mission educational institutions to the newly formed Education Authority of the Cameroon Baptist Convention.

Although the ceremony of handing-over was brief and unpretentious, the great historical significance of the occasion was sensed by the more than two thousand people who had gathered to witness the event. The Secretary of State for Education in West Cameroon described it as "a turning point in the great story of the work of the Baptist Mission in this part of the African continent." Another Cameroonian dignitary called the occasion "an important landmark in the history of Cameroon."

Two days of ceremonies and celebrations held at the Baptist Teacher Training College, Great Soppo, on March 14-15, brought to a culmination what Baptist missionaries in Cameroon have been working toward for many years. From the very beginning a guiding philosophy of the Cameroon Baptist Mission has been to establish a strong, indigenous educational system operated and controlled fully by qualified Cameroonians. In his transfer speech, Mr. Folkerts pointed out this underlying philosophy by reminding the audience that "the constitution of the Cameroon Baptist Mission calls for dialogue with the Cameroon Baptist Convention to find the most effective ways for Cameroon Baptists to take over, step by step, all phases of the work now done by the Cameroon Baptist Mission."

The Rev. Lloyd Kwast is a North American Baptist General Conference missionary in Cameroon, Africa.

Nearly ten years ago Dr. G. Ben Lawrence, then education secretary for the Mission, began to outline plans for an independently constituted authority to operate Baptist Mission schools and colleges in Cameroon. To bring these early plans to reality has taken many years of planning, committees, sub-committees, legal investigations and government negotiations. The final achievement of this transfer represents another step toward the full indigenization of Baptist work in Cameroon.

The first step toward Cameroon Baptist independence came in 1954 when all the churches founded by the mission became autonomous and united themselves into a fellowship of churches called the Cameroon Baptist Convention, often referred to as "C.B.C." With its incorporation in 1961, the basis was formed for the C.B.C. to assume increasing responsibility, not only in church planting and evangelism, but also in conducting educational and medical services, traditionally administered by the mission agency.

In summing up the significance of this second big step toward full Cameroonianization, Mr. E. K. Martin, education secretary for the new Authority, observed, "By this act of transfer, Rev. Folkerts, the Cameroon Baptist Mission has crystallized one of its aims that are embodied in its constitution as a missionary organization."

In the days preceeding the transfer of schools questions were being asked by many people. What exactly does the mission intend to hand over? What effect will this have on the future of Baptist education in West Cameroon? What will be the continuing role of the Baptist Mission in education? To help answer some of these questions and to record something of the historical development of Baptist schools in Cameroon, a 32-page booklet was prepared for the transfer. In it Dr. Richard Schilke, general missionary secretary, writes that the handing-over "marks the transfer of full responsibility from Mission to Convention in the area of education in all of the present 112 Baptist primary schools, two secondary schools, the two teacher training colleges and the cooperative work at the Cameroon Protestant College, Bali."

The 117 educational institutions handed over by the Mission have a combined enrollment of more than 30,000 Baptist students. Inventories, stock, equipment, land, buildings, staff quarters, furniture, cars and bank fund account balances of some 25 million francs (approximately \$100,000) were also included in the transfer.

Many Cameroonian leaders have expressed their concern that even after handing-over the Baptist Mission should continue to lend its moral and financial support to the fledgling organization. In his introductory article to the booklet, Rev. Folkerts indicates the future intentions of the mission in writing: "I assure the people of West Cameroon that the Cameroon Baptist Mission and North American Baptists who have happily contributed toward the development of these schools will continue to give their support." Missionaries now teaching in the institutions transferred will continue to render their services under the new Education authority. New mission-

aries will be sent out by the General missionary Society as they are requested by the authority.

Many words of congratulations, greetings, praise and advice were expressed by the program speakers following the brief handing-over ceremony. The first to speak after he accepted the brightly ribboned document of transfer was Mr. E. K. Martin, the education secretary of the new Authority. He responded by saying: "We want to give the mission our fullest assurance that the Education Authority of the Cameroon Baptist Convention will maintain the same principles and practices that the Cameroon Baptist Mission has upheld to this day, and that we will treasure those ideals as the basic requirement in the development of the children and youth of our beloved country."

Next the President of the Cameroon Baptist Convention, the Rev. Peter Jam, recalled a history of 129 years of Baptist missionary activity in Cameroon, much of which concerned itself with Christian education, beginning with the English Baptist mission in 1841, and in recent years by the missionaries of the North American Baptist General Missionary Society. He said: "Today the load of responsibility which foreign Baptist missionaries carried for more than a century has been handed over to us. By this gesture the Cameroon Baptist Mission is announcing to all present and the whole world that we Cameroonian Baptists have come of age and are therefore responsible. We are taking this with great satisfaction and gratitude."

Next on the program followed three speakers whose conspicuous presence caused a stir of anticipation in the crowd. These three were Mr. Henry Fluth of Minneapo-



lis, Minn., the Rev. Richard Grabke of Portland, Ore., and Mr. Harold Johns of Forest Park, Ill. In introducing them, Rev. Folkerts pointed out that these men had traveled to Cameroon at their own expense to convey the congratulations and best wishes of North American Baptists. Mr. Fluth, who is the chairman of the Board of Missions, warmly congratulated the leaders of the new Authority. He also paid tribute to "the people of the North American Baptist churches who have given their tithes and their offerings; and their sons and their daughters to the cause of Jesus Christ and the ministry of the Cameroon Baptist Mission."

Rev. Grabke, who is vice chairman of the Board of Missions, brought official greetings from the members of the board as well as from a number of former missionaries to Cameroon. Mr. Harold Johns, representing the North American Baptist constituency at large, challenged the new leaders of the Authority to keep themselves and the children they teach close to the living Word of God.

The last two speakers of the afternoon represented the federal government. The Honorable A. D. Mengot spoke on behalf of the national Ministry of Education when he reminded those gathered that the very first school opened on Cameroon soil was a Baptist school, opened by the Baptist missionary Joseph Merrick in 1844. For more than 50 years the only mission schools opened in Cameroon were Baptist schools. Mr. Mengot paid high tribute to the Cameroon Baptist Mission for its contribution toward national development in West Cameroon. He said: "In the training of leaders and innovators and inculcating the moral and spiritual courage, without which no nation can endure, the Cameroon Baptist Mission has made a most worthy contribution in the development of this country." He continued by giving thanks to Baptists in America: "To our American friends who have done so much in supplying money, material, equipment and personnel, I wish to record the ministry's deep appreciation of their generosity and self sacrifice; and wish that this expression of gratitude be conveyed to the North American Baptists."

The final speaker of the day was the Honorable Secretary of State for Education, Mr. N. N. Mbile, who spoke on behalf of the Prime Minister of West Cameroon. He described the efforts of the Cameroon Baptist Mission in the field of education as "most outstanding." Mr. Mbile added: "I cannot imagine what would have been the level of our development or even the fate of Christianity itself had the missions not established schools and later colleges and other institutions of learning for the propagation of education." In closing the Secretary of State advised the new hands taking over to demonstrate not only to those they have taken over from but to the thousands of Cameroonians looking to them that they fully live up to the responsibility entrusted to their care.

The climax of the transfer ceremonies came on Sunday morning with a special worship service. Five different church and college choirs sang at the service. Because of the importance of the occasion, two sermons

(Continued on page 12)



by Gerald Borchert

Dear Dr. Borchert: I am writing this to obtain information on dancing. What information would one give to young people . . . ? Some member's children are being told it's alright for them to dance and yet other members will take a firm stand and teach their children not to partake in dancing . . . therefore some of our children are hurt . . . I have been told that children have been found in rest rooms crying because they were told to the contrary while perhaps their Sunday school classmate dances. . . . Mrs. H. (Note from the pastor: "Mrs. H. was killed in a car accident before she could send this letter. Could you please still answer this question. . . .").

Dear Reader: The question which is raised by one who has now entered her rest comes to us with a sense of vital significance, because when one studies the scripture two facts immediately confront him. On the one hand, it is absolutely clear that the way a person lives has implications far beyond his immediate activities. On the other hand, it is also clear that the Bible is not a rule book by which every aspect of life is regulated.

If the Bible was a rule book like the Jewish Mishnah the answer to this question would be simple. One would turn to page such and such in order to find the answer. But strangely enough, it was just this kind of Judaism that Jesus consistently rejected when he said "you have heard that it was said by men of old . . . but I say unto you." In this type of formula we discover that when Jesus lays down his rule, nobody escapes condemnation, because

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

his rule is perfection-oriented. If rules are thus to be observed, even a man like the rich young ruler (who had kept all the rules he knew) will be forced to admit that he cannot keep enough rules, because Jesus will give him one that is bound to explode his rule-orientation. The reason I have begun my answer in this way is not because the question asked for a new rule, but because one or two readers might expect me to provide a new rule. If I were to give a rule, it would have to be extremely severe. Not only would I have to say young person don't touch a girl, but don't even look at a girl in such a way as to desire becoming acquainted with her as your serious girl friend. No young person could possibly avoid such a rule and sin would be inevitable (Cf. Matt. 5:21 ff.).

Now when I consider young people today, I could wish the problem was simply one of dancing. The problem is not even just alcohol. It is drugs and a new way of carefree life. And even small towns are not really havens of refuge. Since I have been elected to the executive of our city drug committee, I have received numerous inquiries from concerned Christians in the small surrounding towns wishing assistance in the education of their youth. Frankly, the pressures on young people today are intense and when we consider the continuous barrage of filth and violence to which they have been subjected by the time they are 16, it is a miracle that more are not on the streets protesting and more have not committed suicide from hyper-dissolutionment. We should thank God for any TV programs like Sesame Street or Walt Disney.

Our answer to problems and rebellions of youth must be more than a series of new laws, it must equally be a series of new interests. Young people are idealistic, but like adults they are grappling with problems of consistency and dependability. We must accept them where they are and help them find a new and exciting faith with God which will give them the basis for entering a world filled with hate, dishonesty and sexual licence.

In this decade the demands for the Church and Christians to evidence the true essence of Christianity will become extreme. But this pressure may be God's way of bringing a renewal. Despite these pressures, dear reader, we as Christian parents and members of the Church must become both realists and incurable optimists, because our

(Continued on page 28)

GOD'S VOLUNTEERS

by Helen Knoll

Team 2 Reporter

In our work so far, we have not found any two campaigns to be exactly alike. There is always some outstanding characteristic which helps us to distinctly remember each campaign.

We remember the enthusiasm of the young people at Elgin, Iowa, in wanting to share their faith in Christ with others through verbal witnessing. With their help, and also that of several adults, 439 calls were made and 261 people were contacted.

At Cedar Rapids, Iowa, the team had the experience of really pitching in to help in the completion of the Twin Pines Baptist Church extension project. Working along with the church members and volunteers from other Iowa churches we washed windows, vacuumed rugs, dusted, and set up chairs in preparation for the first service to be held in the sanctuary. It was with great joy that that first service was held on Sunday, Jan. 25, 1970. Sixty prospects were found from the 599 families contacted and it was most encouraging to have some of these prospects actually come to the services.

While at the Bethany Baptist Church of Hunter, Kan., we visited the church members and shared with them how they may use the booklets, "The Four Spiritual Laws" and "The Spirit-filled Life" in witnessing to others. We also enjoyed being able to attend the Kansas State Youth Retreat which was held in Ellinwood, Kansas.

The Rev. Connie Salios was our guest

(Continued on page 12)



Team 2 taping a radio broadcast at Burlington, Iowa.

Youth Scene

Here's an Idea

by Wayne Bibelheimer

Youth Stewardship is a total philosophy of life based on the parable of the talents as found in Matt. 25:14-30. All that we have and are has been given to us by God. We can't take any credit for any of it. We are only stewards or caretakers of what we have. Therefore, we should live gratefully and make the best use of each one of these gifts, because we will have to account for them some day.

We are stewards of:

1. *Time.* We should always be conscious that time is a valuable gift. We should be making the most of it instead of just letting it go down the drain.

2. *Talent.* We all have abilities of some kind. Let's develop our areas of strength and talent and use them to serve Christ.

3. *Personal belongings.* Clothes, our home and its furnishings; in fact, everything that we own and use should receive the best of care. To deliberately abuse or destroy our personal belongings causes unnecessary additional expense for us and our parents.

4. *Common property.* Our schools, church buildings, highways, parks and our natural resources, like water, air and minerals, belong to all of us. To waste or abuse any of these things is to be a poor steward of what God has given us.

5. *Our lives.* God has given us long lives in which we can be trained and then give of ourselves to some calling or career. How can we best use those productive years of our lives? What career or calling would best glorify God?

6. *Money.* God expects us to use wisdom and good stewardship and this

includes our money. No matter how much or how little money we have, we should all be able to give at least a tithe; that is, one-tenth to God's work.

Late in 1968 the board of Christian education of the Magnolia Baptist Church, Anaheim, Calif., developed a youth stewardship program. It was given a pilot run, and then officially put into effect in October of 1969.

The young people who are in the fifth grade through college receive a packet of envelopes, one envelope for each week. They are encouraged to use them consistently and told that they need only give once on a Sunday, either in morning worship, Sunday school, youth group or evening worship. The envelopes are especially printed for this stewardship program, bearing the theme: *Love for Christ.* They have account numbers much like the adult giving envelopes, so that each young person can receive a statement of his giving at the end of the year. The envelopes are also color-coded so that each youth group can easily find out how much they have given in a three month or six month span of time.

In the nine months of 1969 we recorded nearly \$8,800 given through this program. The feature of knowing how much each group has given has had much promotional value. We have tried to graphically translate the dollar sign of stewardship into tangible things for which our money is spent.

Many families have told how regular Christian stewardship is becoming a part of the lives of the young people in their home, as each weekend every member of the family prepares his offering envelope for the Lord's Day.

Whether we are at home or on a foreign mission field, the work of spreading the Gospel takes:

- Buildings and facilities
- Equipment and materials

— Trained people like pastors and missionaries.

These things have come into being only through the financial support of God's people. Without support the Lord's work is cut back and people are deprived of the opportunity of hearing the Gospel. But when financial support is sufficient, the possibilities for sharing Jesus Christ with those who need to know Him are unlimited. (Anyone wishing further information on the Youth Stewardship Program may contact the Rev. Wayne Bibelheimer, Minister of Youth and Music, Magnolia Baptist Church, 720 S. Magnolia, Anaheim, California 92804.) □

Rich Replies

What is a proper dress code for Christian youth? — C. L.

Some Christian young people go to extremes in dress and personal appearance. The reason for the extreme is not always apparent even to the young person himself. It may be reaction to codes set by parents or school; it may be to "identify" or to be noticed. Some may be reacting to a false idea of how a Christian should appear. The principle for the Christian to follow is one of moderation. Use good sense!

"If you believe in goodness and if you value the approval of God, fix your minds on the things which are holy and right and pure and beautiful and good. Model your conduct on what you have learned from me, on what I have told you and shown you, and you will find that the God of peace will be with you" (Phil. 4:8-9 Phillips).

(Send your questions to Rich Replies, BAPTIST HERALD, Box 6, Forest Park, Illinois 60130.) □



"I think Reggie is beginning to notice me. He sang with his hymn book upside down."

BOOK Reviews

by B. C. Schreiber

Timothy, The Young Elder. By Mary Helm Clark, Scottdale, Pa. Herald Press. \$3.95.

This is a book that helps to make the epistles of Paul come alive. Using her imagination and historical research, the author delineates the life of Timothy in a first century setting. The story would be especially interesting and helpful to young people and adults as they study the life of Paul.

In Times Like These. By Vance Haver, Westwood, N.J., Fleming H. Revell Company. \$3.50.

Anyone who has heard Vance Haver will be familiar with his so-called Haverisms. Naturally they sound better when he speaks them than when he writes them.

These are just a few that were chosen at random from his book. "There is no use singing of milk and honey, figs and pomegranates, if all we have to show is crab apples." "Sunday-morning Christianity can be a hateful thing in the sight of God . . . because it looks so good that no one dares lift his voice against it. It might be shocking to learn that going to church can be a sin . . ."

In Times Like These gives the reader a taste of the homespun type of sermon for which the author is noted.

Cameroon Mission Schools Transferred

(Continued from page 9)

were delivered. The first was by the Executive Secretary of the Cameroon Baptist Convention, the Rev. S. B. Nfomi, who preached from the text: "We are laborers together with God." The final message was given by Pastor S. Lysonge, whom many in America will remember as the preacher who accompanied the Cameroon College Singers in their tour of North American

Baptist churches last year. Pastor Lysonge pointed out to the worshipers that those who would receive authority must be humble, responsible, faithful, prayerful and truthful men. His closing words asked the question: "Now that authority has been handed to the C.B.C., where do we go from here?"

In answer to Pastor Lysonge's provocative question, one can safely assume that the Cameroon Baptist Convention, having taken another giant step toward fuller responsibility and autonomy, will continue in the years ahead to make continued strides in growing more and more into a "mature manhood, to the measure of the stature of the fullness of Christ" (Eph. 4:13). The road ahead will not be an easy one. Success for Cameroon Baptists will require much hard work, patience, diligence and dependence on God. For North American Baptists, who have faithfully nourished their growing child to this point, it will require continued interest, watchful concern and prayerful support. □

God's Volunteers

(Continued from page 10)

evangelist at Stafford, Kan. An average of 23 people came out each day for the morning Bible studies. We also had an average of 215 attending the evening services. Many church members participated and also a number of decisions were made for Christ.

We had our first experience of working in a church that did not have a pastor at Okeene, Okla. We want to commend them on their well-planned campaign. Eight boys and girls received Christ. The team very much enjoyed the warm weather and the warm hospitality of the people there.

Singing at the coffeehouse at Racine, Wis., was quite a different experience for most of us. After presenting a 20-minute package of music we went out to the different tables, mixed with the kids, and shared our personal faith in Christ with both Christians and non-Christians. With the help of 40 church members, 482 calls and 307 contacts were made.

While at Sheboygan, Wis., we had an accident which caused extensive damage to our car but left us with no injuries. We sometimes wonder why God lets such things happen but we have already seen many of the ways that God has brought glory unto Himself through this accident. While there,

Ebenezer has Conference

by Donald Miller

A "Conference on Church-Related Ministries" was held in Vancouver, B.C. during Youth Week, 1970. The Conference, the first of its kind in the Pacific Northwest, was sponsored by the Ebenezer Baptist Church under the direction of its pastor, the Rev. Paul Sievert. The Rev. Donald N. Miller of the N.A.B. seminary gave general leadership and direction to the program.

The purpose of the conference was to present the varied and changing opportunities of the Christian ministry as a live option for young people today. The conference was attended by approximately 160 young people from our various churches in Vancouver, Washington and Oregon.

Participants in the leadership of the conference included the following: The Rev. James DeBoer, the Rev. Erwin Gerlitz, the Rev. John Hisel, Mr. Benno Przybylski, the Rev. Ernie Rogalski, the Rev. Fred Jantz, the Rev. Bernard Thole, the Rev. Joe Sonnenberg, Dr. Ormand Uptgrove and the Rev. LeRoy Kiemele.

Perhaps typical of the generally very favorable reaction to the conference on the part of young people was this comment made by a 16 year old: "At first, when I heard we were having a conference on the ministry, I was preparing myself for a real boring time. When I went to the 'talk' groups and heard all the methods and manners of ministering, I had to revise all of my former ideas."

Other conferences of a similar nature are now being planned by our seminary in conjunction with various churches.

a total of 29 persons rededicated their lives and one girl received Christ.

At LaCrosse, Wis., 33 church members went with the team as prospect visitation was done. Three people received Christ as a result of the visitation. We also had the opportunity of observing a baptismal service during which three boys were baptized. □

PRESIDENT FELBERG HONOURERED

by Pat Mueller

A farewell banquet honouring Dr. and Mrs. A. S. Felberg took place on March 21, 1970, at St. Basil's Cultural Centre in Edmonton, as arranged by the Board of Trustees of the North American Baptist College. Dr. Felberg is retiring in August.

There were 300 present and a delicious roast beef dinner was enjoyed by all. Mr. Carl Lang, chairman of the Board of Trustees, served as toastmaster, and the Rev. David J. Draewell, secretary of higher education and stewardship, was the guest speaker. Participants in the program were the Rev. Joe Sonnenberg, the Rev. G. K. Zimmerman, professor Arnold Rapske, Miss I. Fiege, Mr. W. Ohlhauser, Mr. E. Kern and Dr. Richard Schilke. Musical selections were presented by the College "Good News Singers," the summer touring team, and faculty-student quartet.

The various speakers described the faithful service and dedication of the president and his wife. Dr. and Mrs. Felberg came to the North American Baptist College (then known as Christian Training Institute,) in September, 1959. Their responsibilities at that time were numerous. Mrs. Felberg served as Dean of Women, Matron and German Instructor. Dr. Felberg in addition to being president, assumed the duties of Academic Dean, Registrar and Instructor. During the 11 years of leadership by Dr. Felberg, the student body, faculty and staff were increased, and the academic program was greatly expanded. In 1949 the Senior Matriculation Department was added to the College program. The Bachelor of Theology Degree was approved in 1958 and Bachelor of Religious Education Degree in 1965. Also, accreditation was granted by the Accrediting Association of Bible Colleges in 1969.



Dr. and Mrs. A. S. Felberg

The years spent in the "old C.T.I." were memorable ones; however, there was a dream in the hearts of the president, faculty and student body that some day a new college would be built. The outstanding achievement of Dr. Felberg's presidency has been the relocation of the college to its new and modern campus.

Dr. and Mrs. Felberg's response to the speeches of tribute by participants in the program indicated that although their service was not always an easy one and the work load was heavy at times, they have enjoyed their years of ministry with North American Baptist College and are grateful to the Lord for His continued leading and guiding in their lives.

Mr. Ernest Kern, vice chairman of the Board of Trustees, presented to Dr. and Mrs. Felberg a gift of remembrance to show the board's apprecia-

tion to the Felbergs for their commendable service to the school and unto the Lord.

On Sunday, March 22, the N.A.B. College had its annual concert at the Jubilee Auditorium. "A Decade for Doing" was the theme of the program. The Choristers, massed chorus, drama club, faculty and staff participated in the presentation. Musical selections ranged from "Hallelujah-Praise the Lord in Holy Songs of Joy" by Beethoven to songs with a more contemporary beat. The audience was given the following challenge as quoted from the printed program for the evening: "You are the main character in the drama of today's decade 'Only be sure to act on the message and do not merely listen; for that would be to mislead yourselves' (James 1:22 N.E.B.)" □

Our Home in Portland

by Eric D. Kuhn

A "Christian home where love shines though" characterizes the type of care given to those who have come to live at the Baptist Manor. An efficient staff serves with dedication to provide the finest care in an atmosphere of Christian love and concern. The 21-member Board of Directors has supplied capable leadership and direction; because of their awareness of existing needs and willingness to contribute time for planning and preparation, much has been achieved at the Baptist Manor.

This is the fulfillment of the hope and expectation of those Pacific Conference delegates who first voted in 1912 that such a home should come into existence. Some 10 years later, the "German Baptist Old People's Home" actually became a reality, was incorporated as a non-profit organization, and opened with five guests.



Mrs. Eric Kuhn; the Rev. Eric Kuhn, Administrator; the Rev. Frank Friesen, Chaplain, in Administrator's office.

From these early beginnings the home has developed and expanded so that now quality and economy living can be provided for 260 residents. This past year has been especially historic. The completion of the recent program of building and expansion has greatly enlarged our areas of service, providing increased facilities and a wider range of care.

Situated on two city blocks in north-east Portland, and in full view of two

The Rev. Eric D. Kuhn is the Administrator of the Baptist Manor, Portland, Oregon.

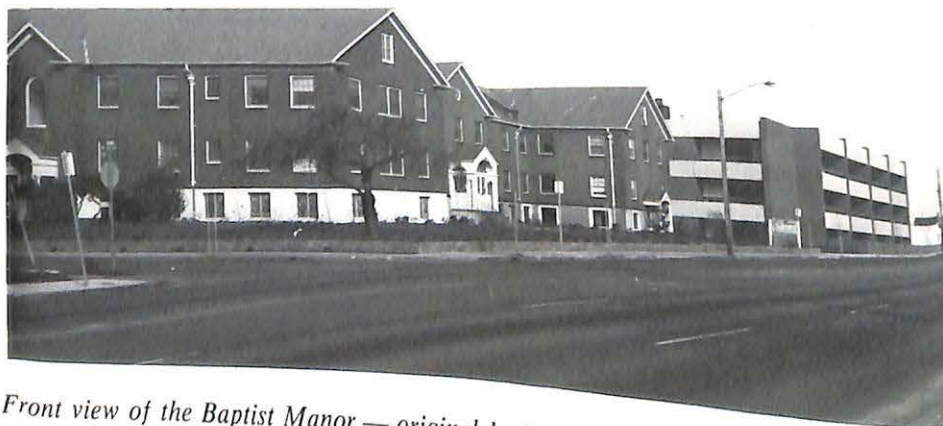
beautiful snow-capped mountains, the Baptist Manor now includes 145 private rooms in the original building and 18 apartment-type units in the new building for retirement guests. Ample lounge and recreational areas encourage sharing of friendship and fellowship based on similar interests and life-time experiences. Attractive features of the Home are its location in a busy area of Portland, stores and bus lines are easily accessible, and a park is nearby. The spacious dining hall, new cafeteria and kitchen, and tasty, nutritious meals are vital for health,



Lounge in new unit.

comfort, and contentment.

Most importantly, the new building has provided Baptist Manor with an excellent 94-bed nursing home facility. A professionally-trained staff, fully qualified by the Oregon State Board of Health, is prepared to meet the wide range of ever-present needs. The pleasant attractive rooms, solariums, and lounge help to enhance the nursing quarters. Competent nursing care, together with Christian warmth and personal attentiveness, have resulted in



Front view of the Baptist Manor — original building and new unit.



Nurses' station on first floor of nursing wing.

a capacity occupancy and a growing waiting list.

The spiritual program is of tremendous importance, and these needs are faithfully looked after by our chaplain, the Rev. Frank Friesen, who, with Mrs. Friesen, had come here "to retire." Regular chapel services include messages by our denominational pastors in this area, programs by various church groups, and the mid-week prayer service conducted by the Rev. Friesen. Through the provision of chartered bus service by the Trinity Baptist Church, opportunity is provided to attend their Sunday worship service. The inspiration and spiritual enrichment gained through these various meetings are continually acknowledged with sincere gratitude by our people.

We are ever seeking not only to provide a well-maintained facility, but we endeavor to promote the personal dignity and independence of the individual who dwells here and to instill an awareness of usefulness. May God help us in this commitment. □

Our Home in Madison

by S. D. Wipf

The North American Baptist Home in Madison, S.D., opened its doors for service on March 10, 1958, as a non-profit organization supported by the South Dakota Association of the North American Baptist General Conference. The home is a member of the South Dakota Nursing Home Association and the American Nursing Home Association.

Every effort is made to create a home feeling. Residents are encouraged to visit one another. Friends and relatives are always welcome to visit residents or take them out for rides, visits, and meals. All residents eat their meals in the dining room, unless they are physically unable to do so. Our outdoor 4th of July picnic under a tent is much enjoyed by those who are able to be out.

Since our home is an "intensive care facility" much nursing care is needed. We have a registered nurse on duty at all times, assisted by nurses aides, with an average of two hours of nursing service per day for each resident. Physical as well as social therapy are stressed.

For the spiritual needs of our residents, we provide morning devotions at breakfast, mid-week prayer services, and Sunday morning services. Several churches of the community have services in the home once a month. Church organizations of the community as well as our sponsoring churches occasionally give special programs. The many carolers during the Christmas season are also much appreciated. Pastors of residents have private devotions and communion with their members. An open communion service is held quarterly. A fine selection of sacred musical recordings is much enjoyed by means of the stereophonic record player. Radio and TV provide some good sacred programs.

There are no restrictions for either resident or staff as to color, creed, or national origin. The residents are 11

The Rev. S. D. Wipf is the Administrator of the North American Baptist Home Inc., in Madison, S.D.

Baptists, 10 Lutherans, 7 Catholics, 4 Methodists, 4 Presbyterians, and one Adventist, Christian, Christian Scientist, Episcopalian, Mennonite, with 1 non-member.

The governing body of the Home consists of a 12-member board. A house committee consisting of the three



The Rev. S. D. Wipf.

local board members and the administrator and administrative assistant have charge of the supervision of the home. The administrator has full charge of the operation of the home.

All in all, we feel that our home is rendering a vital service and that the Lord has blessed our united effort. □



Two residents enjoying some recreation.



A double bedroom.



Residents enjoying the sunshine out in front of home.

Commencement and Commissioning at Osaka

by Florence Miller

Receiving their diplomas was the climax of years of hard study for the eight students who graduated from the Osaka Biblical Seminary on March 22. It meant the completion of the five year theological course for the four men graduates and the three-year Christian Education course for the four women students. The eight graduates represented seven different denominations or churches: two from the Mennonite Brethren churches, one from our NAB related churches, one from the Evangelical Free churches, and four from independent churches.

For the Osaka Biblical Seminary, eight is a large graduating class. Due to the diversity of the student's backgrounds, there was a larger than usual attendance at the graduation exercises. In anticipation of this, the ceremony was held at the near-by Mennonite Brethren Church which was better able to accommodate the guests who numbered about 175. A reception for the graduates and their guests was held afterwards in the school dining hall.

The guest speaker was the Rev. Kyoichi Kitano who has taught at the Seminary from its inception. He spoke on the subject: "The King of Kings, Ourselves, The World." He pointed out the significance of the title given to Christ, "King of Kings," a concept which is hard for modern living in democratic societies to fully appreciate. He then indicated what our relationship to Christ should be using the illustration of David's loyal men who endangered their lives to obtain water from the well of Bethlehem to quench his thirst. Such devotion to our King which is willing to sacrifice self is still required to carry out Christ's deepest desire that the good news of salvation be proclaimed to every tribe and nation.

With this challenge the graduates

Miss Florence Miller is a North American Baptist General Conference missionary in Japan



The Rev. Fred Moore, president of the seminary, presenting a diploma to Mr. Hamamoto at graduation, March 22, 1970.

left the Seminary to begin their work in various ways and in different parts of Japan. All four of the men will be doing pastoral work. One of the young women who is especially gifted musically was united in marriage to a graduating student and will serve as a pastor's wife. Another of the women graduates, who was married when she entered, will serve as a Christian mother and well-trained lay-woman. Still another young lady, with a special gift for writing, will be working in an office and will serve as a part-time director of Christian education in her church. The fourth young woman, Miss Yuko Nakai from our church in Tsu, will be working with the Rev. and Mrs. Richard Mayforth in opening a new work in Mukomachi, a suburb of Kyoto.

Miss Nakai became a Christian dur-

Osaka Biblical Seminary Student Chorus singing at graduation, March 1970.



ing her student years at Mie University, was baptized and became a member of the Tsushinmachi Christian Church, pastored by the Rev. Hisashi Murakami. Although she was in the Department of Education preparing to become a public school teacher, she felt the Lord calling her to give her life to full-time Christian service. It was not an easy decision because her education had been financed by a government loan which had to be repaid if she had not become a teacher. With three years of additional training ahead and anticipating only a meager salary after seminary, prospects of being able to repay the money were not

(Continued on page 31)



Presentation of a gift from the graduation class of 1970 (a record player stand) to President Moore.



Four of the 1970 graduates of O.B.S.: Miss Shimizu (l. to r.) Miss Okoda, Mrs. Hiruse, Miss Nakoi.

New Church Being Started in Port Coquitlam

by Ernie Rogalski



The group starting the church extension project in Port Coquitlam with the Rev. Ernie Rogalski (far right, back row), chairman of the local Church Extension Committee.

Port Coquitlam, a city of 15,000 people, located on the northeastern fringe of Greater Vancouver, B. C., Canada, was recently chosen by the Greater Vancouver Church Extension Advisory Council as the next area for a new North American Baptist church. The Bethany and Ebenezer Baptist Churches of Vancouver in cooperation with the Denominational Church Extension Committee purchased a four and one-half acre site on Mary Hill in the southern part of Port Coquitlam for \$27,000, a much lower price than the \$60,000 anticipated.

Recognized as the fastest growing city in British Columbia, Port Coquitlam has a projected population of 25,000 to 35,000 by 1975. Bounded by the North Shore Mountain range on the north and the Fraser River on the

The Rev. Ernie Rogalski is the chairman of the Greater Vancouver Church Extension Council and the pastor of the Bethany Baptist Church, Vancouver, B.C.

South, Port Coquitlam includes New Westminster and Burnaby to the east.

Twelve hundred families have moved into the new homes in the northern part of Mary Hill with a further development program involving an additional 2,000 homes to be constructed on the southern part of Mary Hill this summer. The church site is strategically located in this area to be developed.

Churches of other denominations presently located in the city seem to be confined to a limited area leaving some areas without a church at all. An effective evangelical witness in any of the areas seems to be totally lacking.

During February and March of this year the young people of the Ebenezer Baptist Church under the leadership of the Rev. James DeBoer carried out a survey of the Mary Hill and adjacent areas. The results indicated that although many people are not interested, there were over one hundred homes that are interested in this new work in one way or another. The survey information will be helpful to the group as the new work is established there. This survey has indicated a potential exceeding that of any other community in the Greater Vancouver area where North American Baptist churches have been established.

It has also been encouraging to note that the North American Baptist families in the area have been interested in establishing this work. Three of these families have been meeting regularly for prayer and planning meetings on Friday evenings. This group, together with other believers who have indicated their interest, will be organizing as a church in the near future. Additional plans include the implementation of a Sunday school as well as the regular worship service in one of the local schools. The carrying through of these

plans, however, is contingent upon the possibility of obtaining someone who can serve them in an interim capacity until such time as a permanent pastor has been obtained for the work. A permanent pastor is being called.

The Greater Vancouver Church Extension Council is composed of pastors and Church Extension Builders captains of each of the North American Baptist General Conference churches in the Greater Vancouver area. The most recent church extension project under the Council's direction in British Columbia has been the Sunshine Ridge Baptist Church (1968) located in the Delta-Surrey area with the Rev. Edmond Hohn as pastor. □



The site for the Port Coquitlam Church.

PORT COQUITLAM CHURCH EXTENSION BUILDER'S PROJECT FOR JUNE 1970

Will you pray and contribute?

Anyone having friends or relatives in the area is encouraged to send their names and addresses to the Rev. Ernie Rogalski, c/o Bethany Baptist Church, 115 East 50th Ave., Vancouver 10, B.C.

We the Women

by Mrs. Herbert Hiller

WMU General Conference Highlights

What greater thrill can be ours this summer than to gather with a thousand or more NAB women at our General Conference in Winnipeg, Aug. 4-9, 1970, to "rehearse all that God had done with them and how He had opened doors of faith" (Acts 14:27) for greater tasks ahead. You women have been loyal and dedicated to our Union program and by the grace of God we have assisted in our denomination's costly missionary enterprise.

One of the advantages of a smaller fellowship, such as ours, is the close relationship among us, the sense of individual importance and responsibility each one feels for making his best possible contribution to the work, particularly in intimate contact with our missionaries. "We share our mutual woes, our mutual burdens bear."

From the time of the Psalmist to our present age the call has been "Go and tell it to generations following" (Ps. 48:13). Many have heard the story of God's love in Christ, responded, and gone to far places of the earth to tell it again. "Tell it to the Mountain" is the title given to a missionary skit prepared by Mrs. Adam Huber of Portland, Ore., for the Friday afternoon program. Missionaries and their children will be featured to portray in a dramatic way the particular needs of their fields. We have seen the fruits of their labor and learned how many have come from darkness to light, and are now able to say with the missionary "For this God is our God forever and ever."

Mrs. Herbert Pankratz has graciously consented to direct the Pastors' Wives Chorus. We would urge Pastors' Wives to please be alert to announcements at the Conference for rehearsal times and place. Missionary Geraldine Glase-napp, just returned from her work with



Mrs. Herbert Hiller

lepers at the Mbingo New Hope Settlement in Cameroon, will share her concerns and challenge us anew.

A very special treat for the children attending the conference will be their own missionary punch party to be held simultaneously with the missionary tea on Friday afternoon in a separate area of the foyers. Here our children can meet with the missionary children, share experiences and develop a real interest in our mission fields. Nursery facilities will be available, so young mothers can participate freely in our missionary program and tea.

The WMU Display area will be an excellent place to browse around. Mrs. H. J. Schulz, local chairman, will portray our mission fields under the heading "Christ working in and through our women." Much time and effort is being put into making this attractive to the eye and a challenge to our hearts. A complete White Cross sample layette will be there for you to examine.

We would like to share program booklet ideas, but this can only be done if you send in your society's booklet, retreat booklet, banquet programs, etc. Please do this soon so they can be set up in an attractive manner. Mrs. H. J. Schulz, 6595 Southboine Drive, Charleswood 20, Man., will be happy to receive these booklets.

After seeing the 16-page Missionary Fellowship menus program in the 1970 program packet many of you will want to try the recipes. We anticipated this by having extra copies printed which you may have upon request by writing

to WMU at Forest Park, for a donation of 10¢ per copy, to help defray cost of printing. Should you wish to add an additional amount for postage this would be appreciated. Or, coming to the Conference, you may obtain copies there. These menus can be used in many ways to stimulate missionary interest, even among your neighbours! Try teriyaki, or African peanut stew, or a guacamole salad!

Copies of the silver anniversary issue of the *Broadcast* and *Unser Auftrag* will be available at 25¢ each as souvenirs. You will treasure these special issues. Some historian books will add delightful moments for you to peruse. And then we would request each lady to sign the guest book. The national executive members, conference presidents and White Cross chairmen will be your hostesses at our display (which will be open all week) and they will endeavour to answer any questions you may have pertaining to our work.

The Luncheon on Thursday noon will be a time of sharing with our WMU fellowship around the tables. After enjoying a delicious luncheon, VIP ladies, both local and national, will be presented. We are anxious to meet these good women who have worked hard to make our part of this General Conference a success. Greetings will be brought by Mrs. I. Levy, president of the North American Baptist Women's Union, and melodious messages in song will be presented by the 50-voice women's chorus of the Mission Baptist Church. We shall share our goal achievements, Meals for Missions and PACT blessings, and elect officers to lead us in the next triennium. Mrs. Herman Effa will share experiences of these first years in Brazil. The new theme, theme song and goal chart with project will be launched.

It is necessary that you make your luncheon reservations (\$3.85 Canadian Funds and \$3.65 U.S.A. Funds) by mail, for the caterer desires a 3-day notice of the final count. When you send in your Conference registration, please order your luncheon ticket.

It will all be an exciting time, and I trust many of you will be among the fortunate to attend. It would be a milestone, if each of our 501 societies were represented, or at least each Association! Think of the enthusiasm that would be kindled when these representatives return home! Nevertheless we will be happy for each woman attending to be renewed, refreshed, empowered to do God's Will. □

Insight into Christian Education

Christian Education Calendar 1970 - 71

July, 1970

Opportunities:

- Vacation Bible school
- Christian camping programs
- Plan:
 - Fall enlargement campaign
 - Fall Christian education emphasis
 - CONTACT mission emphasis: Japan

August, 1970

Opportunities:

- General Conference (4-9)
- Vacation Bible school
- Christian camping programs
- Plan:
 - Workers' conferences for the year
 - Dedication service for Christian education staff
 - Promotion and rally day observances
 - Bible week (10/18-25) observance
 - Send VBS reports to Director of Children's Ministry
 - CONTACT mission emphasis: Japan

September, 1970

Opportunities:

- Enlargement campaign
- Christian education emphasis
- Promotion and rally day (27)
- Plan:
 - Leadership education course
 - Thanksgiving observance
 - Introduce renewal process for triennium
 - Set mission projects financial goals
 - Send college/university students' names and addresses to Director of Youth Ministry
 - Send annual Scripture Memory re-

port to Director of Children's Ministry

—CONTACT mission emphasis: Brazil

October, 1970

Opportunities:

- Canadian Thanksgiving Sunday (11)
- Laymen's Sunday (11)
- National Bible week (18-25)
- Plan:
 - To involve college/university students in the ministry of your church
 - Christmas observances
 - Send in Sunday school standard achievement reports
 - CONTACT mission emphasis: The church in the local community

November, 1970

Opportunities:

- Publication Sunday (8)
- Thanksgiving Day (26)
- Plan:
 - Youth week observance (1/31-2/7)
 - CONTACT mission emphasis: North American Baptist schools

December, 1970

Opportunities:

- Christmas
- Receive Christmas offering for national and missionary children on North American Baptist mission fields.
- CONTACT mission emphasis: Campus ministry

January, 1971

Opportunities:

- Week of prayer (4-11)
- Youth week (1/31-2/7)
- Set 1971 VBS dates
- CONTACT mission emphasis: Cameroon

February, 1971

Opportunities:

- Baptist World Alliance Sunday (7)

- Youth week (1/31-2/7)
- Leadership training course

Plan:

- Easter observances
- Library week emphasis
- CONTACT mission emphasis: Cameroon

March, 1971

Plan:

- Graduation observances
- Family month emphases
- Mother's day observance
- Announce VBS plans
- Publicize camping program
- Forward all mission contributions to North American Baptists, Inc., by March 31
- CONTACT mission emphasis: Cameroon

April, 1971

Opportunities:

- Easter (11)
- Library week (18-24)
- Plan:
 - Children's day (6/7) and Father's day (6/21) observances
 - Schedule VBS teachers and workers training sessions
 - CONTACT mission emphasis: Spanish American mission

May, 1971

Opportunities:

- Family and senior citizens month
- Mother's day (10)
- Plan:
 - Summer youth program
 - CONTACT mission emphasis: Indian mission

June, 1971

Opportunities:

- Children's day (6)
- Father's day (21)
- Graduations
- Vacation Bible school
- Christian camping program
- CONTACT mission emphasis: Church extension □

TODAY'S TIP

Try this for your next worker's conference. Assign a topic, such as evaluation, visitation, organization, or team teaching, to the teachers in one department or to several individuals. Ask them to prepare a thirty minute presentation.

Do you have a tip you'd like to share? Send it to Dorothy Pritzkau, Department of Christian Education, 7308 Madison Street, Forest Park, Illinois 60130 □

WORSHIP IN THE CHURCH

(June 14, 1970)

Scripture: I Cor. 11:23-26; 14:23-26, 40

CENTRAL THOUGHT: The Holy Spirit desires to lead our services to build us up in the faith; which the Corinthians were using the Spirit's gifts wrongly, perhaps we suppress them too rigidly.

INTRODUCTION: The Scripture gives the believers only general guidelines for their worship. The disciples of Christ are dependent upon the Spirit to teach and enable them to rightly praise God. Only one observance is required and its frequency is left unspecified.

I. THE LORD'S SUPPER (11:23-26). A. The Lord's Supper is based on the celebration of Passover. Some elements of the Passover are recalled in it (salvation by sprinkled lamb's blood) although it is much more. The Lord's Supper looks in two directions:

B. Backwards: to remember his life, death and resurrection and the redemption provided for us through them, the new covenant (see May 31 lesson). Body and blood refer to the sacrifice in his flesh which reconciles the believer with God and saves him from sin.

C. Forward: to remember he will return. The second coming of Christ is a crucial part of the Gospel, signaling the fulfillment of God's plan. The Christian yearns to see him face to face whom we have falteringly loved and followed by faith.

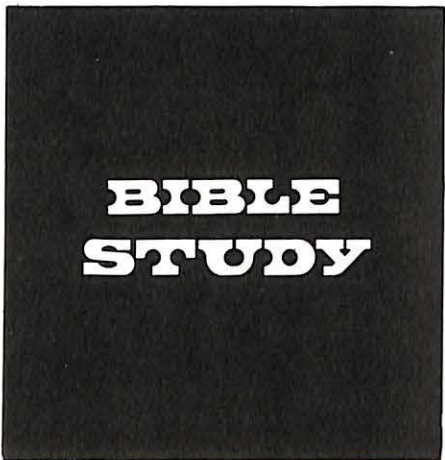
II. THE CHURCH'S WORSHIP (14:23-26, 40). The gift of speaking in tongues has disturbed the life of many congregations. Satan has used this gift of the Holy Spirit (or its counterfeit) to create dissension among God's people. In this passage (which usually is treated historically or used in arguments to prove the necessity of unintelligible utterances) the whole worship of a congregation is discussed.

A. "Tongues" here are not a language ever known to man—"angels' speech" (13:1)—inspired by the Holy Spirit, incomprehensible to the uninspired listener. It is an utterance of praise to God, sounding the excellencies our languages are inadequate to express. The Spirit who inspires such praise to God also teaches us that this gift is less beneficial than prophecy (v.

19) and that the primary concern in Christian gatherings should be to benefit the participants.

B. Prophecy is the gift which benefits the church (vv. 3-5) for by it God speaks to the believers to build them up, to encourage and to admonish them. Clear presentation of God's message under the inspiration of the Holy Spirit convicts the unbeliever even as it aids and encourages the disciple.

C. The services in Corinth must have been pandemonium with everyone talking at once. To the unbelieving visitor it would have seemed a gathering of lunatics. For the sake of the unbeliev-



er, who needs the convicting word, and of the believer, who needs the helpful word, the Spirit requires that the meetings of Jesus' followers be orderly (vv. 26, 33, 40).

D. Orderly Spirit-led worship requires that believers expect to hear the word of God and to express praise to God. Advance preparation or spontaneous participation is to occur by the urging of the Holy Spirit (v. 32). All need not participate nor will each kind of activity (v. 26) always be included. Worship requires continued vital experience of the grace of God and the constant leading of the Spirit regardless of the liturgy.

DISCUSSION QUESTIONS

1. Why is the Lord's Supper often a somber and strange observance rather than a grateful and joyous one?
2. Should Baptist worship be Spirit-led as described here, or aren't we mature enough to worship in this way?
3. Is there so great a risk of exhibitionism in this kind of service that we should stick to custom? ☐

THE CHRISTIAN IN THE WORLD

June 21, 1970

Scripture: Rom. 12:1-2, 14-21; 13:8-10, 13f.

CENTRAL THOUGHT: The believer can live in the world only if he is aligned with God's way of thinking and growing in Christlikeness.

INTRODUCTION: People have no choice about being conformists—we either conform to godless thinking and conduct, or we submit to God and permit him to make us over. Yet many supposed Christians seem to think they can have the best of two worlds—eternal life after death and all the world offers in this life. Such thinking is anti-God, diabolical and damning.

I. CONFORMITY (12:1f.). The thinking of "this world" ignores God, his existence, his power, and sees only the things of this life as important or real. The opposite of conformity to the world is transformation, the renewal of one's mind to think like Christ.

II. THE CHRIST-LIKE MIND (12:14-21; 13:8-10). God's thinking is often the opposite of ours.

A. Love of enemy (vv. 14, 17a, 18-21). The Spirit teaches us to refuse to consider anyone an enemy, to desire their well-being, and forego any retaliation. The reason for such determined loving is that God acts this way. We mistakenly feel that if good doesn't win every time, love is useless.

B. Love of neighbor (12:15, 16, 17b; 13:8-10). There is much talk of love today, but without the regenerated heart and mind love will turn sour. Only God can give us enduring, self-giving, well-wishing, impartial love. To know how to express it we are dependent upon the Spirit's direction and help.

III. CHRISTLIKENESS (13:13f.). God's desire is to develop in us the strength, tenderness, purity and love of Christ; to cultivate in us Christ's attitudes toward evil, suffering, the world; to produce in us Christ's character and way of thinking. Rather than gratifying the short-term, sensual desires of society and body, we are called upon to "dress up" in Christ and to act the part which suits that costume (Gal. 3:27; Eph. 4:22-24; Col. 3:9-14). This ideal does not deny life or ignore the world. We must live so God's reconciling and healing love is expressed and applied where it is needed. For such a task with its risks of temptation, failure and misunderstanding the believer desperately requires the power and presence of the Holy Spirit.

DISCUSSION QUESTIONS

1. Does conformity with Christ rob us of our individuality?

2. "He is free who can become what he should." Discuss.

3. What if people don't like us to love them? ☐

THE CHRISTIAN HOPE

June 28, 1970

Scripture: Rev. 21:1-4, 22—22:5

CENTRAL THOUGHT: Eternal existence for the believer will be physical, but his primary interest and joy will be the fellowship of the Creator who redeemed him to fulfill the purpose for which man was made: "to glorify God and enjoy him forever" (Westminster Shorter Catechism, 1648).

INTRODUCTION: The eternal abode of the believers will be a new holy city on a restored earth. The Scripture lays too much stress on a material heaven and earth for us to dismiss the descriptions as mere symbols, yet the material circumstances will not be essential; the essentials of the glorified existence are:

I. THE IMMEDIATE PRESENCE OF GOD. The sin-broken fellowship between Adam and God is partly renewed for the believer already but in the new Jerusalem is completely realized. He whom we now dimly perceive will be known without hindrance. The majesty and radiance of God will never be hidden from our eyes.

II. THE JOY OF THE BELIEVER. Made for fellowship with God, man will experience the joy of perfection—harmony with his Creator and with his own created nature. The remembrance of sin will be erased for God will be "all in all."

III. THE WORSHIP OF GOD. God's glory, majesty, beauty, holiness, righteousness (he will need to teach us new words to express it) will be open to the eyes of all. The splendor and riches with which God will bless the redeemed of the ages will be returned in praise and love, in adoration and reverence.

If all this God-centered activity seems boring to our imagination, we must be reminded that God alone is worthy of our love and worship. As the lover is continually excited to discover new virtues in his loved one, eternity will be a constant discovery of the infinite perfections of God and the consequent expression of love and honor and praise to him. Other portions of Scripture speak of cultivation and care of a restored earth. But just as everything is gilded by the presence of one's fiance, in eternity loved ones and labor will

be enjoyed only in the reflection of the brightness of him who alone is worthy of our unreserved love.

DISCUSSION QUESTIONS

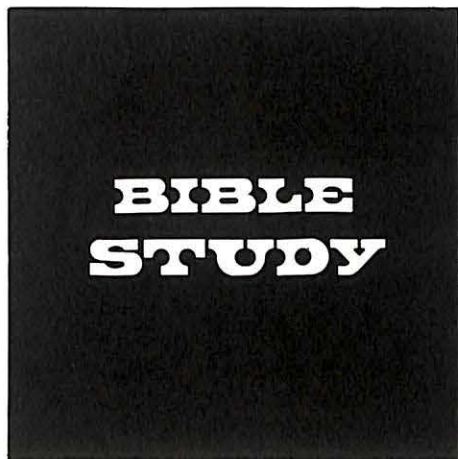
1. Do we look forward more to seeing friends and loved ones again than to seeing God face to face in eternity?

2. Will it make any difference if we have no glorified body? ☐

GENESIS IN CHRISTIAN PERSPECTIVE

July 5, 1970

Scripture: Gen. 1:1; Jn. 1:1-3; Col. 1:15-17; Heb. 11:3.



CENTRAL THOUGHT: The creation of the universe was the plan and work of the entire God-head.

INTRODUCTION: "Mother Nature" was once a figure of speech. Recently, "Nature" has become more than a figure of speech; now it often seems to refer to an impersonal force with clear purposes for development of the physical (even the extra-sensory) world. Such progress directed toward still unknown goals is implied in TV documentaries, education, journalism, movies—most areas where information and ideas are passed on. It requires a conscious effort to think of God as the originator and maintainer of the universe. But Christians must make the effort for a practical and a biblical reason.

I. CREATION (Gen. 1:1; Heb. 11:3). A. When men accustom themselves to think of their environment as the product of impersonal forces against which they struggle, they lose the certainty of their own value. Assuming the universe is a solely material system governed by "Nature," they only can conclude that God is dead. The practical effect of a universe without personal meaning is despair.

B. The Bible asserts, however, that

not even the basic parts of our universe are eternal; rather, God by his choice and act has created a material universe of minerals, enzymes, vegetation, men—none of which had any previous existence; everything originates with him. His repeated creative word and his dusty hands speak of his close care for the world he makes. Our world and we are the product of the creative energy of the only personal God, not of the processes of "Nature."

II. CHRIST, THE CREATOR (John 1:1-3; Col. 1:15-17). Contrary to our customary partitioning of the persons and work of the God-head, creation is as much the work of Jesus Christ as of the Father.

A. The eternal word. To speak of Jesus as the Word, God's perfect self-expression, is also to recall "that the worlds were formed by the word of God." The Son, co-eternal with the Father and the Spirit, planned and carried out the creation of the universe. Here as in every action the persons of God work in harmony.

B. The glue of existence. Creation was not the one-time act of God who now leaves the functioning of his celestial instrument to continue by itself. God's hands are still soiled from maintaining his work. God's providence and preservation of the universe is not just the responsibility of the Father; the pre-existent Son holds it all together even as the universe was made to be his.

DISCUSSION QUESTIONS

1. Do you think of Jesus as the creator?
2. What difference does it make that Jesus Christ is actually involved in keeping the universe functioning as he designed it?
3. Is it hard to think of your world as God's good creation and not just the product of "Nature"? ☐

CREATION, GOD'S HANDIWORK

July 12, 1970

Scripture: Gen. 2:4-9; 1:31; Isa. 40:12, 21f.

CENTRAL THOUGHT: The revelation of God's authority over creation and human affairs should awaken awe and praise and contentment; we mistake the purpose of these verses if we argue the geology and biology of Scripture and fail to see the hand of God in his good creation.

INTRODUCTION: Some see in the first two chapters of Genesis two differ-

(Continued on page 31)

These lessons, prepared by the Rev. David Priestley, Junction City, Kan., are based on International Sunday School Outlines which are copyrighted by the International Council of Religious Education 1964.

OUR CHURCHES IN ACTION

VERNON, B.C. On Jan. 1, 1970, the German Faith Baptist Church in Vernon, with the family and friends joined Mr. and Mrs. Gustav Ziemer to cele-



brate their 50th wedding anniversary. Mr. Werner Henseleit was the Master of Ceremonies for the program. Mr. and Mrs. Ziemer, pictured, have been with the Vernon Church since its establishment and are very active members.

ANAHEIM, CALIF. The building committee of the Sunkist Baptist Church, Anaheim, Calif., set up a budget of \$125,000 for a youth center and fellowship hall. Acting as its own contractor, the church appointed Reinhard Kwast, chairman, and Harold Eichelt, superintendent of building.

Groundbreaking took place on March 30, 1969. Project completion date was August 1. Because of excellent supervision and cooperation it was completed a month earlier.

Dedication services were held on Sunday, Nov. 9, 1969. The choirs, un-



der the direction of Harold Stormfeltz, sang a few numbers. Bill Loge, director of youth, expressed appreciation in behalf of the young people and presented a gift to Mr. Kwast for his devoted service in completing the project and in bringing the cost down to \$119,000. The Rev. William Hoover, pastor of the church, led in the service of dedication.

SWAN RIVER, MAN. Children, grandchildren, relatives and friends met on Sunday, Aug. 4, 1969 for open house to celebrate the 50th wedding anniversary of Mr. and Mrs. Emil Kokot. Arthur, the oldest son, served as toastmaster in a program which in-



cluded greetings from the Premier of Manitoba and the mayor of Swan River. The Rev. Kurt Redschlag brought a short message and congratulations in the name of the church. Mr. Kokot served as Sunday school teacher for many years and Mrs. Kokot was an active member of the Women's Missionary Society.

ANAHEIM, CALIF. "Birthdays With Jesus" was the theme of the Christmas meeting of the Magnolia Baptist W.M.S. on December 11. Nearly 200 pounds of gifts, including such items as stationery supplies, toiletries, wash cloths, towels, clothing, hard candy and popcorn were placed under a Christmas tree and later sent to the Keirys for use in their work in Colorado among the Spanish Americans. The general meeting was closed with a candlelight devotional given by Pastor Wayne Bibelheimer.

In lieu of a Christmas card exchange, it has become the practice of Magnolia's W.M.S. to give monies which would be used for cards and postage to a fund. This year, the project for the Christmas Card Fund was the new hospital in Warwar, Nigeria, where Miss Minnie Kuhn and Dr. and Mrs. Willi Gutowski are stationed. To the \$260 given, the W.M.S. elected to send an additional \$100.00. The money will be used towards the purchase of a hospital generation.

Magnolia's youth program has been expanded to include Pioneer Girls and Boys Brigade Clubs. Their aims are to bring young people to the Lord and to encourage Christian growth and

leadership. (Rosemary Query, reporter.)

MILWAUKEE, WIS. On Saturday evening, Jan. 3, 1970, Mr. and Mrs. Reinhold Fechner, pictured, celebrated their 50th wedding anniversary with their family and friends. Mr. Robert Fechner, their son, was toastmaster; Mrs. Miriam Schrandt, their daughter, played a piano selection; Diana Schrandt read a poem which she composed herself, and Steven Schrandt played two trombone selections. Mrs. Louise Erbach, a member of the church, sang the song entitled "Together." Our pastor, the Rev. Walter Schmidt, gave a short message of appreciation for their many years of faithfulness.

The Sunday evening service was dedicated to Mr. and Mrs. Fechner, who are charter members of the church. The church presented them with a gold centerpiece basket and gold candleholders as a remembrance. (Barbara Kasprzak, reporter.)



PITTSBURGH, PA. The first baptism in four years was observed with five high school age young people following the Lord in this ordinance. The Calvary Baptist Church of Penn Hills



shared in a joint service with our sister church, Holiday Park Baptist, on Sunday evening, Dec. 7, 1969. Seven people were baptized that evening. The candidates are pictured with Pastor

Victor Gunst. The candidates were accepted into the membership of the church on Sunday morning, Dec. 14.

MORRIS, MAN. On Jan. 11, 1970, the Emmanuel Baptist Church had the privilege of having both our denominational executive secretary, the Rev. Gideon K. Zimmerman and our district secretary, the Rev. Wm. Sturhahn, at our Sunday school session and our morning worship service. (Ida Hoffman, reporter.)

EDMONTON, ALTA. On January 30, 1970, the Capilano Baptist Church held their annual church supper. There were 120 present. Choruses were sung by the Primary Department of the Sunday school. Reports from the Sunday school, Girl's Missionary Guild, Capilano Boy's Club, Young People's Organization and Ladies' Mission Society were presented by our moderator, Mr. Norm Klingspon. Annual reports were distributed to every family. Our pastor, the Rev. R. Neuman, closed the program with a short talk. (Mrs. Sharon Zuch, reporter)

ODESSA, WASH. In Sept. 1968, the Odessa Baptist Church, Odessa, Wash., decided to build a new parsonage. One year later we had a beautiful \$17,200-4 bedroom split level home (pictured) financed and erected with almost all volunteer labor. In Nov. 1969, the pastor and family moved into the new home.



On Jan. 11, 1970 dedication services were conducted. Open house was held in the afternoon. Representatives from the Spokane and Colfax churches also attended. The Rev. Albert W. Richardson is pastor of the church. (Geraldine Goetz, reporter.)

BURLINGTON, ONT. The twenty-five voice choir, pictured, of the Pine-land Baptist Church presented a Christmas cantata, "Love Transcending," on December 21, 1969, under the leadership of Mr. Harry Hiller, director, and Mrs. Dorothy Patzia, organist. We are



grateful to the Andrews Street Baptist Church, Rochester, N.Y., for donating the choir gowns. They were worn for the first time on this special occasion. There were 170 in attendance. The Rev. Walter Kerber is pastor of the church.

LANSING, MICH. Colonial Village Baptist Church held a dedication service for all the church officers on Sunday, Feb. 2. We also received new members at that time. They were wel-



comed by our pastor and charged by the church moderator, Dean Brodberg. Pictured with the Rev. Arthur Boymook from left to right are Mr. and Mrs. Charles Bowles, Mr. and Mrs. Robert Scott, Dr. and Mrs. Richard Miller for membership. Also pictured are Shelly Bandy and Nancy Robinson who were baptized. (Mrs. W. Knoblich, reporter.)

PLEVNA, MONT. Open house, in observance of the sixtieth wedding anniversary of Mr. and Mrs. Karl Hepperle of Plevna, Mont., was held at the First Baptist Church of Plevna, hosted by their children and families, Mrs. Christ Bohlender, Mrs. John Bechtold and Mr. Arthur Hepperle.



Karl Hepperle and Elisabeth (Opp) were married in the Baptist Church of Eureka, S.D., Feb. 28, 1910, by the

Rev. August Herringer. Soon after their marriage, they moved to a homestead south of Plevna. In 1915 Mr. Hepperle went into the grain and feed business. Later he went into the service station business, machinery, car and truck sales. He still operates the service station, having been in business for 55 years.

The Hepperles are able to care for their own home, attend church services and prayer meetings regularly. They have a deep concern for the young people and mission work. (Arthur Hepperle, reporter.)

NAPOLEON, N.D. On Feb. 22, a quartet from the Bismarck Baptist Church, Milton Hochhalter, Elmer Fandrich, Larry Moser, and Ray Kiemele rendered a program in song, testimony and message at the Napoleon Baptist Church on Sunday evening, Feb. 22. They were invited by the Men's Brotherhood. The program, together with the observance of Tract Sunday, was an introduction of our Spiritual Life Crusade during Passion Week.

The Baptist Men's Brotherhood also sponsors an annual Valentine Sweetheart Dinner which was held on Feb. 16. Brother Dennis Schulz, president, called upon Gideon Oldenburger to read Scripture and lead in prayer. Brother Edward Kramer gave consideration to activities on the mission field. Brother Otto Grenz led the singing, while Miss Claudia Franke accompanied on the piano. Guest speaker was the Rev. R. C. Stading of the Gackle Baptist Church. The theme this year is "Herein is my Father Glorified" (John 15:8). (Rev. Henry Pfeifer, reporter.)

SACRAMENTO, CALIF. Willow Rancho Baptist Church, Sacramento, Calif., recently held *Life* meetings. Over one hundred members participated in the *Lay Institute of Evangelism*. Directors from Campus Crusade conducted the meetings. Over one thousand homes were visited. Seventy-six people wanted the members to return to their homes for additional spiritual guidance. Nine people found Christ as their Savior and Lord. Willow Rancho members are continuing the community surveys and are actively engaged in follow-up work. (Mrs. Jane Filler, reporter.)

PORTLAND, ORE. On Sunday Jan. 25, Pastor Bernard Fritzke baptized six persons: Mrs. Larry Fornshell, Dwight Graf, Patricia Nofziger, Mrs. Elmer

OUR CHURCHES IN ACTION

Stoller, Dana Taennler and Kay Williams. He also extended the hand of



fellowship to Mr. and Mrs. Ray Adams and Mr. and Mrs. Arnold Lofthus. These were the result of a week of spiritual emphasis meetings led by the Rev. Herbert Vetter of Everett, Wash. (Mrs. Rudy Bauder, reporter.)

LINTON, N.D. At the annual White Cross night at the First Baptist Church of Linton, six sewing machines and a number of rolling machines were busy all evening. The men wielded the rolling machines since they built these many years ago. Other ladies and men rolled bandages by hand, others prepared the strips for sewing together, others assembled the four inch squares. Results of the evening's labor were 538 rolls of bandages and 195 sets of squares. These, together with the entire quota of sewing assigned to the Linton Baptist WMS were shipped to Forest Park, Ill. (Mrs. Martin Walther, White Cross chairman.)

LINTON, N.D. The First Baptist Church of Linton held its annual sweetheart banquet. After the smorgasbord dinner, Dr. Vanderbeck led the group through an evening of laughter and seriousness. A ladies trio, Mrs. J. Kiemele, Mrs. C. Breckel and Mrs. E. Nelson sang three sweetheart songs. Ray Wagner, with his guitar, led the group in choruses. Guests were the Rev. and Mrs. Walter Dingfield of the Bismarck Baptist Church. The Rev. Dingfield spoke on "Walking How Jesus Walked." Sixty-three were in attendance. (Mrs. Gottlieb Kremer, reporter.)

STAFFORD, KAN. God's Volunteers Team II and the Rev. Connie Salios held meetings at the Calvary Baptist Church, Stafford, Kan., Feb. 10-15, 1970. The theme for the week was "Good News" as related to our lives, family and church. There were 18 de-

cisions made including several rededications.

The sweethearts and guests of the Calvary Baptist Men's Fellowship were entertained at their Annual Sweetheart Banquet. "Love Conquers All," was the theme for the evening.

The highlight of the evening was the life story of the guest speaker, Mrs. Kathe Warkentin, from Hillsboro, Kan. Mrs. Warkentin was born in Russia and told of her family's suffering during the Revolution and how they fled to West Germany and freedom during World War II. The Rev. James Schacher is pastor of the church. (Mrs. Wayne Meschberger, reporter.)

CHICAGO, ILL. On Feb. 1-4, the Foster Avenue Church co-hosted a round-robin missionary conference with the Forest Park, Norridge and Baptist Mission churches. Ten missionary speakers participated. The theme was "Mission Priorities In The 70's."

The Rev. Fred Holzimmer, West



Cameroon, summarized the Sunday evening session which emphasized youth. Monday and Tuesday, the Rev. Kenneth Goodman led the morning Bible Hour with the topic, "Giving and Living." The Rev. and Mrs. Earl Ahrens featured the Spanish-American work in Colorado at the Fiesta on Tuesday evening. The Rev. Edwin Michelson of Peoria was MC.

There were displays and pictures showing the cultures of the people with whom the missionaries work. (Gloria Wiegman, reporter.)

ANAHEIM, CALIF. On Saturday, Jan. 17, Ron Weibe of the Andes Evangelical Mission and a young singing group, formed through his work in a Christian Youth Center in Bolivia, called the "Andinos" presented a message in word and song to the Magnolia Men's Fellowship at their bi-monthly breakfast. The Andinos have toured much of South America and many young people have come to know Christ as a result.

"Win Men, Build Men and Send

Men" is the theme for the Men's Fellowship this year. A council of thirteen provides the leadership for this group which includes a ministry to the San Pedro Mission, Convalescent Home, Jail Team Visitations and the free distribution of tracts and Bibles. The Rev. Kenneth Fischer is pastor of the church. (Rosemary Query, reporter.)

SOUTH EVERETT, WASH. On January 18 the new Valley View Church Extension project of south Everett, Wash., increased its membership. Four followed the Lord in baptism and four others joined by letter. They were the first to unite with the church since our initial organization. This raises our charter membership to 19. We have set March 15 as the date for the calling of a recognition council to recognize us as an organized Baptist church of the North American Baptist General Conference. (Herbert Vetter, pastor.)

GREELEY, COLO. God's Volunteers I and director, the Rev. Edgar Klatt, served in the Sherwood Park Baptist Church Jan. 27-Feb. 6. During this time house-to-house and prospect calling was done with several of the church members taking part. A total of 1205 contacts were made. Evangelistic meetings were held Feb. 1-6. We had three decisions and five rededications. The Rev. Richard Grenz is pastor of the church. (Mrs. James Bruntz, reporter.)

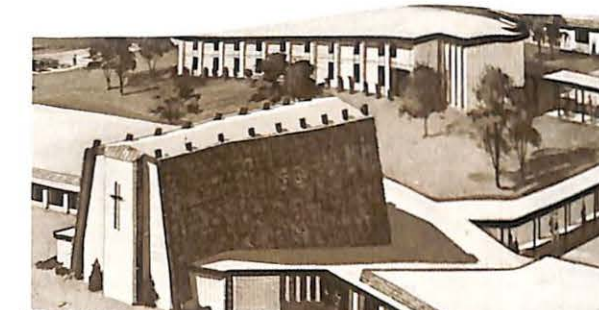
MOTT, N.D. On Sept. 28, 1969, the members of the First Baptist Church of Mott, N.D., observed their final worship service as a church with Pastor Mervin Noah bringing the message. At the afternoon service the church presented Pastor and Mrs. Noah with a gift.

During the eighteen years of its existence, the church ordained three men into the ministry. The Rev. Clemence Auch served as a missionary to Japan for a number of years and presently Miss Dorothy Reich is serving as a short-term missionary in Cameroon.

At the final business meeting on Feb. 7, 1970, Dr. J. C. Gunst and the Rev. Daniel Fuchs counseled them in the disposal of the property. It was decided to contribute \$3,000 to the Crystal Springs youth camp and the balance to go for the support of Miss Dorothy Reich.

Many of the older members passed away and others moved out of the area. The others were encouraged to transfer their membership to neighbor-

Take a Share in Victory



WHAT ARE VICTORY SHARES?

A Victory Share is a special \$20 contribution to the Mission Advance Program. It represents a final opportunity for North American Baptists to give support to the capital needs of MAP. These needs are present on our home and foreign mission fields, in church extension, and at our college and seminary.

HOW MANY SHARES ARE NEEDED FOR VICTORY?

It is anticipated that 5,000 Victory Shares will bring victory. This will supply the final \$100,000 required above church campaigns to achieve the approved needs of MAP.

WHO SHOULD PARTICIPATE?

All North American Baptists who can! Leadership Gift donors may add to their previous contributions in church campaigns in this way. Those who participated in church campaigns may likewise share in this final drive to victory. North American Baptists who have not given anything to MAP thus far are especially urged to invest in MAP Victory Shares.

HOW CAN YOU HELP?

Simply pull out the postage paid envelope provided and mail your Victory Share contribution today. Or, if you wish, your contribution may be paid over a one-year period. When you note the name of your church on the envelope, it will receive MAP credit for your gift. A receipt which may be used for income tax purposes and a colorful Victory Share Certificate will be sent to you by return mail.

OUR CHURCHES IN ACTION

ing Baptist churches. (Mrs. Walter Auch, reporter.)

POUND, WIS. Members of the Pioneer Baptist Church attended a union Watchnight service. Four churches in the area took part. The service closed with a communion service at midnight.

On Sunday, Feb. 22, four young people were baptized by the Rev. Anthony Guenther. During the communion service on the following Sunday, Judith Steier, Brenda Salesky, Wanda and Leroy Gross were welcomed to the membership of the church by the pastor and the Board of Deacons. (Mrs. Reuben Graetz, reporter.)

LA SALLE, COLO. On Sunday evening, March 1, the Rev. Milton Falkenberg held a candlelight installation service for the three ladies groups of the W.M.S. A film of the Spanish Mission fields of Colorado was shown. After the service the group had a surprise birthday reception for the pastor.

On March 8, a dedication service for the rug and drapes in the new fellowship hall was held. The neighboring church pastor, the Rev. Hugh Garner, was speaker. Rev. Richard Grenz from the Sherwood Baptist Church of Greeley spoke a few words and led in prayer. Mr. Clarence Schmidt, head deacon, presented a monetary gift from the church to Pastor Falkenberg in appreciation for extra services. (Mrs. Albert Oster, reporter.)

ERIE, PA. As a result of the enthusiasm of the Tri-State Summer Camp at WLD Ranch near Erie, Pa., we held a Winter Youth Retreat at the same place on Jan. 23-25. Fifty-one youth representing eight churches were present. Adult leadership included missionary Fred Holzhammer, pastors E. Hoffman, V. Gunst, W. Kroguletz, W. Dachtler and F. Mashner. Wayne and Mary Augustine served as music and basketball teachers.

A "Mini Tri-State Rally" was held at the South Hills Baptist Church on March 1. The Rev. Bruce Rich was the speaker. An offering for the Eastern Conference mission project was taken. (Mrs. Robert Eichler, reporter.)

MINITONAS, MAN. The W.M.S. of the First Baptist Church, Minitonas, Man., presented a White Cross program on Sunday evening, Jan. 25. A play, "He That Saveth His Life Shall Lose It," and the filmstrip, "Unto the Least of

These," were some of the special features. The offering was contributed to cover the cost of White Cross materials.



On Feb. 1, thirteen were baptized and added to the church membership. Three others were given the hand of fellowship through letters of transfer. The Rev. E. Hees is standing on the left with the 16 new members. (Mrs. E. Hees, reporter.)

AUBURN, MICH. Arrangements have been made to use the facilities of the First Baptist Church for the Head Start Program which will operate Monday to Friday. The program is for children 3-5 years of age. It has been funded for 15 children and more than half have already been recruited.

PORTLAND, ORE. The Immanuel Baptist Church sponsored Pastor Richard Grabke's missionary trip to Africa. A goal of \$1,500 was set over and above our missionary budget in order to cover his traveling expenses. Pastor Grabke is a member of the Board of Missions and serves as vice chairman. He was present at the transfer ceremonies of our Christian schools to the Baptist Education Authority of the Cameroon Baptist Convention. He is pic-



tured with Mrs. Grabke as he received the monetary gift from the church.

Ten converts, pictured, were baptized and received the hand of fellowship.

Pastor Grabke has also started a Sun-

day evening training program. More than 100 are in attendance involving both children and adults. (Rod Rosentreter, reporter.)

Rod Rosentreter, superintendent, believes and practices home visitation in order to build the Sunday school. Over the past year we have seen a 10 per cent increase in attendance and the last few Sundays the percentage growth is nearing 30 per cent. A float was used, 5000 invitations were distributed, and on a special day Marcy and Miss Marcy (her puppet) were our guests. Many new homes were reached with the gospel. Marcy is a professional recording artist under Word Records. (Pastor Richard Grabke, reporter.)

BROOKFIELD, WIS. Sunday, Feb. 1, Immanuel Baptist Church welcomed the Rev. Constante W. Slaviero. Dr. J. C. Gunst, District Secretary of NAB General Conference delivered the installation address.

The Rev. "Con" Slaviero was born in Chicago, Ill. He graduated from George Williams College, attended Carroll College for one year prior to entering Berkeley Baptist Divinity School. After graduation he accepted the call as assistant pastor of the First Baptist Church, Waukesha, Wis., where he served for three years. He served as a military chaplain from 1964-69.

Mrs. Slaviero, a Wisconsin girl, graduated from Carroll College and Presbyterian Hospital School of Nursing. The Slavieros have two children, Julie ten and Todd seven. (E. Wengel, reporter.)

CORN, OKLA. Mr. and Mrs. P. W. Leppke of Corn, Okla., celebrated their golden wedding anniversary on Feb. 8, 1970. Their children, the Herb Leppkes, the Harold Penners, the Shiller Kroekers and the Charles Patrick served as hosts for the open house. The Rev. Albert Epp led in the devotional period.

The Ladies' Missionary Society had their annual prayer revealing banquet on March 13. About 50 women were present. The outgoing president, Mrs. A. W. Leppke, was in charge. Mrs. Albert Epp, the guest speaker, spoke on "That Measure of Maturity." Mrs. Siemens gave a report on White Cross. The new officers were installed: president, Mrs. ElVern Nikkel; vice president, Mrs. J. B. Couch; secretary, Mrs. Don Veal; treasurer, Mrs. Max Booth; parliamentarian, Mrs. Herb Ratzlaff; song leader, Mrs. Weston; pianist, Mrs. Archie Franz. (L. Hoock, reporter.)

Henry Schneider, 79, of Missoula, Mont., died on Sept. 18, 1969. He was born near Hebron, N.D., on Dec. 12, 1889. In 1914 he was united in marriage to Maggie Raff. He was a member of Bethel Baptist Church in Missoula, Mont. Surviving him are his wife; three sons: Arthur, Walter and Elmer; two daughters: Mrs. Ted Magstadt and Mrs. Hilda Sterling; four sisters, 11 grandchildren and nine great-grandchildren. The Rev. Robert Penner officiated at the funeral service.

John Nagel, 74, of Lodi, Calif., died on Feb. 11, 1970. He was born in Lehr, N.D., on March 6, 1896. On Feb. 3, 1918, he was married to Marie Meidinger. In 1911 he was converted and became a member of the Evangelical church of Lehr. After moving to California in 1939 he united with the First Baptist Church of Lodi. He is survived by his wife; one son, Leeland; two daughters: Mrs. LaVeria Voth and Mrs. Iona Reisswig; three brothers, two sisters, seven grandchildren and five great-grandchildren. The Rev. Willis Potratz officiated at the funeral service.

Annette Sonnenberg, four, of Detroit, Mich., died of acute leukemia on Dec. 1, 1969. She was born on Aug. 30, 1965. Surviving her are her parents, Alfred and Linda; one sister, Carmen, and her grandparents, Mr. and Mrs. August Mueller. Dr. H. J. Waltereit officiated at the funeral service.

Julius Taranowski, 50, of Vernon, B.C., died. He was born in Germany on Jan. 27, 1920. In 1940 he was married to Leokadia Frank. They had a daughter, and a son who preceded him in death. He accepted Christ as his Savior in 1938, was baptized and united with the Baptist church in Poland. In 1951 he and his family emigrated to Canada and settled in Vernon, B.C. He became a charter member of the church in Vernon and served as Sunday school teacher, moderator and choir director. Surviving him are his wife and daughter, Trudy; his mother, brother and sister in Germany. The Rev. John Wollenberg was the officiating pastor at the funeral.

Mrs. Lottie Geis, 87, of Durham, Kan., died on Feb. 15, 1970. She was born in Russia on Aug. 7, 1882. At the age of 12 she emigrated to America. On May 14, 1905, she was married to Solomon H. Geis. They had three children. She accepted Christ as her Savior in her youth, was baptized and became a member of the First Baptist Church, Durham, Kan. She was active in the Ladies' Missionary Society for many years. Surviving her are two sons: Irvin and Clifton; one daughter, Mrs. Fred Caywood; one brother, two sisters, six grandchildren and six great-grandchildren. The Rev. Henry Lang officiated at the funeral service.

Henry Wendelberg, 84, of Stafford, Kans., died. He was born near Stafford on Jan. 1, 1886. On April 15, 1915, he was married to Anna Louise Moeckel. He accepted Christ as his Savior at the age of 12, was baptized and became a member of the Peace Creek preaching station. Later he became a charter member of the Calvary Baptist Church in Stafford. He is survived by three daughters: Dr. Norma Wendelberg, Mrs. Wilbur Ziegler, Mrs. Jerome Minnick; three sons: Edwin, Albert and Robert; three sisters and two brothers; 11 grandchildren and six great-grandchildren. The Rev. James A. Schaefer officiated at the funeral service.

Mrs. Christina Bertsch, 80, died on Feb. 13, 1970. She was born on Dec. 1, 1889, near Venturia, N.D. When she was 16 she was converted to Christ, baptized and became a member of the Venturia Baptist Church. On Dec. 16, 1906 she was married to Karl J. Bertsch. They had 18 children. One died in infancy. Surviving her are seven daughters: Mrs. Peter Hagel, Mrs. Alvin Krause, Mrs. August Arlt, Mrs. Alfred Wangen, Mrs. Gus Zimmerman, Mrs. Edwin Hagel, Mrs. Vernon Kramer; ten sons: Andrew, Martin, Tim, Gideon, Aaron, Asaph, David, Jonathan, Norman, Leonard; 61 grandchildren and 36 great-grandchildren. Pastors Lorimer Potratz and Clemence Auch officiated at the funeral service.

Mrs. Ida Meidinger, 73, of Lodi, Calif., died on Dec. 28, 1969. She was born in Russia on Jan. 14, 1896. She emigrated to America with her parents when she was a child and ultimately settled in Lodi, Calif. At the time of her death she was a member of the Temple Baptist Church. She is survived by her husband; five daughters: Mrs. Lucille Baumbach, Mrs. Alvina Glantz, Mrs. Clara Schroeder, Mrs. Betty Theil, Mrs. Donna Ladner; 12 grandchildren and two great-grandchildren. The pastors, Arthur Brust and Eldon Schroeder officiated at the funeral service.

William Samuel Arndt, 79, of Vancouver, B.C., died on Feb. 15, 1970. He was born in Russia on Jan. 26, 1891. He came to Canada in 1894. He accepted Christ as his personal Savior early in life and followed Him in baptism in 1908. In Calgary, he was a member of the Bridgeland Baptist Church and when he moved to Vancouver, he transferred his membership to the Bethany Church. He is survived by a brother, Reinhold. A memorial service was held in Kelowna, B.C., with the Rev. John Wollenberg officiating and the burial took place in Vancouver with the Rev. E. Rogalski officiating.

Gottlieb Maier, 76, of Spokane, Wash., died March 2, 1970. He was born April 23, 1894, near Herreid, S.D. He was married to Lydia Schrenk Nov. 22, 1916. Mr. Maier accepted the Lord as his personal Savior, was baptized and became a member of the Lind Baptist Church. In 1939 he moved near Spokane, Wash., and became an active member of the Foothills Community Church. He leaves to mourn his passing his wife Lydia; daughters: Esther Jackson, Ruth Anderson; sons: Ray, Glenn and Harold; two brothers, John and Hulrich; ten grandchildren, two great-grandchildren. The Rev. Kieth Potts officiated at the memorial service.

Mrs. Marie Lange of Dallas, Texas died on Nov. 23, 1969. She was united in marriage to Edward Lange on June 11, 1921. They had two sons. Mrs. Lange experienced faith in Jesus Christ and was a member of North Highlands Baptist Church for 45 years, and an active member of the Women's Missionary Society. Surviving her are two sons: Edward A. and Robert C.; five grandchildren, one sister and one brother. The Rev. Gordon Thomas was the officiating minister at the funeral service.

Mrs. Katherine Holzhammer, 86, of Detroit, Mich., died on March 5, 1970. She was born on August 15, 1883, in Austria-Hungary. She was married to Conrad Holzhammer. They had five children, three of them as well as her husband preceded her in death. In 1907 the family emigrated to Canada and in 1912 they came to Detroit, Mich. She was converted, baptized and united with the Burns Avenue Baptist Church in Detroit. She is survived by two sons: Henry and Fred; five grandchildren, five great-grandchildren, and one sister. The Rev. Edmund Mittlestedt was the officiating pastor at the funeral.

Mrs. Theodore Reichert, 60, of New Leipzig, N.D., died Jan. 3, 1970. She was born on May 22, 1909, in Hettinger County. She married Theodore Reichert on Nov. 22, 1928. She accepted Christ as her Savior, was baptized and became a member of the New Leipzig Baptist Church. Surviving her are her husband; three sisters: Mrs. Olga Korn, Mrs. Edwin Bieber, Mrs. Fred Klein. Pastor H. Strauss officiated at the funeral service.

Mrs. Katherine Elizabeth Vogel, 88, of Marion, Kansas, died on March 7, 1970. She was born on December 12, 1881, near Strassburg, Kan. On Nov. 30, 1901, she was married to Martin Vogel. Mrs. Vogel accepted Christ as her Savior in 1911 and became a member of the Strassburg Baptist Church. She is survived by two sons: Paul and Roy; four daughters: Mrs. Roma Ireland, Mrs. Irene Zimmerman, Mrs. Pauline Batthauer, and Mrs. Viola Richmond; 13 grandchildren and 31 great-grandchildren. The Rev. Howard Bishop was the officiating pastor at the funeral.

Frederick Katzberg, 76, of Vancouver, B.C., died on Feb. 28, 1970. He was born on Sept. 18, 1893, in Ebenezer, Sask. In 1920 he was married to Hattie Batke. They had three children. At age 14 he was converted, baptized, and became a member of the Ebenezer Baptist Church. In 1958 he moved to Vancouver. He is survived by his wife; three daughters: Doris Knoll, Audrey Sonnenberg, Janice Katzberg; five sisters, two brothers, six grandchildren. The Rev. Paul Sievert was the officiating pastor at the funeral service.

Hugo Schreiber, 68, of Rochester, N.Y., died on Feb. 20, 1970. He was born in Poland on Feb. 24, 1902. At the age of 15 he accepted Christ as his Savior, was baptized and united with the Baptist Church in Kassel, Germany. On June 30, 1923, he was married to Lydia Neumann and soon after moved to the United States. He served the Andrews Street Church in Rochester, N.Y., as deacon, trustee, member of the music committee and sang in the choir. He is survived by his wife, Lydia and one son, Hugh; four grandchildren and two sisters. The Rev. Wilmer Quiring officiated at the funeral service.

Arthur Kroecker, 77, of Lancaster, N.Y., died on Jan. 12, 1970. He was born in Buffalo, N.Y., on June 26, 1892. He was baptized at the Spruce Street Baptist Church of Buffalo in 1907. In 1916 he was married to Martha Ulrich and they became members of Bethel Baptist Church of Buffalo in 1922. He was active there as a trustee and Sunday school teacher. He is survived by his wife; two sons: Arthur and La Verne; one daughter, Mrs. Marian (Geissler) Kern; two sisters, two brothers, and seven grandchildren. The Rev. William Christensen was the officiating minister.

Mrs. Christina Brenneise, 69, of Streeter, N. D., died on March 11, 1970. She was born on July 7, 1900, in Russia. She came to the United States with her parents at the age of nine. She was united in marriage to Emanuel Brenneise on Dec. 3, 1920. After her marriage she united with the First Baptist Church of Streeter. She is survived by her husband; two daughters: Mrs. Theodore (Leona) Meisch, Mrs. Eugene (Jean) Solt; four grandchildren, and several brothers and sisters. The Rev. and Mrs. N. E. McCoy assisted in word and song. The Rev. R. C. Stading officiated at the funeral service.

Mr. Edmund Miller, 65, of Milwaukee, Wis., died on Feb. 16, 1970. He was born on April 23, 1904, in Russia. In 1923 he emigrated to Canada and joined the McDermot Ave. Baptist Church of Winnipeg, Man. He was united in marriage to Elsie Gutknecht on Aug. 7, 1926. He and his wife came to Milwaukee, Wis., in 1956 and joined the Immanuel Baptist Church, of Brookfield. Surviving him are his wife, Elsie; one daughter, Mrs. Edward Buss (Alice), one granddaughter, two brothers and five sisters. The Rev. Constante W. Slaviero was the officiating pastor.

John J. Meidinger, 81, of Wishek, N.D., died on March 13, 1970. He was born near Fredonia, N.D., on Aug. 15, 1888. In 1912 he was married to Emilia Dohler. They had three children. He accepted Christ as his Savior as a young man, was baptized and became a charter member of the Fredonia Baptist Church. For many years he served as deacon and Sunday school teacher. He is survived by one son, Roland; two daughters: Mrs. Marcella Chaney and Mrs. Evangeline Ammon; three brothers, one sister, four grandchildren and four great-grandchildren. The Rev. Clemence Auch officiated at the funeral service.

Henry Greb, 63, of Okeene, Okla., died on Feb. 3, 1970. He was born near Isabella, Okla., on Jan. 21, 1907. He was married to Marie Bierig on April 10, 1922. They had two sons and an adopted daughter. He accepted Christ as his Savior in 1922, was baptized and became a member of the Zion Baptist Church. He served in various offices for about 30 years. He is survived by his wife; two sons: Harland and Ray; one adopted daughter, Mrs. Milton Greb; three grandchildren, two brothers and three sisters. The pastors, Bill Choate and Harold Janzen officiated at the funeral service.

Fred Rau, Lodi, 79, died on March 12, 1970. He was born near Artas, S.D., on March 2, 1891. On July 1, 1915, he married Katie Kuebler. He was converted in 1924 and became a member of the Artas Baptist Church, S.D. He served as a deacon and Sunday school teacher. In 1956 he transferred his membership to the First Baptist Church, Lodi, Calif. He is survived by his wife, Katie; one son, Ruben; one brother and two sisters. The Rev. Willis Potratz officiated at the funeral service.

Mrs. Anna Reitz Scheffler, 91, of Madison, Neb., died Jan. 25, 1970. She was born at Zurich, Ont., Canada, Nov. 28, 1878. When she was a little girl the family moved to Nebraska. On March 19, 1901, she married Carl Scheffler. In 1893 she was converted and baptized at Humphrey and in 1910 she transferred her membership to Creston Baptist Church. Surviving her are five sons, two brothers, one sister, 14 grandchildren and 21 great-grandchildren. The Rev. David Zimmerman officiated at the funeral service.

The "In Memoriam" items are to have a maximum of 15 lines. Payment, of a flat rate, of \$2.00 per item is to be sent with the obituary. □

Canadian Congress on Evangelism

The year 1970 will witness the most significant religious event in Canada's history, and may well shape the course of the church for the next decade. Over 800 representatives from 37 Protestant denominations will converge on Ottawa from August 24-28. Meeting in the National Arts Centre for a five day study conference, Canada's top clergy and lay leaders will discuss the role of the church in the Seventies. Topics will range from the Theology of Evangelism, Cultural Pluralism and Urbanization, to Morality, Personal Witnessing and the Generation Gap.

The Second (and Third and Fourth and Fifth) Miler

Richard MacMillan, a student of the University of Illinois, runs a one-man Scripture Distribution Campaign to young people on and off the campus. In the last four months of 1969 Mr. MacMillan distributed 10,000 copies of the Gospel of John in Today's English Version; "Good News for Modern Man"; 1,400 Today's English Version New Testaments; 200 Spanish Gospels of John; 100 French Gospels of John; 100 Russian Gospels of John; 50 Italian Gospels of John; 100 German Gospels of John; 1 Russian Bible; 5 Russian New Testaments; 20 Spanish New Testaments; 5 German New Testaments; 1 French Bible and 10 French New Testaments. Over and above this task, which he carries on during the day-time hours when he is involved in his studies, Mr. MacMillan works at night-time in a food packing plant and gives his pay cheques to the American Bible Society.

Riverside Church Sets \$450,000 Funds for the 'Disadvantaged'

NEW YORK, N.Y. — (ABNS) — The church where James Forman first came to national attention by presenting the Black Manifesto with its demand for reparations has responded by establishing a special fund "to assist the disadvantaged."

The Riverside Church will try to raise \$450,000 for the fund, annually over three years.

Though specific projects have not been decided, the fund is intended for economic development rather than welfare aid. The church is establishing a 15-member corporation to ad-

minister the "Riverside Fund for Social Justice."

SBC Foreign Board Makes Laos 72nd Mission Field

LAKELAND, FLA. (BP) — Laos was approved as a new mission field by the Southern Baptist Foreign Mission Board meeting here. Laos will be the 72nd country to which the board's personnel are assigned.

The first missionaries to enter Laos were Swiss Brethren in 1902. In 1927 they invited the Christian and Missionary Alliance (CMA) to join them. By an agreement between the two groups, the five southern provinces were served by the Brethren and the seven northern provinces by the CMA.

There are about 30,000 Christians in Laos, according to liberal estimates, said Parks.

A Church for Atheists

Mrs. Madlyn Murray O'Hare, the Texas housewife who won a Supreme Court ban on public school prayer, founded a religion for atheists today and asked for the tax-exempt status granted other churches.

"This is not going to be a pseudo-religion," Mrs. O'Hare said. "This is going to be an earnest attempt to do something about the relationship of the church in this country."

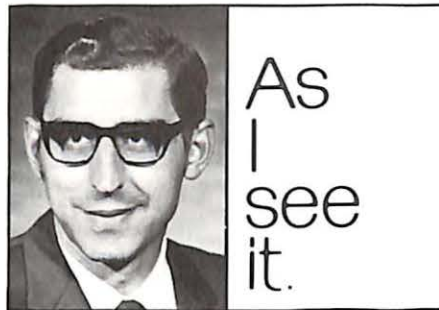
Mrs. O'Hare said her church was the latest weapon in her fight to get the tax-exempt status removed from all churches. She declared herself a "Bishop" and her husband, Richard, a "Prophet" and went looking for converts to their "Poor Richard's Universal Life Church."

"We're even going to have our own saints," she said. "Our first saint is going to be the Saint of Human Laughter, Mark Twain, who, incidently was an atheist."

Forum

(Continued from page 10)

God is in the midst of this sinful world. He hears our prayers and he will be with our children even when they are in places where we may disapprove. What our children need is the image of consistent, concerned and faithful Christian parents. Such an image is worth more than rules. Such an image is a human portrayal of what the coming of Jesus is all about. G.L.B.



by Paul Siewert

A scientific expedition to uncover the remains of what is believed to be Noah's Ark, buried under hundreds of tons of ice on Mount Ararat in Eastern Turkey, was scheduled to begin early this summer.

Records of the Ark being located on Mount Ararat go back to the Old Testament accounts. Genesis 8:4 says: "And the Ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." Marco Polo, travelling through the area in about 1300 made mention of the Ark near the summit of Ararat. In 1829 a Russian doctor climbing the mountain claimed to have found ancient wooden remains that he attributed to the Ark.

In more modern times, a French industrialist, Fernand Navarra, reported located the Ark in 1937. In 1955 he returned to the site, bringing back several pieces of wood that he was convinced were part of the Ark. He even wrote a book entitled, *I Found Noah's Ark*.

The task of uncovering the Ark by "The Scientific Exploration and Research Foundation," will probably cost several millions of dollars and will take at least two years' time. So don't start holding your breath yet! James Lee, vice president of the Foundation, has said: "Finding Noah's Ark would without question, be the greatest archaeological find in history."

Sounds great! It is certainly encouraging to see how science, which we were so suspicious of in the past, has clearly substantiated the veracity of the Bible many times, and will continue to do so. At the same time, let us not be misled to believe that a living faith in the Lord requires archaeological documentation. □

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 choosing.

■ The Rev. Martin Franke has accepted the call to become the pastor of the church extension project in Hillsboro, Oregon, effective Sept. 1, 1970.

■ The Rev. Gerhard Gebauer has resigned as pastor of the Pilgrim Baptist Church, Vancouver, B.C., to retire.

■ The Rev. Walter Schroedter from Germany has accepted the call to become the pastor of the Pilgrim Baptist Church, Vancouver, B.C.

■ Mr. Fredolf L. Anderson has become the director of Christian education of the Napier Parkview Baptist Church, Benton Harbor, Mich.

■ The Rev. Willis Carrico of Santa Barbara, Calif., has accepted the call to become the pastor of the University Baptist Church, Santa Ana, Calif., effective July 1, 1970.

■ Dr. E. P. Wahl of Edmonton, Alta., has served as chaplain at the Baptist Haven of Rest and Sunnyside Nursing Home, Medicine Hat, Alta., during the last several months.

■ Mr. Stanley Johnson, conference moderator, has recently been accredited as a Certified Professional Parliamentarian by the American Institute of Parliamentarians. This is the highest rank of certification.

■ Mr. Ron Hartman, a recent graduate of the North American Baptist Seminary, has accepted the call to become assistant pastor at the Harbor Trinity Baptist Church, Costa Mesa, Calif., effective June 1, 1970.

■ The Rev. Erwin Radant has resigned as pastor of the Bethel Baptist Church, Milwaukee, Wis., effective August, 1970.

■ The Rev. Kurt Brenner has resigned as pastor of the Berlin Baptist Church, Fredonia, N.D., to become the pastor of an American Baptist Convention church.

■ Mr. LeRoy Moser, a recent graduate of the North American Baptist College, has accepted the call to become the pastor of the New Leipzig Baptist Church, New Leipzig, N.D., effective May 15, 1970.

■ Mr. Herman Kesterke, a recent graduate of the North American Baptist College, has accepted the call to become pastor of the Wiesenthal Baptist Church, Millet, Alta., effective June 1, 1970.

■ The Rev. Heinrich Gartmann has become the pastor of the Salem Baptist Church, Kitchener, Ont. He previously served the German Baptist Mission Church, Winnipeg, Man.

■ The Rev. Alex Sootzmann, 65, died on April 10, 1970. He had recently retired as pastor of the Faith Baptist Church, Vernon, B.C., due to illness.

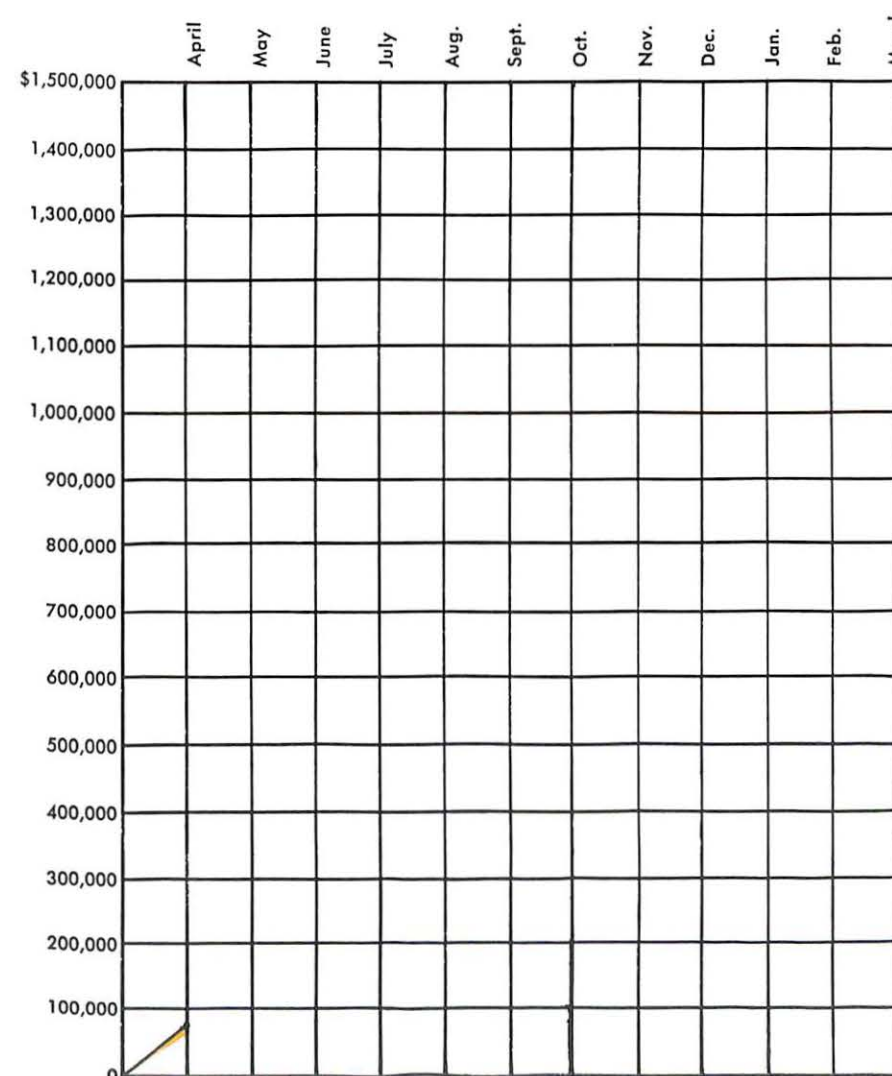
■ Mr. David Wick, a recent graduate of the North American Baptist Seminary, has accepted the call to become the director of Christian education at the Pilgrim Baptist Church, Philadelphia, Penn.

■ An Academy of Advanced Pastoral Studies will be held August 10-14. The Academy, sponsored jointly by the North American Baptist Seminary and Bethel Theological Seminary, will be held on the Bethel campus St. Paul, Minn., on the theme, "Relevant Theological Issues." The time and location of this pastoral enrichment program is so designed that it will make it possible for our N.A.B. pastors to combine the Academy with attendance at the General Conference in Winnipeg, Aug. 4-9, 1970.

A program outlining the lecturers, topics and costs is available from the Seminary in Sioux Falls. The low cost of housing and meals, as well as opportunities for rest and recreation, make it desirable for the entire family to attend.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for ten months
April 1970 — \$74,864.61
April 1969 — \$76,771.22



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

June 1970



What If Your Service were Disrupted?

On a Sunday last month 23 people were arrested in Centenary United Methodist Church in downtown St. Louis during a worship service.

Some of the 23 had gotten up during the service and asked to speak: "I have a great sorrow I want to share with you," said one man, a 25-year-old seminary student.

The church's pastor, the Rev. Lester McGee, says the man interrupted him in the middle of a prayer. As with numerous other details of the incident, this is disputed by some of the arrestees, who say Mr. McGee was between prayers at the time.

As the seminarian stood asking to speak, a St. Louis plain-clothes policeman appeared next to him, showed his badge and beckoned. The man followed the policeman to the church lobby, where he sat down and waited.

Meanwhile, the Rev. Lyle Grosjean of Berkeley, Calif., an Episcopal priest, had arisen in the church balcony and was asking Mr. McGee, watching from his pulpit, to stop the arrests.

According to the official police report, Mr. McGee called for the arrests to stop and asked a plainclothesman to go with Father Grosjean to fetch the seminarian from the lobby.

But the point of no return had been reached and passed. Several other peo-

ple were popping up in their pews and either asking to share their sorrow with Mr. McGee or asking him to stop the police from arresting people.

The police numbered more than a dozen before the arrests were over. They had been called by ushers and lay leaders in Mr. McGee's presence before the service began.

"These nuts, these kooks, showed up bragging, loud, unruly, saying they'd pull the minister out of his pulpit," Mr. McGee said later.

Father Grosjean, 38, a member of the "Submarine Church" group that surfaced at Centenary, was himself eventually arrested and charged, along with the others, with disrupting a church service (a misdemeanor in St. Louis).

He says the submariners, contrary to the impression gotten by the Centenary ushers, came to church that day without conspiratorial intent.

Such an intent is not beyond them, Father Grosjean admits, "But when we have something planned, we want people to know it's us who did it and we plan it carefully enough so that the point is very clear. This action had no style. It was disorganized and shapeless."

To Mr. McGee, the whole thing was "well planned." He approved of calling the police "for the safety of our people."

"We don't know how many old people would have died of heart attacks," he said.

The church will press charges against the 23. He said, "this church will stand by its guns." Furthermore, his congregation will not hesitate to call police in the future if such a situation should arise again.

Asked how he justifies such action in view of Jesus' injunction to turn the other cheek, he responded: "C'mon, fellow, you're just trying to pull my leg. I'm not getting into any theological discussion."

Is it not a relevant question? he was asked.

"Not to this situation, this was a crisis. Anyhow, Jesus took whips and drove wicked people out of church."

It is most disconcerting that churches are faced with such situations today, but since it is a reality, what would you do if your church service were disrupted? Would you call the police, or would you hear and discuss the grievance? What is the Biblical basis for your approach? — J.B.

OPEN DIALOGUE

letters to the editor

Dear editor: "The new BAPTIST HERALD is beautiful! Well done! Most attractive! Dignified! Worthy of the progressive outlook of North American Baptists!" *Bernard Edinger, pastor, Colfax, Wash.*

Dear editor: "I like the new format of the BAPTIST HERALD but am wondering if some of the materials are a little too advanced for family reading." *John Wollenberg, pastor Kelowna, B.C.*

Dear Editor: "We do so much enjoy our BAPTIST HERALD. The Lord has blessed us in our seven months here in Ollie, but we greatly miss the warm fellowship of the North American pastors and churches." *Thomas Harfst, pastor, Ollie, Iowa.*

Dear Editor: "The new BAPTIST HERALD — I like it!"

"One suggestion — In the 'Bible Study' section it would be easier to find the lesson for each Sunday, also break the monotony of the pages if a dark type were used for the weekly titles, dates, and Scripture." *Martha Remus, Oak Park, Ill.*

Dear Editor: "Just received our copy of the 'new' HERALD today. It is truly a fine magazine and you are to be congratulated on the new look." *R. I. Thompson, pastor, Milwaukee, Wis.*

Dear Editor: "We were happy to receive our December issue of the BAPTIST HERALD. We want to congratulate you on the impressive change. It is so different that we will have to get used to a completely new setting. We also enjoy the pictures which accompany various articles. We are pushing for a BAPTIST HERALD in every home in our congregation." *Henry Lang, pastor, Durham, Kans.*

Dear Editor: "Just want you to know we enjoy the BAPTIST HERALD — especially the new look, it's a monthly! Thank you also for the editorial, 'We never get the full picture.' It is something we need to hear often. I am glad every time it arrives, it gives me a lot of good reading." *Adolph Hoffmann, Lodi, Calif.*

Bible Study

(Continued from page 21)

ent, partly contradictory stories. Such literalism overlooks the fact that Chapter two prepares us for the story of man's fall. The first two chapters tell the story from two perspectives: as if to say, "Here is God's majestic work of creation; now let us examine this curious man he has made."

I. GOOD CREATION (Gen. 1:31). The first chapter reiterates the theme of God's pleasure at what he had created — just the way he wanted . . . good. Whatever the corrupting effects of sin, we dare not feel any hostility toward our physical environment. God made it good, and his fingerprints are left everywhere if we will but see. The wonder of its intricacy awaken awe and joy. The seasons, the days, the life of animal and vegetable, the vigor of man are all of God's making and when seen as such they arouse a song of praise.

II. FORMATION OF MAN (Gen. 2:4-9). A. God-shaped dust. God made man of the stuff of which the earth is composed (cf. 2:19). It is part of man's nature that he have a body suited to his environment and to his divine likeness. Our uneasiness about the pictures aroused here of God modelling a human form perhaps reflect our loss of awareness of God's closeness to his creation.

B. God-breathed life. Although the Old Testament speaks of the animals also as "living souls" (cf. 2:19; creature = soul), we must understand that God alone is the giver of life; and his breath in us keeps us alive. His lordship over life explains why murder and suicide are so radically rebellious; even by planning them, man assumes God's authority to take away the gift only God bestows (cf. 9:6).

III. HISTORY AS CREATION (Isa. 40:12, 21 f.) The magnitude of God's power is sung in many places in the Bible. God alone is the designer, creator and administrator of the universe; and the very affairs of men are controlled by him. History and nature alike are in his hands.

DISCUSSION QUESTIONS

1. Do you think of our physical life and environment as a sort of hindrance to real spiritual life? How does that relate to God's opinion that all he made is good?
2. Have you let technology and philosophy destroy your vision for God's hand in the world, in man and in his-

tory? How can you improve your eyesight? □

MAN IN GOD'S DESIGN

July 19, 1970

Scripture: Gen. 1:26-4a; 1 Cor. 15:45-50.

CENTRAL THOUGHT: God designed man to resemble him so man could fellowship with him.

INTRODUCTION: James Weldon Johnson in "The Creation" (*God's Trombones*, Viking Press) says God created the world and man because he was lonely. God is, however, self-sufficient. Yet nowhere is an explanation given for why God did create.

I. THE IMAGE OF GOD (1:26a, 27). God made man to resemble him, unique within creation, capable of fellowship with him. Like God, man is able to think, to choose, to act, to feel emotion. This "moral likeness," this "Personhood" constitute the image of God in man. Without this kind of similarity God could not communicate with man any more than you can converse with a prune. Our resemblance to God enables us to receive revelation. More important, it enables us to be personally related to God, to share his company. Man's resemblance to God involves character as well as personality. A man obedient to God's design, properly related to him becomes like him in character — in love, gentleness, joy, etc. (Gal. 5).

II. THE STEWARD OF GOD (1:26b, 28). Fallen man acts as if dominion over the earth equals exploitation of its mineral, vegetable, animal and human resources; the results of this misuse now menace us. Man's lordship always remains a subordinate authority. We are trustees of resources God owns. Only by close attention to God's guidance can we hope to properly use the life and the material at our disposal.

Human reproduction is God's first command to Adam and Eve, partly to populate the then manless earth. Whatever responsibility we have in the control of reproduction, we dare not view it as merely animalistic or even sinful.

III. THE SON OF GOD (1 Cor. 15:45-50). Because man disobeys God's plan, God's design for man is distorted. Consequently, God became a perfect man to regenerate in us the fuller glory of God which sin destroys. The full redemption of fallen man is attained when God recreates us with a glorified body. Man's body is no inferior or accessory to his true nature. It is

part of him, suited to his surroundings, to his resemblance to God and to his fellowship with God. In eternity we shall be physically, spiritually, morally, "humanly" whole through faith in the second Adam who has made us really alive.

DISCUSSION QUESTIONS

1. How important is your body to your personality? Would you be "you" without it or with a different one?
2. God's plan is that we should resemble Jesus Christ, be "transformed into the same image" as he is. Discuss. □

Commencement and Commissioning at Osaka

(Continued from page 16)

very bright. In addition her parents strongly objected to her going to seminary because they had sacrificed to help her through college and now they expected her to use that education as a teacher. But in spite of difficulties, Miss Nakai stepped out in faith and obedience to the call of God and successfully completed her seminary training. She is now well qualified for the work of Christian education in our churches, and we are happy to welcome her to the ranks of our full-time workers. It was a thrill for Miss Nakai to have her father present at her graduation.

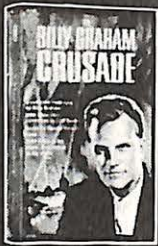
On Easter Sunday, a week following her graduation, the Tsushinmachi Christian Church held a commissioning service for her following the morning worship service. Mr. Mayforth, with whom she will be working, offered the commissioning prayer and others followed in prayer for God's blessing and guidance upon her life and ministry. □

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We extend a warm welcome to all former members and friends of the West Ebenezer and Springside Baptist Churches to a Homecoming Fellowship, July 31 - August 2, 1970. PLEASE write to the Springside Baptist Church, Box 125, Springside, Sask., if you will attend, and indicate if lodging is desired.

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- July 11 - 18: Boys' Camp (Age 8-12)
- July 18 - 25: Girls' Camp (Age 8-12)
- July 25 - Aug. 1: I English—Family Camp
- Aug. 1 - 8: II Open Camp
- Aug. 8 - 15: II English—Family Camp
- Aug. 15 - 22: I German—Family Camp
- Aug. 22 - 29: II German—Family Camp
- Aug. 29 - Sept. 5: German—Young People's Camp
- Sept. 5 - 7: Youth Rally (Aged 16 and over)

Note: Some of the camp facilities will be available during June and September. Detailed information is available from the resident caretaker, Mr. Remple, R.R. No. 1, Westbank, B.C.

Baptist Herald

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