

Baptist Herald

February 1971

A Tour of the
Monte Vista Mission
by Earl & Lois Ahrens

Counseling Today's
College Student
by Mervin Kramer

Small Groups
and Renewal
by Donald Richter

Leprosy Patients
'Walk Softly-Softly'
by Laura Reddig



Message For

Baptist World Alliance Sunday

February 7, 1971

To Fellow Believers in Many Lands:

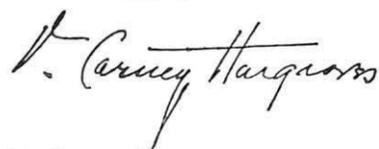
Baptists of the world are brothers through our faith in Jesus Christ. "One Lord, one faith, one baptism; one God and Father of all" (Ephesians 4:5,6).

This brotherhood, encompassing some 30 million believers in more than a hundred countries, is made more tangible through the fellowship of the Baptist World Alliance.

Some brethren have asked me, "What can I do to help the Baptist World Alliance?" I answer that question here in a Message for Baptist World Alliance Sunday hoping that it will enable us all to strengthen our fellowship and make it more meaningful. Here are some suggestions:

1. Learn all you can about your fellow Baptists. Get to know each other better.
2. Consider taking leadership in your community in bringing Baptists of different groups together for dialogue, for evangelistic services, for social occasions, and for mass rally, etc.
3. Support and publicize the Alliance program for relief of suffering people everywhere. Write for a folder about this.
4. The Alliance has set up a 500 Club. The goal is to secure 500 men and women who will agree to give \$50 a year to help the Alliance meet its budget. Join, and invite others.
5. Some churches take an offering for the Alliance on Baptist World Alliance Sunday. You may want to do this also. Offerings should be sent directly to the Alliance offices in either Washington or London.
6. In the years ahead I hope to see progress in these areas—
 - a—Renewed contacts with Baptists in mainland China;
 - b—Effective moves in the direction of world peace;
 - c—Evangelism in both its personal and social meanings;
 - d—Enlistment of more youth in Baptist work;
 - e—Religious liberty and human rights and equality for all people.If you can help in any of these areas, please do so.
7. Pray for the Alliance—its leaders, its work, its service.

The Alliance is increasingly a world fellowship, characterized by unity and diversity. Our theme is Reconciliation Through Christ. It merits the support of all of us, and for this I appeal.



V. Carney Hargroves
President, Baptist World Alliance



*Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.*

JOHN FAWCETT



Baptist Herald

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 - superintendent
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- help you to understand the progression of spiritual development in an individual.

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A TOUR OF THE MONTE VISTA MISSION

by Lois and Earl Ahrens



Dr. H. B. Orr and family at Monte Vista, Colo.



Children in need of hearing the Gospel.

Special Tours! Such is the advertising across the nation during vacation time. Monte Vista, Colorado, has had its visitors this past summer, and it was our privilege to take these visitors on a tour of the work. We, your missionaries, would invite you to join us in a short arm-chair tour of the home mission work among the Spanish-Americans in Monte Vista, Colorado.

God has been good to your missionary family in Monte Vista. We were able to purchase a new but modest home in April of 1970. This home is situated in the "barrio" or rural "ghetto" of this city. The move into the poverty pocket of this community is a new venture of identification with the people.

Across the alley from our home you see a large steepled, heavy structured, adobe church painted in beige with dark brown trim. This is the Grace Baptist Chapel. Young people from our churches on mission work projects provided the paint and labor to make this old building look as neat as possible.

Let us assume that it is Friday afternoon. The girl's club is in session. About 18 girls, ages 10-14, attend this Christian club. Only three attend our Baptist church for worship and Sunday school. The rest attend the Roman Catholic church or Spanish Assembly of God church some blocks away. These are marvelous girls. By God's grace every one of them has accepted Jesus Christ as her Savior. A very recent and thrilling result of this work is that the father of two of these girls was led to the Lord by our Christian doctor who helps in the clinic. The father based some of his decision for Christ on the new life his daughters lived in the home. So we say, "Praise God for the girl's club!"

We move on. Just a block away and across the street is the Baptist Health Center. There are a number of programs going on in this building. For example, in one room in the back Mrs. Evangeline Madril operates the

Lois and Earl Ahrens are home missionaries of the North American Baptist General Conference.

used clothing store or Thrift Shop as it is called. Your used clothing sent to Monte Vista is distributed from this center. A small charge is put on the clothing. This money is used to supplement the expenses of the clinic and also to compensate Mrs. Madril for her time in sorting and selling. In 1969, \$1,600 were involved, which means some tons of clothing have been distributed to the poor.

Stepping outside, we move down the side of the building to another door. Opening the same, you see a room stacked ceiling high with cases of food. This is the Food Supplement Center. The Baptist Health Center was the first clinic in the state of Colorado to operate a new commodities distribution program such as this. These foods are donated to us by the United States Department of Agriculture. It is then dispensed under doctor's or nurse's prescription and is only given to children up to six years of age and to expectant or lactating mothers. In August of 1970 there were 282 persons who received this food aid. We have volunteer ladies from the American Baptist Church in Monte Vista who issue these commodities once a week. Home extension workers in the county do follow-up in the homes of food recipients to offer help in the use and preparation of these foods.

Outside in the parking area of the clinic you will note about 50 children playing. These are Head Start children five years of age. The School District of Monte Vista is operating this program while we provide the facilities. Head Start is a special education program for underprivileged children. As a government program for the poor, we have found Head Start very good.

Now to our pride and joy, if such a boast is permissible to Christians who have received everything they have from the Lord. Before we step into the next door, pause a moment and look across the empty lot. There, one block away, you can see a log and mud building. It still has some green trim window paint on it. That building was the old clinic. We started the Baptist Health Center there almost five years ago in March. We began

with two small rooms 16 feet square. Water had to be carried from the missionary home to the clinic for the use of the doctor and nurse.

Through a gracious loan from our denomination, we were able to purchase the present, very old, large, adobe, yet well built building for the clinic.

Step in. "How lovely," you say. Yes, we are delighted with this facility ourselves and thank God for it. The walls are paneled in black and gray. The carpet is a brilliant blue with black design. The ceiling is white. At your left is the office area. The waiting room is to your right with adequate space for 30 or more people. At the extreme right are the doors leading to the examining rooms. Central to these three examination rooms is the service area. In the first six months of 1970, there were 1,150 patients who visited the clinic. You can guess what the total will be for the year.

The clinic work has been a miracle and certainly not of our own doing. With the tremendous nation-wide demand for doctors and nurses, it is only of the Lord's doing that we have doctors and nurses for our program. Every one of the staff are committed Christians. What more can we say, except a thank you to the Lord.

Another miracle story is that through contacts not made nor directed by us a private foundation in New York City has given the clinic \$20,000.00 to operate our program of clinical service to the poor. As you can imagine, with a patient load of about 2,000 per year we were extending ourselves beyond volunteer help alone. With this grant we have been able to contract for time with the doctors and nurses and office staff. Our present full time nurse is Miss Eloise Schreiber from our church in Bethlehem, Penn. Our Christian doctor, Dr. H. B. Orr, is a home missionary in the truest sense, serving in the clinic while self-employed in the community. We have found in working with the poor that there is an imperative need for home follow-up care. So when not actively involved in the clinic treatment service, our nurses do home calls. Another item of importance in the operation of the clinic is the possibility to serve the whole family with the fund-



Passing away a Sunday afternoon with a guitar.



A typical Spanish-American home.



by Mervin Kramer

Today's college student is the subject of more analysis and discussion than has been true in any previous generation. Not only are there more students today than at any time in our national history, but they are also the most active and most articulate in recent days. This explains why they have captured the interest of our society. Although the dramatic and forceful behavior of a small minority of today's students has tended to obscure the wholesome and often idealistic performance of the bulk of today's college students, actually the majority are hard-working and many of them are profoundly idealistic. Admittedly we live in a day of problems; but more so, it is a golden day of opportunity. Let us not fail in sharing our witness of Jesus Christ with today's college student to such an extent that it will challenge his mind, satisfy his emotional needs and summon him to high and holy commitment.

This is the challenge that confronts all who would minister to today's college student. But what are some of the essentials one should keep in mind in such a ministry? This is the question

The Rev. Mervin J. Kramer is pastor of the Denver area church extension project and also an N.A.B. campus chaplain.

that keeps haunting each of us. Well, I do not suggest that I am an expert on the subject, nor do I claim to be a successful Campus Chaplain, but there are several things I have learned which I would like to share with you.

Let me say, first of all, that I believe every pastor, whether he serves a church in North Dakota, Illinois, New York or California, no matter how remote his church, no matter how large, small, old or new his congregation, is a potential campus chaplain. All churches have in their membership young people who are already in college or intend to go to college. The pastor has an exceptional opportunity to prepare young people for the experience of college, to counsel them as they face the questions of the value of a college education, to guide them in the choice of a school as well as the selection of a field of study. Some young people have conflicts with parents over the value of going to college. Many capable young people doubt their ability to do advanced study. Some need financial help. Others are unprepared academically and emotionally for the experience. The local pastor can prepare his young people for the spiritual experience (or lack of it) on the campus. This is a responsible ministry a local pastor can have even before the student ever leaves his home church.

With this in mind, let me briefly point out the three major types of campus ministry in existence today.

1. There is the pastor of the University Church. Such a pastor has the same responsibilities toward the young people of his congregation as any pastor. He has the added responsibility and privilege, however, of ministering to the students in the university because the campus is a part of his parish. If he ministers as though he is aware of their needs, as though he is understanding of students, then this can be one of his great opportunities to reach students for Christ.

The pastor of a University Church has the very real advantage of being available to students. He also has the advantage of knowing the college atmosphere and being acquainted with the university personnel, thus having access to information about the student and to sources of referral.

2. The Full-time University pastor. His ministry is much the same as previously given except that he is able to give all his time to the campus ministry. The campus is not just in his parish, it is his parish. As such he has the advantage of establishing a "face-to-face" ministry with students. This is his greatest responsibility. One of the problems of the pastor is that he is busy with sermon preparation, administrative responsibilities and so forth, with the result that the time he has available for students may be limited. It is not so with the full-time university pastor. He is at liberty to devote all his time to the campus ministry.

COUNSELING TODAY'S COLLEGE STUDENT

3. The Campus Chaplaincy Program. This is the program whereby a local church pastor who is not directly involved with the campus comes on the campus at periodic times. There are many disadvantages to this type of ministry, but it may well be the most economical and feasible program for most denominations. Although this type of program does not accomplish all that a campus necessitates, when it correlates with what was mentioned regarding the responsibility of each pastor it becomes the most effective.

A campus chaplain can have a variety of contacts with the student. These contacts take place at many levels and have a wide variety of expressions. Some are very informal, almost casual, like the conversation that takes place while sipping a coke. Some contacts are rather formal, structured and scheduled. Some contacts may be brief, complete in one conversation or one interview while others may extend over an entire semester or, for that matter, over several semesters. Whatever the contact, if it is to be of lasting value, it should fall in one of the following three categories.

a). Guidance. To help student evaluate choices, to seek information, to make decisions. These decisions may be minor (choice of a book or a course). Some may be major decisions (life decision, entire course of study, a career, life partner, and so forth).

b). Counseling. This category is very close to the first except that it is not so much concerned with working out plans for the student as in working through feelings (inadequacy, doubt, guilt, unworthiness, and so forth).

c). Pastoral Care. The college student is more than just a physical being, or a mental machine. He has spiritual needs as well. It is the responsibility and privilege of the campus chaplain to provide the student with a supportive, sustaining ministry that will meet and fulfill his spiritual needs. Specifically, the chaplain should lead students to commit themselves to Christ so that their God-given talents and abilities may be developed for His glory rather than simply for self-indulgence.

In all of these categories two things are present. On the one hand there are the felt needs on the part of the student, and on the other hand is the desire of the chaplain to help. The goal of the campus chaplain should be to bring the two together. The accomplishment of this goal is characterized by two all-important elements: acceptance and understanding. If the campus chaplain is going to help, he has to understand. This means primarily understanding the feelings of the student. How does he feel about his grades, his relationship with his girl, parents, himself, God? How does he feel about future plans? If a student feels that the chaplain is trying to understand, this in itself will help. Some-

times the feeling that someone is trying to understand is all that is needed.

As important to understand him is to accept him. This means to accept him as he is, with all of his immaturity, all of his weaknesses, all of his faults. Accept him at his worst as well as his best, and to see him as a worthy individual. It does not mean to accept or condone his behavior, necessarily, but it does mean to accept the student as a person. An understanding and accepting relationship is the most powerful thing a campus chaplain has to offer.

Let me say in closing that whatever methods the chaplain uses he must have confidence in his methods and the student must have confidence in the chaplain. This confidence needs to be won. The chaplain will not become the kind of person who gains confidence unless he is the kind of person who genuinely likes students, who displays a real feeling of warmth, who is friendly and accessible (not aloof), and who is well aware of his own weaknesses and limitations. The pastor who would work with students must constantly be growing. He is not expected to know all the answers, but he must be facing the issues. He must share the experience.

There is no way any chaplain can tell the far-reaching consequences of any interview with a student. One thing is certain. Most students at some time or another need a friend. Perhaps you and I can be that friend. □

Baptist leaders meeting President Nixon at the White House. Three N.A.B.s were present and are in the picture: Dr. Richard Schilke, the Rev. David Draewell and the Rev. G. K. Zimmerman.



President Nixon greeting G. K. Zimmerman with Dr. Robert S. Denny in the background.

Baptist Leaders Visit with President Nixon

President Richard Nixon received 41 leaders of the North American Baptist Fellowship and the Baptist World Alliance for a 30-minute meeting in his White House office in Washington, D.C.

In extemporaneous remarks to the Baptists the President declared that moral and spiritual strength are more important to America than are wealth and military might.

Other great powers have risen and are now gone, the President said, because they lost their moral and spiritual strength. For this reason, he continued, your function as religious leaders is "one maybe more important than mine."

Discussing the responsibility of America as a world power, Nixon said that the nation had arrived at such a position "almost by accident." Americans, he said, "have not liked the idea of world power," but the nation has arisen to its position for peace-keeping purposes.

The President disavowed before the Baptist leaders that the United States has any desire to conquer or dominate. "But we do have the desire that all nations grow up in peace, choose their own government, religion and way of life," he said.

The President hit at youth movements designed to overthrow the American system. He agreed with the youth who dislike war, but he then defended the system that has enabled America

to render aid to underprivileged nations, even former enemies.

He pointed out that it has been with American aid that Japan and Germany have risen from defeated nations to the third and fourth most powerful nations in the world today. The President also pointed out help that his Administration had given to Romania, Peru, and now Pakistan.

"The fact that America can do this is significant," the President continued. "Everyone should feel compassion, but we are able to do these things because of our system."

Rather than overthrow the American system, the President declared, "let's clean up what is wrong and back up what is right."

The Baptist leaders were in the nation's capital for meetings of the youth, relief and administrative committees of the Baptist World Alliance, and for a meeting of the central committee of the North American Baptist Fellowship.

Members of the central committee of the North American Baptist Fellowship asked the executive secretaries of its member groups to study the proposal to have simultaneous and joint meetings in 1976 of the general boards of Baptist conferences and conventions in North America for the 200th anniversary of independence in the United States.

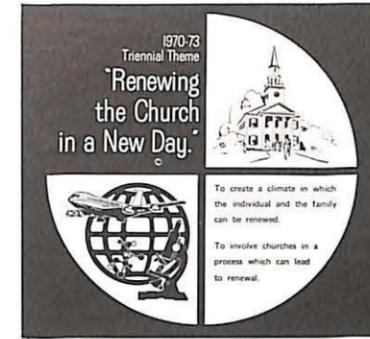
More than 40 representatives from eight Baptist groups in the United

States and Canada participated in the annual meeting. G. K. Zimmerman of the North American Baptist General Conference was named chairman of the Fellowship, succeeding Duke K. McCall of the Southern Baptist Convention. The new vice chairman is John W. Williams of the National Baptist Convention of America, succeeding L. Venchael Booth of the Progressive National Baptist Convention.

The NABF was organized in 1966 as an outgrowth of cooperation by various Baptist bodies in the Baptist Jubilee Advance 1959-64. It is a committee of the Baptist World Alliance.

"We have moved gently, gently through these past five years as we explored ways for fellowship and understanding," Dr. McCall said in a review of the NABF's history. "One of the most profitable things we have done is to provide a forum for those of our leaders who do similar jobs. We thus have created an avenue for sharing."

Gerhard Claas, executive secretary of the Baptist Union of Germany, addressed the committee, telling of increasing cooperation between Baptists in Europe. Quoting Scripture "Accept ye one another even as Christ has accepted you," (Romans 15:7), Dr. Claas said that fellowship among Baptists in Europe — East and West — has moved from the conference level to a situation of actually working together on common objectives. "We seek cooperation not only with Baptists but with all true believers on the local level," he said. "We seek to work together not only for ourselves but for His church." □



The main reasons for having small groups in the life of the local church is that in this way people can have face-to-face relationships which will deepen their spiritual lives, broaden their understanding and acceptance of themselves and others, start them on the way toward a helping relationship with others, and develop a desire to acquaint unbelievers with Jesus Christ. Many small groups exhibit these qualities while some tend toward division, jealousy, and self-service.

If the small group is to help the local church toward renewal, what ought some of its characteristics be? It should be inferred that a substantial lack of positive characteristics will foster the qualities of a clique.

Motivation—Happy and successful experiences are essential to motivation. These experiences occur to people when they have a sincere relationship with others that fosters giving and receiving. The small group provides an opportunity to learn the freedom and responsibility of giving oneself and what one has, and receiving others as they are and with what they have. This pattern of giving and receiving introduces joy into a person's life and enables a person to feel he *wants* to serve Christ rather than that he *must* serve Christ.

Commitment—Small groups that continue to be productive and enriching in the life of a local church display a sense of commitment to living out the Christian way by means of helping others. This starts from the new birth in Jesus Christ, spreads to others in

The Rev. Donald Richter is the director of adult ministry, Department of Christian Education, North American Baptist General Conference.

SMALL GROUPS AND RENEWAL

by Donald Richter

the group and church, and finds open hearts readied by the Holy Spirit everywhere. The times of boredom, pettiness, frustration, sin, disinterest, and disappointment are faced and answered with a positive commitment.

Objectives—Occasionally a small group does not go beyond the analysis of a problem. This happens, not because it is the nature of a small group, but because it is the nature of some people. The way from analysis to solution is to set and carry out objectives. This major task will enable the small group to move forward and to exercise the faith and spiritual gifts within the group.

Bible—For the Christian, the essential sourcebook for values and their application is the Bible. As a person incorporates values into his style of living, he prepares the ground from which his behavior and belief will grow. Christian people, who are called on by God to make no distinctions based on race, nationality, wealth, or education, are very different in background and perception, so there needs to be a common guide in matters of faith and practice. The Bible is that and more for the Christian in the small group.

Prayer—To pray in a small group is to learn how to forget the self and focus on God. Prayer is not used in this setting to make an impression, but it is simply talking with God in the presence of some friends. Not everything prayed about in private will be prayed about in the small group because not all things concern the group. However, the participants in the small group will find enrichment in common prayer because there is an opportunity to pray with others and to discover

how differently God may speak to each of his children.

Listening—To listen is to hear words, to see the inner person, and to admit another person into the secrecy of one's own feelings and yearnings. Daily living introduces at times a spiritual infection in a person's life. This infection may cause a loneliness that nurtures a spiritual illness. As a small group *listens*, a weakened brother can be healed and strengthened. On the other hand, to listen to a brother tell of joy is to taste the wonder of the Spirit.

An effective small group will also have regular meetings, expect every participant to do his best, allow participants to be themselves, administer Biblical discipline, provide an atmosphere to learn more of Jesus Christ, introduce a spirit of constant forgiveness, and foster a cooperative attitude with the whole church. Small groups like this will promote the growth and development of the local church.

"This is my prayer for you: I pray that your love will keep on growing more and more, together with true knowledge and perfect judgment, so that you will be able to choose what is best. Then you will be free from all impurity and blame on the Day of Christ. Your lives will be filled with the truly good qualities which Jesus Christ alone can produce, for the glory and praise of God" (Phil. 1:9-11, TEV). □

RENEWAL BOOK REVIEW
A New Face For the Church. By Laurence O. Richards, Grand Rapids, Michigan. Zondervan Publishing House \$5.95.

The changes taking place in the
(Continued on page 13)



by Gerald Borchert

Dear Dr. Borchert: In the August issue there is the question concerning different versions of the Bible. As you are well aware there has been a deluge of "revisions," "versions" and "translations" on the market (could this be the work of Satan? What ever you want to believe pick a "Bible" that suits your needs). There is only one Bible, not many. But many people are being perplexed and find themselves in a quandary as to what "Bible" is the Word of God. Our aim should be to put the Word of God in the hands of our people, not a substitute. A paraphrase is not the Word of God, it is simply a commentary. One of the worst "translations" to be put in the hands of people today is the TEV (Good News for Modern Man), which you say is "the best handouts one can use". This version takes away from the diety of Christ, and I don't believe that we as members of the body of Christ ought to have anything to do with the dissemination of literature that would take away from the person of Christ in any way. Where the Holy Spirit guided the authors of the New Testament to say blood, the author of the GNMM felt that he should change it to death. Does this author count the blood of the covenant an unholy thing? (cf. Heb. 10:29) I am enclosing a booklet entitled *The Diety of Christ in Good News for Modern Man*, by Jay Green. I trust that you will make our people aware of the dangers of "translations" such as this. KR.

Dear K.R.: Thank you for the above excerpt taken from your letter.

In answer to your remarks let me remind you that when the King James Version appeared on the market it met with far more serious antagonisms than either the RSV or the TEV. The

task of providing a readable and reliable translation from Greek, Hebrew and Aramaic is very difficult even for the skilled translator, and unfortunately there are quite a number of people with some knowledge of these languages who criticize translators. But translation is more than a matter of word-rendering, it concerns a sensitivity for language. Eugene Nida of the American Bible Society has written an excellent full-length treatment as a guide to Bible translators and all those interested in translation, including men like Jay Green should read and digest it. Green's article is actually misleading in its criticisms of the TEV.

It is interesting how Christianity when it has become more associated with dogmatic assertions and less with life-transformation has often preferred a Bible in the language of the past. It is also interesting to note that revival periods throughout history have often been associated with periods of translation of the Bible into new language mediums, comprehensible to current Christians and non-Christian seekers.

Language is a vehicle of communication and whether it is the language of the ancient Greek, Hebrew and Aramaic or an ancient English it still needs translation into the modern idiom. Compare the situation in Greece today. The orthodox Church has hung on to the Koine Greek of the New Testament whereas the evangelical church in Greece has provided a new translation, because modern Greek is different and many phrases have lost their significance to modern man, except of course to those laymen and clergy who have been so thoroughly trained in the niceties of distinction that their man-made theologies are threatened if a different word (actually meaning the same thing) is used. Ancient languages actually give an inside track to the trained interpreter. Therefore, if one argues for KJV, I could argue why not leave the Bible in the originals then only Bible scholars would have the special knowledge. But such would be a return to the medieval view of a *chained Bible*, and Luther broke that chain with the first German version. The Bible ought to be open to everyone. It is part of the incarnation process—the *coming of God in understanding* to all men. The Gospel is not some hidden knowledge in the hands of only a few. It is meant to be available to the whole world and in a way that all people can under-

(Continued on page 31)

GOD'S VOLUNTEERS

Team 1 Report

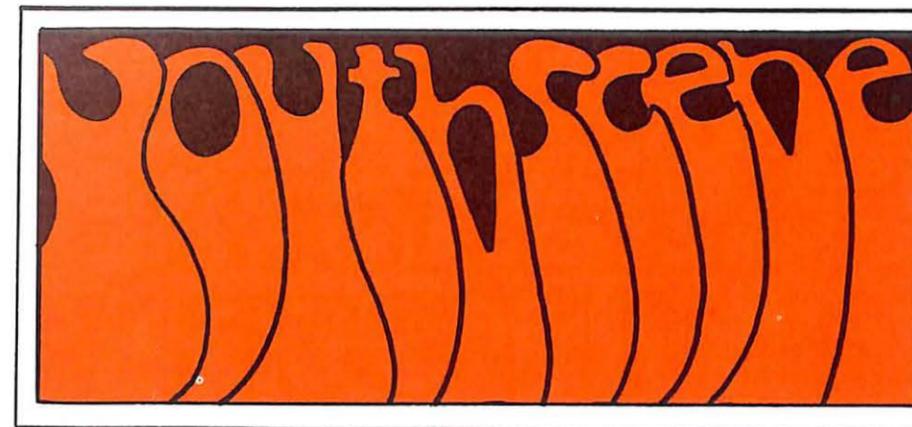
by Diane Mayer

What would you do in this situation? You are planning to have your first evening service in your first church as a God's Volunteer team; and *both* of the guys on the team are sick in bed! Well, there wasn't much we could do; but to carry on without them. But, you had better believe that Mardy and Stan did get some teasing as to "who is the weaker sex."

In addition to this, we had some other wonderful and unique experiences in Valleyview, Alberta. Pastor Hero Ulrichs' ambition for us was to canvass every home in that city of about 3,000 population. And because the members of the Emmanuel Baptist Church were eager to help us, we were able to achieve this objective in two weeks time. We personally contacted 145 people and found that 97 were prospects, people who would welcome further visits from the church.

After giving a program in the high school, we were encouraged to have our youth service so well-attended by high school students from the area. It was one of the largest crowds that there had ever been in the church. These services together with the three children's rallies opened even more doors in the community. There were also six decisions for Christ and eight re-dedications.

Our next stop was in Carbon, Alberta, where we held one week of meetings. It was our opportunity to personally invite many of the town's people to our meetings and again present a program in the public school. All of our services at Carbon were well attended, and we had many visitors from the surrounding Baptist churches. We were especially happy with the large number which came to the youth service. This included a number of young people, who came by bus from Calgary; and also some friends from NABC in Edmonton. Pastor Bert Milner had also made arrangements for us to sing at the Old People's Home in Drumheller, and to present a program on the Drumheller radio station. Both were new experiences for us. We praise God for the work we were able to do at Carbon and are especially thankful for the seven who rededicated their lives. □



Turned on in Berkley

by Bruce A. Rich

An Interview with Miss Janice Rolfs

God is at work. Exciting things are happening today, both within the local church and without. Because of much notorious publicity coming forth from Berkeley, California, it is good to hear news of a different sort from there. The following interview relates the way God is working in a revolutionary society through Christians from many walks of life.

Rich: Jan, would you tell us about your experiences this past summer.

Rolfs: Yes, I went to Berkeley to work with the Christian World Liberation Front for two months. I had heard about the CWLF last Easter from a girl who had been there in December. She was talking about Christians who were really turned on for Jesus. I was looking for this kind of experience so I went out there to get involved.

Rich: What did you actually become involved in when you went to Berkeley? What were some of your experiences?

Rolfs: For the first two weeks we had workshops. Kids from all over the west coast came and we were taught how to share our faith in Christ and we went out on the campus and talked to people. We learned how to print for newspapers, posters and things like that. Evenings we'd go to San Francisco to the North Beach where all those night clubs are. We wouldn't go in but we walked up and down the streets, handing out leaflets that we

Miss Janice Rolfs is from Lorraine, Kansas and is presently serving on God's Volunteers, Team 1.

had made for that purpose. We asked people, "Isn't there something more to life than this?" People would really start talking to us about Jesus.

Rich: So, actually the Christian World Liberation Front was organized and mobilized to do evangelism?

Rolfs: Yes, the main goal is to introduce people to Jesus. Also the CWLF is seeking to make Christ an issue on campus, just as any other issue, like Viet Nam. They have succeeded in doing that because they have saturated the campus with literature. People are familiar with the CWLF paper called "Right Arm".

Rich: What is the attitude of the Christian World Liberation Front toward the radical student movements of today?

Rolfs: They really don't get that involved with anything political because Jesus said, "My kingdom is not of this world." Christ came for inner revolution. There's been a lot of outside revolutions, but until a person is changed on the inside, he's not going to change on the outside.

Rich: What kind of relationship exists between the CWLF and the organized church?

Rolfs: Well, we're not sponsored by the church, the organized church. We speak in churches. We go to church on Sundays, but we don't work together. We should, but we don't. We are invited to speak in churches and put on programs because a lot of churches feel that their youth groups are kind of dead. They see kids out on Telegraph Avenue sharing Christ and really having an excitement in their lives, so they want us to come into their churches so we can spread enthusiasm.

Rich: Do you think the churches are actually trying to get this kind of a spirit and Christian excitement into the church as they reach out?

Rolfs: I think the young people are, yes.

Rich: Have you heard the term "underground church" applied to the CWLF movement?

Rolfs: I haven't heard it applied to this movement, but it actually could be. Several of the men who stepped out of Campus Crusade did start an underground church. They called it this because they were meeting in people's homes. They feel very strongly, too, that the U.S. won't have freedom of worship very much longer.

Rich: Does the CWLF give any special place to the Lord's Supper apart from the church in fellowship together?

Rolfs: I was never to a meeting where they had the Lord's Supper—I don't know. For baptism, they go out to the ocean all the time and baptize people. And it's really neat because when somebody becomes a Christian they take them right away to the ocean and baptize them, if they are willing. There are people standing around, so it's a real testimony for Jesus.

Rich: Who baptizes them?

Rolfs: One of the preachers usually does it.

Rich: So this is in Scriptural obedience to Christ and has no relationship to any kind of membership in an organized church?

Rolfs: That's right.

(Next month we'll continue this interview and discover some of Janice's personal views regarding the church.)



"Careful, he's doing a little dissenting of his own today."

SCRIPTURE MEMORY IN OUR CHURCHES

by Henry G. Ramus

Memorization of Scripture is of tremendous importance. The Bible encourages us to "let the word of God dwell in you richly" (Col. 3:16).

Jesus memorized Scripture! How do we know? During His temptation, in the wilderness, He repeatedly said, "It is written" and then quoted from the Old Testament Scripture. On another occasion, when He was asked, "What is the greatest commandment?" He again quoted Scripture.

Scripture memory has long had a prominent place in the programming of our N.A.B. churches. In looking over the historical development of the Scripture Memory Program in our conference, we can trace back over two decades of continued interest. Concern for Scripture memory was expressed in this excerpt from a promotional letter addressed to Scripture memory sponsors over 20 years ago: "It is indeed imperative that our boys and girls know the contents of the Book, God's Word. The Bible alone is able to prepare children for everlasting life. With that thought in mind and heart, we trust that you are prayerfully planning to organize and get under way

Rev. Henry G. Ramus is director of children's ministry with the Department of Christian Education of the North American Baptist General Conference.

Scripture memorization in your church this month."

Since its initial launching, the Scripture Memory Program has gone through many changes and innovations, but its purpose has always remained the same. It began with mimeographed sheets, which were changed later to printed folders with leaflet inserts, and finally, to the booklet format. In 1954, a re-study of the Scripture memory course produced a departmentalized nine-year program for Primary, Junior and Junior High age groups.

In 1967, after the launching of the Roger Williams Press Sunday school curriculum, the need became evident for a closely graded, correlated Scripture memory program—one that would relate itself to the memory verses of each lesson of the new Sunday school curriculum. Accordingly, an entirely new nine-year graded program was developed, consisting of a leader's

guide and nine students' booklets, one for each grade, one through nine. Each student's guide contains 52 suggested memory passages for the year, with a brief introduction to each. In addition, each lesson has a "creative activities" section, describing extra things to do and think about, in order to reinforce learning of the verse and to help the pupil to apply it to his everyday life and behavior.

The instruction of the verses is intended to take place during the Sunday school hour as the lesson is presented by the Sunday school teacher; that is, if the church uses the Roger Williams Press Sunday school curriculum. However, the program can be used separately in the form of Scripture memory club meetings or other approaches, and at other times. Whenever the program is used, the important part is that the verses be properly
(Continued on page 13)



The Story of Noah, as told by Helen Hinckley Jones. Word Books, Inc. Waco, Texas. \$3.95.

Bible stories can be told in an exciting fashion, even verbally. But when you add a third dimension, with figures and pop-up backdrop, a quiz, plus a game, the story can really come alive in the minds of the listeners.

That is what Word Books, Inc. have developed for young readers. They have produced a series of Bible story books on Noah, Joseph, Moses, David, Daniel and Esther. In addition to the story and quiz questions, each book has its own punch-out figures and stand-up scene, which permits the reader to "act out" the story in a dimensional stage setting. As an added fun and learning bonus, a Time-Trek game is included with this Play-Book.

The combination of story, scene staging, quiz and game make it an unforgettable learning experience. (Reviewed by the Rev. Henry G. Ramus)

Culture is Our Business. By Marshall McLuhan, New York, N.Y. McGraw-Hill. \$10.00

Mr. McLuhan is widely known for his book, *The Medium is the Message*. He could have been self-defeating, he remarked, if he would have said, "the medium is the mess-age." It is a typical McLuhanism simply because it has a degree of relevance. No doubt there are many ad sceptics who would subscribe to the "mess-age" as being much closer to the truth.

In his latest book, *Cluture is Our Business*, he examines the great art form of advertising. As a critic and reviewer he is, to put it mildly, both stimulating and provocative. Illustrated by 150 advertisements McLuhan adds his comments and those of a select group. Even his selection reveals a touch of genius.

A review of his book becomes more meaningful by a few quotes:

"Like symbolic poetry, the present ad works by suggestion, not statement. It starts with the effect and lets the audience fill in the cause."

"The seven-year-old today has had a heavy dose of adult experiences and global imagery via TV. He enters grade school as an adult."

Quoting Peter Drucker, McLuhan writes: "Here I am fifty-eight, and I still don't know what I'm going to be when I grow up."

"If ads disappeared, so would most of our information service environment."

It may seem strange to include a book review on advertising in the BAPTIST HERALD, but this art form reveals our values, our politics, our frustrations and mores. It makes us aware of what is right and wrong, true or false, attractive or repulsive. The minister especially ought to learn how to "advertise" and promote truth through all the mediums available to him.

Small Groups and Renewal

(Continued from page 9)

world are reflected in the church. Some church people feel that there has been too much change while others are demanding more radical and quicker changes. The author of this book moved from the posture of a traditional evangelical churchman and Christian educator at Wheaton College to the conviction that a different approach is both right and necessary.

Following a study of the church in Scripture, he discusses the church in transition and the church renewed. Some of the material in the book comes from group laboratory experiences in which new ideas and procedures have been tested. The experiences of groups, pastors and churches who have tried new methods are reported. Evaluation tools are provided for use by local church leaders. This book is a guidebook for those who want to pursue evaluation leading to renewal.

One interesting discussion relates to the decision making process, which normally involves the pastors, various boards and committees. Richards suggests that sufficient time should be taken to lead to a congregational consensus approach to decision making. This approach, he feels, characterized the early church.

You will find this book interesting, provocative, perhaps disturbing, but certainly important reading for pastors and church leaders. (Reviewed by Rev. Everett A. Barker) □

Scripture Memory in Our Churches

(Continued from page 12)

taught and explained so that the pupil can understand them and begin to put into practice the truths he has learned.

Concern for Scripture memory can also be seen from the statistics of the program. For example, the enrollment of pupils in the program gained momentum as the years passed. In 1949 the enrollment was 538 pupils; in 1954 it was 1,006 pupils. A peak of 2,585 was reached in 1966, and in 1969 2,082 were enrolled.

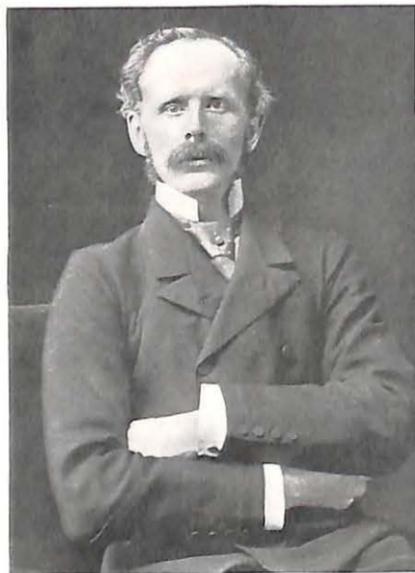
As churches faithfully continued in the program, they began to report those pupils who had completed all nine years of the Scripture memory assignments. In the past, these were given the Grand Award which was a framed picture of the "Head of Christ" provided by the denominational Department of Christian Education. With the launching of the new program in 1966, this practice was discontinued, and in its place, simulated leather folders displaying a certificate of recognition on one side and a small picture of the "Head of Christ" on the other, are sent. In 1969, there were 139 who received these certificates of recognition for completing the nine-year program. This is our largest graduating class in the history of the program. The accompanying chart of Scripture memory statistics indicates some comparative figures for the past five years.

The most popular recognition for the completion of the nine-year course continues to be either a picture of the "Head of Christ" or a Bible. These are provided by the Sunday school or the church and are often given in addition to the certificate of recognition. Some churches grant a monetary allowance toward camp or a gift certificate. For the annual recognition of progress, the Scripture memory pins and bars, available from Roger Williams Press, continue to be the most popular.

A number of our churches have continued in the Scripture Memory Program for many years. One church, in North Dakota, reported 15 years of Scripture memory work. Another church, in Minnesota, began in 1950 and has had the same Scripture memory director serve faithfully for over 19 years. A church reporter, from Kansas, writes: "The interest in Scripture memory is increasing rather than decreasing, as evidenced by the number completing this valuable phase of learning. In these days of youth unrest, this is most encouraging." □

Conference	Number of Churches Reporting					Number Completing Annual Course					Number Completing 9-year Program				
	1966	1967	1968	1969	1970*	1966	1967	1968	1969	1970*	1966	1967	1968	1969	1970*
Atlantic	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Central	5	5	4	3	4	175	141	134	118	128	3	1	2	2	6
Dakota	37	37	33	32	29	753	662	640	611	531	48	45	44	48	37
Eastern	2	3	3	2	2	46	52	56	54	32	1	1	0	2	1
Northern	19	18	13	15	16	521	502	458	452	502	13	15	21	23	13
Northwestern	15	16	12	11	8	247	265	219	189	128	12	9	14	11	8
Pacific	16	13	13	11	10	431	394	408	412	323	14	13	18	27	9
Southern	0	0	2	1	1	0	0	30	16	21	0	0	2	0	0
Southwestern	21	18	18	14	14	412	345	323	230	231	23	25	16	26	18
TOTALS	115	110	98	89	84	2585	2361	2268	2082	1896	114	109	117	139	92

*Figures for 1970 based on reports received up to December 15, 1970.



PERSONALITY PROFILE OF HENRY DRUMMOND

by B. C. Schreiber

The most conspicuous service which Henry Drummond rendered to his generation was to show them a Christianity which was perfectly natural. He was a graceful, well-dressed gentleman, tall and lithe, with a swing in his walk and a brightness on his face, who seemed to carry no cares and to know no presumption or timidity. Every person he met was an individual in whom he was intensely interested. His interest was apparent in a hundred ways. He fished, he skated, he played cricket. He had a new story, a new puzzle or a new joke every time he met someone. If it was a rainy afternoon in a country house he described a new game, and in five minutes everybody was in the thick of it. If it was a children's party, they clamored for his attention and games.

If you were alone with him, he was sure to find out what interested you and listen by the hour. The keen brown eyes got at your heart and you felt you could trust him with your innermost secrets. Sometimes you felt he was Drummond the evangelist, Drummond the author of books or Drummond the professor of natural science. Yet there was never any assumption of superiority for he seldom spoke about himself. He was one of the purest, most unselfish, most reverent souls you ever knew, but you would not have called him saint. The name

The Rev. B. C. Schreiber is the communications assistant of the North American Baptist General Conference.

was "The Prince." There was a distinction and a radiance upon him that compelled the title.

His spiritual pilgrimage began early. As a young boy he attended a meeting for children in his uncle's home. The teacher told the story of Jesus. When the last hymn was sung and the others walked out of the room, one boy—a little fellow with curly hair—remained sobbing on the sofa.

"What's the matter, Henry," asked the teacher.

"I'm crying to think that, in spite of all He's done for me, I don't love Him."

he went by among the younger men

The teacher talked and prayed with him. Years afterward, Henry Drummond told the students at Amherst College that it was at that time that he first began to love the Savior. And love Him he did. Some years after his early death Dwight L. Moody said, "Some men take an occasional journey into the 13th chapter of First Corinthians; but Henry Drummond lived there constantly, appropriating its blessings and exemplifying its teachings. Now that he is gone heaven has become invested with a new charm."

No man ever addressed such a variety of audiences as Henry Drummond. He preached in pulpits; he lectured before great scientific assemblies; he joined Mr. Moody in pleading with the immense crowds that gathered to hear the American evangelist. He was equally at home with public school boys, university students, bootblacks, street sweepers, stockbrokers, industrialists, doctors, lawyers and men of every class and kind.

But the audience that he loved best, and with which his plea was most effective, was an audience of *one*. Henry Drummond was the Prince of the Buttonholers. He was often seen going home in the dead of night with a man in whose arm his own was linked. Sometimes his companion was a ne'er-do-well, a Bohemian, a vagrant or an oddity of some kind. "To draw souls one by one," he used to say, "is the secret of true success." And he became a past master of the art. He made every man he tackled feel that he loved him for the simple reason

that he really did. Moody often said that Henry Drummond was the most lovable man he had ever known.

Mr. Moody was staying with a number of friends at a country house during his visit to England. One evening as they sat around the fire, Moody was asked to read and explain some portion of Scripture. Being tired after the services of the day he asked Henry Drummond, who was one of the party. After some urging, he drew a small Testament out of his hip pocket, opened it at the 13th chapter of I Corinthians, and began to speak on the subject of love. It seemed to Moody that he had never heard anything so beautiful. He determined never to rest until he had brought Henry Drummond to America.

Henry Drummond repeated that fire-side talk all over the world. He could not help it, for he brimmed over with its theme. He talked about Paul's great Hymn of Love in all the principle cities of England and America, in Africa, China, Japan, Australia and the South Sea Islands. When it was finally published its sale was phenomenal. Since then it has been issued by the million and translated into every European and many Asiatic languages. When it was translated into German it commanded a greater sale than any other publication during that year. He had struck a chord that vibrated in every human soul. For the world was dying for love, and Henry Drummond knew it.

There was scarcely any position that he might not have occupied. He was probably best known as a Presbyterian minister, although he never assumed a ministerial title and never accepted a congregation. He became professor of Natural Science which he believed was his true calling. His lectures on scientific themes and books were recognized by the Royal Society, the British Association and other learned bodies. Mr. Gladstone tried hard to persuade Drummond to enter Parliament; Lord Aberdeen, when he went to Canada as Governor-General, begged him to accompany him; McGill University of Montreal did its best to secure him as its president. Innumerable golden gates opened to invite him. But Henry Drummond never aspired to high office; he never entangled himself in a multitude of official duties. In spite of all the lectures, teaching, writing, preaching and traveling, he never became a busy man. He was never feverish; never in a whirl or a

(Continued on page 31)

People attending the ground breaking service of the Valley View Baptist Church in the basement of the parsonage.



NEW CHURCH IN EVERETT BUILDS

by Herbert Vetter



Pastor Herbert Vetter describing the building plans of the church.

Stan Johnson of Tacoma, Wash., speaking at the ground breaking service.

There is a verse of Scripture, Gal. 6:9, that surely God has placed there especially for church extension pastors and workers. It says: "And let us not be weary in well doing for in due season we shall reap, if we faint not." In the LIVING LETTERS it is paraphrased, "And let us not get tired of doing what is right, for after awhile we will reap a harvest of blessing if we don't get discouraged and give up."

Many times the work of those engaged in church extension seems to far outway and be completely out of proportion to the returns or the harvest anticipated. Two years ago last July, the Vettters moved to take up the work of the Valley View Baptist Church, Everett, Wash. Three times we were

The Rev. Herbert Vetter is the pastor of the Valley View Baptist Church, Everett, Wash.

February 1971

faced with moving before we were able to reside in the newly constructed home on the church property. Then followed days and weeks of painting, varnishing, insulating, sheetrocking, landscaping, pouring of cement for sidewalks and driveway, clearing for a garden and providing a water drainage, to name but a few. In October of 1968 we arranged with two other interested families to begin holding services in the Jefferson School auditorium located about three-fourths of a mile from the church property. We canvassed the area once for the church and once for our Bible school. Then came follow-up and more follow-up to encourage attendance and participation of those who indicated some interest. Then there was the organization, the drawing up of a constitution with the first charter members. Then came recognition by our sister churches as a

duly organized North American Baptist church and later of the Pacific Conference and Pacific North-West Association. Then there was the drawing up of the Articles of Incorporation and by-laws that gave us legal recognition as a duly organized church by the State of Washington. Then there came the need to draw up plans for an adequate church and educational structure that could be erected within modest means. Every possibility was investigated from movable churches, steel church structures, to a more permanent wood type structure. After much prayer and months of work, the Lord has opened a way whereby both an adequate church structure and the means to build it have been made possible through gifts and loans. On Dec. 13, 1970, we experienced the thrill of a ground breaking service where our new church structure is to stand.

All of these things have been added to the usual work and problems of seeking to build the inner church, and under strongly depressed circumstances due to a Boeing recession that has caused many to lose their jobs and others to move away.

However, in the face of all this, God has enabled us to hold our own and advance a little over the past year. Now He has opened the door so we can forge ahead and build. Once we have built, we can more effectively carry on the work he has entrusted to us here, and we will be ready when the trend reverses and the people once again converge upon this area.

Yes, there is hard work, but our labor is not in vain in the Lord. You have labored in prayer and given of the fruit of your labors. We have labored with our hands, and thus we are linked together as "Laborers together with Him." Oh, listen to that verse once again, "Let us not get tired of doing what is right for after awhile we will reap a harvest of blessing, if we don't get discouraged and give up." This is God's promise to us as we labor on for Him. □

VALLEY VIEW BAPTIST CHURCH EXTENSION BUILDER'S PROJECT FOR FEBRUARY, 1971

Will you pray and contribute? Anyone having friends or relatives in the area is encouraged to send their names and addresses to the pastor:

The Rev. Herbert H. Vetter
9717 — 31st Ave. S.E.
Everett, Wash. 98201



A view of the outpatient department of the hospital.

LEPROSY PATIENTS 'WALK SOFTLY— SOFTLY'

by Laura Reddig

Jethro was admitted in the Mbingo leprosy hospital with his first leprosy ulcer. He didn't know there was such a large ulcer on his foot, for a thick-skinned blister covered it. Besides this, he had not felt any pain. For two weeks Jethro did not touch his feet to the floor. Every day he had additional health teachings about his numb or anesthetic feet. He was told, "Your feet are different now, and you cannot use them as you did before you got leprosy. If you learn how to care for your feet, you'll get no more ulcers. You will never get ulcer number three unless you get ulcer number two! Now it is up to you." When his ulcer was healed and he was discharged, he reported back for a weekly check-up. We all watched this with great interest. "No new ulcers? That's great! Keep it up."

Julia's ulcer was almost healed after many weeks in the hospital. "You can measure her for sandals with micro-cellular rubber insoles," ordered Dr. Jerry Fluth. Mr. Philip took his paper with this written order to his work-shop in the new Pee-Tee building (that stands for Physical Therapy). Here he will carefully trace the shape and size of Julia's foot, and with a very sharp knife, cut the different materials for her special shoes. The sandal straps have been prepared in advance, and will now be

Miss Laura E. Reddig is a North American Baptist General Conference missionary in Cameroon, Africa.

fixed with glue to the layers of the soles. Julia gets another fitting before the final glue is applied. When completed, the sandals are carried to the hospital where Julia excitedly tries them on and says, "Now I will walk softly-softly!" It had been many weeks since she walked. It would be good to get back to her work in the hospital kitchen again. With these new shoes, perhaps she would never have another ulcer.

Little Neh, the smallest school girl receiving leprosy treatment at Mbingo, was brought to the hospital by her mother. They slept together in the narrow hospital bed. We felt Neh would cry when her mother left her to go back home to the rest of her family, but we saw no tears. All the women patients felt a keen interest in this little girl. The school girls surrounded her bed, and she was learning some English before one week was over. Her thin little feet had many small ulcers. Her leprosy is the lumpy or nodular kind, and many of these nodules became open sores. She had to be carried around, but no one minded this, for Neh was easy to love. One day the doctor ordered sandals for her. The little green plastic sandals she brought with her only made new sores on her feet. Mr. Philip traced her foot on paper. It looked so very small! Then she waited until the sandals were completed. Oh, so very soft! Everyone enjoyed watching her happiness bubble all over as she tried on her new shoes. Her smile was full payment to Mr. Philip for his work. Now it is more than one year since Neh got her new sandals, and she has no ulcers, she attends school every day, and she walks with plenty of pep and bounce to her step.

Deborah had been very ill with many fevers and what we call "reactions." The germs causing leprosy make real war in some patients. For many months she did not move out of the hospital except to sit and warm-sun on the hospital verandah on sunny afternoons. Dr. Fluth tried out a new leprosy drug, and we were so thankful to see Deborah improve. She could hardly believe her ears

when the doctor ordered Mr. Philip to make special shoes for her. Would she walk again around the Settlement? When the new shoes arrived, her stiff fingers had trouble fastening the straps. She was told to "walk only half-way on the verandah today. Tomorrow the same, and the next day you can walk over the whole verandah." What a happy face she showed to her many well-wishers as she took her first steps. "Thank God I can walk again," she said. Her special shoes from Mr. Philip made this possible. She will always walk "softly-softly" but oh, she is walking!

Jacob is one of our school boys who spent many months in the hospital with many ulcers. Now with the new micro-cellular rubber in his sandals, he has been completely ulcer-free. His special shoes make it possible for him to attend school and do the things other boys are doing. He is grateful.

Tum also got a pair of special sandals, and received the special health teachings for his feet. But Tum thinks his shoes should be magic, and should keep his feet free from ulcers and burns, no matter what he does. He often comes with deep cracks and new burns. Mr. Philip tells Tum that the shoes are not a substitute for daily foot care, washing, trimming and oiling. People like Tum make it difficult to see any progress. He is not an example we use when teaching new patients. Such patients keep us on our toes, and we keep trying and trying again.

Now let me introduce you to Mr. Philip. He has many names here at Mbingo, such as Mr. Shoe-man, Mr. Walk-softly-softly, Mr. Take-care and Mr. Foot-massa. Since 1954 Philip Ngwayi has worked with leprosy patients. He understands their troubles and heartaches. For years he was the leprosy inspector in his own tribe, with two large clinics, and hundreds of patients who waited for his twice-weekly treatments and care. He saw the large ulcers, and knew that often a patient's leprosy was cured, but the ulcers continued to give much trouble. How he wished he could help them.

His opportunity came early in 1969 when he flew to Addis Ababa, Ethiopia, in East Africa for the specialized training in making special shoes for leprosy patients. He joined Dr. Fluth and Laura Reddig, our Cameroon missionaries, at A.L.E.R.T., the center where leprosy specialists teach all who are doing leprosy work in any part of Africa. Philip worked with Africans from many other parts of this great continent, learning how to make special shoes for leprosy patients. Because so many of these patients have numb feet, (without feeling) these feet often

Miss Laura Reddig with some splints in the P.T. Department.



Specially molded and cushioned shoes for badly deformed feet.



A wax (paraffin) bath for a post-operation patient who had tendon transfers to make his thumb useful again.



A fractured leg receiving physical therapy at the hospital.

get large and deep ulcers. Many workers from different parts of the world have put their ideas and work together and made shoes that are just right for numb feet. Mr. Philip learned each step of making sandals, shoes with stiff soles, clogs, specially molded shoes which fit the whole sole and protect the ulcer.

All week long new shoes were made and fitted for the various types of feet, large, small, with toes, and without toes, straight or crippled. But on Saturdays there was inspection of all these shoes. Those needing repair were fixed up while they waited. Those who had no ulcers were praised; those with new or larger ulcers were scolded and reminded they must do their part or lose their feet.

Philip had visited the palace of Emperor Haile Selassie, seen a large shoe factory, a blind school, the Blue Nile river, and other things of interest in Ethiopia. But now he was eager to return to the Cameroon and help his own people. He had seen hundreds of beggars in Addis Ababa, many of which were leprosy patients. Mr. Philip would work hard to prevent this in the Cameroon, for he knew that these people could be taught to do things and support themselves. He would help them.

Most of all Mr. Philip wanted to see his family. He brought them to Mbingo, and the older children began school at once. Not long after settling at Mbingo, a beautiful baby boy joined the family. His name? Haile, of course! The missionaries call this little boy "the Emperor."

One-hundred and fifty patients are now walking "softly-softly" with the special shoes Mr. Philip has made for them. Each Saturday they gather on the wide verandah of the Pee-Tee building, and Mr. Philip opens his Bible. They soon see that he knows his Bible and gladly shares it with others. His happy songs can often be heard above the little generator which runs his machinery. In giving his daily health teachings, he reminds the patients that there is a Christian way to take care of their feet and hands. God will do his part, if they do theirs.

There was great excitement recently when Mr. Muna, the Vice President of the Federal Republic of the Cameroon and also the Prime Minister of West Cameroon, visited Mbingo. With only a few minutes allowed for Mbingo, we chose Mr. Philip to present his interesting work to our honorable visitors. With several types of shoes displayed, some in various stages of completion, he told how each shoe helps cure or prevent ulcers. Then he showed the crutches he makes for people who do not take care of their feet, and have to have one amputated. He then helps make an artificial leg for them, but he would rather help them learn to keep their good feet. The visitors caught Mr. Philip's enthusiasm and saw his skills and devotion to his work, and clapped with warm appreciation. Here was one who was giving himself to help his own people be useful and happy people.

When Mr. Philip tells the patients to "walk softly-softly," he does not only mean to walk carefully so as not to damage their feet, but to walk carefully along the road Jesus walked, as He healed and helped make men whole. That walk is very real to Mr. Philip, and oh, how he longs to see every patient find Jesus helping them to "walk softly-softly" along life's exciting road. □

We The Women

Mrs. Jeanette Stein

President of the WMU

God Answers Prayer

by Mrs. Herman Effa

One day during our Language Study in Campinas, Sao Paulo, Herman had just brought the children home from school, driven up our slanted driveway and parked our Volkswagen in the carport, inadvertently leaving it out of gear, and started toward the house. Allan ran to close the gate, when we noticed the car begin to go backwards. Allan, seeing what was happening, went to reopen the gate he had just closed instead of jumping out of the way. Then, heeding our cries, he narrowly jumped back just in time. The car ran over his toes, wrecked his schoolbag and went out onto the very busy street where, fortunately, no car was coming. That night as we read "Moments With God", we noticed the prayer request: "Pray for the Herman Effa family in Brazil," and knew why a near disaster was averted.

GOD ANSWERS PRAYER.

A year or more later while killing ants in our garden, Herman was unknowingly bitten by a snake. The sting he felt, he thought was from the ants and made no connection with that and the severe pain in his head, heart and stomach which he felt 10 minutes later. After suffering for a couple of hours, he noticed his leg severely swollen and upon examination, a Brazilian pointed out the 3 very distinct marks of a snake's fang on it. He then remembered the stinging sensation and severe illness of the day before and realized

that in our ignorance God had spared his life. This August while in Portland, Oregon, a lady told us how she felt led to pray for us one day and later found out it was the time Herman had his encounter with a snake. GOD ANSWERS PRAYER.

This last February, our son, Allan, underwent major surgery at which time two-thirds of his lung was removed. During the surgery, the diaphragm which gives 60 percent of the breathing action of the lung was injured and paralyzed. We arrived in the U.S.A. in June and spent some time in Chicago undergoing medical exams and were anxious to know about Allan's condition for we knew our return to Brazil depended largely upon this. Much to our amazement, the results not only showed that the remaining lobe of his lung had expanded to fill the entire cavity but everything was functioning normally. The Lord had done even more than we asked Him to. Not only was his life spared, but he is a normal, healthy boy today. We had hundreds of letters from all over the U.S. and Canada and Brazil assuring us of the many prayers for Allan at this time. GOD ANSWERS PRAYER.

THANK YOU FOR YOUR CONTINUED PRAYERS! □

Mrs. Herman Effa is an N.A.B. missionary to Brazil, South America, presently home on furlough.

God Heals Our Child

by Mrs. Anita Gutowski

"Dear Lord, if it's your will please preserve Lisa Mae!" I don't know how many times I breathed that prayer during the time of our baby's illness. Willi and I often wondered what we would do if one of us got so sick that we would have to leave Warwar. We are 250 miles from the nearest mission hospital.

Our third child, Lisa Mae, was only a month old when Willi had to go to Jos on business. When he returned after ten days I mentioned that the baby

had a cold. He examined her but found no evidence of pneumonia. Nevertheless, he put her on a course of penicillin. When it became more difficult for her to take her bottle we decided to put a tube in her tummy and force-feed her. After a few days she seemed to improve and we breathed a little easier.

In order to insure her safety, however, we made arrangements to take her to Jos, 650 miles away, where the SIM Hospital had a pediatrician. A flight was scheduled in about a week, but in the meantime Lisa Mae's condition became more critical. The strongest antibiotics available had to be administered and we realized that we had to arrange for an emergency flight. This involved a six-hour ride by Landrover and two hours by plane. The trip over land was very bumpy and it was impossible to feed the baby intravenously. Willi had to give her the fluid directly into her tummy, intraperitoneally, by needle.

We felt God's help repeatedly on the way and when we finally arrived in Jos by plane Lisa Mae was placed in a steam incubator, although there was no oxygen available. Lab tests and X rays revealed one lung completely filled with staphylococcal pneumonia, but the proper medication was not available. After consulting the pediatrician he said, "If it were my baby, I'd take her home."

We booked flight as soon as possible, had the children immunized, got our resident permits in order and left with mixed feelings. Thirty-six hours later we arrived in Winnipeg, Man., and had Lisa admitted to the children's hospital as soon as possible. Further examination revealed an abscess in the lung. If it had ruptured enroute, it would have been fatal. Intravenous treatment with drugs was begun immediately and plans for surgery had to be made. But before the surgeon returned from a vacation Lisa had made such rapid improvement that the abscess had dissolved itself.

We were able to take in the General Conference in Winnipeg, and five weeks after we left Warwar we were back on the field. Our little "miracle" baby is almost a year old now and wonderfully healthy, thanks to all the Christians in Mambilla and North America who prayed for us. □

Mrs. Anita Gutowski is an N.A.B. missionary in Warwar, Nigeria.

Insight into Christian Education

QUALITY ADULT EDUCATION

by Donald Richter

"What shall we study?" is a question some adults in the church ask each other. There may be many suggestions — Romans, Biblical answers to contemporary issues, a small group meeting to pray and tell about the week gone by, history of Christianity, guest teachers on Christian family patterns, and many more. A Christian education program organized to help adults participate in curriculum decision-making and evaluation will foster enthusiasm and motivation to be involved.

CREATING AN ADULT CURRICULUM

In many churches, either the Board of Christian Education or a curriculum committee is responsible for creating or approving any curriculum. If possible, a record of what has been taught in adult learning opportunities should be researched by topic and Scripture passage. A five-year history would provide helpful information in order to introduce variety and breadth of learning. A point of concern for those developing adult curriculum is that many adults have little awareness of any need to develop weak areas. Adults often tend to develop one side of themselves at the expense of others. In fact, adults tend to hold their stronger side to be superior and to write off those who hold to another view. An adult curriculum ought to provide the means to enable an adult to develop his

Rev. Donald Richter is Director of Adult Ministry and Assistant General Secretary of the Department of Christian Education of the North American Baptist General Conference.

spiritual, historical, and intellectual grasp of the Bible.

After researching what the adult curriculum has been, the teachers and adults of the church ought to be asked what they would like to study and what teaching methods they would prefer. A form simply asking for this information could be given or mailed to each adult member and friend of the church. From this information, a committee ought to be able to create an adult curriculum for one year offering, in each quarter, a set of options as teachers and leaders are available. A broad curriculum offering will satisfy individual preferences and also provide an opportunity to enlarge individual perspectives.

OBJECTIVES

Adults tend to have a reasonable idea of where they are now. They are not as certain of where they want to go. Objectives for an adult curriculum are where the adults want to go. Here are six objectives for an adult curriculum: (1) to help each adult learn what the Bible says in its context and in its application; (2) to help each adult develop an interior life — meditation, prayer, and awe; (3) to help each adult discover his particular spiritual gifts; (4) to help each adult discover the call to serve others and to fulfill the Great Commission; (5) to help each adult discover the power of cooperation; and (6) to help each adult to participate in the decision-making processes of the church.

CONTENT

Conceived topically, a fully developed adult curriculum will cover at least three broad areas: Biblical and theological content, contemporary issues in a Christian perspective, and skill development enabling the adult to

apply and practice learning.

A possible adult curriculum for a quarter could be:

Sunday Morning

— Basic Christianity and Christian Growth (for new members)

— I Corinthians for Today

— Learning About the Holy Spirit

Sunday evening

— Using Questions and Answers in Teaching (for teachers)

— Focus on Family Life

— Christian Dissent in America (or Canada)

Wednesday evening

— Studies in the Psalms

Thursday morning

— Mark for Today (a home-neighborhood Bible study)

METHODS WITHIN AN ADULT CURRICULUM

One characteristic which sets adult learning apart from childhood learning is the broad range of experience and knowledge adults bring to a learning experience. Every adult is more experienced and knowledgeable in some areas than his teacher. Adults are, therefore, more apt to feel free in a learning experience if they can share through discussion and similar means.

A second characteristic is that adults tend to narrow their interests to matters of immediate, practical concern. To assist an adult to focus on topics and issues beyond his usual experiences means that he needs to be led from the known to the unknown. To accomplish this a teacher needs to use methods that build on experience, such as research and report, interview, testimony, discussion, observation trip, project, and case study.

FINAL POINT

Each quarter the adult curriculum should be modified within the total plan to introduce variety in topic and method while maintaining a continuity based on objectives.

An excellent book for further reading about adult work and curriculum is *Adult Education in the Church*, edited by Roy B. Zuck and Gene A. Getz (Chicago: Moody Press, 1970), \$5.95. □

TODAY'S TIP

Use variety in enticing primaries and juniors to complete their Scripture memorization. For one quarter, give each child one piece of a jig saw puzzle as he completes his assignment each week. Each child could have a complete puzzle at the end of the quarter.

LIVING BY THE LAW OF LOVE
March 7, 1971

Scripture: Luke 10:25-37

CENTRAL THOUGHT. Love motivates confident obedience to God's guidance to relieve the physical, mental, social and spiritual needs of those for whom God makes us responsible.

INTRODUCTION. The biblical expert who challenged Jesus was clearly trying to find grounds for exposing him as a false teacher. Within this doctrinal contest Jesus twice confronted his inquisitor with his personal responsibility.

I. SUMMARY OF THE LAW (25-28). In Matthew and Mark Jesus summarizes the Law; in Luke the questioner does so, which implies that Jesus' condensation was no novelty to first century Judaism.

Jesus never repealed the Ten Commandments and the rest of the Old Testament moral law. However, to love God is to obey; to obey is to believe in the Son and to love one another (I John 5:3; 3:23). Love, faith and obedience are inseparable; the legalist and the theologian stress obedience and faith, and forget that love inspires both.

"Soul" includes "life," that is, the time and vitality of our physical existence. Interestingly, "mind" is a fourth facet of the love of God which all three Gospels record but which Deut. 6:5 does not mention; Matthew even omits "strength" entirely.

II. OBSERVANCE OF THE SECOND LAW (29-37). Luke alone records this famous parable. The cutting edge of the story lies in the fact that an apostate half-Jew (for so the Jews viewed their Samaritan neighbors) fulfilled the Law better than the churchman and the theologian.

Some object that Jesus did not strictly identify "neighbor." Legalistic definitions, however, allow for situations to arise which the definitions do not fit; how does one act then? Either one does nothing (feels no moral obligation) or one acts charitably beyond the call of duty (becomes extra-moral). By refusing a literal definition Jesus teaches us that "real love does not ask for limits but only for opportunity" (A. M. Hunter).

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.

The greatest need men face is victory over sin; so that evangelism is an expression of neighbor love as much as it is loving obedience to God. But men's needs are not only spiritual; sin affects all levels of life. For God's sake, for Christ's sake, for our neighbor's sake we must show love by relieving need. Medical missions in West Africa and temperance campaigns in North America hardly exhaust the needs facing church and society.

To know how to show God's love to the hurt, the needy, the hateful requires us to live very close to our Lord. To meet needs and heal hurts requires us to act in careful obedience to him.

BIBLE STUDY

Our neighbor is anyone in need of whom God makes us aware, to whom God sends us. We are not responsible to meet every need. God assigns each a responsibility, so we dare not close our eyes and ears.

QUESTIONS: 1) Have we fragmented our love for God, spiritualized it rather than using our minds and hearts and lives and energies to express it? 2) Can you mention needs which Christians have been overlooking? How can we begin to meet them? 3) Is there a "Christian answer" to problems like alcoholism, illegitimate births, war, shoplifting, etc.?

FORGIVEN AND FORGIVING

March 14, 1971

Scripture: Matt. 18:21-35

CENTRAL THOUGHT. Forgiveness accepted obliges us to offer forgiveness to others.

INTRODUCTION. The relation between forgiving and forgiveness is easily ignored when friction develops and continues in any relationship.

I. A FORGIVENESS LEDGER (21-22). Forgiveness means reconciliation, erasing the past, renewing an old relation; it means forgetting the break and the reason for the hard feelings. God's forgiveness is total amnesia regarding our sin (Psa. 85:2; Mic. 7:19); our forgiveness should be patterned on his. Therefore, if we truly forgive, each time someone offends us is only the first time again. Peter's question raises the problem of moral exemption or moral excellence referred to last week.

By his exaggeration, Jesus tells us that our obligation to forgive is never fulfilled; he certainly does not mean that we can keep a record of offenses and can do as we like after 490 have been committed. He might have replied with a question himself: "after how many transgressions is God to stop forgiving you?" Just as no one can make us hate, forgiveness is our decision. Through Christ we determine to forgive; and what we desire to do for love of him, he enables us to do.

II. A FORGIVENESS MISUSED (23-35). Ten thousand talents was an astronomical debt; the liquidation of the man's assets and the enslavement of his family could hardly hope to satisfy the obligation. The one hundred pennies, on the other hand, was a manageable note. While one would expect that his own good fortune would provoke generosity (see Luke 7:47), the servant's mercilessness is more offensive by comparison with the relative size of the debts involved.

God's mercy to us is directly related to our mercy (Matt. 6:12, 14-15; 5:7); our mercy is to be patterned on God's (Luke 6:36). We rarely allow God's goodness to us affect our behavior and attitudes toward others. Can any offense be committed against us which even resembles the magnitude of our transgressions against God? The unforgiving simply has not understood what has been forgiven him. It is the sin of the elder brother carried to extreme. If we refuse to surrender our resentment, we refuse God's rule; we banish ourselves from his kingdom.

QUESTIONS, 1) Discuss the relation between forgiving and forgetting. 2) Are we "playing God" if we try to treat others as God treats us? 3) How would our attitudes and conduct change if they were modified to resemble God's treatment of us?

PREPARING FOR HIS COMING

March 21, 1971

Scripture: Matt. 25:1-13

CENTRAL THOUGHT. Only those prepared for his return will share in the gaiety of Christ's coming.

INTRODUCTION. This parable, too, has often been the subject of detailed allegorical interpretation. (What is the oil? Who are the foolish virgins? etc.) But its main thrust is obscured by such exposition. Interpreters usually apply the parable to the second coming of Christ because the story appears in a section dealing with final events and is introduced with an emphatic "then." Yet because it is followed by the parable of the talents it can refer also to Jesus' time. How Jesus' hearers understood it in relation to themselves would be difficult to reconstruct. The following comments follow custom and deal primarily with the second coming; but the references to Jesus' immediate audience should not be overlooked.

I. THE COMING BRIDEGROOM (1-5). Many were anticipating the coming of the Messiah; they clearly were not prepared for Jesus. This will also be true when he comes again. While the kingdom is a present reality, its full fruition awaits the return of Christ at the end of the age. The first parables discussed this quarter pointed out the imperceptible yet certain extension of God's rule. Many parables and sayings stress the need for perseverance and alertness for the completion date is unknown (24:36).

II. THE WAITING GUESTS (6-9). Preparations cannot be supplemented at the last moment; each is responsible for himself. Observe that they were "foolish", not wicked. God's blessings can be missed because of carelessness, not only because of rebellion. The folly of the five lay not in their sleeping (all slept) but that they had giddily left for the wedding unequipped even though there was time to get completely ready. Israel's unpreparedness was inexcusable; so will ours be in the judgment.

III. THE EXCLUSIVE CELEBRATION (10-13). Echoes of Matt. 7: 21-23, Luke 13:24-29 appear in these verses. There is a dreadful finality about that closed door, accentuated by the refusal to re-open it. The wicked servant of 24:48-51 was surprised by

the early return of the master; the foolish virgins were surprised by the delayed arrival of the bridegroom. The uncertainty of the advent of Christ should impress upon us the need for immediate and full preparation. Now there is time to prepare; will there be more time?

QUESTIONS: 1) What preparations are required to await Christ? How can we be certain that we are ready? What is the deadline for preparations? 2) How can we impress upon people the utter foolishness of unpreparedness for Christ's return? Will they like being called "silly girls"?

BIBLE STUDY

FAITHFUL IN ALL THINGS

March 28, 1971

Scripture: Matt. 25:14-30

CENTRAL THOUGHT. Hoarding God's gifts destroys us.

INTRODUCTION. On the interpretive principle of "end stress" the "hero" of this story is the third servant; the fidelity of the other two only magnify his faithfulness.

I. THE TRUST GIVEN (14-15). Speaking during his last week of public ministry, Jesus obviously was challenging the exclusiveness of his audience. Given the promises and the patriarchs and the Messiah and everything else (Rom. 9:4-5) Israel was enriched beyond comprehension. English easily confuses talent as a unit of money with talent as a natural ability. This parable is often interpreted accordingly. However, if the talent Jesus intended his hearers to think of is the Old Testament revelation, the Christian will see here a warning against hiding the Gospel of Jesus Christ from dying mankind.

II. THE TRUST MISUSED (16-18). By the time of Christ, Jonah's attitude (Jon. 4:2) had triumphed among those entrusted with these spiritual treasures; and the Jews were carefully preserving the Scripture and the rituals, thinking they were serving God by hiding his revelation from the Gentiles, fulfilling the "election of Abraham's family to special disciplines and duties in the service of God" (H. Wouk) and ignoring the rest of the world.

If Jesus' countrymen had so misused their trust, Christians as a church and as individuals often misuse the Gospel also. Israel might excuse itself by having no commission; but Christ's disciples have no such excuse. He has sent us everywhere, to everyone. But in our cozy chapels, amidst relatives and friends, soothed by familiar music and rhetoric we close our eyes to "different" people and close our ears to Christ's command.

Who will go to the prisoners, to the retarded, to the blacks and yellows and browns of our land, to the carnivals, to the migrants, to the "underprivileged" (the very word is vile with loveless condescension!), to the hippies, and to the new leftists? Who will go to the legislatures, to the courts, to the universities, to the military, to the publishers and broadcasters? Do we bury the Gospel so no one knows we have it, so no one else can benefit from it? Are we spiritual "dogs in a manger"?

III. THE ACCOUNT MADE (19-30). No mercy was shown the worthless servant. His actions were both wicked and lazy despite his attempt to justify them. Israel suffered God's rejection. As a church and as individuals what right have we to expect better treatment? To keep for ourselves what is only for public distribution will destroy us. We cannot plead that we have defended the fundamentals and that we have maintained a pure church and that we have kept ourselves uncontaminated by the world. The judge will ask only whether we really cared enough about the world to try by any means to stop some of its inhabitants in their headlong rush into hell.

QUESTIONS: 1) What is the trust given us? 2) In what ways do we bury it? What excuses do we make? 3) In what ways could we fulfill the commission? What help does Christ promise?



WILCKE and WALTH - New Area Secretaries

by G. K. Zimmerman

The Rev. H. J. Wilcke, who began as western area secretary in June of 1970, has become oriented very quickly and effectively in his many varied responsibilities. Brother Wilcke, a graduate of the North American Baptist Seminary, has served with much success as pastor of our churches in Olds, Alberta; Linton, North Dakota; Calvary Baptist, Tacoma, Washington; Calvary Baptist in Stafford, Kansas; Dayton's Bluff, St. Paul, Minnesota; and Salt Creek Baptist of Dallas, Oregon. His pastoral concern, stimulating preaching and efficient leadership are a few of the special qualities which will make brother Wilcke's ministry meaningful to the West Coast constituency. Since brother Wilcke has served as pastor of the western area for ten years, he is also well acquainted with many of the pastors, leaders and members of the churches. Rev. Wilcke succeeds Dr. Joe Sonnenberg, who is now president of the North American Baptist College in Edmonton, Alberta.

The Central District, which heretofore included 142 churches, has been divided into two areas, namely the north-central area and the south-central area. For many years it was evident that this larger territory, consisting of the Dakota, Northwestern, Southwestern and Southern Conferences, was too large for one area secretary. The General Conference, during its session in Winnipeg, Manitoba, in 1970, voted that the area be divided and an additional area secretary be appointed. Dr. J. C. Gunst was named to this position for the south-central area, which includes the following associations: Colorado, Iowa, Kansas, Nebraska, Oklahoma and Texas. The north-central area will include the following associations: Central Dakota-Montana, Northern North Dakota, Minnesota, South Dakota and Wisconsin. The Rev. Clarence Walth, pastor of the Foster Avenue Baptist Church of Chicago, Illinois, has accepted the call to serve as the north-central area secretary beginning with April 1971. Brother Walth was appointed by the General Council upon nomination by a representative committee of five association moderators of the north-central area.

The Rev. G. K. Zimmerman is the executive secretary of the North American Baptist General Conference.

Rev. Walth has served effectively as pastor of the Willow Rancho Baptist Church, Sacramento, California; Salt Creek Baptist Church, Dallas, Oregon; and the Foster Avenue Baptist Church, Chicago, Illinois. Brother Walth, a graduate of the North American Baptist Seminary, also continued post graduate studies at North Park Theological Seminary and McCormick Seminary in Chicago. His successful pastorates and continuing education efforts have adequately prepared Brother Walth to render a meaningful ministry as area secretary.

We are grateful to God that the brethren, H. J. Wilcke and Clarence Walth, answered the call of God to serve in these new responsibilities which will require much travel and varied ministries. Area secretaries function as a liaison to communicate the needs and desires of local churches and associations to the denomination and its cooperating agencies, departments and committees. They also interpret and communicate objectives, goals and programs of the denomination and its cooperating agencies and departments or committees to the constituency. Their participation in many association committees will help to advance the cause of Christ, especially in the area of church extension. Our area secretaries have served very effectively in assisting the local pulpits when calling a pastor and in ministering in a special way as the pastor's pastor. In the new organizational structure the area secretaries have important roles in meeting with leaders for the purpose of initiating plans to advance the ministry for Christ. Our other area secretaries include: the Rev. Ruben Kern of the eastern area; Dr. J. C. Gunst of the south-central area and Dr. William Sturhahn of the northern area. We request that you join us in undergirding these brethren with your prayers and faithful support. □

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MEDICINE HAT, ALTA. On Oct. 4, 1970, 13 persons followed the Lord in baptism in the Temple Baptist Church. Our pastor, the Rev. I. H. Schmuland, extended the hand of fellowship to these and three others who came by confession of faith and by



letter, when we observed the Lord's Supper in the evening service. The new Sunday school officers were also dedicated to the Lord's service at this time. Pastor Schmuland is pictured second from the right in the back row. (Gertie Grose, reporter.)

MEDICINE HAT, ALTA. Sunday, Oct. 25, 1970, members and friends gathered to witness the mortgage burning ceremony of the church. (pictured) Mr. John Opp, chairman of the Board of Trustees, and a charter member of the first trustee board gave the report.



There was special music as well as greetings from the Grace Baptist (the Mother Church) and from Bethany church at Lethbridge, and the Golden Prairie and Hilda churches. This was also the 15th anniversary of the church. The Rev. I. H. Schmuland is the pastor. (Gertrude Grose, reporter.)

CHICAGO, ILL. Immediately after the morning worship service on Oct. 25, 1970, the Rev. Clarence H. Walth, pastor of the Foster Avenue Baptist Church, led the congregation to the construction site of its new educational and activities building. Over 50 items were placed into a copper box, sealed and inserted in the cornerstone (pictured) inscribed "1970". This building can be built because Mr. and Mrs. Otto Deutschmann willed the major



portion of their estate to the church. (Beatrice Scroggin, reporter.)

CHILLIWACK, B.C. The Rev. R. Jaster baptized five young people upon their confession of faith, Sunday morning Sept. 13, and extended to them the hand of fellowship into the Vic-



toria Avenue Baptist Church. Rev. Jaster is pictured with the five candidates. The Rev. E. H. Nikkel was our guest speaker for evangelistic meetings, Nov. 23 to Dec. 2. (Mrs. R. Jaster, reporter.)

CALGARY, ALTA. On Thanksgiving Sunday members of Grace Baptist Church enjoyed Dr. J. Sonnenberg as guest speaker. In the evening a fellowship supper was followed by a program led by the young people. About 40 students from the N.A.B. College were guests of the Grace young people for the weekend. New members were received into



our church on Nov. 1. Three were accepted by baptism and two by letter. The new members are pictured with the Rev. P. Schroeder third from the left.

On Nov. 4, an evening of fellowship was enjoyed with Dr. R. Schilke showing slides on Japan. (Shirley Krause, reporter.)

OUR CHURCHES IN ACTION

EDMONTON, ALTA. The German Zion Baptist youth group (pictured) recently traveled to Banff for a weekend retreat. The theme was, "The Lord is my Shepherd, I shall not want." Forty-one members and six chaperons made the trip.

The youth group also recently presented a program for the church members. The theme was "Missions" and the offering was designated for our youth project.

Although ours is a German-speaking church the youth program is all English, thus enabling us to draw from outside the church for members. In the past three months the membership has doubled to 50 who are all very active.



Wenzel Hanik has been youth leader of the group since May 1, 1970, taking over from Mr. Clyde Zimelman, presently associate pastor at Central Baptist Church, Edmonton, Alta. The Rev. Otto Ertis is the pastor of the church. (Wenzel Hanik, reporter.)

ALPENA, MICH. The Rev. Walter Hoffman and family were welcomed into the Ripley Boulevard Baptist Church some time ago. A pantry shower was also given to them.

The senior BYF entered a float (pictured) in the local city parade and won first prize.



Miss Ida Forsch, who is partially supported by the Ripley Boulevard Church, was one of the featured speakers during 1970. The Rev. Eric Kuhn, a former pastor and now superintendent of the Baptist Manor in Portland, Ore., also told us of his work.

The new visitation program is proving to be successful. About 200 young people are involved in our Pioneer and Battalion meetings every Wednesday night. (Lillian L. Pinkel, reporter.)

OUR CHURCHES IN ACTION

KELOWNA, B.C. On Sunday, Nov. 1, Trinity Baptist Church and guests gathered in their new church for the Cornerstone Laying Ceremony. Pastor Wollenberg led the service with band and choir taking part. The Rev. Erwin Babel, pastor of the mother church, led in prayer. Dr. A. S. Fel-



berg gave the message. The box containing documents and the stone were placed by A. Bredin, moderator and R. Spletzer, chairman of the Deacon Board. (pictured) Although the building is not completely finished, the educational facilities are being used for all services. (Mrs. Velma Halsmith, reporter.)

ELK GROVE, CALIF. On Sunday, Nov. 15, the Elk Grove First Baptist Church held a baptismal service. Our



pastor, the Rev. Merle Brenner, on the right in the picture, baptized six candidates after they had professed Christ as their Savior. On Dec. 6, these, and three others, received the right hand of fellowship at the Communion service. (Mrs. Leonard Fandrich, reporter.)

WOODSIDE, N.Y. Our mixed choir has about 50 members and is bilingual. Under the leadership of Mrs. H. Hiller in English and Mr. E. Guddat in German, we were able to bring the Good News to many people. We have talented soloists, and a quartet that served at the General Conference in Winnipeg. Most of our choir members served at the Billy Graham Crusade at Shea Stadium. We also have a guitar choir directed by Mr. A. Wondzacek. Dr. Herbert Hiller is the pastor of the church. (Irmgard Schmidt, reporter.)

SOUTH EVERETT, WASH. On Dec. 13, 1970, the Valley View Baptist Church held a groundbreaking service with members of the Pacific Northwest Association taking part. About 70 people were present. A preliminary service was held in the parsonage base-



ment (pictured) before going to the church site. Mr. Stanley Johnson and pastors LeRoy Kiemele, Chester Strobel, Reuben Grueneich, Bernie Thole and Jerry Fogltance took part in the program. Mr. Glen Peterson represented the church in Missoula, Mont. The Rev. Herbert Vetter is the pastor of the church.

LEHR, N.D. The Central Dakota-Montana Association convened Oct. 15-18 at Lehr, N.D. Most of the sessions were held in the auditorium of the Lehr High School. The theme was, "Progress in a new Decade," based on Phil. 3:14. Rev. Leonard Strelau, pastor of the church in Lehr, spoke on "Progress in our Spiritual Lives." Other topics and speakers were, "Progress in Our Christian Walk," Rev. Raymond Dickau, West Frago; "Progress in our Church," Rev. Gordon Voegel, Jamestown; "Progress in our Family Relationships," Rev. Walter Dingfield, Bismarck. The Rev. Herman Effa, missionary to Brazil, gave a report of their experiences.

The ladies presented a missionary program on Friday afternoon. By means of slides we were led to see the life of a woman in Brazil. The men were in charge of the evening program. The Rev. Henry Ramus challenged us to submit to God's directives. The moderator, Rev. Etan Pelzer, welcomed five new pastors. Dr. Gunst reported briefly on denominational outreach and advance. The Rev. Edward Kopf led the discussion on church extension. The Rev. Alfred Weisser reported on the Baptist Home in Bismarck and the possible building of low-rent housing units.

The following officers were elected for the coming year: moderator, Rev.

Etan Pelzer; vice moderator, Rev. Leonard Strelau; secretary, Rev. Fred Fuchs. Women's Missionary Union: president, Mrs. Walter Klempel; vice president, Mrs. Clemence Auch; secretary, Mrs. Leonard Strelau; treasurer, Mrs. Delbert Bender. Men's Brotherhood: president, Elmer Schauer; vice president, Raymond Wagner; secretary-treasurer, Ray Barchinger.

At the Saturday evening banquet Rev. Ramus spoke on "Progress in our Personal Witnessing," and on Sunday morning his topic was "Progress in Stewardship."

The 1970 Association reached its climax Sunday afternoon with the Missionary Rally when Rev. Effa spoke on "Progress in Missions." (Rev. Henry Pfeifer, reporter.)

SPOKANE, WASH. The 67th Annual Pacific Northwest Association was held at the Terrace Heights Baptist Church, Spokane, Wash., Oct. 15-18, 1970, where the Rev. Myrl Thiesies is the pastor. Our speakers were missionary Ida Forsch, Dr. R. Schilke and Dr. Helen Schmidt. Terrace Heights is Dr. Schmidt's home church. The theme for the conference this year was: *Tune in, turn on, and shine out for Jesus Christ.* Mr. DeForest Bullock served as moderator. Welcomed into the Association were the Rev. Chester Strobel, of Sherwood Forest and the Rev. Herbert Vetter of Everett, Wash.

Rev. E. Gerlitz, chairman of the Church Extension Committee, introduced the new work that has been started in Auburn, Wash., the Hazelwood Baptist Church. A portable chapel has been erected. The work is being led by the Rev. Bernard Thole.

A panel discussion "Turning On Motivation for Participation" was held Friday morning. A pastor, missionary, businessman and college student gave their views after which time was given for questions and answers.

The new officers are: moderator, Rev. Robert Penner; vice moderator, Mr. Merlin Schmautz; secretary, Mrs. Ben Schmidt; treasurer, Mr. Melvin Kageler; Christian education adult representative, Mr. Harold Marler; representative to the Pacific Conference Nominating Committee, Rev. Jerry Fogltance; alternate, Rev. Myrl Thiesies.

The annual Sunday school contest was won by Valley View Baptist Church, Everett, Wash.; second place, Evergreen Baptist Church; third place, Startup Baptist. Next year's goal is \$1,700 for the Sunday school project

of which \$1000 will go for Church Extension, \$600 for the Student Scholarship Fund and \$100 for the chaplaincy ministry to college students.

Missionary Ida Forsch was the speaker at the women's luncheon as well as for the Friday evening service. The ladies divided their offering and dues evenly to support the following: Church Extension, training missionary children in Japan, training missionary children in Cameroon, and the women's work in Cameroon. Dr. Schilke was the speaker at the men's luncheon. Stanley Johnson was elected chairman of the Church Extension Committee. The program was arranged for the young people on Friday evening. (Anita E. Johnson, reporter.)

PLEVNA, MONT. The First Baptist Church held their Harvest and Mission Festival Sunday Oct. 18. The Rev. Richard Lawrenz, pastor of the church, brought two challenging messages. The offering totaled \$10,450.18.

From Oct. 25-Nov. 1, we were privileged to have God's Volunteers team 2 with the Rev. Ray Harsch. The meetings were held at the high school auditorium. (Mrs. Walter Hochhalter, reporter.)

WINNIPEG, MAN. The Prayer Day of the German Ladies of Baptist churches in Winnipeg took place on Nov. 2, 1970, at the Ellice Ave. Baptist Church.

Our president, Mrs. Stein, welcomed everyone and led in prayer. The treasurer reported that there is still \$1,019.63 in the treasury. The following propositions were made and accepted by the ladies: \$250 are to be sent for scholarship to the NAB Seminary and NAB College; \$200.00 are to be sent to the hospital in Nigeria where Dr. and Mrs. Gutowski are serving; \$550.00 are to be sent to headquarters in Forest Park for our new projects.

The program was then presented by the ladies of the four churches. All united in prayer and prayed for peace that Christ alone can give to this troubled world. (M. Schalcel, reporter.)

STAFFORD, KAN. The Annual Kansas Association was held at Calvary Baptist Church, Stafford, Kan. Guest speakers were Dr. Ben Breitreuz, Rev. Herman Effa, missionary to Brazil and Dr. J. C. Gunst. The highlight of the Association was the banquet with 250

present. Rev. Effa was the speaker. (Wayne Meschberger, reporter.)

HEBRON, N.D. On Sunday evening, Aug. 30, a service was held to welcome the Rev. and Mrs. Robert Hoffman and family. Words of welcome were expressed by representatives of the various organizations of the church. A corsage was presented to Mrs. Hoffman by Mrs. John Krein on behalf of the Women's Missionary Society. Rev. Hoffman spoke in response and a song was sung by the Hoffman family.

The annual Harvest and Mission Festival was observed on Sept. 27 with Miss Florence Miller, missionary to Japan, as guest speaker. Slides of the work in Japan were shown at the evening service.

A series of New Life meetings was conducted by the pastor from Oct. 26-Nov. 4. Special music was provided each evening. The Male quartet from the New Leipzig Baptist Church sang at one of these services. (Mrs. R. Stanley Schneider, reporter.)

RAPID CITY, S.D. Missionary Gerry Glasenapp was the guest speaker at South Canyon Baptist Church. For the evening service there was a question and answer period about the work in the Cameroon. The Rev. George Robinson is the pastor of the church. (Gladys Beusch, reporter.)

ENID, OKLA. The West Broadway Baptist Church installed the Rev. Melvin L. Warkentin as its new pastor on Sunday, Oct. 4. He and his family were extended the right hand of fellowship by the deacons of the church. The Warkentins were surprised with a generous grocery shower. The church is responding to the ministry of the new pastor. One young lady has already followed the Lord in baptism held on Nov. 8. (Della Bush, reporter.)

LODI, CALIF. On Sept. 13, installation services and a reception were held at the First Baptist Church, honoring Mr. Arnell Motz, Director of Music and Christian Education and his wife Terri; Jerry Hackett, Director of Youth, his wife Shirley and their daughter, Cammie.

Our Western Area Secretary, the Rev. H. J. Wilcke was guest minister bringing the morning message and installation message in the evening. Both families were recipients of a pantry shower. Jerry and Arnell are graduates

OUR CHURCHES IN ACTION

of Biola College. Jerry will receive his Master of Theological Degree in January. Arnell also attended Palomar College in San Diego. The Rev. Willis Potratz is pastor of the church. (Hazel Helwig, reporter.)

WACO, TEX. Oct. 25-30 we held a revival with the Rev. John Ziegler of Oak Street Baptist Church, Burlington, Iowa. This was a different type of revival, in that we had three public services and the other nights were for our church family. Monday was men and boys' night, Wednesday night we had a fellowship dinner and message for our church families, and Thursday night a class on witnessing, "Fellowship Evangelism." This was a period of rededication and revival among our members. Each night Rev. Ziegler had a special story for the children.

On Sunday, Nov. 1, the evening service was in charge of the Morning and Evening Circles of our W.M.S. Guest speaker was Miss Geraldine Glasenapp, visiting missionary from Cameroon. Special music was provided by the Ladies' Chorus, and a trio by Mrs. Milton Lippert, Mrs. LeRoy Schauer and Miss Victoria Johnson. A fellowship honoring Miss Glasenapp was held after the service. The Rev. LeRoy Schauer is pastor of the church. (Marie Chance, reporter.)

SELBY, S.D. On Sunday, Oct. 4, the W.M.S. of the Faith Baptist Church held their annual birthday program. A program was presented with various musical numbers and readings.

Oct. 20-25, Greater Spiritual Life Meetings were held with the Rev. and Mrs. H. Strauss. There were rededications and others accepted Christ as personal Savior.

Oct. 25, was Harvest-Mission Sunday. The Rev. Milton Vietz is the pastor of the church. (Mrs. M. H. Vietz, reporter.)

ANAHEIM, CALIF. On Friday, Nov. 13, 1970, an ordination council convened at the Magnolia Baptist Church for the purpose of examining Mr. Ron Hartman for the Christian Ministry. The Rev. K. Fischer was elected moderator and the Rev. E. Rogalski secretary. Mr. Hartman presented a well prepared statement on his personal background, his call to the ministry and his doctrinal beliefs. He also responded to numerous questions with careful and thoughtful answers.

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The delegates voted unanimously to recommend to the Magnolia Baptist Church that they proceed with the ordination. The service was held on Sunday evening, Nov. 15, at Magnolia Baptist Church. The Rev. Bill Acton brought the ordination message. (E. Rogalski, Council Secretary.)

LA SALLE, COLO. The LaSalle Baptist Church, together with the Sherwood Park Church of Greeley, held a week of meetings Oct. 20-25, with Dr. and Mrs. McKinney of Denver, Colo. These meetings were of a prophetic teaching ministry. The closing meeting was in the LaSalle church on Sunday night. Rev. Milton Falkenberg is the pastor of the LaSalle church and the Rev. Richard Grenz is pastor of the church in Greeley. (Mrs. Carrie Oster, reporter.)

EUREKA, S.D. The First Baptist Church had the Rev. and Mrs. Herman Effa, missionaries to Brazil, who are partially supported by our church, in our midst on Oct. 6.

The last week in October, evangelistic meetings were held with the Rev. Harry Haas as speaker.

Our Harvest Mission Festival was held on Nov. 1 with the Rev. Gideon Zimmerman, our executive secretary, as guest speaker.

On Nov. 11, our Women's Missionary Union held its second annual Mother-Daughter banquet. The Rev. Fred H. Fuchs is the pastor of the church. (Mrs. Herbert Heupel, reporter.)

KESWICK, N.J. "All Things Through Christ" was the theme for the Atlantic Conference WMU 8th annual retreat which was attended by 157 ladies. Guest speakers were three of our missionaries, Miss Florence Miller, Japan; Miss Ida Forsch and Mrs. Edith Schroeder, Cameroon. All brought messages relating to the theme, "All Things Through Study," "Through Teaching" and "Through Faith."

Other highlights were a prayer fellowship hour, WMU news presented by the conference president, Mrs. Lawrence Prast; a letter of greeting from WMU president, Mrs. Walter Stein; White Cross filmstrip and report; a missionary panel and presentation of the "Share Your Blessings" program. (Irma Norman reporter.)

RIDGEWOOD, N.Y. The Ridgewood Baptist Church arranged a special program on Nov. 1, after worship ser-

vices, for octogenarians and their spouses. Two members are 91 years old.

Each octogenarian was given a red carnation. After a dinner everyone adjourned to the church lounge where favorite hymns were sung in native languages. Each couple showed their wedding and another favorite picture.

Mrs. Lamprecht gave a violin rendition of a spirited Mazurka by a pupil of famed violinist Leopold Auer. Pastor Lamprecht then addressed the gathering. The youngest deacon challenged them to continue witnessing for Christ by regular church attendance. (Mrs. Harold T. Olsen, reporter.)

EBENEZER, SASK. Our church observed Thanksgiving Sunday, Oct. 11, with a program by the Sunday school during the morning service. The Rev. N. Taylor, our pastor, brought the message. This was also the occasion of our pastor and his family's fifth anniversary of service with us. A program followed consisting of a number from the different organizations of the church and the reading of the "Minister's Ulcers" by the W.M.S. Homebuilders. The Singing Men dedicated the song "Keep on the Firing Line," to our pastor. The pastor and his wife were also presented with a gift. Rev. Taylor responded with a few words. Testimonies followed expressing blessings and thanks.

A "Deeper Life" series of meetings was held from Oct. 26-Nov. 1. The guest speaker was the Rev. C. T. Remple from the Grace Baptist Church, Medicine Hat, Alta. (Mrs. Paul Dreger, reporter.)

SPRINGSIDE, SASK. On Oct. 24, about 55 youth from Springside, Yorkton and Ebenezer BYF joined in a "miles-for-missions" walkathon. Individuals were sponsored by friends and relatives at a prearranged amount per mile. Most of the group walked the total of 20 miles. The sum of \$1,800.00 was realized, which is to be used in sponsoring one or more African students to attend the NABC at Edmonton. (Mrs. June Pinder, reporter.)

VALLEYVIEW, ALTA. In April, 1970, the Alberta Association meetings were held in the Emmanuel Baptist Church beginning with the ordination of our pastor, H. Ulrichs. Lectures and discussions were led by the Rev. David Berg during the following days.

In July we were kept busy with the Sturgeon Lake Baptist Bible Camp. During the three weeks of camp, each week a different age group, we had an enrollment of 130 including staff. There were 15 decisions made.

October brought the God's Volunteer Team 1 under the leadership of the Rev. Edgar Klatt. Ten decisions were made as well as many rededications. (Mrs. Bertha Reichert, reporter.)

BISON, KAN. On Sunday, Oct. 4, the First Baptist Church had the Rev. Eldon Janzen as guest speaker at both morning and evening services at their Harvest Mission Festival. A missionary offering was received.

A week of special meetings was held Nov. 2-8, with the Rev. David Priestley of Junction City, Kan.

On Nov. 12-13, a Christian Education Workshop under the direction of the Rev. Donald Richter was held. The Rev. E. R. Oster is the pastor of the church. (Clara L. Niedenthal, reporter.)

WETASKIWIN, ALTA. On April 16, our W.M.S. of Calvary Baptist Church held a mother-daughter tea. The mothers brought their wedding photographs to be identified by the others. Some wore their former wedding gowns while others had theirs modeled by their daughters.

On Oct. 18, a farewell was held for Miss Celia Tadiar. She will be a missionary to her own people in the Philippines. The church gave her a gift of money to be used in the mission field. The Rev. David Berg is the pastor of the church. (Mrs. Joe Knuenz, reporter.)

BELLWOOD, ILL. On Nov. 1, 1970, the Board of Deaconesses of First Baptist Church had "Servicemen's Night." We sent almost anything as long as it wasn't breakable or perishable. The servicemen that we saluted were John Grupp, Sidney Penton, Dale Simpson, Ronald Simpson and David Penton.

On Nov. 22, we held a "Christmas for Our Missionaries" program. A special offering was taken. A fellowship supper was held with the Rev. Gerald Osborn and his family as our guests. The Osborns are on furlough from their mission work in the Philippines. We made tapes to send to our missionary families and Rev. Osborn showed slides of his youth work in the Philippines. The Rev. Leo Reck is the pastor of the church. (David Robinson, reporter.)

JACOB KESSLER, 79, of Anamoose, N.D., died on Nov. 1, 1970. He was born on Oct. 20, 1891 at Olivet, S.D. During early manhood he accepted Christ as Savior, and after baptism became a member of the Berlin Baptist Church, Martin, N.D., and later joined Anamoose. He served as deacon and sexton for many years. On June 30, 1913, he married Katie Zimbelman. Surviving him are three daughters: Mrs. Ernest Lautt, Mrs. Gordon Mayer, Mrs. Raymond Johnson; two sons, Paul and Hilmer; 25 grandchildren, four great-grandchildren, four brothers, three sisters. The Rev. Oscar Fritzsche was officiating minister at the funeral service.

MRS. DONNA FRUEH nee Nutz, 29, of Anamoose, N.D., died on Nov. 10, 1970, after giving her testimony at special meetings at our church. She was born on May 19, 1941, at Harvey, N.D. In 1953 she accepted Christ as Savior. She was baptized and became a member of the Anamoose Baptist Church. She served as Sunday school teacher and W.M.S. president. On April 6, 1960, she married Donald Frueh. Surviving her are her husband; two daughters, Debra and Diana; two sons, Daryl and Douglas; her father, one sister, two brothers. Rev. Oscar Fritzsche was the officiating minister at the funeral.

HOMER A. BROWN, 51, of Winston-Salem, N.C., died on Oct. 8, 1970. After an extensive education, including a Ph.D. from George Peabody College, he became an educator and missionary in Nigeria where he served for 22 years under the S.B.C. He knew some of our missionaries personally when he was in Lagos. In 1939 he married Mildred Steckler, a granddaughter of the late W. N. Steckler of Okene, Okla. Surviving him are his wife and one daughter, Grace. Services were held in Winston-Salem, N.C., and Quincy, Ill.

MRS. MARGARETHA O. DOMKE nee Giese, 86, of Grand Rapids, Mich., died on Nov. 21, 1970. She was born in Germany and reared in Chicago, Ill. She was converted and baptized, and became a member of the German Baptist Church, Chicago. In 1901 she was married to Paul O. Domke, to whom she was married for almost 55 years. Surviving her are two sons, Harold and Clifford, and an adopted daughter, Mrs. Ruth Barnes; seven grandchildren and 14 great-grandchildren. Funeral services were held in Grand Rapids, Mich.

GOTTLIEB J. GOEHRING, 80, of Ashley, N.D., died. He was born on Dec. 23, 1890, in McIntosh County, N.D. In 1913 he married Karolina Schauer. He accepted Christ as his Savior in 1905 and later served as deacon, teacher and in other offices. Surviving him are one daughter, Mrs. Ella Leicht; one son, Ernest; five grandchildren, one great-grandchild, one sister and four brothers. The Rev. Etan Pelzer was the officiating minister at the funeral service.

NEWS & VIEWS

German student publications restricted

Two Baptist student publications in West Germany have been at least temporarily forbidden to call themselves publications of the official Baptist student movement there.

Denominational leaders, in voting the ban unanimously, said contents of the two publications had in several cases "been incompatible with the spirit of the gospel."

The publications affected are sz (initials standing for "Semester Zeitschrift") and Praegaudia. The former has presented controversial discussion articles, while the latter has been chiefly a news and information journal.

MRS. HELENE WALTEREIT nee Lang, 80, of Vancouver, B.C., died on Oct. 28, 1970. She was born on Nov. 15, 1890, in East Prussia. In her youth she accepted Christ as her Savior and was baptized. She was married to Max Waltereit in 1908. In 1928 they emigrated to Canada. Since 1934 she was a member of the Bethany Baptist Church, Vancouver, B.C., where she was active in the Women's Missionary Society. Surviving her are one son, Dr. Helmut Waltereit, three grandchildren and one great-grandchild. The Rev. H. Dressler was the officiating minister at the funeral service.

MRS. KATHERINE ZIMMERMAN nee Trefz, 82, of Gackle, N.D., died on Nov. 11, 1970, at the Bismarck Baptist Home, Bismarck, N.D. She was born April 14, 1888, in Russia. In 1910 she emigrated to the U.S. She married Jacob Zimmerman on March 12, 1912. She was a member of the Grace Baptist Church of Gackle. Surviving her are a son, Harold; five daughters: Mrs. Bertha Fricke, Mrs. Emma Larson, Mrs. Ruth Lehr, Mrs. Alta Vigarito, Mrs. Lydia Mueller; one sister, 15 grandchildren and 19 great-grandchildren. The Rev. R. C. Stading, pastor, and the Rev. N. E. McCoy officiated at the funeral service.

FRED ZIMMERMAN, 71, of Aberdeen, S.D., died on Nov. 5, 1970. He was born on June 19, 1899, in Campbell County, S.D. At an early age he accepted the Lord as his Savior and was baptized and united with the Herreid Baptist Church. At the time of his passing he was a member of the Calvary Baptist Church of Aberdeen, S.D. He was united in marriage to Adeline Zimmerman in 1922. Surviving him are his wife Adeline; three sons: Milton, Harvey and Clifford; four daughters: Mrs. Violet Hanson, Mrs. Florence Haupt, Mrs. Hazel Beck, Mrs. Della Mae Mitzel; seven grandchildren, two brothers and one sister. The Rev. Eugene Kern was the officiating minister at the funeral service.

WAYNE MARION BLISS, 68, of Anaheim, Calif., died on Nov. 22, 1970. He was born in Iowa Falls, Iowa, on Nov. 22, 1902. Following retirement, due to disability, he moved to Anaheim, Calif., in 1959 and became a member of the Bethel Baptist Church. He accepted Christ as his personal Savior early in life and was baptized in 1915 in the First Baptist Church of Iowa Falls, Iowa. He married Laura Lavern Bauer on May 3, 1927. He is survived by his wife, Laura; two sons, James and Jerry; three grandchildren and one sister. The Rev. Ernie Rogalski officiated at the funeral service.

EMIL WOLLENBERG, 83, of Vancouver, B.C., died on Nov. 25, 1970. He was born on May 7, 1887, in Russia. He was converted and baptized early in life. After emigrating to Canada he became a member of Central Baptist Church, Edmonton, and later Ebenezer Baptist in Vancouver. He served as trustee and deacon. Surviving him are one son, Oscar; three daughters: Mrs. Eda

Russians pass 25-year marks

The Union of Evangelical Christians-Baptists in Russia has observed two 25-year anniversaries.

It was a quarter century ago that Pentecostals became part of the union. It was also in that year that Bratskii Vestnik (Fraternal Messenger), publication of the union, was born.

The silver anniversary number of the magazine carried greetings from many well-wishers. (EBPS)

Portuguese seminary starts second year

Two new students bring to eight the number attending the Portuguese Baptist Seminary in the city of Queluz, a suburb of Lisbon.

All young men, they are preparing for the ministry.

Nearly 200 persons attended the ser-

In Memoriam

Tiede, Mrs. Martha Effa, Mrs. Freda Rose; two brothers, 16 grandchildren and three great-grandchildren. The Rev. Paul Siewert was the officiating minister at the funeral service.

THEODORE ADOLF SIEBENS, 70, of Aplington, Iowa, died on Nov. 9, 1970. He was born on Oct. 11, 1900, near Aplington. In 1955 he was baptized on confession of faith and became a member of the Aplington Baptist Church. He was married to Anna Hinders in 1923. Surviving him are his wife, Anna and one daughter, Mrs. Thelma Johnson. The Rev. Donald Patet was the officiating minister at the funeral service.

JOHN HOFFMAN, 74, of Kelowna, B.C., died on Nov. 6, 1970. He was born on June 24, 1896, in Plum Coulee, Man. In 1924 he married Martha Corl. After her death in 1960 he married Mrs. Rogna Larson a year later. He accepted Christ in early childhood but was not baptized until 1948. Surviving him are his wife, Rogna; two sons, William and Peter; one daughter, Mrs. Carol King; seven grandchildren, two brothers and six sons. The pastors, Wm. Sturhahn and Bruno Voss officiated at the funeral service.

MRS. MARY SEMRAU, 69, of Medicine Hat, Alta., died on July 20, 1970. She was born on Nov. 17, 1901, in Russia and emigrated to Canada in 1924. In 1933 she married Walter Semrau. She accepted Christ as her Savior, was baptized and became a member of the Grace Baptist Church in Medicine Hat. She was a charter member of the Temple Baptist Church when it was organized in 1955. She served as Sunday school teacher. Surviving her are her husband, two sons: Leroy and Elvin, six grandchildren, three brothers and two sisters. The Rev. Irvin H. Schulman was the officiating minister at the funeral service.

THEODORE M. BUCHHOLZ, 84, of Ashley, N.D., died on Dec. 6, 1970. He was born on Oct. 15, 1886 in Meno, S.D. At age 19 he accepted Christ as his Savior, was baptized and became a member of the Ashley Baptist Church. In 1910 he was married to Pauline Hochstetter. Surviving him are his wife and children: Mrs. Tunell, Albert, Mrs. Lillian Thurn, Mrs. Elinore Martz, Gerald and Dennis; 12 grandchildren and a half-brother. The Rev. Etan Pelzer was the officiating minister at the funeral service.

MRS. MARTHA JANE HAMILTON WEBSTER, 68, of Lincoln County, Kan., died on Dec. 5, 1970. She was born on June 3, 1902, in Lincoln, Kan. In 1924 she was married to Allen Webster. She was a member of the Bethany Baptist Church, Hunter, Kan. Surviving her are one son, four daughters, two sisters, four brothers, 13 grandchildren and two great-grandchildren. The Rev. R. H. Zepik was the officiating minister 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. □

vice opening the seminary's second year of classes, in the building of Queluz Baptist Church.

A new professor was introduced. He is John Virgilio Ramos André, pastor of the church at nearby Cacém. He is also the new president of the Portuguese Baptist Convention. (EB PS)

'Unlimited' communion fellowship urged

The Association of Protestant Free Churches in West Germany supports "unlimited" open communion between church members in denominations belonging to the association. One of these denominations is Baptist.

This was announced after leaders in the free churches met for a conference in seclusion at Schloss Craheim, a religious conference center.

The Lord's Supper, in the opinion of these free church leaders, should have a wide encompassing fellowship "despite differences in our understanding and traditions."

Free churches belonging to the association are Methodist, Baptist, and a Union of Free Churches.

Others participating as non-members were a Brethren group, Mennonites, and the Salvation Army.

Also recommended as ways to stimulate more interdenominational fellowship were pulpit exchanges, more joint publications, coordinated educational activity, reciprocal transfer of individual church membership wherever possible, and a pooling of resources and talent.

The basis for this cooperation, the conferees said, is "in the first place, common ecclesiology." The free churches have this concept of what is meant by the word "church"—"the fellowship of those who believe in Jesus Christ."

Suburban Pastor Calls For New Preaching Patterns

CEDARMOORE, Ky. (BP) — Because the meaning of words is changing, a suburban pastor suggested here a new model for preaching in "the electronic age" based on affirmation.

"The electronic age has produced an empty, cold isolated, and alienated society. We now have proximity but no intimacy," William L. Self of Atlanta, told participants at the National Consultation of the Suburban Church here.

He defined preaching as "one man standing before a congregation and loving them."

"When the church by word, deed, and atmosphere says to people 'you are loved and affirmed as you are' wholeness will come," he suggested.

Commenting on the church's need for affirmation, he said many have violated her personhood. "We have not stopped with attacking her acts; we have implied that the body itself is not worthy."

"A strong proof of the church's strength is her ability to survive of this attack on her personhood."

Self, pastor of the Wieuca Road Baptist Church, Atlanta, was the first major speaker of the three-day National Consultation on Suburban Churches sponsored by the Metropolitan Missions Department of the Southern Baptist Home Mission Board.

The consultation, limited to 150 par-

ticipants, was designed to "produce insights on suburban ministry, especially for Southern Baptists," consultation leader Russell Bennett of Atlanta, told those attending the opening session.

Two Black Churches Join Houston Association

HOUSTON, Tex. (BP) — Two predominantly black Baptist churches were accepted into the Union Baptist Association during the organization's annual meeting here.

They were the first Negro congregations to be admitted to the Union Association, which has the largest number of affiliated churches of any among the 1,196 district associations in the Southern Baptist Convention.

Union Baptist Association includes Houston and suburban areas.

E. Stanley Branch, pastor of the Fourth Missionary Baptist Church which joined the association, has a younger brother who is a pastor in Corpus Christi and who earlier led his congregation to join the Southern Baptist association there.

The other Negro congregation uniting with the Union Association was New Bethel Missionary Baptist Church. W. H. Dudley is pastor.

D. E. Sloan, Baptist superintendent of missions, reported the unanimous vote for acceptance of the churches was enthusiastic and was followed by spontaneous applause.

A Mexican-American church was among the eight other churches received into the Union Association at the annual meeting.

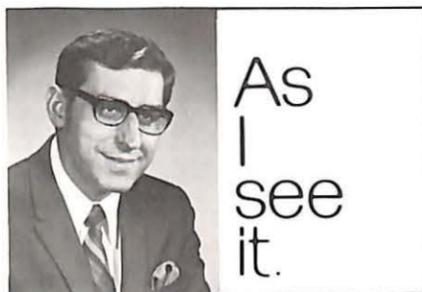
Natural Disasters Boost Baptist Relief Gifts To Near \$200,000

WASHINGTON, D.C. — Gifts to Baptist World Relief projects are expected to total near \$200,000 by the year's end, the Relief Committee of the Baptist World Alliance heard in a meeting here.

Natural disasters in Peru, Romania, Hungary and Pakistan brought calls for help during the year in addition to a list of projects approved earlier in the year.

The Relief Committee of which Chester J. Jump Jr., of Valley Forge, Pa., is chairman, reviewed the year's work and discussed projects on six continents included in a 1971 list of projects totalling \$170,000 adopted at the Baptist World Congress in Tokyo last July.

(Continued on page 29)



by Paul Siewert

As long as Carl McIntyre is on the march, the hymn "Onward Christian Soldiers" is bound to have some reserved usage.

The Rev. Carl McIntyre, the noted fundamentalist radio minister, who led the massive march on Washington, D.C., in October of 1970, challenging President Nixon to end the war in Vietnam by an immediate military victory, is still on the march. He promises another "successful" similar demonstration in May of this year, which will climax a march-of-the-month plan to include many major cities of the U.S.

The word "success" however varies greatly in meaning, particularly in relationship to McIntyre's program. The interpretation of Mr. McIntyre insists that the attendance in October was at least 200,000 and the rally marked the beginning of a spiritual revival for the United States.

Many other reporters, however, put the attendance population down to a realistic 20,000 and saw little revival of anything except walking exercise and carnival joviality.

Obviously the truth should be credited to the one who pledges more loyalty to accuracy than politics. But in this fury it is very difficult to tell the "leopard's spots." One woman pounding the pavement in October was heard to say: "I want to stand up for God and my country." The question of course is whether she was standing up for either. It may even be asked whether it is any longer possible to stand up for both.

Certainly the Christian enterprise is summoned to take a stand against the ravages of war and evil; but many are not at all convinced that Mr. McIntyre has found "the way." He is trying, but there must be a better way.

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

■ *Mr. and Mrs. George E. Baabs*, NAB missionaries in Kumba, Cameroon, announce the birth of a baby girl, Kimberly Lynn, born Dec. 10, 1970.

■ *The Rev. and Mrs. James DeBoer* of Vancouver, B.C., announce the birth of a baby girl, Janeen Holly, born Dec. 14, 1970.

■ *The Rev. Edward Kary* has resigned as the pastor of the Hillcrest Baptist Church, Cleveland, Ohio, effective January 1971. He plans to retire in Sonoma, Calif.

■ *Miss Katie Michelson*, missionary in Cameroon, returned home to Lodi, Calif., where she underwent surgery on Dec. 17, 1970. Though she returned before the end of her term, she expects to remain home on furlough until August 1971.

■ *Miss Joyce Batek*, missionary in Japan, returned to Japan on Dec. 2, 1970, after a brief visit at home due to her father's illness.

■ *The Rev. Lorimer D. Potratz*, pastor of the Venturia Baptist Church, Venturia, N.D., is also serving the

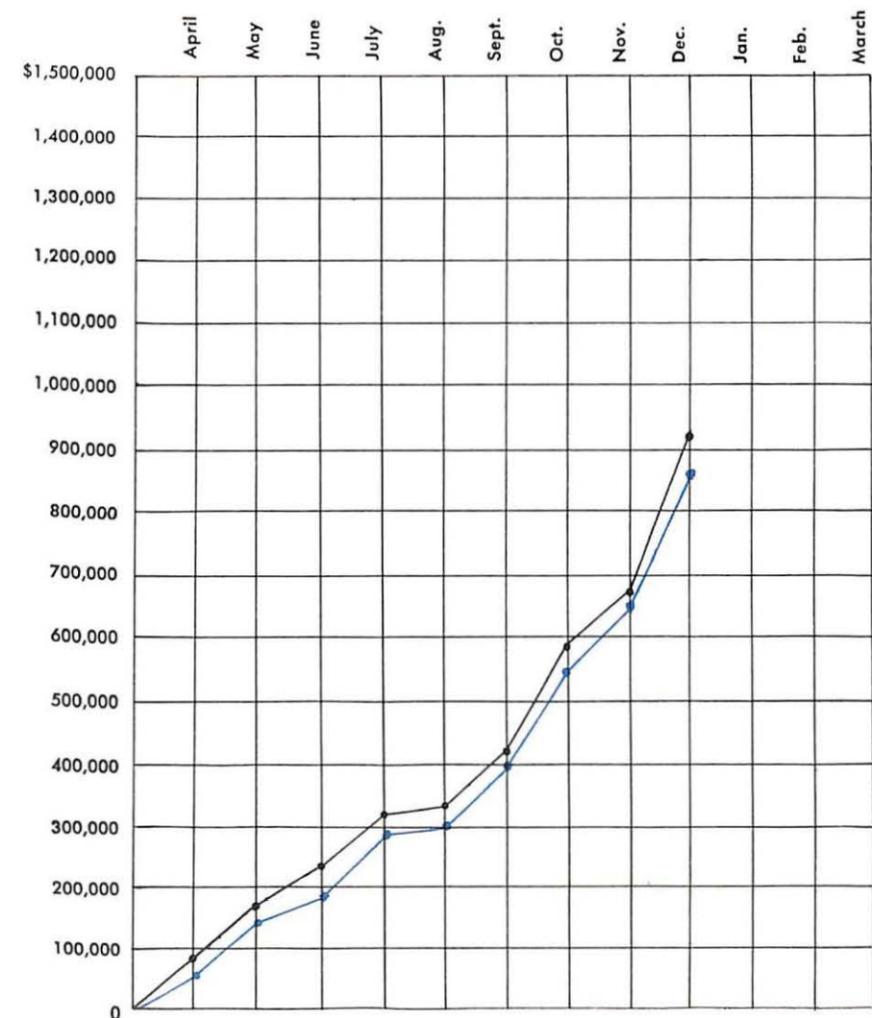
Leola, S.D., Baptist Church while they are without a pastor.

■ *Mr. Milton Ginter* of Prince George, B.C., has been appointed by the Board of Missions to build the Gembu Hospital in Nigeria. Mr. Ginter left for Nigeria in January 1971. Funds for the building of Gembu Hospital came from the Mission Advance Program and from other special designations.

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Total for eight months
April-December 1970 — \$852,890.92
April-December 1969 — \$925,641.23
Goal for 1970-71 \$1,500,000



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

News and Views

(Continued from page 28)

Soviets crack down on Baptists

MOSCOW — (AP) — Authorities are cracking down on a Baptist underground group seeking to promote freedom of religion in the Soviet Union. Police raids on unauthorized churches in the southern republics were reported for the first time Friday by the Communist Party newspaper Pravda Vostoka, published in Tashkent. It hinted at a systematic roundup of Baptist leaders. The paper indicated the raids were being carried out as an "investigation into illegal use of state buildings."

300 converts reported in Spanish revivals

With about half of the churches reporting, there have been more than 300 professions of faith in Christ during the Spanish Baptist Union's second nationwide evangelism crusade.

About 50 churches and 10 mission stations took part in the crusade. The campaigns were divided into four periods of one week each between April 27 and May 24.

Promoters of the campaign termed it "very solid." They said the churches were "better prepared than they were five years ago," when the first nationwide crusade took place.

EDITORIAL VIEWPOINT



Nobody Cares

Something is going wrong with people. More and more, nobody cares. This sickness is spreading like cancer.

Many are only interested in their own ease and profit. We don't care about anyone else's property, belongings or rights. We'll sell anybody anything so long as it makes money. We feel the world owes us everything — and we owe it nothing.

The results of such attitudes are all around us. Services are getting worse and worse. It's hard to find repairmen who will do a good job the first time. Expensive new products lose knobs and buttons or don't work like cheap toys. Waiters act as if they're doing you a favor to serve you. Sales people gossip while you wait or don't know anything about the products in their own department. Offices over-schedule appointments as if your time is worth nothing. Cleaners not only fail to get the spots out but end up ruining the garment.

Airlines misdirect thousands of bags. Department stores can't straighten out your billing. People who handle complaints don't bother to call you back. And magazines foul up on subscriptions and still demand payment for copies you never received. Often a major fault is with the post office.

It is true, good services and products can still be found, but it's something to talk about when it happens. We are overjoyed when a mechanic fixes our car the first time around, or when a clerk thanks us after taking our money.

Taken alone, each failure is a mere nuisance. But when you add them all up, they are destructive to the individ-

ual and to our nation. People cannot live meaningfully without caring. They lose their drive to be responsible, competence declines, they end up without pride or purpose. Mutual concern and cooperation are necessary in society. Without them no society can solve its problems, build a healthy future, gain the respect of its youth or even survive.

Our sad state of affairs is usually blamed on the pressures of overpopulation, on mass production, planned obsolescence, computerization. All these excuses have one thing in common. They pass the buck. People seldom admit personal fault.

So what can we do? To start with, we must get back our sense of personal worth — that feeling that our job counts for something and that our life counts for something.

Secondly, we must stop blaming the other guy. This doesn't mean we should accept low standards. Just don't expect more from others than you expect from yourself.

Thirdly, let's encourage responsibility where we find it, praise the efforts and good work of others, show them that they are appreciated. On the other hand, when you have received poor service or products, firmly register your complaint. Don't hesitate to carry your complaint to the highest person in authority. If this fails, take your business elsewhere. It's better to do without than to live with second-rate products or services.

What is the situation in church life? How much do we care as individual believers about the salvation or personal needs of others? What is the quality of our educational program in the church? How well are we prepared and how much do we care as teachers, church officers and committee members? When complaints are reported, do we become defensive, seek to blame someone else, or do we honestly try to improve the program or services? Do people feel like they are treated as statistics or as persons whom God supremely loves?

We must be sure that our carelessness and incompetence does not turn people away from the Gospel of Jesus Christ or His Church. Our concern must emulate God's concern as depicted in John 3:16. God gave His best because He cared. We will also give our best if we really care! — JB

OPEN DIALOGUE

letters to the editor

Dear Editor: "I was very disappointed in reading the Open Dialogue in the November Issue of the BAPTIST HERALD. It stated that the speaker had laid the King James Bible on the shelf. I presume that the speaker in the conference is one of the highly recommended men with a doctor's degree. I'm afraid there are too many leaders in the churches nowadays that are becoming as Paul stated in I Corinthians 13:1: 'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal.'

"I just wonder what they are using now that they have laid the King James down I presume it is Good News for Modern Man where the deity and the Blood of Christ is taken out. Where complete chapters are taken out.

"'And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book' (Rev. 22:19)."

Ronald Kremer
Linton, N.D.

Dear Editor: "I am writing about the article, 'Christian . . . Baptist . . . Pacifist?', in the December BAPTIST HERALD. I think it is absolutely disgraceful to express a view such as that in our conference magazine. Sounds like something out of the National Council of Churches. That view is anti-Biblical. However, I just noticed on page 3 of same issue this statement, "News reported and views expressed in this magazine are not necessarily the position of the North American Baptist General Conference." Why is that? Why do we not say what we believe? We are fast becoming subjective, just as our nation is. We as believers should show that we are objective in our thinking, and thus lead our country to that type of thinking and to stability. If our nation crumbles, and it will with that attitude, all areas of witnessing will be curbed . . . mis-

(Continued on page 31)

Forum

(Continued from page 10)

stand and make a decision for or against God's marvelous gift in Christ.

By the way, watch out for a man who is trying to pan off his "authentic" Bible. He has bilked many conservative people by his zealous preaching and slippery "proofs" from a so-called Aramaic text which he allows no one familiar with both Aramaic and Syriac to collate. If you want more information on this matter, please let me know. G.L.B. □

Personality Profiles of Henry Drummond

(Continued from page 14)

flutter. He raised no dust. He seemed to have time for everyone and everything. He believed that for one man to do too much for the world is in one sense the whole world's loss. An office is not a place for making money, but a place for making men. There was no word more often on his lips than this: "Abide in me and I in you for without me ye can do nothing."

His remarkable ministry among young men was particularly evident in his relationship with Dwight L. Moody. He could handle meetings of thousands with perfect ease, and had the most effortless command of every audience at the age of twenty-three. Men felt that he was not only a voice but a friend. He was always hopeful about the most hopeless because of his intense interest in the individual. One young man, on being asked what led him to a decision said, "It was the way Mr. Drummond laid his hand on my shoulder and looked me in the face that led me to Christ."

Although Henry Drummond was never sick in his life he contracted a disease that caused his death at age 46. During his lingering and painful illness he never lost his peace and joy, and comforted and encouraged everyone who visited him.

Mr. Drummond, who wrote a little book called "The Greatest Thing in the World," can also be called one of the greatest Christians in the world.

Excerpts of his life are taken from *The Life of Henry Drummond* by George Adam Smith, and from *A Temple of Topaz* by F. W. Boreham.

The book, *The Greatest Thing in the World*, can be ordered through Roger Williams Press. □

Open Dialogue

(Continued from page 30)

sions, evangelism, churches, PUBLICATIONS, etc., etc., etc.!

"Also, in the article, 'General Trends in the World Affecting the Work of Churches,' I was disappointed in some of the 'Possible implications for the churches.' Too much emphasis on 'social' type discussions and work. The primary purpose of the Christian church is to *teach the Word*, not human viewpoint. A Christian with Bible doctrine in his mind WILL HAVE the right attitude in social problems. We are not getting enough doctrine in most of our churches, and thus we are easily led astray. It would seem that this magazine could be more helpful by printing what is representative of our conference.

"I have not meant to be unkind, but was convicted to write and express my thoughts, hoping that articles such as these mentioned will not again appear in our conference magazine. They are the beginning of a down-hill trend."

Mrs. Mary Lou Coleman
Anaheim, California

CHUCKLE WITH BRUNO

The wife had just given herself a beauty treatment and asked her husband how old she looked.

Well, judging from your skin, 20; your hair, 19; your figure 24."

"Oh, you flatterer," interrupted his wife.

"Hold it," he chirped, "I haven't added it up yet."

A world traveler seeking excitement tried to book passage to the moon through his travel agency.

"Sorry," said the agent, "all flights are cancelled."

"Bad weather?" asked the traveler. "No," replied the agent, "the moon is full tonight."

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