

Baptist Herald

May 1971

A Mother's
Comfort
by Donald Miller

New Spanish Church
In Union City
by Daniel Fuchs

African
Adventure
by Frank Woyke

Mining Black
Diamonds In Africa
by Norman Vernon





Program of NAB Family Conference

Green Lake, Wisconsin
July 10-16, 1971

Saturday	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Time
	Breakfast served cafeteria-style; arrive any time between 7 and 8 a.m.						7 - 8 a.m.
	Morning	Moments With God — all conference devotionals — various speakers					9 - 9:30 a.m.
	Worship	Youth Seminars — B. Rich, C. Salios, Dr. Borchert, D. Miller, others					Learning
	with	Family to	Estate and	The Employed	Camping for	To be	Opportunities Part I
	Dr. Joe	Evangelism — W. Kerber	Will Planning — E. Barker	Mother — K. Schilke, B. Pankratz	Families — H. Krebs	determined	
	Sonnenberg	Family Money Management— E. Barker	Understanding Yourself — C. Salios		Christian Family Patterns — Dr. P. Fehr (Pastor's wives only)		9:30 - 10:30 a.m.
	Singing						
	Presentation	The Message of Ephesians for Today — Dr. B. Schalm					
	Discussion	The Message of Amos for Today — Dr. B. Breitzkreuz					
	Questions	Coffee Break and Time to go to next Session					10:30 - 11:00 a.m.
	Offering	Youth Seminars — B. Rich, C. Salios, Dr. Borchert, others					Learning
		To be determined	Camping for Families — H. Krebs	Family Money Management— E. Barker	Family to Family Evangelism — W. Kerber	The employed Mother — K. Schilke, B. Pankratiz	Opportunities Part II
		Estate and Will Planning — E. Barker	Understanding Yourself — C. Salios		Christian Family Patterns — Dr. P. Fehr (open to all)		11:00 - 12:00 noon
	The Christian Conscience and Dissent — Dr. G. Borchert						
Dinner served family-style; make it a point to be on time							12:30 p.m.
Arrival at Grounds	Free Time			Organizational meetings and Free Time	Free Time	Departure	
Super served family-style; make it a point to be on time							5:30 p.m.
Informal Fellowship C. & D. Walth	“Church Renewal” D. Miller	Film	Confident Christian Living Symposium	Talent Night	Missionary Program		7:30 p.m.

Baptist Herald

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To the Mountains...
To Green Lake...
Overseas...

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A MOTHER'S COMFORT

By Mrs. Maria Rogalski



Much is said these days about mother-love and it is the first quality that comes to mind when we think of mother. However, mother-love is so diversified and has so many by-products, that it is well to consider some of these at times. Comfort, compassion and patience are but a few of the qualities that stem from mother-love and it is comfort, or better still, the comfort a mother gives that we want to consider here.

What comes to mind when we think of comfort in connection with mother? Don't we automatically think of a small child crying bitterly because it is lost or hurt? A number of people might be trying to comfort this child, but to no avail. Then suddenly the mother appears. She takes the child in her arms, kisses the hurt spot and almost immediately the flow of tears stops, and all is well again, simply because of the comfort the mother is able to give her child merely by her touch and her kiss. This kind of comfort might be all we think about on first thought, and it is indeed one of the special qualities

Mrs. Maria Rogalski is active in Sunday school and women's work in the McDermot Avenue Baptist Church, Winnipeg, Man., where she is a member.

God has endowed each mother with, this ability to comfort her child. And a very special kind of comfort it is, too, for it is even mentioned in the Bible, where we read in Isaiah 66:13 — "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem."

But it is interesting to note when looking up the word comfort in the dictionary, that there are a number of different definitions for the word comfort, such as — to console, to strengthen, to inspire, a state of quiet enjoyment. Another dictionary offers the following definitions: to raise from depression, to soothe when in grief or trouble, to cheer, to hearten, to enliven, etc. All these are a form of comfort. Isn't it interesting to note how many 'faces' comfort can have?

Let us look at the various kinds of comfort a mother is called upon to give throughout the child's lifetime. We have already touched on the *consoling* type of comfort a mother gives her child, when a hug and a kiss makes everything well again.

Sometimes a mother gives comfort merely by her *presence*. Have you noticed how the children call "Mom" the minute they walk in the door coming home from

school, if the mother happens not to be in the immediate vicinity of the door?

Another time, comfort needs to be in the form of *encouragement*, when a child might feel he is a failure or not "in" with the crowd. It would then be wrong for the mother, wouldn't it, to blow the same horn, so to speak, when what the child really needs at that time is to have his attention drawn to other areas in which he excels, and to point out to him that it is not shameful or dishonourable to be different and to stand up for values that really count.

At times when there has been disappointment or defeat, comfort might need to be given in the form of a *challenge* in order to give hope and courage for a fresh start.

Then, of course, there is the comfort that the Christian mother can give her child, in reminding him that the Lord knows all things, and to commit *all* his ways to the Lord, no matter how big or small.

Yes, all these are areas in which we mothers are called on to comfort on many occasions. Oh, that God might give us the wisdom to discern *which type of comfort* is called for in a given situation, for the best interest of the child. At times it might mean that inwardly we cry with compassion, but have to put on a cold front in order to be of the right kind of comfort to the child. Florida Scott-Maxwell says in her article *The Greatness of the Task* — "To be a mother is difficult and dangerous but no one else can replace her. Will women never see how important they are? Their power of doing good and of doing harm is beyond measure, and it is done in private where no one can stop them but themselves."

What comfort can there be for a mother in the face of such a difficult task? "The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things", said Jesus in John 14:26. In fact, whenever the Holy Spirit is referred to as the comforter in the Bible, it is mostly in connection with teaching and strengthening. One definition of the Holy Spirit I came across recently, especially bears out this truth. There the Holy Spirit was referred to as "one called alongside to help". Is that not comfort for a mother, indeed? The words of the apostle Paul in 2 Corinthians 1:3-6, from the Living Letters translation, are just as though they were written for us mothers, when he says:

"What a wonderful God we have — He is the Father of our Lord Jesus Christ, the source of every mercy, and the One Who so wonderfully comforts and strengthens us in our hardships and trials.

And why does he do this? That when others are troubled, needing our sympathy and encouragement, we can pass on to them this same help and comfort God has given us.

You can be sure that the more Christ shares His sufferings with us, the more He will shower us with His kindness and mercy, too.

So when I suffer it is for your good, to help you find Him who gives salvation and comfort for your every need, and ours. When I am comforted by God, that, too, is for your good, for then I can show you from personal experience how God will tenderly comfort and de-

liver you from your troubles."

"A Little Parable for Mothers" written by Temple Bailey, underlines perfectly the thoughts we have considered.

The young mother set her foot on the path of life. "Is the way long?" she asked.

And her Guide said: "Yes, and the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning".

But the young mother was happy, and she would not believe that anything could be better than these years. So she played with her children, and gathered flowers for them along the way, and bathed with them in the clear streams; and the sun shone on them, and life was good, and the young mother cried, "nothing will ever be lovelier than this".

Then night came, and storm, and the path was dark, and the children shook with fear and cold, and the mother drew them close and covered them with her mantle, and the children said, "O mother, we are not afraid, for you are near, and no harm can come." And the mother said, "This is better than the brightness of day, for I have taught my children courage."

And the morning came, and there was a hill ahead, and the children climbed and grew weary, and the mother was weary, but at all times she said to the children, "A little patience, and we are there." So the children climbed, and when they reached the top, they said, "We could not have done it without you, mother." And the mother, when she lay down that night, looked up at the stars, and said: "This is a better day than the last, for my children have learned fortitude in the face of hardness. Yesterday I gave them courage. Today I have given them strength."

And the next day came strange clouds which darkened the earth — clouds of war and hate and evil, and the children groped and stumbled, and the mother said: "Look up. Lift up your eyes to the Light."

And the children looked and saw above the clouds an everlasting Glory, and it guided them and brought them beyond the darkness. And that night the mother said, "This is the best day of all, for I have shown by children God."

And the days went on, and the weeks and the months and the years, and the mother grew old, and she was little and bent. But her children were tall and strong, and walked with courage. And when the way was hard, they helped their mother, and when the way was rough, they lifted her, for she was as light as a feather; and at last they came to a hill, and beyond the hill they could see a shining road and golden gates flung wide.

And the mother said: "I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them."

And the children said, "You will always walk with us, mother, even when you have gone through the gates."

And they stood and watched her as she went on alone, and the gates closed after her. And they said: "We cannot see her, but she is with us still. A mother like ours is more than a Memory. She is a living Presence." □

It is estimated that there are thirty-five million people in the United States whose first language is other than English. Of these, over eight million are Spanish-speaking Americans.

A few decades ago, most Spanish Americans lived in the southwest area of our nation. Although they still are concentrated in the southwest, in more recent years they have resettled to the inner cities of our great metropolitan areas in the west and north. Today one million Mexican-Americans live in Los Angeles, two hundred fifty thousand Cubans in Miami, seven hundred fifty thousand Puerto Ricans in New York City.

The responsibility to minister the gospel to Spanish-American people has more than ever become the task of our churches and associations. The Spanish-American newcomers represent a growing mission field on our doorstep. Not only must we continue to pray and give for Home Missions among these millions, but in communities where it seems advisable, our local churches should consider establishing an actual witness among these people and make available their church facilities for starting separate Spanish-American mission congregations.

This is what has happened in Union City, New Jersey. The Atlantic Conference instructed its mission committee to investigate the possibility of establishing a ministry among Spanish-speaking people in one or more inner city areas of the Atlantic Conference. In compliance with this instruction, the Atlantic Conference Mission Committee, after considering various possibilities, arranged to launch a project in Union City, New Jersey.

In consultation with the N.A.B. Board of Missions, arrangements were made through the local mission secretary, the Rev. Joseph Hoden, that churches of the Atlantic Conference underwrite the project jointly with the Board of Missions. An agreement was reached whereby the Board of Missions would contribute \$2,400 maximum annual assistance and local churches of the Atlantic Conference would take up the balance. The Second Baptist Church in Union City with its pastor, the Rev. Frederick Spreeuwiers, offered the use of its church facilities for Sunday afternoon and Thursday evening meetings. The main responsibility for supervising and administering the project remains with the area mission committee.

On July 11, 1970, the Atlantic Conference Mission Committee extended a call to the Rev. Marcelina de la Cruz to become the pastor of a mission work among Spanish people in the Union City area of New Jersey. The Rev. Marcelina de la Cruz graduated from the New Pines Evangelical Seminary in Cuba in April, 1946, and came to the United States from Cuba in August, 1960. He has worked as interim pastor and in other Christian work for approximately 15 years. Since coming to the United States he has worked full time in secular work but has also assisted other Spanish pastors and churches as pulpit supply.

Brother de la Cruz responded favorably to the call and began the new Spanish work in the Second Baptist

The Rev. Daniel Fuchs is the assistant general missionary secretary of the North American Baptist General Conference.



The Rev. Marcelina de la Cruz.

NEW SPANISH CHURCH IN UNION CITY

By Daniel Fuchs

Church in Union City on August 1, 1970. The church meets regularly each Sunday afternoon for Sunday school and service and for a midweek service on Thursday evening. Attendance on Sunday averages over 50 and more than 25 persons have professed Christ as Savior and have expressed a desire to become active members of this new church, which has been called the Second Spanish Baptist Church of Union City, New Jersey.

After three months on the field Brother de la Cruz reported: "The mercy and the glory of the Lord has greatly blessed this mission, of which every day I am more certain that it was his will that it was begun. We started with only five persons and already we have twenty five saved souls, of whom some have known the Lord and others have recently learned to know him as their Savior. I am hoping for the day when God will permit me to devote all of my time to this work, as the work greatly needs it. Many times I leave my secular work to help persons from the church. The majority of the people are Cubans who need help in finding apartments, work, and in other ways. If we do good unto ten, at least one comes back giving glory to God." Brother de la Cruz is now on full time.

God has led us into an exciting new involvement communicating the gospel of Jesus Christ to Spanish-speaking people in Union City, New Jersey. We covet your continued prayer support as well as your financial support for this exciting new mission on our doorstep. □



A Sunday worship service group.



A Sunday school class.



Fellowship in front of the church after a service.



AFRICAN ADVENTURE

By Frank H. Woyke

In recent weeks it was my privilege to visit three countries of West Africa: Liberia, Nigeria, and the Federal Republic of Cameroon. During the period of January 27 to February 4, in the first two countries, I was accompanied by the brethren Gerhard Claas and Helmut Grundmann of Germany. I bade these brethren farewell in Lagos on February 4 and then continued on for a seven-day stay in West Cameroon.

In Liberia we were welcomed with much warmth and generous hospitality by Dr. William R. Tolbert, Jr., and other officials of the Liberian Baptist Convention. Dr. Tolbert, a former President of the Baptist World Alliance, is Vice President of his country as well as President of the Liberian Baptist Convention.

The major purpose of our stay in Liberia concerned the possibility of sponsoring a vocational training center in Nimba County, a project strongly recommended by Dr. Tolbert and the Baptist Convention. Since our impression of the potential of the project was very favorable, we are hopeful that the Bread for the World organization of Germany will approve finances for its implementation.

While we were in Nimba County we participated in the worship service of the local Baptist church and we were also made paramount chiefs twice. In the presence of numerous chiefs and in impressive tribal ceremonies we were "gowned" by both the Gio and Mano tribes.

Our brief visit in Nigeria gave us an opportunity for fellowship with Dr. J. T. Ayorinde, a Vice President of the Alliance and General Secretary of the Nigerian Baptist Convention, as well as with other Convention and missionary leaders. We were pleased to hear encouraging reports concerning the rehabilitation program. During the late civil war Baptists from around the world contributed generously toward relief in Nigeria through the channel of the Baptist World Alliance relief department.

Bidding farewell to the brethren Claas and Grundmann in Lagos, I continued on to Douala in Cameroon. Although I had been acquainted with the work in West Cameroon for many years, this was my first visit to that country — and I had a most delightful time. The Arthur Freitags met me on my arrival late in the evening on February 4 and entertained me in their home in Victoria. The following day we were cordially received by Mr.

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



After the service at Bamenda: A pastor (l. to r.) Oryn Meinerts, Solomon Gwei, Frank H. Woyke, Fred Folkerts and S. B. Nfomi.

Muna, the Vice President of the country, in his office in Buea, after which we were conducted on a tour of the facilities of the Baptist Teacher Training College in Soppo. A visit to the grave of our revered missionary, Carl Bender, and to the Bender Memorial Church reminded us of the solid foundations laid by many pioneer missionaries of former years. On Saturday, February 6, Brother Freitag took me to Bamenda, with a brief visit at the beautiful Kumba station on the way.

Bamenda, the home of the Field Secretary, the Rev. Fred Folkerts, served as a kind of center for the rest of my stay. The comfortable room in the guest house, together with the hospitality and fellowship offered by the Folkerts and Meinerts, made me feel very much at home.

On February 7 — Baptist World Alliance Sunday — I had the joy of sharing in the service of the Baptist church in Bamenda, with the brethren John Nfomi, Solomon Gwei and Fred Folkerts also participating. Music was furnished by two choirs, one singing an English anthem and the other, directed by Mrs. Nfomi, a native type number.

In the afternoon we paid a brief visit to Bali and the Reimers and then Brother Folkerts took me to Banzo. After sharing in the chapel service in the evening, attended mostly by student nurses and the staff, we had supper and a pleasant time of fellowship with the Lemkes and the Misses Ziolkowski and Weisenburger.

A good night's rest was followed by a tour of the fine hospital facilities and then the trip over Rom Hill (it should be called mountain) to Mbem. The Maternity Center and Clinic, supervised by Miss Rabenhorst, is rendering a vital ministry in this rather inaccessible area. It is necessary to transport patients with serious medical problems to Banzo. There can be no doubt that the



A view of the Banzo Baptist Hospital from the house of Miss Ardice Ziolkowski.

Mbem area needs a full service hospital.

The following morning a number of local pastors came to greet us prior to our departure for a full schedule at Ndu. The program for the afternoon and evening: lunch at the George W. Lang home; speak at a meeting of the students of Joseph Merrick College; tea at the Louis Johnson home; speak at a meeting of the students of the Bible Training Center; speak at a meeting of staff members and about 20 pastors from the area who had been gracious enough to make the trip to Ndu; buffet supper and fellowship with the entire missionary staff at the Breitzkreuz home; and the trip to Banzo to spend the night there in the guest house.

On the final day in the grasslands we went to Belo for a meeting with the students and staff of the Teacher Training College there. Proceeding on to Mbingo, we toured the hospitals there and then attended the Vesper Service in the late afternoon. The Jerry Fluths provided a delicious dinner, after which the George Blacks and the Misses Reddig and Dunger joined us for a few hours of fellowship. After a restful night in the Fluth home we proceeded on our way back to Victoria and home.

Having given a rather detailed account of the tour, I now want to list a few of the impressions that remain with me.

1. West Cameroon is a very beautiful country. Although I had seen movie pictures and slides of various scenes many times, I still marvelled at the loveliness of this land. From the rolling hills and steep bluffs of the coastal area to the rugged mountains and peaceful valleys of the grasslands, Cameroon has a charm all its own.

2. The Cameroon Baptist Convention, with its 500 churches and nearly 40,000 members and with its extensive elementary school system, is carrying on an important ministry. That this convention is now completely indigenous and almost entirely self-supporting is certainly a remarkable achievement and a tribute both to the African Christians and to the leadership given by our missionaries during the past 25 years.

3. Our Baptist Mission continues to make a major contribution to the life of the country. Consider the various training centers that I have mentioned. The thousands of graduates going out from these schools, most of them loyal Christians, are bound to exert a tremendous influence for the cause of Christ and for the welfare of the country in the years to come. The tens of thousands that are helped through the medical centers are also evidence of the service rendered by the Mission. Many of them accept Christ as their Saviour during their hospital stay, but all of them learn something about Christian compassion and concern.

4. Our missionaries are certainly among the finest Christian workers to be found anywhere. All of them bear burdens far heavier than they should, but they do so cheerfully and efficiently. They deserve our prayers, our support and our undying gratitude.

5. Cameroon is a developing country. It does not take long to notice that the great majority of the people are very poor — and that the country as a whole is poor. Major crops, such as coffee, tea and bananas, are generally produced on huge plantations still largely controlled by foreigners. The Cameroon Development Corporation is making valiant efforts to raise the economic level of the country.

6. A visit such as mine is an exciting experience. Imagine, first of all, coming from the dead of winter in North America to the heat and humidity of Victoria! Although I wanted to agree with the Freitags that the Victoria climate was the best of all possible climates, I found it very difficult with perspiration dripping constantly. But the most exciting part of it all is the mode of travel — mostly by landrover. These vehicles ride more like tractors than cars to start with, for I am sure that no one connected with their manufacture could care much about springs or shock absorbers. Yet they are the ideal machine for the roads that must be travelled. Most of the roads, some hard surfaced and some graded dirt roads, have been built by western countries, but the problem is that no provision seems to have been made for upkeep. The result is that the hard surfaced roads develop innumerable potholes and the dirt roads present countless jutting rocks and washboard effects. Riding a landrover over these roads is roughly similar to riding a bucking bronco all day, except that the bounces come more often. Having spent some time in traction in a hospital for a slipped disc last October, I am still amazed that I didn't slip all my discs while riding the rover in Cameroon.

Although these comments about the roads are only slightly exaggerated, I did have a most enjoyable visit to Cameroon. My thanks go out to all who made this possible through their courtesy and kindness.

7. Has it all been worthwhile? Perhaps those who support missions occasionally ask themselves the question: is it worthwhile? As far as West Cameroon is concerned, the answer to this question must be a resounding: Yes! I can only hope that in the years that are before us many more North American Baptists will go to that country to see with their own eyes what God has wrought. □



Forum

by Gerald L. Borchert

Dear Dr. Borchert: A matter of concern to me prompts me to write to you for your opinion and advice.

Two women attend our church services quite regularly but are not members. Both are Baptist, having been reared in the Baptist faith. They are married to non-Christians. I recently approached both women regarding joining our church. The reply in both cases was almost identical, namely, that they would like to become members but feel that they would be hypocrites in as much as they occasionally take a drink when dining out with their husbands, and they also smoke. They are familiar with the Baptist principles on both these counts. How best should such a situation be handled? I have them on my prayer list. Perhaps you may have a helpful suggestion which I might share with these two women. I do not know whether there is opposition on the part of the husbands to their wives joining the church. I am inclined to doubt it. I request that my name not be mentioned in-as-much as one of the women occasionally reads the BAPTIST HERALD.

Dear Friend: In dealing with people like this the answer is not primarily one of emphasizing the standards as a qualification for membership or of reducing the standards to make those who do not seem to qualify feel comfortable. They know the standards of your church and apparently they have decided that it would be living a lie to join your church and continue with

Address letters to: Dean Gerald L. Borchert, North American Baptist Seminary, 1605 S. Euclid Ave., Sioux Falls, S.D. 57105.

their practices. Moreover, to reduce your way of life to the least common denominator will make your Christianity seem cheap.

In general, there is a need for Christians who love their church to recognize that people are best drawn to full membership in a church when church members offer those on the peripheral an example of dynamic life—a captivating life in Christ Jesus which surpasses all the little practices which usually are understood by people, to offer them a sense of security and fellowship. I suspect that those about whom you are concerned do not really think that your church offers the kind of experiences and fellowship which would captivate their basic loyalties.

There are three possible reactions which people evidence to the Church: (1) they accept it; (2) they reject it; or (3) they ignore it and take it for granted. The last situation is the worst because it means that a church is probably rather luke-warm and lacks the kind of vitality which draws people to the point of decision.

Now concerning your letter specifically, I am grateful that you are interested enough to desire some advice. The best way to deal with such people is to love them and accept them as they are and try to introduce them to intimate Christian experiences of vital prayer and fellowship which should help them discover that Christianity or real church membership is not simply a matter of going to church. Perhaps Paul Little's book, *How to Give Away Your Faith*, will be helpful to you because he has very practical perspectives on relating your faith to others. Finally, remember that vitality of Christian life is caught far more readily than it is taught. □

were part of the youth activities. The high school assembly and an after ball-game fellowship were effective means of sharing Christ with many of the area youth.

In the Sierra Baptist Church of Arvada, Col., members went calling with us every day and several evenings. Making a total of 963 calls in six days, we found 93 prospective families for this church extension project. These results were most encouraging.

Your continued support in prayer is greatly appreciated. □

GOD'S VOLUNTEERS

Team 2 Report

by Larry Plucker

Greetings! The Lord has blessed our efforts and wonderfully answered your prayers. Looking back on the past crusades, we feel a real sense of accomplishment in each church made possible through the help of the Holy Spirit.

Thanksgiving Day was spent with members of the Redeemer Baptist Church, St. Paul, Minn. The youth singspiration and the well attended witnessing workshops, and calling program were high points of those weeks. The members responded with active participation in the visitation program.

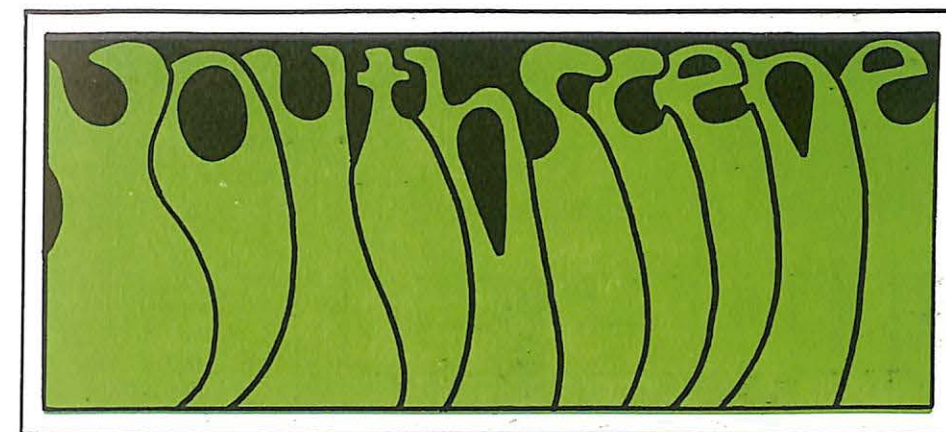
We were well received in Hutchinson, Minn., due to the opportunity of broadcasting five inspirational programs on the local radio station. The children's rally and the Kiwanis Club program were also effective means of sharing Christ. The witnessing workshops were put into action by the young people in calling with the G.V.'s.

At the crusade with the Minnetrista Baptist Church of St. Bonifacius, Minn., many members faithfully took part in a combination of survey and prospect calling. The youth sing-in was followed by a provocative discussion on the Christian life.



A workshop on witnessing at Parkersburg, Iowa. About 21 youth went calling with the G.V. team after this workshop.

At the First Baptist Church of Emery, S.D., the Bible studies, afternoon visitation, and evening services were all well attended. Informal discussion groups and witness training sessions



URBANA '70

"Urbana '70 helped me to realize again the importance of being a missionary and a witness for Christ wherever we are." —Joanne Joslyn, Sheboygan, Wis.

"It made me aware of so many new opportunities in mission work." —Bev Kramlich, Minneapolis, Minn.

"It gave me a new and different view of missions. It was just great to see all those college kids with real enthusiasm for Christ." —Cyndi Firtko, Minneapolis, Minn.

"What really impressed me was that so many people from so many different backgrounds had come together to discuss Jesus Christ. God has given me a hunger for the Word like I've never known before. I really want to grow in his will." —Lori Franko, Mt. Pleasant, Mich.

SMALL GROUP EXPERIENCES

Urbana '70, what an experience! Part of this total fantasia was my small group. These were composed of up to sixteen people who lived near each other in the dorm. Naturally, I feel my group was the best on the whole campus, but that just begins to tell you what type of relationships can be built through small groups.

God answered a prayer of mine through one girl in my group. Shortly before Christmas I had prayed that God would let me get to know a black person. I had never even met, much less gotten to know, a black. God heard my prayer and gave me Donella, a beautiful, black Christian girl from Los Angeles. I'll never forget what she said when I thanked her for being a friend. "Just remember, when you get back to your white friends, tell them we're not so bad after all."

This was only one part of my small



Bev Kramlich, (L. to R.) Cleo Enockson, Candy Enockson

group experience. Since we met twice a day—in the morning for Bible study and in the evening for talk and prayer—we really learned to love and pray for each other. We shared experiences, problems, thoughts God had given us, and so much more.

Small groups have meant a great deal to me in my college life. I have participated in them on campus since I was a freshman, as well as at camps and retreats such as Urbana. They have really deepened my understanding of God and people. I would encourage anyone who has a desire for a real closeness with other Christians to try starting a small group. It could be within your church or with Christians of other faiths. I assure you, our churches would be greatly benefited by the growth of their members through small group experiences. □

—Candy Enocksen,
North Dakota State University,
Fargo, N.D.

David Howard, Urbana '70 speaker, related how Student Power was used by God as the source for great missionary movements of the past. What

made many of the movements decline was usually a failure to see social action and preaching of the Gospel as a unit (Christ's example), not separate commodities, one of which might wind up being sacrificed for the other.

Tom Skinner spoke about the history of the black man in America and his plight in seeing the relevancy of Christ to his situation. "It is meaningless to talk to a boy in the ghetto about law and order when his baby sister has been gnawed to death by vicious rats the night after the landlord paid off the local housing inspector. Christ is the answer, but he answers through people who will extend themselves on behalf of the oppressed. Christ was the true radical, working against a world system headed by Satan. His radicalism was subordinated to the Word of God and the Holy Spirit, as ours should be."

Paul E. Little gave a most practical outline for realizing and affirming the will of God in our lives. "God doesn't play games with us, nor does he let his will down in a package on a string in the dark." Rather, he unfolds it like a scroll, step by step, as we are in daily communion with him, using the sound mind he has given us. □

—Dan and Anita Pankratz
Roosevelt University,
Chicago, Ill.



Bridging the Generation Gap. By William L. Self, Nashville, Tenn. Broadman Press, 1971. 95 pp. Paperback \$1.95.

Well illustrated with personal experiences, this book by Pastor Self speaks in common language to both parents and teens. He says, "We live not by logic but by feeling. Words are defined not by the dictionary alone but by how they make us feel." He tries to bring understanding between two generations which have had vastly different childhood experiences. He has listened to both young people and parents and has expressed well what needs to be said to bring them to a better acceptance of one another. (Reviewed by Bruce A. Rich) □

Dare to Discipline. By James Dobson, Wheaton, Ill. Tyndale House. \$3.95. "Permissiveness has not just been a failure; it's been a disaster." So saying, Dr. James Dobson, in his book, *Dare to Discipline*, goes on to present his philosophy of discipline—and it is a refreshing one, indeed.

Addressed mainly to parents, the book states some basic truths and presents some principles for them to follow in the rearing of their children. He cites the need for a correct balance between love and control and gives examples of how to achieve it.

Each chapter ends with a section of questions and answers—problems people have brought to him and his suggestions for their treatment.

It is a stimulating, provoking book by an active Christian psychologist. It is easy to read and is especially recommended to parents. (Reviewed by Dorothy Pritzkau) □

Critical Quests of Jesus. By Charles C. Anderson. Grand Rapids: William B. Eerdmans Publishing Co., 1969, 208 pp. \$5.95.

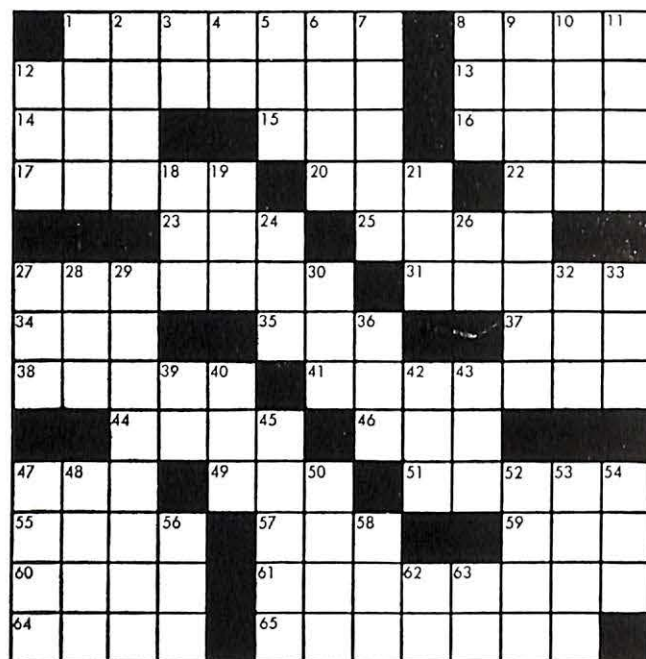
Charles A. Anderson (Ph.D., University of Chicago), Chairman of the Division of Religion and Philosophy at Ottawa University, Kansas, and an ordained minister in the America Baptist Convention, has contributed a fine chapter for the average reader who wants to be versed in both the schol-

(Continued on page 13)

Bible Puzzle Page

(Answers on page 31)

Bible Puzzles
Box 485
Albuquerque, N.M. 87103



ACROSS

1. One who testifies about his religious convictions
8. Cast this out of your eye (Matt. 7:5)
12. "I myself should be a....." (1 Co. 9:27)
13. The Jews were filled with this (Acts 13:45)
14. Samovar
15. Direction (abbr.)
16. His children returned from captivity (Ezra 2:42)
17. Preacher at Pentecost
20. "whose..... is to be burned" (Heb. 6:8)
22. Ribonucleic acid (abbr.)
23. Land
25. Girl's name
27. "My..... is not of this world" (John 18:36)
31. Daughter of Jacob (Gen. 30:21)

34. One of David's guard (2 Sa. 23:26)
35. Medicinal herb
37. 102 (Rom.)
38. City of Judah (Josh. 15:43)
41. The Pharisees were filled with this (Luke 6:11)
44. Place of the threshing flood (Gen. 50:10)
46.Commandments
47. Grandfather of Saul (1 Ch. 8:33)
49. Roscommon (abbr.)
51. "be not..... in well doing" (2 Thes. 3:13)
55. Overcome it with good (Rom. 12:21)
57. African antelope
59. Spoil
60. Plexus
61. There are many in the Father's house
64. Son of Jerahmeel (1 Ch. 2:25)

CRYPTOVERSE

A O Y J C V K M, M R L M D C Q C V K M A O Y J C Y.
Today's Cryptoverse clue: Y equals D

Instructions for working CRYPTOVERSE

One letter simply stands for another. Here's how it works: N X O H X O K L is S H E P H E R D. In this example, X is used for the two H's, O for the two E's, N for the S, etc. Single letters, apostrophies, and length and formation of the words are all hints.

65. "If God be for us, who can be..... us"

DOWN

1. Kind of house
2. Is not
3. Tuberculin tested (abbr.)
4. Continent (abbr.)
5. Kind of lamb (Num. 6:14)
6. Wise
7. Town of Egypt (Ezk. 29:10)
8. Girl's nickname
9. "The..... of thy words giveth light" (Ps. 119:130)
10. Plain (Amos 1:5)
11. City on Paul's journey to Rome (Acts 27:5)
12. "Ye shall drink indeed of my....." (Matt. 20:23)
18. Language (abbr.)
19. If we spare this we'll spoil the child
21. Dentist (abbr.)
24. Canaanite city (Josh. 12:23)
26. Measure of distance (abbr.)
27. "man is near of..... unto us" (Ruth 2:20)
28. Country (abbr.)
29. Samson or Samuel
30. Fall flower
32. Three-toed sloths
33. Belonging to him
36. "he did..... with the Gentiles" (Gal. 2:12)
39. Roman (abbr.)
40. Unit of pressure
42. "God give thee of the..... of heaven" (Gen. 27:28)
43. Direction
45. Doctrine
47. Fiddler
48. A kind of green
50. Protuberance
52. Herdsman of Tekoa
53. Bombast
54. Periods of time (abbr.)
56. Man's nickname
58. Girl's name
62. Affirmative in Madrid
63. ".....the name of the Lord" (Jas. 5:10)

arly debates concerning the historical Jesus and the historical development of the search for the historical Jesus.

The major contribution of the book is that the author does not present his own point of view, but attempts to be thoroughly "objective" by allowing the various key figures in the "quest" to interact and evaluate each other. The various schools of the "quest" are confronted with six questions, chosen by Anderson: Is it possible to write a biography (history) of Jesus; What is the place of miracle in the life of Jesus; How should the resurrection of Jesus be interpreted, literally or otherwise; What is the nature and place of mythology in the New Testament; What is the historical value of John as compared with the Synoptics; and, What is the central significance of Jesus?

The book divides into two major sections: the first half (four chapters) deals with early rationalist, liberal, and history of religions approaches, as represented by such men as Strauss, Renan, Harnach, Klausner, Bousset, Wrede, and Schweitzer. The second half deals with Bultmann and his successors. Among those to the right of Bultmann is Stauffer; to the left is Jaspers; and those within the circle of Bultmann include Käsemann, James M. Robinson, Bornkamm, Fuchs, and Ebeling (Anderson recognizes the differences between the latter scholars, noting that they all begin, however, by accepting Bultmann's general position, but still agreeing that Bultmann has not settled the question of the historical Jesus. The post-Bultmannians are not nearly as critical of Bultmann as of the liberal life-of-Jesus movement, cf. p. 155 f.).

The reader of Anderson's book could get the impression that those involved in the various "quests" are working in hypothetical vacuums; the reader should consult, therefore, other works in which the biblical backgrounds and bases necessitating the "quests" are expounded (Bornkamm, *Jesus of Nazareth*. New York: Harper and Row, 1960, is probably the best presentation). Every serious student of the Bible ought to have some basic acquaintance with the problems that the various "quests" attempt to solve. Let the beginner grapple with the question of why Paul seemingly knows nothing of Jesus except his death and resurrection, or the problem of synchronizing the various resurrection accounts of the gospels and Paul, and a new appreciation for the "quests" will be gained. (Reviewed by Dr. Benjamin H. Breitzkreuz) □



Renewal in Sunday Evening Programing

By John Ziegler

Developing a purposeful, meaningful and effective Sunday evening service was our concern. What resulted may seem to be a cop-out or compromise to some, and a solution to others. For us it fulfilled a prime function of the Church. The prime function of evangelism is partially met in the morning worship service to "preach the Good News to every creature." The corollary function of "teaching them to observe all that I have commanded" is met in the School of Christian Leadership. If a further biblical base is needed it is found in II Timothy 2:2 "everything that you have heard me teach . . . you should in turn entrust to reliable men, who will be able to pass it on to others."

Since for years, our Sunday evening attendance has consisted largely of the "faithful few", we began by experimenting with dialogue sermons. The response was encouraging. Then because our people were seeking help in sharing their faith, the School of Christian Leadership was launched for Sunday

The Rev. John Ziegler is the pastor of the Oak Street Baptist Church, Burlington, Iowa.

day evenings. It has been functioning for two years.

How does it work? A series of two to four studies are offered during the fall, winter and spring quarters. These include work in: 1. Biblical Foundations—studies in Old and New Testament; 2. Christian Heritage—studies in Theology, Church History and Missions; 3. Practical Christianity—studies in Christian Education, Evangelism, Christian living, etc. Certificates of achievement are granted to those who complete nine classes (3 in each area) having attended 60 percent of the sessions, and met other requirements. Courses may be taken for spiritual enrichment only. During the school the entire family is involved in graded choirs and youth groups.

Some interesting developments have come out of the School. A local Negro congregation has shared in the studies. Leaders for our Wednesday evening fellowship action groups were trained. It prepared the groundwork for reorganization of our Sunday school. It has helped our congregation to understand and share their faith effectively. □



MOTHER ON GUARD

by Mrs. Jeanette Stein,
WMU president, Winnipeg, Man.

Mother's Day is a time of soul-searching for every Christian mother. It is a day when sermons are preached throughout our land challenging mothers to continue the important task of rearing their children in the Christian way of life. This is no easy job.

The law warned the Hebrews, "Guard well the portals of your homes!" This warning needs to be heeded by all modern families. Right here we find the highest office of mothers. There are many things the "mother-on-guard" should keep out of her home. Some of these things are strife, hatred, jealousy, bad habits, filthy literature, drugs and many more. What is outside is straining to break inside. Against it the mother, who realizes how important it is to keep her home a place apart, will be barring the way.

Involved in doorkeeping is also the obligation of keeping something in. It is by the power of what is kept within the Christian home that the door can be held against what must be kept out. God's Word, faith, hope, love, prayer and the beauty of high ideals are some of the things that must be kept within.

A glowing tribute by Paul was given when he wrote to Timothy concerning his home training. "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." This tribute can be applicable to us also if we will be the "mother-on-guard" of our home. □

HILLCREST SCHOOL FOR MISSIONARY CHILDREN

by Mrs. Harold Lang, Jos, Nigeria

Education of missionaries' children often presents a problem for missionary families. Should they be taught at

home? Should they go to school in the country of service? Should they remain in the United States or Canada for schooling especially as they get to the higher grades? Our N.A.B. missionaries in the past have pursued all these various possibilities. Several years ago we became aware of the Hillcrest School located in Jos, Nigeria. This school, covering grades 1-12, and run cooperatively by about 10 different Protestant missions, has an enrolment of more than 400 students, mostly children of missionaries. Since it offers education through high school with an American-oriented curriculum, which was not available in Cameroon, it was decided to see whether this would help solve our problem of educating missionary children.

The first to attend the school from our mission were Amy and Holly Strauss who came to Hillcrest in August, 1967. In 1968 our enrolment at the school jumped to eight, in 1969 to twelve children. Through the 1969-70 school year our missionary children were housed in the facilities of other missions, called hostels. As our number grew, it became evident that we needed to establish our own hostel. This was also the desire of missionary parents. Though we knew our children were well cared for in these other hostels, we were anxious to have our own "home away from home" for the children with someone from our own mission serving as houseparents.

In December, 1969, a piece of property about one half mile from the school and close to the majority of other hostels was purchased. On the property was a three bedroom home, located at the edge of slightly over an acre of land, which made future expansion of the facilities a definite possibility. We are grateful to all those who prayed and gave in order to make this possible.

In June, 1970, our family moved from Cameroon to Jos to serve as

houseparents at our own Woyke House, named in honor of the late Mrs. Frank H. Woyke. The first week in August our "family" arrived, and quite a large one it is. In all there are 20 of our Cameroon Baptist Missionary "family" here at Jos. Seventeen of us live at Woyke House. Our three oldest high school students, Dan Lang, Amy Strauss, and Cheryl Haupt, are still living at other hostels.

The privilege of enrolling students in Hillcrest School carries with it the responsibility of providing one staff member. This term, since our own teacher was not able to secure a Nigerian visa, Harold is teaching part-time in the high school.

With 15 active children in the house there are sure to be squabbles, noise, frustration, laughter, and all the other



Rev. and Mrs. Harold Lang with the children of missionaries at Jos, Nigeria

things that go with living together. The responsibility that is ours in caring for these, the most prized possessions of our C.B.M. missionary parents, is ever before us. These youngsters are with us for four and one half months at a time and then home for about seven weeks with their parents. It involves not only caring for their physical needs but having wisdom and grace from the Lord to help them in their spiritual and emotional needs as well. □

DOGO WINS!

by Laura Reddig,
Cameroon, Africa

Dogo was a medicine man, practicing ngambe (sorcery) and getting rich on the goats, fowls and calabashes of mimbo (palmwine) paid him for his services. But who takes care of the medicine man when he is sick? Dogo felt confident he could cure this strange disease so recently discovered on himself.

Five years later, many goats and fowls poorer, and with strange-feeling

hands and feet, Dogo began to hide from the villagers, appearing only when darkness came. Why didn't his own medicine work for him? Was he going to die? He had heard about the hospital at Mbingo where leprosy patients were treated. Could this help him? The church teacher begged him to trust God to help him. Dogo didn't even know God. He was afraid. But where else could he go? Now let Dogo



tell his story:

"The patients gave me a warm welcome. One man, Johannes, without even one finger or toe, sang wonderful songs about Jesus. I tried to lock my ears to this God-palaver, but the singing burned in my heart. This man was happy. Jesus, Jesus, Jesus! Over and over I heard the name, but my heart was as stone. I had no hope."

"Johannes sang the day before he died. He was not afraid. I had never seen death as a good thing before. Why was he so glad to die? I did not know."

"The little white Dapsone pills became an important part of my life. Each year I watched as many patients were discharged. Even those who came years after I began treatment. For years my feet were dressed in white bandages. Fear no longer walked with me now. Jesus was real to me and I would wait. God would not forget me."

Dogo was chosen as one of the four patients to give his testimony as the 27 patients got their discharge certificates. With face beaming and voice choked with joy, he gave God thanks for this victory. Fifteen years is not long with God.

"Now life begins for me as a new man in my village. God will help me find work and a house. I will work for him in my church. God helped me win over leprosy. Pray that He may never be sorry He healed me."

Will you join us in praise and prayer for God's miracle of love and healing in these people? □

CARAMELS FOR CHRIST

by Lucille Wipf

The scene I see from the moving train,

Is that which I've seen again and again.

Looking from the window to the valley below,

I see many houses row upon row.

A house being built — another under repair,

One wonders about the folks living there.

As I make my regular Monday morning trip to teach organ and piano at Osaka Biblical Seminary my thoughts fell into rhyme and the above is the result. I also know there is an article due for Women's World so as the train speeds on its way I'll visit with you.

Recently the seminary girls invited me to teach them how to make some goodies. I chose to make caramels. The secretary for the evening wrote down the recipe as I explained it. Then all took part in the mixing and stirring. One girl said, "I don't want to take all the responsibility if they get scorched." This time of fellowship in the kitchen, in a brief devotional led by the housemother and in enjoying a snack together was a blessing to me.

These same girls are also taking organ lessons. Except for one of them the other five began taking lessons after coming to the seminary. It is most rewarding to see the progress they are making. Preludes, offertories and postludes are being mastered along with the hymns. These are students preparing for Christian service. Temptations, discouragements and victories are being experienced by them. You have a part as you pray for our seminary faculty, staff and students. And now —

I'll soon reach the end of my ride today,

So I will have to put my pen away. My mind is imagining how many there will be,

Who will share this very brief visit with me?

You might like to make the caramels too, so here is the recipe.

Caramels

1 cup butter or margarine
1 pound (2¼ cups) brown sugar
Dash salt
1 cup light corn syrup
1 15-ounce can sweetened condensed milk
1 teaspoon vanilla.

Melt butter in heavy 3-quart saucepan. Add brown sugar and salt; stir till thoroughly combined. Stir in light corn syrup; mix well. Gradually add milk, stirring constantly. Cook and stir over medium heat till candy reaches firm-ball stage(245), about 12 to 15 minutes. Remove from heat; stir in vanilla. Pour into buttered 9x9x2 inch pan. Cool and cut into squares. Makes about 2½ pounds. □

A YOUNG MOTHER'S PRAYER

I know this day is set aside

To honor mothers far and wide.

Instead, dear Lord, I honor Thee,

Who gave this little girl to me.

Help me dear Lord to train her so,

Your precious love, that she may know.

I'll teach her that your love is free;
So she may want to follow Thee.

You've lent me her a little while;

Help me to teach her how to smile.

When things go wrong and trouble be,

May she in faith then follow Thee.

Help me to do the best I can,

That she may love her fellow man;

And that I'd listen every day,

For problems she may bring my way.

This is my prayer for Mother's Day.

Help me, that she may never stray,
And as I lift my voice to Thee.

That hand in hand we'd follow Thee.
Amen.

by Milly Skinner, Anaheim, Calif.

NORTHERN CONFERENCE

W. M. U. HISTORY

Get your copy of a historical booklet, "Golden Years of History" of the Northern Conference Woman's Missionary Union work. An interesting compilation of pioneer work done by the women, their present endeavours, feature articles on missionary mothers, etc. Order from Mrs. W. Waitkus, 11336-37 Avenue, Edmonton 73, Alberta, Canada.

MINING BLACK DIAMONDS IN AFRICA

By Norman H. Vernon



Pastor Norman Vernon with Dr. Norman Haupt at Alfred Saker monument in Victoria.



Cameroon missionary family with children.

I left John F. Kennedy airport in New York on December 14, in flight to the coast of West Africa, arriving in Douala on December 15. There I met two of our missionaries, Bill Keple, from the Baptist Teacher Training College, and George Baab, from Kumba. I was very weary from the long journey of some eighteen hours, but I was excited to be in Cameroon, one of the most fruitful mission fields in the world! I was to meet many of our missionaries whom I have never met before and I was filled with excitement and anticipation as I looked forward to the three weeks that were ahead of me!

We drove that night to Buea where I spent the night in the Keple home. Early the next morning I had breakfast with the family and after our devotions together, missionary George Baab drove me to Kumba where I had a brief visit with Ruth and Elmer Strauss. After a little refreshment, we left for Bamenda where we were greeted by Fred and Nancy Folkerts. We enjoyed an evening meal in the Folkerts' home and a wonderful evening of fellowship together, leaving early the next morning to make our way to Kumbo to see the great work there at the Bansa Baptist Hospital. Dr. Dieter Lemke and his family and all the missionaries were on hand to greet us and show us first-hand the work of the Lord at the hospital. Anxious to see as much as we could, we left early in the morning for Ndu, where

The Rev. Norman H. Vernon is the pastor of the Napier Parkview Baptist Church, Benton Harbor, Mich.

George Lang and his family met us and we had opportunity to see the Baptist Bible Training Centre and also the Joseph Merrick Baptist College. All the missionaries were on hand to greet us and we spent several hours walking over the area, asking questions, and learning many things that we hope to share with our family of the N.A.B. It had been a long day and we were weary of travel but that night after darkness fell, we left by Landrover to make it into Mbem before midnight, and there to greet us were Fred and Dorothy Holzhammer. With them were their daughter and son-in-law, who are short-term missionaries. Also on hand were Ruth Rabenhorst and Barbara Kieper. We had a delightful time of fellowship and a short night of rest. The next day, we returned to Bansa Baptist Hospital where George Baab would have a little time with his wife and new baby, Kimberly Lynn.

The following day we left for Mbem where all the missionaries gathered for a week of Bible conference. Here it was my privilege to teach the book of Philipians and to share the things of Christ with our missionaries who had been busy all year giving out. This was a week that will always live in my memory! Missionaries were arriving from their stations and we were on hand to greet them and to spend the next week getting better acquainted with one another. Here we have a great family of dedicated missionaries with a single mind — putting Christ and His gospel first! Among these

missionaries I have found the most talented people I have ever met. They are not people who failed to find their little niche back home, but men and women who were well trained, good educational background, and with gifts and talents too numerous to mention. Here they are, in a land of darkness and superstition giving their lives for the thing that is dearest to their hearts — the Gospel of our Lord and Saviour, Jesus Christ.

As we drove through Cameroon from one end to another, the missionaries would point out our churches and villages that we have evangelized. I met scores of believers everywhere who gave testimony to their faith in a living Christ! I know that Africa produces 97 percent of all the diamonds in the world and the thought occurred to me that our missionaries, who were backed by the prayerful and financial support of all our North American Baptist Conference churches are out here mining black diamonds for Christ! What a transformation I witnessed in the lives of the believers whom I met! We here at home will never realize the results of our investment and the labor of our missionaries in Cameroon, until the Rapture takes place. When a prospector finds a diamond in the rough, it is not a very pretty thing, but when it is brought to the master craftsman, it becomes a thing of beauty and priceless treasure! This is what we are doing in the Cameroon — mining back diamonds for Christ!

During our conference I was able to make a quick trip to Mbingo to see our hospital there and the work Dr. Jerry Fluth is doing among the lepers. Here is where Laura Reddig, one of our senior missionaries, is laboring, along with Daphne Dunger, whom our church is giving support. George and Carol Black also labor there. From there we made a quick trip to Belo where we have the Kom Baptist Teachers College. We had just enough time to survey the work, and again we lifted our hearts in prayer to God for what we witnessed!

We returned to the conference in time for dinner with all the missionaries. As the week wore on, we became better acquainted with the missionaries and the challenge. Not only did they give their time to the study of the word of God but many hours were spent in prayer and business sessions where they discussed their many problems. There they earnestly prayed for the mind of Christ and the Lord gave each one of them spiritual discernment and wisdom.

As we were moving toward the end of the week, I knew that it was going to be difficult to say good-bye to each one of our missionaries.

On Friday night, I brought my closing message at a Communion service which I shall never forget. A holy hush came over all our hearts and each one recognized the presence of the Lord. At this moment, we were making a new commitment to the one who loved us and washed us from our sins in His own blood. To the one who had stooped all the way from Glory to Golgotha to provide for each one of us a common salvation and to give to each one full assurance of eternal life.

Following the service, several of the missionaries had to leave during the night to travel back to their stations.

Others remained until the following morning and then departed for their field of labor.

By mid-morning, I was on my way to Victoria to see the Saker Baptist College where Dr. Norman Haupt is in charge. This would be my last stop before departure at Douala. At Victoria, Dr. Haupt gave me a personal guided tour over the station and after having dinner with him and his family, I left for Kumba to spend the night.

Early the next morning, I left for the airport. As I boarded the plane, I gave thanks to God for the privilege He had given me to visit the Cameroon. I had seen first-hand the great work He has been doing through all these years and I quickly concluded that it was a miracle of His grace. I also thought of the first missionaries who pioneered the work and the many who followed them out as they felt the call of God. Now their labor has ended and they are home with the Lord and those who are presently on the field continue the work with the same spirit of faithfulness and dedication. At this point, I opened my Bible and I read the promise of Philippians 1:6, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." What the Lord has commenced in Cameroon, He will continue until it is finally consummated in Christ and that will be the day of the Rapture. I also thought again of all these talented, gifted missionaries that God had brought out to this land. These were men and women who heard the call of God to Africa and who gladly accepted His commission. They would not speak of their life in Africa as a sacrifice but rather as a privilege to be there and to be engaged as laborers in His harvest. I took my Bible out and read verses such as we find in Mark 8:34, 35, "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

These words spoken by our Lord are just as true today as the day they were spoken. The Lord Jesus also said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:24, 25). Then I thought of the statement that missionary Jim Elliot made before he died, "He is no fool who gives what he cannot keep to gain what he cannot lose."

The folk back home in our North American Baptist General Conference came into my mind. Just where do they fit into the picture? They are the ones who have "tarried by the stuff . . ." (I Sam. 30:24), and the Scriptures tell us that they shared alike. We at home must be faithful, first of all in our prayerful interest on behalf of all our missionaries and secondly, we must be faithful with our tithes and offerings. If you could only see first-hand the things that the Lord has permitted me to see, you would not only be faithful in your prayer support but also in your financial support in this ministry of missions. □

AN INTERVIEW WITH CHICAGO'S NIGHT PASTOR

By ARTHUR GARLING

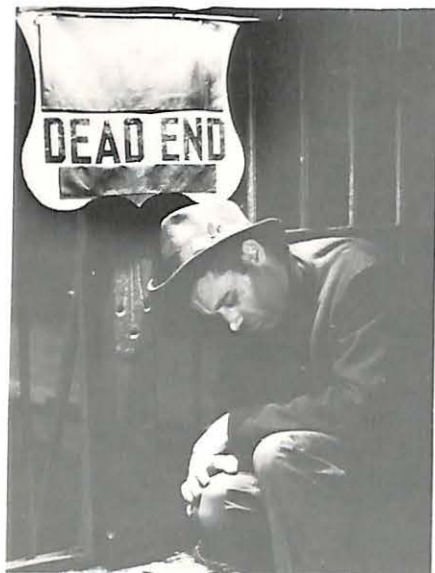


Photo by A. Davaney Inc.

The Rev. Bruce Wheeler served in two suburban Episcopal pastorates before assuming the "Night Pastor" ministry last June. His office is a small apartment over a Burgerville stand on the corner of Rush and Oak Streets, in the heart of Chicago's bar and night club district.

Q How did the Night Pastor post originate?

A A clergyman friend of mine realized that there were an awful lot of people who work at night, or for some other reason are up at night, who have problems and don't normally get to the people who are "in business" during the day. So the idea grew on him: Why isn't the ministry of the night as important as of the day?

Q How are you supported?

A Twenty percent comes from the Episcopal Diocese of Chicago, though the ministry is non-denominational.

The Rev. Arthur Garling is the pastor of the Twin Grove Baptist Church, Buffalo Grove, Ill.

The rest comes through contributions and a yearly Valentine's Day benefit.

Q What schedule do you follow?

A I'm here Monday through Friday from ten until four in the morning. Four hours here in the office, with people coming in without appointment. From midnight to two I'm out on the street, spending some of the time in bars.

Q How do people in the bars react to you?

A They usually say, "What are you doing here?" because they spot the (clerical) collar right away. So I say, "Well, I'm working" or "Everybody's got to be someplace."

Q How do the merchants in the area receive you?

A Pretty well, I think. No one's ever asked me not to come in their place. Of course, I don't go in there stomping and preaching and trying to ruin their business. I don't see that as my job. If you want to eliminate the evils of liquor, what you've got to do is teach people how to live.

Q What is your purpose in your ministry?

A To be just as available as I can and to listen. I'm not trying to make Episcopalians. I do talk about God to people where it seems to be appropriate at a particular time, but, somebody who's so messed up that he can't cope with the simple waking up in the morning and facing another day is really not ready to hear about God. You can't preach to a baby. You have to, like St. Paul, give them milk before they're ready for meat. So that's what I do — give them a little milk, so there's some desire for life, and then we can talk about God and prayer.

Q What types of problems come to you?

A I had a girl in here tonight, sixteen years old, on heroin. Another guy — down and out, trying to stop drinking, laid off his job. He's getting on in years, cataract in one eye, and no money or place to stay tonight.

Another gal is paranoid and she knows it. She thinks everyone's plotting against her. Another offered me two million dollars if I would tell her ex-husband that she's sick and she's in love with him and he shouldn't be treating her this way.

I had a couple of American Indians in here with financial problems. Then I had another guy in who's always hustling me for bus fare. I just kicked him out! Sometimes I say "no!"

Q Do you refer a lot of people to agencies?

A I do, but I'm not quick to do this. 'Cause most of the people who come to me are already in the files of perhaps a half dozen agencies in Cook County.

Q Are there some problems similar to those in your former pastorates?

A Sure. In fact, I do a tremendous business from here over the telephone — calls from people in suburban areas. People call at two or three o'clock in the morning because they can't sleep, because they're frustrated or lonely and can't handle their problems. They've got to have somebody to talk to.

Q So the difference in the problems faced by suburbanites and "night people" is mainly one of degree?

A Right, though down here people tend to know they have a problem. You know, one of the toughest jobs in being a pastor in the suburbs is trying to convince people that they're in trouble. They're paying their mortgage and sending their children to school. So they're sort of

(Continued on page 31)

Insight into Christian Education

What Are We Doing?

by Bruce A. Rich

Have you ever stopped in the middle of an activity and asked yourself, "Why am I doing this?" or "Why am I doing it this way?" Sometimes pausing to question our activity and procedure gives us new insights, and a better way to proceed.

The church has existed through the centuries. It has experienced many changes, but they have usually been quite disruptive, coming in the form of wars, reformations, revivals and splits. Because changes have tended to come only after prolonged agitation and dialogue, the church has gained a rather questionable reputation through what has been dubbed the "Seven Last Words of the Church: We never did it that way before."

Repeatedly throughout history the vitality of the organic church has been trapped in structure and form that has become inflexible. When this happens the church does one of two things: it slowly dies from self-strangulation, or the Holy Spirit breaks through the structural traditions, revival occurs, and vitality is restored as new freedom is found.

It is not easy to remain flexible, because we are creatures of habit. We are most satisfied with a set routine — a consistency — which, by the way, is not really a bad trait. When our consistency — our routine — is taken for granted and becomes "sacred" we are in danger, for then we no longer question the continuing va-

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

lidity of what we are doing, but go on blindly saying, "Well, we've always done it like this!"

Question with Courage

How do you approach your teaching? How do you approach your administration and organization of the Sunday school? How do you view your youth program? your club activities? your men's group? your women's groups? How do you approach the organization of the church? its boards and committees? its function as the body of Christ?

Who will dare to ask the question? Who will take time to evaluate? Who will pray for new insights? Who will take the risk of change if this is deemed essential to maintain or regain a vital ministry as an individual or as a church? I am not suggesting that the church follow the latest fads in contemporary ministry, but that it concern itself with the basic mission of the church and approach this mission with flexibility and a creative spirit.

The Church's Mission

The basic mission of the church is the making of disciples. The elements of this mission are instruction, worship, expression or outreach, and fellowship. In Acts 2:42-47 we note these functions of the church in process after Peter's Pentecost sermon.

They spent their time in learning (instruction) from the apostles, taking part in the fellowship (fellowship), and sharing in the fellowship meals and prayers (worship). Many miracles and wonders were done through the apostles (expression). . . . All the believers continued together in close fellowship, and shared their belongings with one another (fellowship and expression). . . . Every day they continued to meet as a group in the

Temple, and they had their meals together praising God, and enjoying the good will of all the people (expression, fellowship, and worship). . . . (TEV)

It is important to keep the proper order of these elements in mind. *Instruction* is first. God reaches out to us as he reveals to us who he is, what he has done for us and what he expects of us. Through his Word and his Spirit we are instructed in the joy of living the Christian life. The other three elements follow as our response to him. We respond to his Person in *worship*. We are obedient in *outreach* to our world, and in *fellowship* with the children of God.

Evaluate the Program

How are these elements incorporated into the overall program of your church? What are you doing? To answer this question you may find it most beneficial to begin in smaller units. For example, what parts of the total church program provide instruction for your adults? You no doubt will include the following as giving a major portion of emphasis to instruction: Sunday school, morning service, evening service, and prayer meeting. What part do these programs give to the other elements? How much should they? Do we provide adequate, meaningful opportunities for response in expression or outreach, fellowship one with another, and worship?

Look at every agency and program in your church, for every age group. What are you providing in actual practice? Most churches have been over-stressing instruction to the point where they have produced generations of people who are satisfied with a head knowledge, people who are content to fulfill their response to God by singing a hymn or listening to an inspirational, stirring message.

Further exploration and guidance in developing a balanced ministry in the church will be dealt with next month. □

CHUCKLE WITH BRUNO

A convincing talker is a man who can keep both hands in his pockets while describing the fish that got away.

Hymn listed in the order of service in the bulletin: "Wise up, O men of God!"

GOD'S CALL TO FAITH

June 6, 1971

Scripture: Isa. 30:15, 18; 31:1-3, 6; 32:16, 17; 37:5-7

CENTRAL THOUGHT: God, not an army, preserves a nation.

INTRODUCTION: When Israel took her place in the community of Near Eastern nations, she not only fell prey to the idolatrous worship of her neighbors, she showed her disbelief in God's protective power by adopting the political thinking of the heathen. Treaties, alliances, balance of power were part of the international diplomatic and military game she played. Against such practical apostasy prophets ridiculed, condemned, consoled.

I. GENTLE INVITATION (30:15, 18). To wait for God's deliverance is to declare that God alone is one's confidence. Not God's waiting and man's waiting (v. 18).

Rest — confident relaxation dependence on God; quietness is the opposite of the frenzied manipulations, and the strategic calculations of Israel's "National Security Council;" confidence implies certainty that only God can provide, not human prognostication. God will patiently wait for Israel to learn to trust him for deliverance. The peacefulness of this picture is humanly ridiculous in the face of the threatened invasion confronting Israel. But it is a radical call to sift one's priorities, to repent, to decide whom to trust, to love. The same challenge of faith is now focused in Christ and directed at individuals, not nations.

II. STERN WARNING (31:1-3, 6). Those who trust their own and others' military for deliverance have misplaced their confidence. The unseen realities are more powerful than what one sees and weighs; but Isaiah's hearers believed that as little as men do today. Egypt and Israel alike must discover their mutability and weakness. God's promises to Israel are tied with the covenant he made with the nation under Moses. The division of David's kingdom seems to have had no effect on God's commitment to the Northern Kingdom. No twentieth century nation can claim such privileges of national election. Yet even today gov-

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.

ernments persist by divine will, not by diplomacy and militarism.

III. FUTURE PEACE (32:16, 17). Righteousness — right relationship with God; righteousness toward God produces justice toward others. The two words are virtually synonymous. Quietness, confidence, peace describes the atmosphere and attitude of a man or a nation in harmony with God. To respond to God's invitation, to heed his warning, produces personal and social unity. But God cannot produce peace where injustice and corruption are encouraged.

IV. CERTIFYING DELIVERANCE (37:5-7). As an evidence of God's

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power to deliver the nation which trusts in him Isaiah here tells Hezekiah that God will remove the Assyrian threat. God moves nations to the score he has choreographed even though they think they dance to their own compositions. The deliverance is also a divine vengeance for the Assyrian mockery of God's power (36:18-20). There are implications for faith in our own plans and desires which would not always find God's approval.

QUESTIONS: 1. How can God claim credit for rumors which result in a revolt (37:7)? 2. Would God preserve and prosper a nation of committed Christians? □

THY KINGDOM COME

June 13, 1971

Scripture: Isa. 2:2-4; 9:2-7

CENTRAL THOUGHT: God's plan will conclude with all the world lovingly subject to his perfect reign.

INTRODUCTION: Whether this first passage applies to the millenium or to the reconstituted earth populated

by the redeemed for eternity must be left to one's eschatological preferences. One views it as an eternal condition; the other as a situation to be interrupted by Satan's final skirmish before he is banished to flaming oceans. The restoration of Israel as a nation is spoken of in other passages; this one says nothing about that.

I. THE RULE OF GOD (2:2-4). "Jerusalem — world capital" is the theme of many a prophetic oracle, concluding with John's visions on Patmos. The Word of the LORD — the Law. The whole recorded revelation of God's nature and plans is only a part of that knowledge which will be ours in eternity. Its authority will be more evident then, for no clouds of sin and ignorance will obscure its intent. The word we presently have, however, is the primer with which we should thoroughly acquaint ourselves, through which we should expect the Spirit to guide us to our promotion into the higher grade.

At the "end" God will be directly with the people, accessible, a teacher, a judge (will the saints still dispute?). Israel's solitary privileges will be opened to "all" nations who will share the world in peace; "many peoples" will know and desire the Lord. Only under God's rule is unbreakable peace possible, much though we may dream of it and often though God may allow us to briefly experience it. Yet God's call is also to be peacemakers, faulty though our efforts may be.

II. THE REGENT OF GOD (9:2-7). Jesus Christ fulfilled v. 2 (Matt. 4:16); the Light of the world, surviving the onslaughts of the Dark Power, delivered us from that lifeless, lightless kingdom and peace is the result. It is noteworthy that the first section of the Northern Kingdom which Assyria annexed is promised to be the first to see the glory of the Redeemer. Exuberant joy is the suitable reaction. No titles are adequate to laud and describe the Deliverer.

The regency of the Messiah is here described as eternal although I Cor. 15:28 seems to modify that detail. God's justice and righteousness, evident among his subjects even in the present, is perfected in eternity. God is "wonderful in counsel," a supernatural planner (28:29; compare 25:1); the Lord is the Holy One of Israel, the mighty God (10:20, 21). It is remarkable that these titles for the creator/covenant God are given to the Messiah; it ought to have come as no surprise that Jesus' messianic claims were

also a declaration of divinity. This piling up of honorifics is poetic exuberance and certainly enriches our understanding of the person and work of Christ, although the exercises of this sovereignty is presently hidden to be fully revealed in the millenium. □

GOD REQUIRES ECONOMIC JUSTICE

June 20, 1971

Scripture: Mic. 2:1-3, 8-9; 3:1-4

CENTRAL THOUGHT: God is concerned about our business dealings because they demonstrate our faith and effect the faith of others.

INTRODUCTION: Business and religion are not separable; our faith and theology determine our conduct in economic affairs. If God is just, we must be also, even in business.

I. PLUNDER OF THE POOR (2:1-2, 8-9a). Graphically, Micah pictures the avaricious man lying awake scheming how to foreclose mortgages, acquire properties, evict widows and children from the estates left them by husbands and fathers. The extent of the heartless greed which the prophets depict is hard to believe; the rich people seem to be land-, money- and power-hungry without exception. An invading army would loot no more thoroughly than the Israelites plundered each other.

The economic exploitation, discrimination and appropriation here described is all the more reprehensible in view of the Mosaic ordinances protecting the poor, the orphan, the widow, the foreigner (see Ex. 22, 23; Lev. 19, 25; Num. 35; Deut. 15, 16, 19, 21, 22, 24 here and there). The weak were always to be protected; the whole nation was responsible for the welfare of those without means to provide for themselves. Failure to provide for them, let alone to oppress them and increase their number, was to fly in the face of God's revealed will.

II. UNBELIEF OF THE WEAK (2:9b). The oppressed are left to feel there is no God who cares for them. This is the blasphemy of economic injustice, aggravated further when the appropriators are religious practitioners, believers in name. Why should the family without a job through no fault of their own believe in God when the deacon evicts them from the house on which he has just foreclosed? People in the twentieth century A.D. are no different from those in the sev-

enth century B.C. The unrepentant must answer for their faithlessness; but we share the responsibility for unbelief which excuses and nurtures itself on the sins of God's people.

III. RELENTLESS JUDGMENT (2:3; 3:1-4). Unimaginable horror will overtake these economic lords, great and small. Inescapable (2:3), unrelenting (3:4) will be God's punishment. Those who oppress the weak incur God's judgment for breaking his revealed will, for exempting themselves of responsibility to anyone else, for driving the disenfranchised to disbelief. How can they expect mercy who have shown none, who have ex-

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alted properties and finances and their attendant power to first place in their affections?

QUESTIONS: 1. Is integrity, not mere legality, possible in business? 2. Why should our faith influence our business practices? (Note: the buyer is doing business just as much as the producer and seller.) 3. How can God blame us for others' refusal to believe? □

GOD REQUIRES PERSONAL RIGHTEOUSNESS

June 27, 1971

Scripture: Mic. 6:1-4, 6-8

CENTRAL THOUGHT: God expects his children to exercise personal justice, kindness, humility in their relations with their fellows and with him. God's message of judgment in terms of a dramatic indictment, a prosecutor's address. In imagination the massive mountains, perhaps symbolic of integrity and steadfastness, are asked to be a judicial panel to determine the fitness of God's complaint.

I. GOD'S INDICTMENT (1-4). By

using the personal covenant name revealed to Moses, God again expresses his presence, concern and commitment to Israel. The basic event of God's election is recalled here: the exodus under the leadership of the children of Amram and Jochabed. How can Israel complain against him who had freed them, constituted them a nation, given them a land? Compared to such incredible deliverance is any dissatisfaction more than a baseless quibble, is any resistance less than thankless rebellion? Our own hesitancy toward God's urging is just as groundless; our redemption is even greater than Israel's.

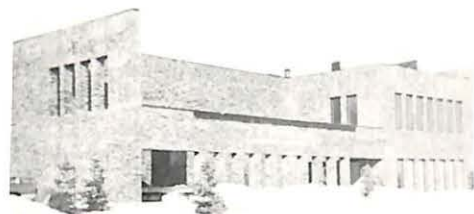
II. MAN'S INQUIRY (6, 7). Man's awareness of his helplessness/hopelessness to bridge the immeasurable gap to God is aptly expressed here. It is absurd to think that in themselves any sacrifice (animal, agricultural, human) could ever recompense God for how we have violated his holiness. We tend to misinterpret the Old Testament sacrificial system as a mechanical transaction. The sacrifices God honored were only those offered in believing obedience; the Israelite, too, experienced reconciliation by faith. Acceptable offerings were obedient expressions of faith. And because we believe, we also obey God's expectation of personal righteousness.

III. GOD'S REQUIREMENT (8). Prof. Breitzkreuz (North American Baptist Seminary, Sioux Falls) spoke movingly and memorably on this verse at the 1970 Kansas Association. Humility is to see oneself from God's perspective — a bankrupt beggar and at the same time a person of inestimable worth because Christ died for you. Kindness describes the active compassion of the man in whom God's love is at work. Justice is the integrity of the behavior of the man who knows himself to be accounted righteous before God by the grace of Christ. The prophetic admonition is enriched and empowered by the atonement and exaltation of Jesus Christ; Christ strengthens us to fulfill the requirement which no set of religious standards and practices can even approximately attain.

QUESTIONS: 1. Do these prophetic warnings, exhortations, instructions apply in any way to us? 2. Is Christian discipleship expressed in ethical living or is it a "spiritual" relationship? 3. Do avarice, profiteering, discrimination, charity reflect or influence our relation with Christ? □

STEEL HEIGHTS CHURCH EXTENSION PROJECT

By RON BERG



The school in which services are now being held.



The five lots on which the church will be built.

It was only last fall that the Northern Alberta Church Extension Council invited the new God's Volunteer Teams training at the North American Baptist College to use the new Steele Heights area of Edmonton as a training ground. The survey results they brought back were so overwhelming that we immediately realized a tremendous opportunity and potential. Here was an area with more than 20,000 people and the only church building in the whole area was a small Dutch Reformed Church.

The Rev. Ron Berg is the pastor elect of the Steele Heights Church Extension Project. He has been serving as pastor of the Fellowship Baptist Church, Camrose, Alta.

The Council decided to continue the survey and again the response was exciting. One man paused while hanging up his Christmas lights and said, "My wife and I are Catholic but we left and baptised our kids United. I guess we don't belong anywhere. Do you think God will still have us?" A young lady blushed and looked down as she said, "I used to go to a Baptist church but we haven't gone for a long time. We should start again." And so after several weeks of God's obvious leading, we decided to begin a church.

On January 10, we began in a lovely school building with a student pastor from the N.A.B. College, Mr. Bruce Merrifield. It was almost the coldest

day of the year, 35° below. Still 23 came out and none of these were N.A.B. families. Next Sunday the numbers grew and each Sunday new faces appeared, including a father with his children who said, "I'm not a Christian but I've come to find out." As the participants increased to almost 30, only the college workers and one family professed to be Christians. By the beginning of March the attendance had risen to 62.

Home Bible Studies were begun with three or four couples invited into homes of unsaved families.

One week in February a special series of four evening children's rallies were held with "Uncle Joe," the Rev. Joe Harrison, pastor of the Telfordville Baptist Church. On the first night 82 children showed up and the attendance grew each evening until on the last night 227 boys and girls listened to the stories about Jesus. That night 29 stayed back and asked Jesus Christ into their lives.

I have accepted the call to this field and expect to begin June 1. A parsonage is being built now. Property for a church building has also been purchased in an ideal location. New Christian families concerned about reaching out to their neighbors with the gospel are joining the group. The Northern Alberta Church Extension Council is alive with enthusiasm as it sees God's wonderful working in their second church extension project in three years.

We need the prayers of all our sister churches. We need your prayers. Pray that families will join themselves to this new church. Pray that the Christians of Steele Heights will become involved in a personal sharing of Jesus Christ with their neighbors so that many more will accept Christ. Praise God for what He has already done. □

STEELE HEIGHTS CHURCH EXTENSION BUILDER'S PROJECT FOR MAY, 1971

Will you pray and contribute?

WEDDING ANNIVERSARIES

Mr. and Mrs. William Pritzkau, members of the Napoleon Baptist Church, Napoleon, N.D., observed their golden wedding anniversary on Sunday Feb. 21, although the actual date is Feb. 23.

Mr. and Mrs. Andrew Bauer observed their 55th wedding anniversary March 9, 1971. They are members of Napoleon Baptist Church, Napoleon, N.D.

SOUTH-CENTRAL AREA LEADERS HAVE WORKSHOP IN WICHITA

Fourteen south-central area leaders, pastors and laymen held a workshop in Wichita, Kansas, Jan. 14-15, 1971, for the purpose of taking "a realistic look at our ministry in the south-central area," said Dr. J. C. Gunst, south-central area secretary.

The meeting was called by the area secretary, and the program was developed by Dr. Gunst; Mr. Delmar Wesseler, moderator of the Southwestern Conference; and Mr. Ray Engelbrecht, moderator of the Southern Conference. The moderators of each of the associations in the south-central area were also present. The Rev. G. K. Zimmerman and the Rev. John Binder were invited as resource persons from the North American Baptist General Conference office in Forest Park.

"What are our responsibilities and how can we accomplish them effectively?" asked Dr. Gunst. "We need to become acquainted with each other and understand each other's roles. We need to stand together," he said.

Mr. Engelbrecht encouraged the group to be willing to try new ways of doing things since we are living in a day of constant change.

Mr. Wesseler reminded the group about some of the implications of restructuring from conferences to associations. "Things need to be planned and not be an accident," he said.

Many questions were raised and discussed by the group about how church extension, missions, stewardship and Christian education are to be carried on in the new associational structure adopted at the 1970 General Conference in Winnipeg. The "Guidelines for Association Constitutions" were discussed in great detail. Concern was expressed about associations that are too small to qualify for General Council representation or even to assume necessary responsibilities in their area. The matter of specific association alignment was dealt with in considerable length. Some felt that the restructuring "is the best thing that ever

happened to the south-central area," while others were uncertain as to its value in their area. Since this group was not a policy making body, no decisions or recommendations were formulated.

All were overwhelmingly convinced of the benefits of this kind of workshop session, and therefore, planned to have a similar session next year. In the future they expect to do specific long-range planning for their total area from Iowa to Louisiana.

RAPID CITY, S.D. South Canyon Baptist Church is sponsoring a fifteen minute radio program given by the pastor, George Robinson. It will be heard every Sunday morning at 10:10 on station KOTA. (Mrs. Gladys Beusch, reporter.)

McLAUGHLIN, S.D. The Rev. and Mrs. Kendall Mercer and daughters Lori and Lisa arrived on Jan. 12, 1970, to serve at the First Baptist Church. A reception in their honor with neighboring N.A.B. churches took place on Jan. 17. Dean Barker was in charge of the welcoming service at which time greetings from the various departments of the church were expressed. Pastor and Mrs. Mercer responded with words of appreciation and also gave their personal testimony. The Rev. Kendall Mercer served the West Side Baptist Church of Rochester, N.Y. prior to coming to McLaughlin. (Mrs. Leo Friez, reporter.)

ANAHEIM, CALIF. On Jan. 17 and 24, the Sunkist Baptist Church witnessed 32 candidates following the Lord in baptism. Among the 32 were at least five different denominational faiths represented. One was a former Catholic (pictured) whose family ros-



ter represents a number of priests and nuns in the active ministry. His stirring testimony from the baptism moved the audience to tears of joy and thankfulness to God for His saving grace in his life. The two oldest children of our missionaries, the Rev.

OUR CHURCHES IN ACTION

and Mrs. Lloyd Kwast, home on leave, were also baptized.

Nine months ago 28 candidates were baptized which makes a total of 60 people in less than a year. The Rev. Wm. Hoover is pastor of the church.

RICHMOND, B.C. On Dec. 27, 1970, the Rev. Erwin Strauss baptized eight young people (pictured) with one



candidate missing. Earlier in the year he also baptized three adults. (Mrs. Wilfred Fandrey, reporter.)

ELK GROVE, CALIF. The First Baptist Church BYF held a Snow Retreat on Feb. 20-21, 1971, at the camp of the Great Commission near Foresthill, Calif. About 25 persons enjoyed the two days of fellowship, plus the time of meditation with a guest speaker, Jerry Hackett, youth minister at the First Baptist Church of Lodi, Calif. The adult sponsors of the past year were Mr. and Mrs. Don Heplerle, and Mr. and Mrs. Ernie Adam. The president is Carl Brenner.

The Women's Missionary Society hosted the World Day of Prayer for the Northern California Association on March 5, 1971. About 140 women attended. The theme, "New Life Awaits," was prepared by Mrs. Darlene Ramus, Forest Park, Ill. Mrs. Roy Dolliver of the host church was the leader. The following churches took part in the program: Swain Oaks, Stockton, Calif., Willow Rancho, Sacramento, Calif., First Baptist of Lodi, Calif., Temple Baptist of Lodi, Calif., Lincoln Village of Sacramento, Calif., and First Baptist of Elk Grove, Calif. An offering amounting to \$182.00 was sent in for missions.

The Elk Grove First Baptist Church and Lincoln Village had a combined evening service on March 7. Male quartets from both churches contributed special music. The message was brought by Pastor Merle Brenner, "Don't Be a Loser." Following this, Pastor Herbert Schauer baptized four candidates of the Lincoln Village Baptist Church and Pastor Merle Brenner baptized three candidates of the Elk Grove First Baptist Church. (Mrs. Leonard Fandrich, reporter.)

OUR CHURCHES IN ACTION

EMERY, S.D. God's Volunteers Team 2 was with us for ten days. The Rev. Walter Sukut of Avon, S.D., was the speaker for three evenings and the Rev. Ray Harsch for the rest of the time. Souls were saved and rededications were made.

On Dec. 6, 1970, a joint baptismal service was held at the First Baptist Church, Emery, S.D. Seven were baptized by the Rev. M. D. Wolff (pic-



tured on the right, first photo), pastor of the First Baptist Church, Emery, S.D. Six were baptized by Mr.



Neal Todd (pictured on the left, second photo), student pastor of the Spring Valley Baptist Church, Canistota, S.D.

On Dec. 20, 1970, a 38-voiced choir presented a Christmas cantata under the direction of Mrs. M. D. Wolff at the First Baptist Church. (Mrs. Herman Bleeker, reporter.)

FOREST PARK, ILL. The Missionary Conference banquet, sponsored by the Forest Park Baptist Church, was held on Tuesday evening, Feb. 23. The Rev. and Mrs. Herman L. Effa, Mrs. Edith Schroeder and the Rev. Gilbert Gordon were the participating missionaries. The Rev. Herman Effa gave the message. Mrs. Schroeder challenged us with a message in the morning worship and Rev. Gordon in the evening of Sunday, Feb. 21. Rev. Gordon had an opportunity to share in the young people's fellowship meeting in the home of the Stuettgers after the service. Missions became more real and we were challenged to become better missionaries at home and spread the message of "Christ, the Only Hope." The Rev. Elton Kirstein is pastor of the church. (Mrs. Viola Nelson, reporter.)

ANAHEIM, CALIF. The annual Magnolia W.M.S. Sweetheart Banquet

was held at a local restaurant with 190 attending. After a delicious dinner, Mrs. Geneva McCulley led us in singing "Love Songs" to our sweethearts. Mr. and Mrs. Dwayne Howard, recording artists, presented a program in message and song. Pastor Ken Fischer closed the program with prayer. (Lola Timm, reporter.)

CHICAGO, ILL. The Foster Avenue Church held its annual missionary conference, Feb. 21-24. The theme, "Real Missionary . . . Please Stand Up!" was based on Eph. 6:14-15. The purpose was to refute wrong concepts concerning contemporary missions. The Rev. Gilbert Gordon, Cameroon, was the guest during the Sunday morning services. The Rev. and Mrs. Herman Effa, home from Brazil, were featured during the evening service. On Monday, the guest of the Pioneer Girls was Mrs. Edith Schroeder, missionary to West Africa. Rev. Gordon spoke at the Christian Service Brigade.

"Inner City Ministries" was the topic of the panel discussion Wednesday evening. Members of the panel were Dr. Richard Schilke, General Missionary Secretary for the North American Baptist Conference, and Rev. Gordon Anderson, Director of Home Missions with the Baptist General Conference. The Rev. Clarence Walth is pastor of the church. (Gloria Wiegman, reporter.)

BEULAH, N.D. On Oct. 11, 1970, the Immanuel Baptist Church held their Harvest and Mission Festival. Our guest speaker was the Rev. Robert Hoffman of the Hebron Baptist Church, who spoke on "The Thrill of Harvest." Special music was presented by the church choir under the direction of Victor Bettger. For the evening service Rev. Hoffman spoke on "How Much Do You Care About Souls." A duet, "No Man Careth For My Soul," was sung by Rev. and Mrs. Hoffman.

On Oct. 18, 1970, our WMS presented their annual program based on the life of the famous hymn writer Fanny Crosby.

In November we had revival meetings with the Rev. Gordon Voegelé. Souls were saved. Mrs. Voegelé gave a chalk drawing each night and presented the picture to the one who brought the most visitors. The Rev. George Neubert is pastor of the church. (Mrs. Gilbert Ost, reporter.)

PARMA HEIGHTS, OHIO A fellowship dinner was held on Jan. 31 at

the Parma Heights Baptist Church. At the evening service the new members of all boards and committees were introduced. The chairmen then made brief comments regarding their respective goals and duties. At the close of the evening, the hand of fellowship was extended to nine new members.

The year 1970 saw the addition of 51 members; 25 by letter or testimony and 26 who were baptized by our pastor, Rev. Aaron Buhler.

On Feb. 14, we had the privilege of having Bill Pierce of Moody Bible Institute present a sacred concert at our evening service. (Ruth Pech, reporter.)

LINTON, N.D. Children, grandchildren, relatives and friends met on Sunday, Nov. 8, in the First Baptist Church for a reception to commemorate the 50th anniversary of Mr. and Mrs. Jacob Baumiller. Arnold, the eldest son, was the master of ceremonies. A short program was rendered which included special numbers by members of the family. Dr. M. Vanderbeck, pastor of the church, spoke inspiring words of congratulations. A huge sundial was divided into 50 sections to portray the most important events of their 50 years of marriage. Mr. and Mrs. Baumiller are members of the First Baptist Church of Linton and both are active in the Men's and Women's organizations. Mr. Baumiller taught the adult Sunday school class for sometime and also was a deacon for many years. (Mrs. Alice Wagner, reporter.)

EVERETT, WASH. The Valley View Baptist Church experienced a real thrust forward in the building of their new church as men from churches of the Pacific Northwest Association (pictured) in the Puget Sound area came



to assist. Two Saturdays in February were scheduled and about 25 to 30 men came out. Harvey Rustman, who was contracted to supervise the building of the church, also donated his time and directed the work. Gyplath was placed on the walls, a large part of the roof was put up and the floor leveled for pouring. The ladies of the

church served noon meals and provided for coffee breaks. It was all a beautiful demonstration of love and labor in church extension. The Rev. Herbert Vetter is pastor of the church.

STERLING HEIGHTS, MICH. The Fellowship Baptist Chapel has witnessed an outpouring of the Holy Spirit as souls have been led to Christ as Savior and others have publicly rededicated their lives to the Lord. We had 16 persons added by baptism in 1970 and so far 22 persons in 1971. All the organizations of the church are kept busy and we report a sound attitude. Our neighborhood is still growing and we hope to get additional growth. Since 1965 our church is served by Pastor Frank Walker. (Robert Von Nolting, reporter.)

VANCOUVER, B.C. Dec. 28, 1970, early morning, the youth fellowship gathered at Ebenezer Baptist Church, the destination being Manning Park. The activities of the day included skiing, tobogganing, eating, talking, and getting to know one another better. The Rev. Paul Siewert is pastor of the church. (Marilyn Wagner, reporter.)

MINNEAPOLIS, MINN. On Sunday morning, Feb. 7, the Rev. Allan F. Strohschein, of Faith Baptist Church, baptized six young people upon their confession of faith in Jesus Christ as their Lord and Saviour: Renee Duemke, David Fehr, Kurt Klipstein, Terry Quiring, Donald Strohschein and Jeffrey Voss. The hand of fellowship was extended to them in the evening service.

At our Senior Citizens February meeting, with about 40 present, the Rev. Herman Palfenier gave the devotions on "Discipleship" and Dr. Peter E. Fehr talked on health problems and advice for senior citizens. An interesting "Question and Answer" period developed. (Mrs. Flora H. Woyke, reporter.)

WINNIPEG, MAN. The McDermot Avenue Baptist Church has called Mr. Bob Orr, a graduate of the Winnipeg Bible College, to be its Director of Christian Education as of Feb. 1, 1971.

A Round Robin Missionary Conference for our Southern Manitoba churches was held Feb. 10-13. We had the privilege of having Dr. R. Schilke as well as the following missionaries: Rev. H. Effa from Brazil, Dr. L. Lichtenfeld, Rev. G. Gordon and Mrs. Edith Schroeder from Cam-

eroon, Mrs. Lois Ahrens from the Spanish American field.

Friday night, Feb. 12, a special Women's meeting was held at McDermot church with women of all Winnipeg churches and Oak Bank represented. Slides of the work in Cameroon were shown by Mrs. Schroeder. Mrs. Ahrens gave us an unknown insight into the work among the Spanish-American people in Center, Colo. Open House was held at McDermot Saturday afternoon where everyone had an opportunity to meet and talk with the missionaries personally. The closing rally, Sunday afternoon, saw 750 people assembled at McDermot church to hear each of the missionaries give a word of testimony and special prayer request with Dr. Schilke giving the final challenge. A special missionary offering of \$1200 was raised and will go to the general mission fund of our denomination. The Rev. Walter Stein is pastor of the church. (Maria Rogalski, reporter.)

SPRINGSIDE, SASK. On Sunday, Jan. 17, 1971, the Springside Baptist Church welcomed the Rev. and Mrs. Hero Ulrichs and family into their midst. The welcoming service was held in the afternoon, following a church fellowship dinner. The band played several numbers as a prelude to the service. This was followed by words of welcome from the various organizations of the church, and several special numbers in song. The Rev. George Stainger, who served as interim pastor, brought the charge to the church and to the new pastor. In closing, Rev. Ulrichs responded, giving his testimony and expressing his thanks and appreciation. (Mrs. Darleen Tillman, reporter.)

PARKERSBURG, IOWA On Nov. 8, 1970, 10 persons (pictured) fol-



lowed the Lord in baptism in Calvary Baptist Church. At our Thanksgiving communion service, the hand of fellowship was extended to these and three others by Pastor Jerry Edinger.

For several weeks prior to the coming of God's Volunteers, Team II, our evangelism committee planned and in-

OUR CHURCHES IN ACTION

involved our people in preparing for an evangelistic crusade. Six decisions were registered as well as several rededications. Youth involvement included an assembly in the local high school, several youth singspirations and a Youth Outreach Day. The Outreach Day involved about 30 young people in Evangelism Training Classes, visitation, snow-mobiling and discussion groups. The day climaxed with 85 youth of the area, N.A.B. churches meeting for a banquet and program by the Volunteers. One significant result of this crusade has been the continued emphasis on prayer. The men's and ladies' prayer groups have grown and Bible study has taken on a new dimension.

March 12-14 found our church involved in a Round Robin Mission Conference. Dr. Schilke, Rev. Effa, and Mrs. Schroeder were featured speakers. The conference climaxed with a combined service at Aplington Baptist Church on Sunday evening. (Mr. George Palmer, reporter.)

GRAND FORKS, N.D. The annual Sweetheart Banquet, sponsored by the Men's Brotherhood of the Grace Baptist Church, was held on Feb. 15. Mr. Paul Stafford, with the police force, is the president of the brotherhood. Mr. Lloyd Amdahl, professor at the University of North Dakota, was the master of ceremonies. The speaker was Dr. Wright also a professor at UND. The men's quartet sang a number of songs appropriate to the occasion. Our pastor, John Thielenhaus, closed with prayer. (Mrs. Charles Balogh, reporter.)

GEORGE, IOWA Mr. Peter Swyter, a small man in stature but a big man in heart, celebrated his 100th birthday with an open house at the Good Samaritan Center in George, Iowa, where he resides. Mr. Swyter was born in Germany. His father and three brothers were ministers. He operated a grocery store in George, Iowa, for many years. Mr. Swyter is a member of Central Baptist Church and taught Sunday school for many years. He has been blessed with good health and says he contributes his success to his continued trust in God. He was a highly respected citizen and held in high esteem by all who knew him. (Mrs. Harvey Schmidt, reporter.)

EDMONTON, ALTA. The Women's Missionary Society of the McKernan Baptist Church presented its annual

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program on Feb. 14, 1971. The theme was a biographical sketch of the life of the great hymn writer, Fanny Crosby. Mrs. LuElla Radke narrated the Fanny Crosby story, with the Ladies Choir rendering a selection of well-loved hymns written by Mrs. Crosby. The life of this great woman is an inspiration to all of us. Blind almost from birth, she did not allow this physical handicap to hinder her service for Jesus Christ. The secret of her life, as she stated it herself, was contentment. Fanny Crosby wrote more than 8000 hymns. The Rev. Dwight Steele is pastor of the church. (Mrs. Elsa Baron, reporter.)

EDMONTON, ALTA. A baptismal service was held at the Meadowlark Baptist church on Sunday evening, Feb. 28. Pastor Sibley baptized eight upon their profession of faith and at the end of the service received them, plus one other, into the membership of the church. Pastor Sibley, who is leaving in April for Wausau, Wis., has received 201 into membership during the over six years of his ministry at Meadowlark. The church, which began as an extension project in 1963, now stands at 224.

BRANCH, LA. The Mowata Baptist Church held the annual Youth Conference Nov. 27-29, 1970. Young people from Greenville, Waco, Houston, Dallas and Mowata attended. The theme was "Power of God." Guest speakers included Ken Chapman, instructor at L.S.U., and Dr. J. C. Gunst, south-central area secretary.

Two of our men participated in Laymen's Sunday, Arthur D. Lengefeld was the speaker at the Anderson Road Baptist Church in Houston and Paul Loewer Jr. at the Greenville Baptist Church in Texas.

In January the Mowata Baptist Church held a baptismal service. Our pastor, the Rev. Eleon Sandau, baptized Kieth Bieber, David Bieber and Clark Sandau.

Many families from our church attended the mid-year conference in Houston, Tex., Feb. 26-28. The theme was "Dynamic Christian Living." Our B.Y.F. and three of our men, Paul Loewer Jr., Arthur Lengefeld, and Ludwig Casselmann, took part in the Saturday and Sunday services. The Ernest William Biebers and the Paul Loewers Jr. gave a music special at the Saturday evening service. (Mrs. Onietta Loewer, reporter.)

TROCHU, ALTA. The 1971 Alberta Baptist Association met at Trochu Baptist Church, March 4-7. The theme was, "The Church of the Seventies." The guest lecturer was Dr. J. Sonnenberg, president of North American Baptist College in Edmonton. His topics were: "Church Discipline," "Church Stewardship," and "The Church and Social Concerns."

Messages by pastors of the Association and a drama by the Trochu Baptist Homebuilders were featured in the evening services. An unscheduled event was the personal testimonies of a young couple whose home and personal lives were rescued from great loss by Christ through the ministry of a church extension pastor.

The business sessions were ably moderated by Pastor W. Sibley. The major business was adapting the structure and the offices of the Association to assume the new responsibilities as decided at the General Conference in Winnipeg. The Rev. I. Schmuland of Medicine Hat was elected moderator for 1971-72. An Association budget of \$5750 was adopted.

The Association concluded with a mass Missionary Rally on Sunday afternoon. A large crowd gathered to hear the music of the North American Baptist College Choristers, the missionary testimony of Miss Betty Mantay, and the church extension challenge of Pastor J. Leverette. (Pastor Allan Gerber, reporter.)

CHEEKTOWAGA, N.Y. The Annual Father and Son Banquet on Feb. 19, 1971, was the climax to a very successful year for the Men's Fellowship of Temple Baptist Church. There were 110 fathers and sons present. We again enjoyed our guest musicians, Mr. Mike Jalovick playing his accordion and who has traveled with some well-known evangelists and Mr. Ray Bartholomew, a trumpet player who has traveled with Bob Hope on some of his tours.

Our guest speaker was Mr. Albert Bolden, a successful business man from our Grosse Pointe Baptist Church, Grosse Pointe, Mich. We recommend Mr. Bolden highly as a banquet speaker or as a retreat highlight guest.

At other meetings of the year we took various tours and had a judge speak. We are grateful to our pastor, Rev. E. A. Hoffmann and our deacons for the encouragement and support given our Fellowship during

this past year. (Calvin J. Hartman, reporter.)

ARNOLD, PA. The Friendship Group of the Union Baptist Church celebrated its 45th anniversary. Members and friends of the congregation banded together to honor this German group which was organized Feb. 19, 1926. A German dinner was served. The occasion began with singing "Dankt Dem Herrn Mit Frohem Mut." (Thank the Lord in joyful mood). The invocation was given by Dr. Arthur Kannwischer, a former pastor. Several travel films of Germany were shown and carnations were given to members of the class. The members joined in singing a number of German songs. Souvenirs were presented along with travel bags which were gifts of the Lufthansa Airlines. Letters of greetings were received from members who now reside in other cities. After brief remarks by members their traditional song was sung, "Es Geht nach Haus." (We're going home tomorrow). The benediction was given by Pastor Allen B. Herman.

BISMARCK, N.D. Mr. and Mrs. John Nies of Bismarck, N.D. were honored on their 50th wedding anniversary at the Bismarck Baptist Church. John Nies and Johanna Feick were married in Eureka, S.D., on Nov. 6, 1920.



Hosting the reception were their children and families, Mr. and Mrs. Charles Bloomquist of Minneapolis, Minn., and Mr. and Mrs. Milton Nies of Bismarck, N.D. (Mrs. Harold Michelson, reporter.) (Editor's Note: This anniversary item is being printed in full with a photo because it had been submitted prior to the announcement of the new policy.)

ANNA HARTMAN MURRA, 60, of Buffalo Center, Iowa, died on Feb. 18, 1971. She was born in Steamboat Rock, Iowa on July 23, 1910. At the age of 15 she was baptized on profession of her faith in Christ and became a member of the First Baptist Church in Buffalo Center. In 1931 she was married to Jim Murra. She is survived by her husband, Jim; two daughters: Mrs. Loren Weber and Mrs. Don Walker; four grandchildren, four sisters and three brothers. The Rev. Albert Rust of Worthington, Minn., was the officiating minister.

MRS. ELVA ELIZABETH RICE nee McGill, 72, of Anaheim, Calif., died on Feb. 18, 1971. She was born in Lushton, Neb., on Dec. 15, 1903. She accepted Christ early in life and became a member of the Christian Church in Orange, Calif., before joining the Bethel Baptist Church in 1963. In 1937 she was married to Earl Rice. Surviving her are one sister and one brother. The Rev. Ernie Rogalski was the officiating minister at the funeral service.

MARVIN WILLIAM WEIGAND, 65, of Stafford, Kan., died on Feb. 20, 1971. He was born in Inman, Kan., on Feb. 15, 1905. In 1943 he married Alice Hildebrand. On profession of his faith he was baptized and joined the Calvary Baptist Church. Surviving him are his wife, Alice; three daughters: Mrs. Verna Taylor, Brenda and Kathie; one son, Bill, one brother and one sister. The Rev. James Schacher was the officiating minister at the funeral service.

PAUL SCHAFER, 60, of Paul, Idaho, died on Feb. 15, 1971. He was born in Shattuck, Okla., on July 6, 1910. In 1936 he was united in marriage to Zella Vilhauer. He accepted Christ as his Savior in 1946, was baptized and became a member of the First Baptist Church in Paul, Idaho. He served as Sunday school teacher, deacon and treasurer. Surviving him are his wife, Zella; three sons: Larry, Don, Bob, and three grandchildren. The Rev. G. G. Rauser was the officiating minister at the funeral service.

EDWARD SOMMERFELD, 70, of Kelowna, B.C., died on Feb. 19, 1971. He was born in Poland on June 20, 1900. In 1924 he was united in marriage to Teofile Hinz. He emigrated to Canada in 1928. Nine years after his wife died he married Emma Bartkowski. He accepted Jesus Christ as his Savior in 1945, was baptized and became a member of the Grace Baptist Church in Kelowna, where he served as deacon and member of the male choir. Surviving him are his wife Emma; two sons, Henry and Allen; three daughters: Mrs. Kathie Grabke, Mrs. Rosie Kozen and Mrs. Erika Statler; two step children: Mrs. John Geisheimer and Mrs. Hilda Barret;

two sisters, one brother and 20 grandchildren. The Rev. E. H. Nikkel was the officiating minister at the funeral service.

FRED HOFFNER, 69, of Waco, Texas, died Nov. 17, 1970. He was born June 7, 1901 in Henrietta. In 1913 he accepted Christ as Savior and became a member of the Hurnville Baptist Church. In 1926 he was married to Leodena Graf. They made their home in Waco for many years where he was a member of Central Baptist Church, serving as a church officer, and deacon. He is survived by his wife; a daughter, Mary Lou; three brothers. The Rev. LeRoy Schauer and Chaplain Leonard Hinz officiated at the memorial service.

HERBERT W. SCHNEIDER, 64, of Waco, Texas, died Feb. 13, 1971. He was born in Waco on Aug. 23, 1906. He received Christ as Savior at age 12 and became a member of the Bethel Heights Baptist Church, Gatesville. In 1936 he was married to Clara Mueller and they made their home in Waco. As a faithful member of Central Baptist Church he served on the Board of Trustees. He is survived by his wife Clara; one brother, T. C. Schneider. The Rev. LeRoy Schauer officiated at the memorial service.

JOHN E. BARTELS, 85, of Parkersburg, Iowa, died on Dec. 21, 1970. He was born on April 7, 1885, near Parkersburg. In 1903 he was baptized on confession of faith and became a member of the Parkersburg Baptist Church. He actively supported the church through official involvement as trustee and custodian. He was married to Clara Frey in 1907. Surviving him are his wife, Clara; a son, Edward; one grandson, two great-grandchildren, one brother and one sister. The Rev. Jerry Edinger was the officiating minister at the funeral service.

EDMUND CARL PORTH, 62, of Dallas, Texas, died on Jan. 23, 1971. He was born on Sept. 4, 1908, in Dallas and was married to Louise Nuss on Sept. 18, 1930. Survivors include his wife, Louise; his mother, Mrs. Barbara Porth; a daughter, Mrs. Helen Marie Teague; a son Donald R. Porth; two brothers and three granddaughters. Mr. Porth was a member and Chairman of the Board of Trustees of the North Highlands Baptist Church. The Rev. Gordon Thomas was the officiating minister at the funeral service.

PHILIP PFAFF, 79 of Parma Heights, Ohio, died on Jan. 17, 1971. He was born on Feb. 10, 1891, in Austria. As a young man he received Christ as his personal Savior. Serving as deacon in several churches for many years, he was voted a senior deacon of the Parma Heights

In Memoriam

Baptist Church in recent years. Mr. Pfaff was building superintendent of the first unit of the present church complex. Surviving him are his wife Martha; three daughters: Margaret Horvath, Esther Guenther and Ruth Russell; eight grandchildren, two brothers, one sister. The pastor, the Rev. Aaron Buhler, officiated at the funeral service.

GOTTLIEB BERG, 91, of Morris, Man., died on Feb. 3, 1971. He was born on March 10, 1879, in Poland. In 1911 he emigrated to Canada. He was married to Augusta Alwina Lemke in 1911. He accepted Christ as his Savior and became a member of the Emmanuel Baptist Church, Morris, Man. The Rev. Bruno Voss was the officiating minister at the funeral service.

MRS. KATIE WEIGUM, nee Kammerer, 72, of Lodi, Calif., died on Jan. 28, 1971. She was born in Anamoose, N.D., on Mar. 3, 1898. In 1919 she was married to David J. Weigum. In 1913, upon profession of her faith, she was baptized and became a member of First Baptist Church, Lodi. In 1948 she became a charter member of Temple Baptist Church. She is survived by her husband, David; two daughters: Mrs. Irene Randolph and Mrs. Ruth Berndt; two grandchildren, one sister, six brothers. The Rev. Eldon G. Schroeder officiated at the funeral service.

REUBEN C. HACKMANN, 62, of Elgin, Iowa, died on March 1, 1971. He was born in rural Elgin, on March 4, 1909. He accepted Christ as his Savior, was baptized and became a member of the First Baptist Church. As a young man he was active in youth work. He was married to Mildred Rowland in 1936. Surviving him are his wife; two sons: Paul and Rowland; two daughters: Mrs. Robert Crow and Mrs. Linus Menne; two sisters: Mrs. Clarence Kohls and Mrs. Bert Kurth; one brother, Hugo. The Rev. Orville H. Meth was the officiating minister at the funeral service assisted by Rev. David Hackmann.

MRS. LYDIA HEINLE, 83, of Lodi, Calif., died on March 3, 1971. She was born on Feb. 28, 1888, in Russia. In 1905 she married Stefan Heinle and that same year they emigrated to America. She received Christ as her Savior, was baptized and became a member of the Ebenezer Baptist Church, Lehr, N. D., before moving to Lodi, Calif., where she was a member of the First Baptist Church. Surviving her are two sons: Jacob and Eldo; six daughters: Mrs. Frieda Meier, Mrs. Elizabeth Huber, Mrs. Verna Dambrosio, Mrs. Ida Miller, Mrs. Emma Lee, Mrs. Thelma Mercer; 16 grandchildren and 16 great-grandchildren. The Rev. Willis Potratz was the officiating minister at the funeral service.

NEWS & VIEWS

Carlson Honored On Retirement From Baptist Joint Committee

WASHINGTON (BPA)—The Baptist Joint Committee on Public Affairs during its semi-annual meeting here honored C. Emanuel Carlson on the occasion of his retirement after 17 years as executive director of the Public Affairs agency. Carlson's retirement begins April 1.

A successor to Carlson has not been named. Until one is chosen, John W. Baker, associate executive director, will continue to serve as acting director. Other executive staff members of the public affairs office are W. Barry Garrett, director of Information Services, and James M. Sapp, director of Correlation Services and editor of Report From The Capitol.

Carlson, a native of Canada where he was born to Swedish immigrant par-

ents, came to the Baptist Joint Committee on Public Affairs in January 1954 from Bethel College, St. Paul, Minn. For a number of years he had taught at the four-year liberal arts college and was Dean of the school when he was chosen to succeed J. M. Dawson as head of the Public Affairs agency.

Porter W. Routh, secretary-treasurer of the Executive Committee of the Southern Baptist Convention and a member of the Public Affairs Committee, represented Southern Baptists at the banquet honoring Carlson. Routh presented Carlson with a distinguished service plaque and a copy of a resolution adopted by the executive committee at its September 1970 meeting.

The resolution from the SBC executive committee praised Carlson for his "sterling quality of Christian statesmanship."

"His scholarship and skill have opened the way for enlightenment and new understanding in the complex area of church-state relations," the resolu-

tion continued. "His leadership and diplomacy have been major factors in maintaining a high level of prestige for the Baptist witness in this field," declared the executive committee in its resolution.

Praise for Carlson's work in church-state relations came also from a spokesman from the Lutheran Council in the USA. Robert E. Van Deusen, representing other denominational groups involved in public affairs here in the Nation's Capitol, paid tribute to Carlson's effectiveness in getting other denominations with similar goals to work together. Van Deusen is the director of the Office of Public Affairs for the Lutheran Council, an agency similar to the Baptist Joint Committee.

In addition to tributes from the staff and the Committee, and the presentation of a gift of appreciation, the March 1971 issue of Report From The Capitol was dedicated to Carlson. In it Editor James M. Sapp, described Carlson as "a superb Baptist statesman."

In a profile of the retiring Baptist

executive, Sapp said in Report From The Capitol that "Baptist denominational leaders would agree almost to a man" that Carlson had helped, as much as any among them, "to focus in on the Biblical basis of Baptist concern for religious liberty, the meaning of Baptist insights for public policies today and the analysis of Baptist institutional policies in the light of theological premises." □

Czechoslovakian Project Declined

Czechoslovakian authorities have refused to permit Baptists in Bratislava, capitol of the Slovakian region, to build their new church.

Instead, the officials have proposed that Baptists remodel an existing building somewhere — but they have not offered to find a suitable building for the Baptist church.

The 400-member congregation is the largest Baptist church in the country. It meets in an old building and needs to have a more suitable structure, Czechoslovakian Baptist leaders had reported earlier to the European Baptist Federation.

Several Baptist groups in western Europe had pledged to donate money to the Bratislava building project.

Bratislava lies on the Danube River, on the Austrian border about 65 kilometers (40 miles) east of Vienna. At one time, it seemed certain that Baptists would be able to build on a plot of ground near a new housing development in Bratislava.

Despite this setback, Baptist work in Czechoslovakia was reported progressing. In the Czech-speaking regions of Bohemia and Moravia last year, the 19 churches baptized a total of 92 converts. This was more than double the 41 conversions reported in 1969. □

Two Cubans Travel To Europe, Say Baptists Active in Cuba

RUSCHLIKON, Switzerland (BP) — Baptists are very much alive and prospering in Cuba, the first two Cuban Baptist leaders to make a trip abroad in the last five years said here.

Manuel Salom and Humberto Dominguez, both of Havana, came to Ruschlikon for a conference with European Baptist national leaders.

They had only a few days' notice that they could attend the meeting here before departure, they said.

Salom is treasurer, a full-time position, for the Baptist Convention of Western Cuba. Dominguez is the convention's missions secretary and pastor of Vibora Baptist Church, Havana.

Salom was in the last delegation of Cubans to attend a Baptist meeting abroad. He attended the 1969 meeting of the Baptist World Alliance Executive Committee in London.

The two Cuban Baptist leaders planned to spend a month visiting Baptist churches and headquarters in Europe. One of the main centers of their journey was to be Madrid, Spain, where a Baptist work has been developed among Cuban emigrants.

Salom and Dominguez told the European conference there are 16,000 Baptists today in Cuba. Of the total, about 9,000 are in the Baptist Convention of Eastern Cuba, which has 110 churches. □

Supreme Court Denies CO Status In Specific Wars

WASHINGTON (BPA) — The U.S. Supreme Court here denied that conscientious objection to participation in a particular war is required by the First Amendment to the Constitution or by the provisions of the Military Selective Service Act of 1967.

The Court's decision came as a result of an appeal by two conscientious objectors to particular wars (specifically the Vietnam war) but who are not objectors to all wars.

Guy Porter Gillette, a professed humanist, earlier had been convicted for wilful failure to report for induction into the armed forces.

Gillette had stated his willingness to participate in a war of national defense or a war sponsored by the United Nations as a peace-keeping measure. He declared, however, his opposition to American military operations in Vietnam, which he characterized as "unjust."

Louis A. Negre, a devout Roman Catholic, after induction into the Army, completion of basic training, and receipt of orders for Vietnam duty sought discharge as a conscientious objector to war. He did not claim objection to all wars.

There was no question in the opinion of the Court concerning the sincerity or religious quality of the views of either of these men.

In its decision the Court upheld the validity of the provision for conscientious objection to all war as set forth in the Selective Service Act, but it did not extend this right to objection to particular wars.

In addition, the Court held that the

(Continued on page 29)



by Paul Siewert

The U.S. Supreme Court recently denied a hearing to atheist Madalyn Murray O'Hair who claimed the astronauts had been improperly injecting Christian faith into the space program. On Apollo 8 the astronauts read from the Bible as they circled the moon, and the men of Apollo 11 allegedly left Bible material on the moon.

It's about time! Personally, I am a little weary of the juvenile attention given to loud criminals, radicals, and atheists. It appears that we have boasted so much about our tolerance that we are afraid to be intolerant — even with evil. Consequently, the criminal's rights are so protected that it is dangerous to oppose him. And the radicals are free to shout so loud, under the guise of free speech, that no one else can be heard.

Could it be that tolerance will ultimately make us slaves? Will our congeniality with atheism rob us of our religious liberty? History makes it quite clear that when atheism has sufficient jurisdiction, it tolerates very little freedom of religion. And the conduct of Madalyn O'Hair certainly displays this tendency.

Let us ask ourselves what positive contributions the new morality, radicalism, atheism, etc. have made to our society. Then let us realize that we have the same responsibility to these, as we do to such things as pollution, poverty, and racism. They, along with their advocates, must be dealt with as enemies of society. □

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

■ The Rev. Bernard Thole has become the pastor of the Hazelwood Baptist Church, Auburn, Wash., effective April 1, 1971. He previously served the Calvary Baptist Church, Tacoma, Wash., as assistant pastor.

■ The Rev. A. J. Fischer has become the pastor of the Berlin Baptist Church, near Fredonia, N.D. He previously served the First Baptist Church, Leola, N.D.

■ The Rev. Earl Broce has accepted the call to become the pastor of the Stafford Baptist Church of Wilsonville, Oregon, effective May 2, 1971. He previously served as the Director of Chris-

tian Education of the Magnolia Baptist Church, Anaheim, Calif.

■ Mr. Bob Orr, a recent graduate of the Winnipeg Bible College, became Director of Christian Education of the McDermot Avenue Baptist Church, Winnipeg, Man., effective Feb. 1, 1971.

■ The Rev. James Clark has resigned from the Cornerstone Baptist Church, Union City, N.J., to accept a call to a church of another conference.

■ The Rev. Richard Grauer has resigned as pastor of the Westbrook Baptist Church, Santa Ana, Calif., effective May 1971.

■ The Rev. Nevin A. Korb has become the pastor of the Forest Baptist Church, Winburne, Pa.

■ The Rev. Lanny Johnson will become the Director of Adult Ministries of the Magnolia Baptist Church, Anaheim, Calif., effective June 1, 1971.

■ Mrs. Donnie Thomas will become the Director of Children's Work of the Magnolia Baptist Church, Anaheim, Calif., effective June 1, 1971.

■ The Rev. Joseph Hoden has resigned from the Walnut Street Baptist Church, Newark, N.J., and accepted a call to a church of another conference.

CHAPLAIN WANTED

A full-time chaplain is needed at the Baptist Haven of Rest and Sunnyside Nursing Home. For application form write to the Administrator, Box 877, Medicine Hat, Alta., Canada.

News and Views

(Continued from page 28)

Selective Service Act does not violate either the "Establishment Clause" or the "Free Exercise Clause" of the First Amendment. □

Mrs. O'Hair Loses Second Round In Bid To Ban 'Space Religion'

WASHINGTON (BPA) — For the second time in less than a year the U.S. Supreme Court has refused to hear a plea from Madalyn Murray O'Hair to restrain the religious practices of astronauts in space.

Mrs. O'Hair, an avowed atheist, contended that the National Aeronautics and Space Administration (NASA) was using federal funds for religious activities in the space flights. She charged the use of the funds as "unconstitutional" and that it violated her constitutional right of freedom from religion. □

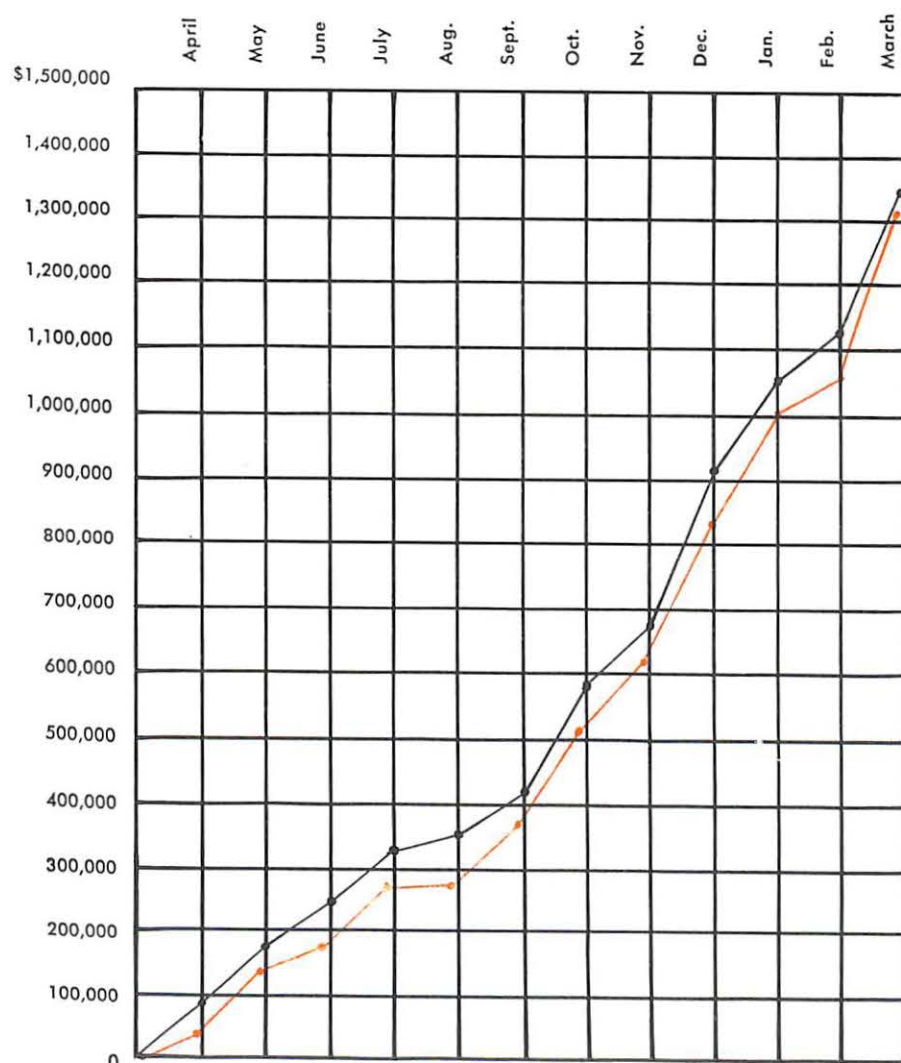
Southern Baptist Convention To Emphasize Needs Of Cities

ST. LOUIS, Mo. (BP) — The proposed program for the Southern Baptist Convention, scheduled June 1-3 at Kiel Auditorium here, will close with an emphasis on the challenge of the cities to the nation's largest Protestant-Evangelical denomination. □

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for twelve months
April-March 1970-71 — \$1,307,955.45
April-March 1969-70 — \$1,351,816.99

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



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



The Basis for Family Life

When God created man "of dust from the ground, and breathed into his nostrils the breath of life," he placed him in the Garden of Eden where all the surroundings were beautiful. But God was not satisfied. He said: "It is not good that man should be alone." It is God who says this not man. Adam did not complain of his loneliness. He did not know he was alone. He never knew what it meant to have a partner. In his experience, loneliness was normal. God knew he was alone and God created him, and God knew that man could never be himself alone.

We can put this in other terms and say that life demands companionship. Man cannot complete himself in terms of himself. Man, somehow born alone on a desert island, cannot become a human being. The insight of Jesus was that a man finds his life by losing it, by giving himself to others. Love is the essence of God, and love is the essence of life. Love is meaningless to a lone person, for self-love is not creative, it is a disease.

God says, therefore, that He will make a "helper fit for him" (Gen. 2: 18). Then God proceeds to form every beast of the field and every bird of the air. Man names them all and lived with them in Eden in the original harmony of nature. There seems to be the implication that one of these creatures would cure man's loneliness; "But for the man there was not found a helper fit for him." Why was this so? Because the birds and animals could not respond to man fully. They were not equals. They could not be his true companions; they could only be domesticated and used for the ends of man.

It is most interesting that man is not satisfied with those he can use. Many

a marriage has foundered on this very point: a man or a woman marries in order to use the other person for a private goal.

At this point, God put the man into a deep sleep and made woman out of the bone and flesh of man. When the man beheld her, he spoke words that are of eternal significance: "This at last is bone of my bones and flesh of my flesh." Behind this event and these words is the profound insight that human personality was once split in order to be united again.

When the man says that the woman is "flesh of my flesh," he is really saying that she is body of his body, mind of his mind, spirit of his spirit. The relationship between the two is, thus, total. Out of this relationship arises the family; the home, community, civilization itself.

Yet the Bible makes a differentiation between persons. Eve is quite separate from Adam. This companionship destroys egoism but not individuality. The man is his fullest self, the woman is her fullest self, through this relationship. We know ourselves through the eyes of one who is truly concerned for us. Marriage is not the destruction of personality and individuality, it is the enlarging of both.

Marriage and family life has grown out of this fundamental human nature, out of God's words, "It is not good for man to be alone . . ."

The N.T. adds to this O.T. foundation for family life. For it to be Christian, persons need to have experienced the transforming power of Jesus Christ. They need to have been cleansed from sin and restored to fellowship with God. And they need a daily constant commitment to God. Each person also seeks to give himself to the other without expecting returns.

In a Christian family the presence of Christ is known and acknowledged each one in the home. Parents do more than give lip service to Christ and his gospel. Behavior patterns will differ with every home, and it is not so much what pattern we follow, as whether or not we follow any pattern at all.

There must be more than specific beliefs or stereotyped religious practices. They are important but not enough. What more? That spirit of understanding and respect which seeks the finest possible development of each member of the family. A chance to become his best self through love and appreciation. Do you experience this in your family life? —JB

OPEN DIALOGUE

letters to the editor

Dear Editor: "This morning as I picked up my mail at the post office, I immediately noticed my copy of the BAPTIST HERALD (January issue).

"I decided to take just half an hour to scan its contents. Now, as I look at my watch, I see that I took an hour!

"In reflecting on that hour, I find it one of the most inspirational hours I've had this week — with the possible exception of our annual church business meeting — but that's another story!

"From the cover picture of three fine young men . . . to the challenging editorial, "What Dare We Dream for 1971?", it was an issue that reflects the activities and aspirations of a small but wide-awake and forward-looking denomination. Perhaps the "accent on youth" in this issue is one of the main reasons it was so vital and inspirational.

"Keep up the good work — and I'm still impressed each time I pick up that professional-looking format — it's great!" (Rev. Bernard Edinger, pastor, Colfax, Wash.) □

Dear Editor: "On behalf of our pastoral staff of our Church, I would like kindly to share our feelings concerning the article in the December Baptist Herald entitled 'Christian Baptist Pacifist.' No doubt there are editorial reasons which we have not yet discerned for printing the article; but we would like to share our response with you anyway.

"As far as we know, none of the professors at our Seminary nor any of the leaders at our headquarters hold the pacifist point of view, and even though the fine print on page 3 states that "Views expressed in this magazine are not necessarily the position of the NABGC", we believe a more obvious and deliberate editorial comment would have been very helpful. As it is, many people, especially youth, could get a distorted picture of both our denomination and the Scriptural teaching.

"Recently I have spent several months in studying the issue of the Christian's responsibility to Government and involvement in military service. Both our Senior High and College youth have been led through a

study on this issue. There is certainly nothing wrong with our young people doing some reading on the pacifist position; but when I have to point out incorrect use of Scripture or overlooking of important scriptures in something that was printed in a publication that I would like to continue to support, it puts both you and us in an awkward position.

"Perhaps this response to the article on pacifism has been one of your editorial hopes. At any rate, I would like to submit an article to you, for possible publication on the Christian's involvement in military service, with the assistance of Pastor Ken Fischer and Dr. Bob Saucy, who is a member of our Church and a Professor of Systematic Theology at Talbot Theological Seminary. The article will be sent shortly, but I wanted you to know our thinking on the matter as soon as possible.

"You have done a commendable job, Rev. Binder, in bringing about some delightful changes in the format and content of the BAPTIST HERALD. It has been an increasingly enjoyable and readable publication." Wayne Bibelheimer, Minister of Youth, Anaheim, Cal. □

Dear Editor: "Just a word of encouragement to counterbalance some of the criticism directed at the BAPTIST HERALD in the February issue (Open Dialogue letter). It is the very negative attitude of at least one reader's letter which has "inspired" me to write and try to express what I believe to be a more representative viewpoint of a more enlightened N.A.B. constituency as regards this magazine.

"I congratulate the editorial staff of the Herald for giving us a publication which represents the best in format, graphic design and literary content. And your practise of occasionally sharing with us articles originating "outside" of our denomination is both desirable and necessary in order to gain a better perspective of life as it really is. We need to understand both sides of many of the controversial issues confronting Christians today — not just the viewpoints of the hyper-conservative who for fear of discovering some new angles to The Faith have closed their minds to everything not conforming to their particular notion. Thank you for having enough journalistic insight and Christian freedom to print material which is relevant, informative and current.

"Thank you also for continuing to demonstrate excellent objectivity in your editorial policy. A policy which provides good variety and which appeals to many interests can hardly derive from subjective thinking (as feared by one letter writer in the February issue). Objective thinking is indicative of a positive, confident attitude, especially as it pertains to the born-again Christian. Strange then, that some readers' letters, like the above-mentioned one, should project so much subjectivity — in direct contradiction to her actual words. The very fact that such "dialogue" was printed in the Herald is ample evidence of the healthy openness which has characterized this fine publication through the years.

"May God continue to bless your service to Him . . . and us!" (Wilbur E. Reich, Peoria, Ill.) □

Bible Puzzle Page Answers

W	I	T	N	E	S	S	B	E	A	
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CRYPTOVERSE

"Judge not, that ye be not judged" (Matt. 7:1).

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An Interview with Chicago's Night Pastor

(Continued from page 18)

normal people. When you or I try to convince them that they are in terrible trouble spiritually, they're not going to listen because the outward signs of success are there.

Q Are most of the people you see beyond the reach of the church?

A Not if the pastor makes himself available — being where the people are. You know, by going into a bar and having a coke is the same as going to a parishioner's home and having a cup of coffee. We engage in light conversation and all of a sudden somebody says, "Oh, there's something I've been meaning to talk to you about." The pastor who isn't available is really losing out; he's only performing half a ministry.

Q Keep going, as far as what the pastor ought to be doing.

A He ought to spend as much time as he can in his people's home; he has to go out of his way. He's not like a doctor, who can depend on somebody coming in for an appointment because people know when they're physically ill. They don't know when they're spiritually ill. You have to go where the people are! □

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