

Baptist Herald

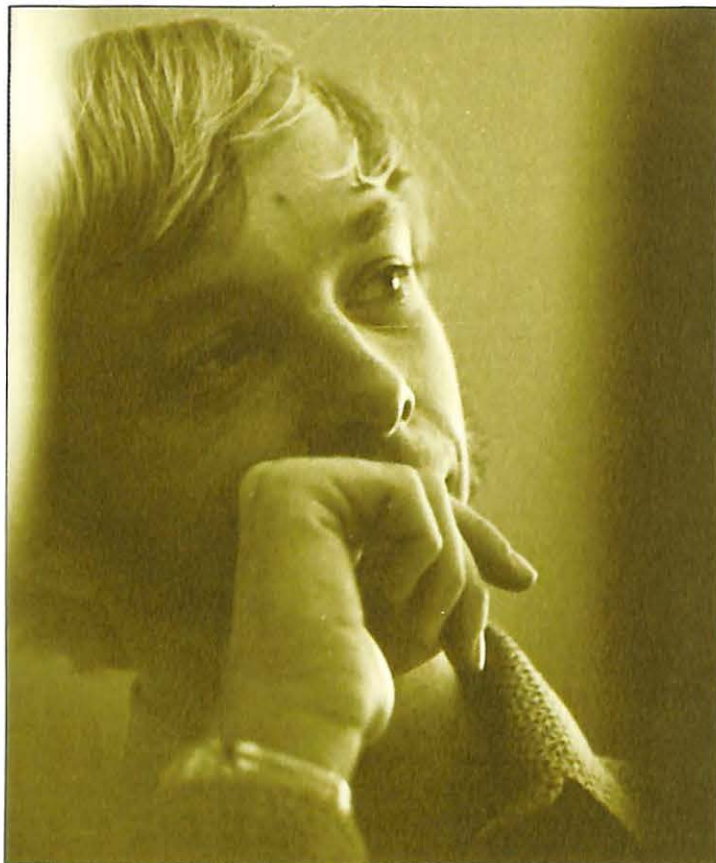
APRIL 1973

Our Christian
Thanatology
by Carroll E. Simcox

North American
Baptist Owned
Camps

Witnessing During
Easter Vacation





Where are you going?

Ever stop to think about it? Where are you going? If you get where you're going . . . where will you be . . . two years from now . . . five years . . . ten? Sometimes it helps to stop what you're doing . . . take a strong look at yourself . . . and consider the possibilities. The ministry is one way to maximize your potential. It may be God's special way for you.

----- clip and mail -----

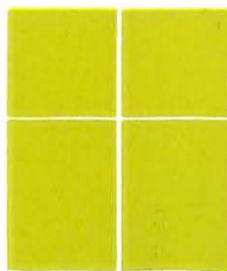
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City _____ State _____ Zip _____

College _____ Graduation date _____

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North
American
Baptist
Seminary
1605 South Euclid Ave.
Sioux Falls, South Dakota 57105



WORLD CONFERENCE OF BAPTIST MEN JERUSALEM

Nov. 5 - Nov. 10, 1973

sponsored by
THE MEN'S DEPARTMENT OF THE
BAPTIST WORLD ALLIANCE
1628 Sixteenth Street, N.W.
Washington, D.C. 20009



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Two thousand Baptist laymen from around the world are expected to gather in Jerusalem in November, 1973, under the sponsorship of the men's department of the Baptist World Alliance.

The Jerusalem meeting will be the second in a series of four regional congresses of Baptist laymen arranged by the Baptist World Alliance during 1972-75.

The first was a meeting of the Pan American Union of Baptist Men, July 17-27, 1972, in Cali, Colombia. Owen Cooper, an industrialist of Yazoo City, Miss., is president of the organization.

Following the Jerusalem gathering of Baptist laymen, similar laymen's meetings will be conducted in 1974 in Hong Kong, and in 1975 in Stockholm preceding the Baptist World Congress scheduled for July 7-11 in Stockholm.

The purpose of the Jerusalem meeting is to enable Baptist men to draw inspiration from Jesus' earthly homeland for a more aggressive witness to their Christian faith.

Jerusalem's largest auditorium, Binyanei Hao'oma, will be the site for the meeting.

For further information write to the Men's Department of the Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington, D.C. 20009.

Baptist Herald

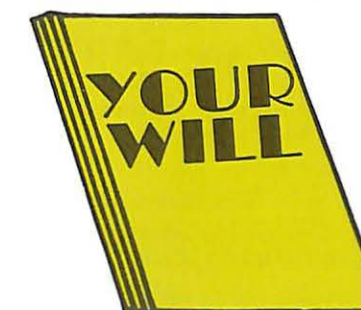
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YOU NEVER NEED TO CHANGE



Unless your marital status changes

Unless your executor can't serve

Unless tax laws change

Unless the needs of your heirs change

Sometimes people think that a will is made for life. A will needs periodic review. When did you last review your will with an attorney?

Please send the brochure, "You Never Need to Change Your Will, Unless . . ." which states twenty different reasons why a will may need to be changed.

Name _____

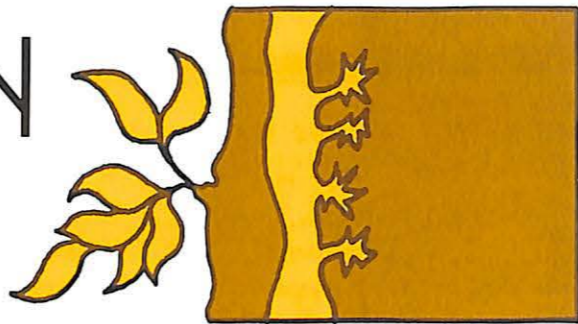
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"There is a distinctly, peculiarly Christian thanatology—a way of looking at death, reacting to it, preparing for it, approaching it; and at the joyous Easter season we do well to examine our own thanatology in the light of our Lord's resurrection."

OUR CHRISTIAN THANATOLOGY



by Carroll E. Simcox

When you went to school, did you ever take a course in thanatology?

Probably not. It's a new thing on campus. It hasn't swept over the land in an epidemic, but in a few schools some pioneer instruction has been started.

Thanatology is the study of dying, just as theology is the study of God, geology the study of earth, anthropology the study of man.

It's interesting, and I think encouraging, that some people in present-day America are trying to make a rational, scientific study of death. For our usual approach to it is not to approach it at all—until we have to!

For about two generations now, we Americans have been doing some unbelievably silly things trying to convince ourselves that death is not real. It's embarrassing even to mention some of them. You know the familiar euphemisms, such as "if anything happens to me" for "when I die", "passed away" for "died", and "remains" for "corpse". Many of us, visiting a funeral home to pay our respects to the departed, have been informed by a mortician that "Mr. Jones is now ready to receive guests in the Slumber Room!"

But new thanatologists on the campuses are healthily reacting against all that absurd pretense. They are pleading for a simple honesty about death, and surely we can't have too much of that.

But some reports of what is being said and done disturb me with the thought that these pioneers may be trying to replace the old euphemisms with some new and different ones which, though new and different, will still be euphemisms.

For example: At one school students have been visiting funeral homes and cemeteries and even lying in coffins, presumably trying to "get the feel" of dying. This is preposterous and pathetic. Nobody can get the feel of dying by playing games.

Dr. Carroll E. Simcox is the author of many books, the most recent being LIVING THE LOVE OF GOD (Morehouse-Barlow); NOTES TO THE OVERWORLD (Seabury); AN HISTORICAL APPROACH TO ANGLICANISM (Regnery). He is the editor of THE LIVING CHURCH. Dr. Simcox also writes for the NEW YORK TIMES.

The new thanatology lays much stress upon being "natural" about death. Death is a part of life. It is as natural to die as to breathe. This sounds fine, but I'm afraid there's a catch in it in reality. I can breathe without anguish. I cannot die without anguish. I cannot see friends and loved ones die without anguish, and if I could I should be less than human.

Christians who may feel ashamed of their anguish about death do well to remember Jesus at the grave of Lazarus. He wept, even as he was about to raise his friend from death. The only complete human being who ever lived felt anguish at the death of his friend. If being

"Optimism is an asset but it is not our 'living hope.' If we have this hope it is not because of the way the cookie crumbles for us or because we have an invincibly happy constitution or anything like that; it is because we have died with Christ and we have been raised with Christ."

"natural" about death is a matter of just taking it in stride, reacting to the death of others with a ho-hum, clearly Jesus was not natural about it.

There is a distinctly, peculiarly Christian thanatology—a way of looking at death, reacting to it, preparing for it, approaching it; and at the joyous Easter season we do well to examine our own thanatology in the light of our Lord's resurrection.

The Christian Thanatology

If I were challenged to state my Christian thanatology all in a single sentence, I should borrow some words from the Gospel according to John and say: Because Christ lives, I shall live also.

That statement may call for a little explaining, but not very much, really. Christ lives. His resurrection means that. I live in him, by virtue of God's adoption of me as his child, in Christ. We Christians are, as St. Augustine put it, "sons in the Son."

I remember that Christ in whom I live, once passed our way as a man. In one of our hymns we say that "he every grief hath known that wrings the human breast." Indeed he does. This world in which I now live did its worst to him. It can conceivably do its worst to me. If so, I should not be surprised. But neither should I be

dismayed. It did its worst to him in whom I now live—and he rose triumphing over it all.

Because he lives, we shall live also. Because he died and then rose from the dead we die and rise to life also.

This is our Christian hope and confidence. "Blessed be the God and Father of our Lord Jesus Christ," exclaims Peter, "who in his great mercy has given us birth into a living hope by the resurrection of Jesus Christ from the dead" (I Peter 1:3).

Our Christian thanatology is this "living hope."

It isn't like any other kind of hope. Some people are naturally, happily optimistic. Perhaps because of their glands, or upbringing, or life situation, or whatever, they feel very good about life. Call them optimists. Optimism is an asset but it is not our "living hope." If we have this hope it is not because of the way the cookie crumbles for us or because we have an invincibly happy constitution or anything like that; it is because we have died with Christ and we have been raised with Christ.

This living hope has a dying in it; not just the death of the body at our mortal end but a present daily dying. We must be constantly dying to sin and self to know the power of Christ's resurrection in our own being.

A woman once told me that she so hated her sister for many years that there had been no communication between them. Her sister had done something that humiliated her publicly, a mean and malicious thing. My friend had resolved never to forgive her sister, and had in fact stayed away from Communion through all those years because of her resolution. But she was also a Christian. There came a day when Christ's gentle but persistent prodding of her conscience prevailed. She sat down and wrote a letter to her sister, saying that she wanted to drop the whole grievance and wanted them to love each other again and asked forgiveness for having been unforgiving. She told me: "The moment I posted that letter I felt a kind of resurrection in myself." Exactly! It was a resurrection. It was the power of Christ working in her.

William Blake beautifully said that every act of love is a little death in the divine image. That is true; but it is no less true that every act of love is a little resurrection in the divine image. Whenever we love there is cost to us, but there is also increase of that life of Christ in us which is the Eternal Life.

The lady who obeyed Christ and forgave her sister experienced both a dying to pride, and a resurrection to life. This was the power of God at work in her. It is the power that raised Jesus from the dead. It is the power by which Jesus raised Lazarus from the dead. It is the power that will raise us from the death of this mortal body to the life of everlasting fellowship with God and all just souls made perfect.

One of the most beautiful of all spirituals proclaims: "I've heard of a city called Heaven—I've started to make it my home!" That is what you and I can be doing now, today, every day of our lives, up to the moment of our departing. The way is the way of lovingly, faithfully, trustingly following Christ.

When the philosopher William James celebrated his

70th birthday a friend asked him if he believed in personal immortality. "Never strongly," he replied, "but more so as I grow older." "And why is that?" "Because I am just now getting fit to live!"

James was a good man who had earnestly striven through the years to grow in grace as he grew in age. So, at 70, he felt that he was getting fit to live as he would wish to live. And his hope for immortality grew stronger because, I suggest, God gave him that increasing assurance that he who is "just getting fit to live" as he approaches his end need not worry: God has been preparing him for a life larger and richer than any man on earth can begin to visualize or conceptualize.

Our Christian thanatology—our way of thinking about death—should be rooted and grounded, not in our theorizing about God, and not simply in our believing what the Bible tells us about the promises of God and the resurrection of Christ, but in our own personal experience of following Christ as our Lord and Master.

"One of the most beautiful of all spirituals proclaims: 'I've heard of a city called Heaven—I've started to make it my home!' That is what you and I can be doing now, today, every day of our lives, up to the moment of our departing. The way is the way of lovingly, faithfully, trustingly following Christ."

If we are faithful in our following, we become more and more conscious as our years increase that the Lord is *making us fit to live*. Can it be that God takes us through this life-long experience of growth and preparation, only to let it all come to an end in a grave? That hardly makes sense. If this is how God manages it we must say that it looks like mismanagement to us.

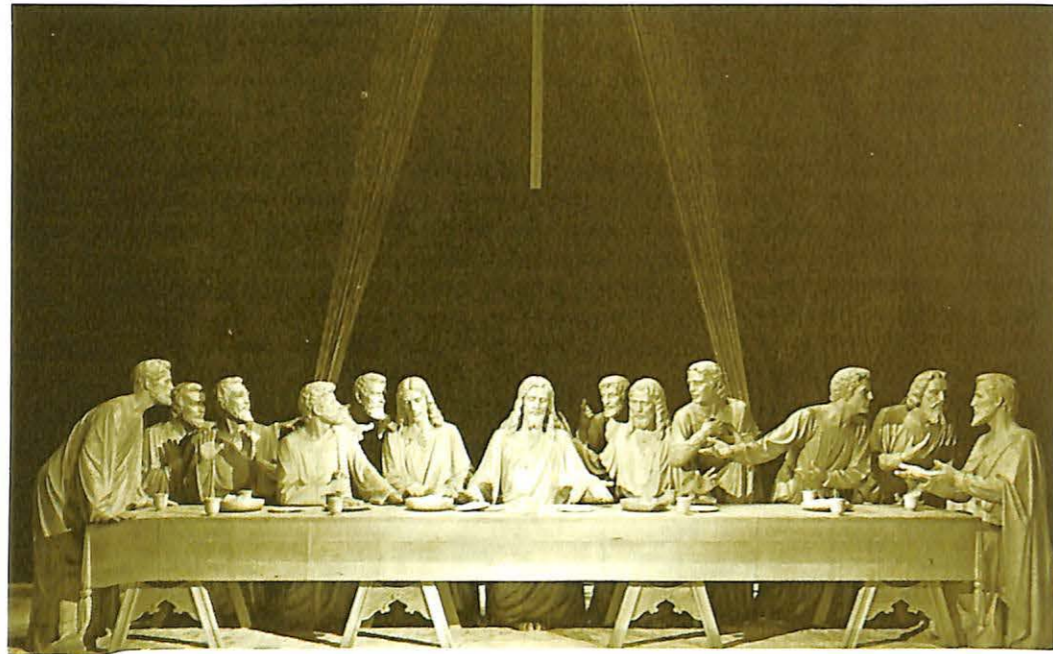
But—Christ is risen! He lives! And because he lives, we live also, now and forever! We find, in our experience of following him, that he keeps his promises to us. He promises us the strength we need to do the tasks he sets before us. He promises us his heavenly peace in the midst of our conflicts. He promises us his forgiveness when we repent for our sins. All of these promises he must surely keep.

What, then, of his promise: "In my Father's house are many mansions; I go to prepare a place for you"? Could he who died and rose again for us, the great Shepherd of our souls, deceive us about this? I could never believe it.

And so, about death—mine and yours, and that of everyman: We need not try to be casual about it. If Jesus wept for Lazarus and grief moves us to weep for those whom we have "loved long since, and lost a while" we may surely weep with a good conscience!

But death has met its Master, and he is our Master. Of what lies beyond the grave for us we may be content to say with the Puritan Richard Baxter:

My knowledge of that life is small,
The eye of faith is dim.
But 'tis enough that Christ knows all,
And I shall be with him! □



The Last Supper In Kansas City

by Evelyn Bartlow

"What are you going to do with another 500-pound block of wood?", asks a curious delivery man of Domonic Zappia. "This makes the thirteenth hunk of wood I've delivered here!"

In 1961-62 deliveries such as these occurred often to Zappia's modest ranch-style home in Kansas City when huge blocks of wood were shipped from Arkansas. Zappia, an Italian born sculptor, had been carving on those blocks of wood laboriously for two years. He was shaping, as big as life, a faithful recreation of Christ's Last Supper, as it is chronicled by the Apostle Mark and depicted in Da Vinci's fresco.

"And when it was evening he cometh with the twelve.

Miss Evelyn Bartlow is a member of the Unity Church on the Plaza, Kansas City, Mo., where the sculpture is on display. Visitors to the Triennial Conference in Wichita may want to make a detour to Kansas City to see this life-size full round carving of THE LAST SUPPER.

And as they sat and were eating, Jesus said, 'Verily I say unto you, One of you shall betray me, even he that eateth with me. They began to be sorrowful, and to say unto him one by one, Is it I? And he said unto them, It is one of the twelve, he that dippeth with me in the dish.' (Mark 14:17-20)

Zappia died in 1964, just two years after the massive undertaking was completed. But between the time when the work began to attract attention and his death he often talked about how it came about. He had been, he recalled, contacted by clients, Mr. and Mrs. Harold E. Smith, cemetery owners in West Virginia, for a work of art to be placed in a new chapel.

"We agreed there might be an opportunity here for something quite unusual," he related. "Da Vinci's fresco, of course, was familiar the world over. Another painting wouldn't offer anything unusual. A stained glass treatment already had been carried out to perfection in a setting in Forest Lawn Cemetery in California. Bas-

relief had been often tried as well. My suggestion was for full, life-size characters in the round. Everyone liked the idea, so we moved ahead."

Zappia's enthusiasm was dampened when he learned that wood for his project might be hard to obtain. For each of the 13 figures he needed a 500-pound block of basswood from the Linden tree.

"I talked with some artists here. They told me it would be impossible to find that kind of wood and impossible to have it properly laminated," Zappia replied. "I was discouraged, because if you don't have the proper wood, you simply can't go ahead with a work like this. Then a friend of mine told me of a lumber operator in Northern Arkansas who might be able to help."

He contacted the lumber man, Earl Martin of Yellville, Arkansas. He told Zappia that he could supply and laminate the basswood to the sculptor's specifications. But many technical problems were encountered. This was overcome by using radio frequency waves to set the glue. "Some experts told me the job simply couldn't be done", Zappia said, "But we did it."

Zappia first constructed a small model of the figures to establish how they could be arranged as individual pieces. Satisfied with his design, he then proceeded to the modeling of life-size clay figures, which were cast into plaster. Using plaster models as a guide, the actual wood carvings were made from a fine grained, golden hardwood basswood. Basswood is a popular sculptor's material because it is fibrous and does not split easily. The figures each weighing about 200 pounds, were carved from blocks of wood formed from two inch planks of wood laminated. The table, table cloth and its setting was carved from the same wood. The huge work has 13 life-size characters extending 17 feet around the table. The wood carving represented the last two years of Zappia's four-year endeavor. "To the best of my knowledge, this is the first time a full-round, three dimensional life-size sculpture in wood has been done on this subject," commented Zappia.

While working on the figures, Zappia intently studied the Bible and the life of Christ and the Apostles. "I read as much as I could about these men and Christ," he explained. "It helped me a great deal. One example. I believe I understood that Peter did not seem an old man, as had been pictured by Da Vinci. He reminded me of a young friend I knew many years ago in Buffalo, so I modeled Peter after him."

Most of Zappia's characters present a young or vital middle-age appearance. Along with his Bible, Zappia also closely studied the famed, two-dimensional, Da Vinci picture. A viewer might be mistaken to describe the Zappia project as a copy of Da Vinci's. The arrangement of characters is similar, but Zappia has employed his own interpretations in three dimension full round sculpture.

The work has been praised by all artists who have viewed it. One of his artist friends, Thomas Hart Benton, describes the work: "What we call art, changes because taste changes. Superior craftsmanship, however, is stable. It is always good. Here is an opportunity to see an outstanding example."

In January, 1964, the completed carving was sent to Mr. and Mrs. Smith, who had commissioned the project and had planned to place it on permanent display in their cemetery chapel in Charleston, W. Va. However, a prolonged illness of Smith and the greatly increased cost of developing their memory gardens prevented them from completing their plans for the carving. It was stored there until June, 1964 when it was shipped for exhibition to the Protestant and Orthodox center Pavillion at the World's Fair. At the end of the Fair it was loaned to the newly finished Protestant Chapel at the Kennedy Airport.

Two civic leaders from Kansas City learned the carving might be available, and were successful in bringing the sculpture back to Kansas City. They funded their church, the Country Club Christian, for the purchase and ownership of the sculpture. Because of a more accessible location, this church has loaned its sculpture to Unity Church on the Country Club Plaza, 707 W. 47th St, Kansas City, Mo. The exhibit was open to the public Easter Sunday, April 2, 1972, for an indefinite stay.

The Last Supper was the culmination of a career that went back four decades. Born in Italy, Zappia was brought to this country by his family when he was 4. His father recognized his son's artistic talents and insisted he attend Cleveland Art School. Shortly after graduation, he received one of his biggest commissions, preparation of the figures of the Apostles for Our Lady of Redeemer Church in Buffalo, N.Y. His work there delighted architects and other critics, and he went from one success to another.

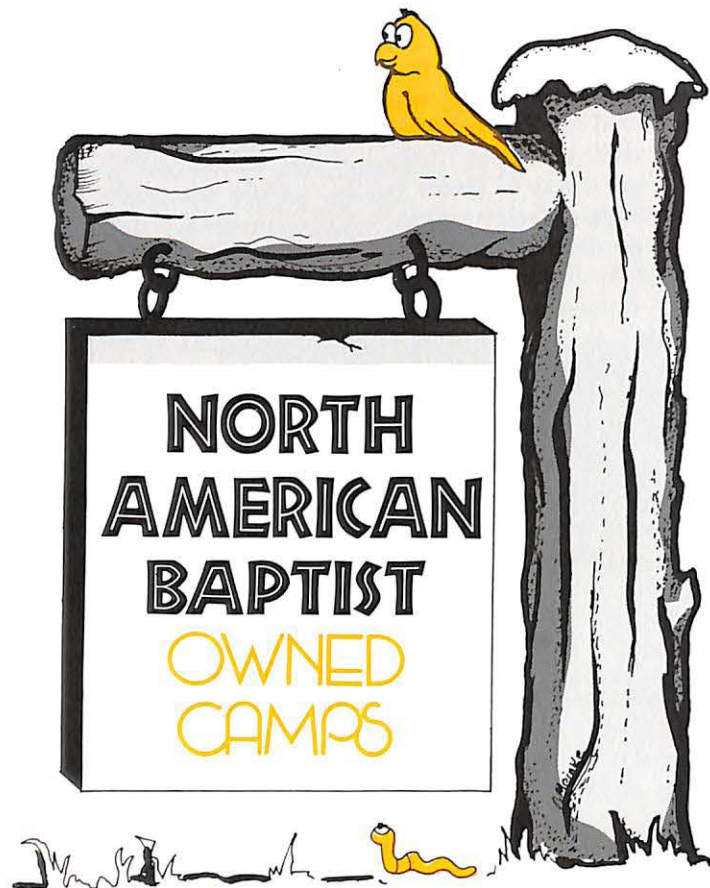
Zappia died in 1964 but had lived in Kansas City since 1925. "Kansas City is a wonderful place to live," Zappia said. "We are so glad we stayed here. And now, I have been able to complete the Last Supper — right here, in my basement and my home in Kansas City. I am so pleased that it has interested other people too."

Zappia's dream came true, as he lived long enough to complete his wood carving. Many Kansas Citizens' dreams have come true, for The Last Supper is back where it belongs, at home in Kansas City. □

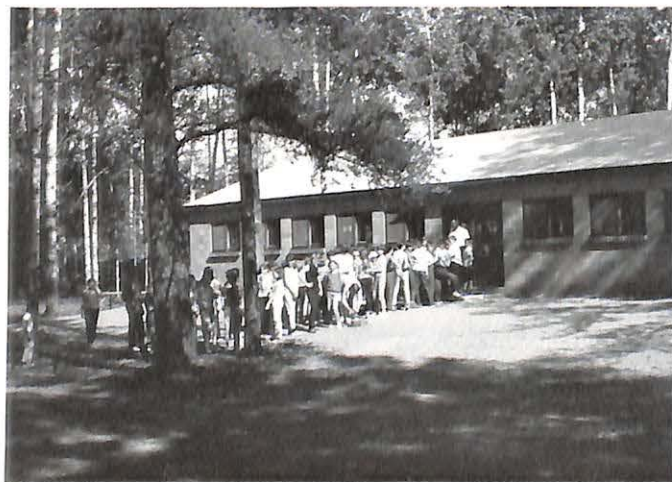
Love Is...

Love was when God became a man, Locked in time and space without rank or place;
Love was God born of Jewish kin,
Just a carpenter with some fishermen.
Love was when Jesus walked in history. Lovingly He brought a new life that's free; Love was God nailed to bleed and die, To reach and love one such as I.
Love was when God became a man down where I could see love that reached to me:
Love was God dying for my sin, And so trapped was I, my whole world caved in.
Love was when Jesus met me, now its real; Lovingly He came. I can feel He's real.
Love was God, only He would try to reach, to love one such as I.

Anonymous



People often ask, "How many camps are owned by our N.A.B. churches?" To acquaint you with the various camps, we have gathered brief reports regarding each one. These camps are serving a vital function in the life of our churches and people. As you read about these camps, decide what you can do in your area to strengthen the camping ministry. Help make 1973 a great year for Christian camping.



BONNECHERE BAPTIST CAMP. This camp is located at Round Lake, Ont., and is operated by the churches in the area through a corporation structure. The 2½ acre camp site was purchased in the 1950's and now has six buildings on it, including a chapel, dining room, two dorms, an infirmary and a canteen/storage building. The current estimated value is \$150,000 to \$200,000. The summer facility has a capacity of 120 and was used during six weeks of the summer

of 1972, serving 450 campers. Recreational activities include swimming, water skiing, softball, tennis and basketball. The N.A.B. churches used the facilities 2½ weeks and rented it to other groups for 3½ weeks.

They plan to construct a five-room guest house for use this summer, and later may build additional meeting rooms.
— Mr. Wm. Kauffeldt, reporter



Crystal Springs Baptist Camp

CRYSTAL SPRINGS BAPTIST YOUTH CAMP. Located near Medina, N.D., this 204 acre camp overlooks a small lake. The site was purchased in 1953 and is estimated to be worth \$200,000 today. It is incorporated under the camp name. There are 15 buildings consisting of two boys and three girls dormitories, chapel, three washrooms, classroom building including a bookstore, canteen, storage for maintenance, supplies, equipment and vehicle, a dining room with dishwasher and modern kitchen equipment, a storm shelter, staff quarters building, modern caretaker's home and a trailer court for campers. The summer capacity is 225 and the winter capacity is 100.

The recreational opportunities include shuffleboard, volleyball, basketball, baseball, softball, boating, hiking and swimming. The N.A.B. churches used the camp during 10 weeks and other groups used it 3 weeks in 1972, serving 1,936 campers.

Future plans include remodeling the chapel, enlarging the dining room, planting more trees, building a concrete basketball court and winterizing more buildings.

— Mr. Wayne Fischer, reporter

CAMP TAPAWINGO. This camp is incorporated as the "Oregon Baptist Conference Grounds" and is owned and operated by the Oregon Association of North American Baptists. The camp is located approximately 13 miles west of Dallas, Ore., near Falls City. The 160 acre timbered site was purchased in 1953 and its current estimated value is \$75,000.

It has a capacity of 100. The buildings include 2 dorms, one lodge housing the dining room, kitchen, staff quarters, caretaker's apartment, canteen and storage areas and a dual purpose recreation-chapel building.

Recreational opportunities include volleyball, basketball, swimming pool, hiking, fishing and softball.

The facilities were used for four full weeks, plus a number of weekend retreats by N.A.B. churches and four weeks plus a few retreats by other groups. Approximately 525 people enjoyed the use of this camp in 1972.

Future plans call for a new chapel, a new dorm, a bath

house and improved recreational facilities.

—Rev. Ray Hoffman, reporter



Green Bay Baptist Camp seen from waterfront

GREEN BAY BAPTIST CAMP. Purchased in 1954, this 6 acre site is currently valued at \$210,000 and is located on Okanagan Lake between Westbank and Kelowna, B.C. It is owned and operated by "a subsidiary of and affiliated with the North American Baptist General Conference and the British Columbia Association of Baptist Churches."

The buildings are: one lodge housing the kitchen, dining room, lounge, chapel and washrooms; six two unit cabins and eight three unit cabins; a manager's residence and staff rooms and worker's quarters.

Recreation includes swimming, boating, fishing, water skiing, hiking, volleyball and softball.

The camp was used for 12 weeks and served 1,100 people. Our N.A.B. churches used the facilities for 10 weeks.

Winterizing is being considered for the future, as well as a diversification of camping programs.

— Mr. Sam Berg, reporter

LAKE NUTIMIK BAPTIST CAMP. This is owned and operated by the Manitoba Baptist Association and is located at Lake Nutimik, Whiteshell Provincial Park, Manitoba. It was purchased in 1954 and the current value of the 11 acres and facilities is between \$80,000 and \$100,000. The summer capacity, in addition to staff is 95 and the winter capacity is 50. During 1972 N.A.B. churches used the camp for 10 weeks plus many retreats year-round. Other groups had several weekend camps and for some weeks it was used by public schools. It is estimated that 1,500 campers made use of this camp.

The camp has a chapel, a dining hall/crafts building, eight cabins, a seven unit motel, bathroom and shower building, supervisor's quarters, cook's quarters, one double family unit, 15 trailer sites and a campers screened cookhouse. Sports provided are swimming, canoeing, nature hikes, volleyball, baseball, soccer, football and indoor table games.

Plans are being made to improve the recreational facilities and dining hall equipment. A \$25,000 two-story winterized motel unit, housing 48 persons is projected for 1975.

—Rev. Alvin Harsch, reporter

SASKATCHEWAN BAPTIST ASSOCIATION CAMP. Located at Good Spirit Lake, Sask., this 160 acre campsite has a summer capacity of 100, and is valued at approximately \$20,000. It was purchased about 1956 and it has a kitchen and dining building, a chapel, four large divided cabins, an

eight-room staff building, and a washroom and showers building.

Recreational opportunities include hiking, softball, volleyball, archery, canoeing, swimming and tent camping.

Our churches held four weeks of camp plus three retreats, and other groups used the camp for four weeks during 1972. The total number of people using the camp was 525.

Plans are being considered for year-round camping and additional recreational facilities.

—Rev. Norman Taylor, reporter

ALBERTA BAPTIST CAMP. The Alberta Baptist Camp Association owned and operated their camp at Sylvan Lake until the fall of 1972. They have purchased a new site of 316 acres at Caroline, Alta. This new land is valued at \$11,000 and they plan to build summer facilities to accommodate 150 in summer and 80 in winter.

For recreation it is planned to provide swimming, canoeing, hiking, skiing, tobogganning, horseback riding, out-camping, fishing, ski-dooing, hay rides, archery and riflery.

—Rev. Ronald Mayforth, reporter



Central Baptist Camp Lansing, Iowa

CENTRAL BAPTIST CAMP. This new campsite was purchased early in 1972 and is operated by the incorporated Board of Directors of the North American Baptist Churches in Illinois, Iowa, Minnesota and Wisconsin. The value of this former farm is \$50,000. This past summer approximately 200 persons camped in tents and trailers during three weekend events.

Presently there is a home, a large barn and other buildings on the property. The barn is being renovated to serve as a winterized camp center to accommodate approximately 50-60 people for sleeping, eating, meetings and indoor recreation.

The Board, in consultation with a land development architectural firm, has developed a long-range master plan for maximum usage of the hilly terrain. Plans call for a basic five-point ministry. They are (1) a traditional church camp, (2) a trailer and tent site, (3) a wilderness camp area, (4) a winter retreat area and (5) guest house or retirement settlement.

Recreational activities planned for the program include: canoeing, boating, swimming, hiking, softball, volleyball, nature study, bike hikes, horseback riding, skiing, tobogganning, ski-dooing and ice skating. Plans also call for the maintenance of a small farm center including animals.

—Mr. Myron Dudeck, reporter □

CHANGING MISSIONARY TRENDS IN CAMEROON

by Richard Schilke

During November and December, 1972 I visited our Cameroon mission field. This was my fourth visit in the twenty-two years of my supervision of our missionary outreach and activity. The first of these visits was in October to December, 1954, the second in March, 1961, and the third in November to December, 1967. From one visit to another I have noticed tremendous changes in the country, among the people, in the church's ministry and in the role which the missionary plays.

In 1954 I arrived in Cameroon just at the time when the first elected government took office, still under British administration, for those were still colonial days. In 1961 my visit was prompted by the impending historic change which came later in the year, October 1, 1961, when West Cameroon joined with East Cameroon and became a part of the Federal Republic of Cameroon.

The British withdrew and with them the Governor General, colonial days ended, and the prime minister as the head of state gave way to a presidency, even though West Cameroon continued to have a prime minister for another decade. In May, 1972 another historic change came about in Cameroon in that West and East became a United Republic of Cameroon, and with this the office of prime minister in the western section ceased.

One cannot help but notice a similarity of mission administration and the trends of the country and its government. In the days of colonialism we had a Superintendent of Missions. During the time of the Federal Republic we had a Field Secretary with supervising responsibility. Now another change may be in the offering and we are not yet certain as to what the supervisory office may be.

Early Missionary Influence and Outreach

In the early days of our missionary activity in Cameroon, the missionary was the focal point. Every missionary activity revolved around him and every outreach and undertaking had to be initiated by him. He was the one who took the gospel of good news to the villages, hamlets, and countrysides. He pioneered in opening up the hinterland. If a school was to be started, it was the missionary who counseled with the chief and came to an agreement. With it an open door also came for the witness of the church. If a medical ministry was to be opened, it depended entirely upon the missionary nurse and the missionary doctor, and through their services of compassion the gospel again gained a foothold and the witness spread in the multiplication of churches. Gradually some of the believers became helpers as they were trained either informally or formally, and the missionary could count on scores of such helpers and thus multiply his outreach. In the work of the church, the Bible School at Ndu, now known as the Baptist Bible Training College, has been the greatest asset in training men, and lately also women.

Dr. Richard Schilke is the general missionary secretary of the North American Baptist General Conference.

and equip them for leadership. Nevertheless, in most instances it was the missionary's initiative and decision which counted and which was of vital importance to the ongoing ministry.

From those early beginnings the work in Cameroon has grown to what it is today. "And the churches multiplied" so that today we have over 500 of them with a total membership of over 35,000. The schools grew from that insignificant beginning when Mrs. Paul Gebauer began her class of four young men to 112 schools with an enrollment of over 25,000 children and a teaching staff of over 700. Lately, government has taken over some of these schools so that the present number is 74 with an enrollment of about 20,000 children and a teaching staff of 470. In addition there are two teacher training colleges and two other secondary schools with a total student body of over 1,000. All of this is now under the Baptist Education Authority within the Cameroon Baptist Convention. Our medical ministry grew from that of one itinerant nurse and one itinerant doctor to a hospital ministry at Bango and at Mbingo, with a leprosy work at the latter, and with maternity centres at Belo, Mbem, Jikijem and other areas, some of which are staffed entirely by national midwives.

Shifting of Administration Emphasis

It soon became evident that leadership could not continue in the hands of missionaries indefinitely. In the area of church ministry, where government qualifications and regulations need not be met, it always is easier to shift the administrative responsibility first. Thus in 1954 the churches in Cameroon organized themselves into the Cameroon Baptist Convention with nationals as officers and leaders. By the late fifties the Convention had its first full-time executive secretary. Other areas of transfer went at a slower pace. However, the area of secular education developed rapidly in the sixties, and before the end of that decade it was fully under the administration of the Baptist Education Authority within the Cameroon Baptist Convention.



Dr. R. Schilke addresses the Cameroon Missionary Conference, wearing the robe he received at Belo.

The year 1972 saw the last expatriate principals (missionaries) of higher educational institutions. As Cameroonians qualified, they were appointed to this position. The rapid pace in the field of education is due to the fact that the schools are financed by government and this made it possible for the fast turn-over. In the medical area of ministry the shifting of administration emphasis is possibly slowest of all due to the fact that qualified national personnel is still lacking and also because the medical institutions could hardly be self-supporting were they to take on the cost of national doctors and higher trained nursing personnel.

Though the area of church ministry saw the first shifting of administrative emphasis, there is one branch of that ministry which has not kept pace. The Baptist Bible Training College at Ndu has remained, in my opinion, too much under missionary administration. The Mission and the Convention will have to take an analytical look at this institution and bring about a greater change. True, this may mean that the Convention may have to take on great responsibilities also in the area of finances in the support of this institution. The Convention cannot step



Dr. R. Schilke with General Council members of the Cameroon Baptist Convention and Baptist Mission at Bamenda.

back and leave the responsibility to the Mission, and the missionaries just because there is a cost factor.

A Decade of Cooperative Dichotomy

It was stated above that in the early days all the decisions were made by the missionaries. In 1954 there came about a change in that a representative decision making body of the missionaries was given the responsibility of caring for the business affairs of the Mission, its outreach and ministry among the nationals. This became known as the Cameroon Field Committee. It consisted of only missionaries. In 1961 a further change came about in that Mission and Convention joined hands in the administration of all affairs. The Cameroon Field Committee since 1961 consisted of both Mission and Convention representatives and each had its voice and gave its expression in guiding the affairs of all ministries. The aim of this committee in the last decade was to cooperatively seek and find the best ways to turn over more and more responsibility from Mission to Convention. As already stated above, in the field of education this has

been accomplished and the schools are no longer under the Field Committee but have come entirely under the Baptist Education Authority. The committee is presently working on a similar Baptist Medical Authority and is hoping that the day of transfer of this phase of ministry is not in the too distant future.

This cooperative dichotomy of Mission and Convention has brought about a much better understanding between missionary and national and is serving toward a much smoother turn-over. It has saved us from many tensions which otherwise would have built up and which some other missions in other countries have experienced in this day of nationalism. Here was a working relationship which provided a common basis of airing and discussion in order to come to mutual agreements. The evidence and guidance of the Holy Spirit of God in all of this has been quite real and fruitful and many things could be accomplished together in a spirit of unity and harmony and toward the furtherance of God's Kingdom.

A Greater Measure of Identification

The decade of cooperative dichotomy still had some desirables. It was an intermediate step and provided a working relationship but it was still a dichotomy of Mission and Convention. How can this be bridged? The question of greater identification came under serious discussion several years ago when at an Annual Missionary Conference in Cameroon this matter became the main theme among the missionaries. Convention officials expressed a desire for a greater measure of identification with the national church on the part of the missionary. It was believed that one way to bring this about was to hold membership in the national local church.

Our Conference did not have a policy with regards to its overseas mission as to whether the missionary should or should not hold his membership in the local church of his place of service on the mission field. Without any such directive, the missionary made no decision along that line and perhaps even failed to realize that the national sensed

(Continued on page 31)



March from Bamenda at Bible conference

Members of the Belo Baptist Church with Dr. R. Schilke. Evangelist Robert Jam put the honoring robe on Dr. Schilke.





by Gerald L. Borchert

Dear Dr. Borchert:

I want to thank you very much for your writings and ministry. They have been very helpful to me . . . I have some questions about temptations. . . . How do we know when we are being tempted? And what does it mean for us to tempt God, like the devil tempted Jesus? Do we do it? . . . P. T.

Dear Mrs. T. I hope that my brief reply will be of some help to you. From the context of your letter, I sense that this question has deep meaning for you. Accordingly, I hope that you will find the freedom to discuss this column with someone like your pastor or a dedicated deacon. We need to share our deep concerns with others, so that we can gain strength from each other. That is why Christ gave us the church. He knew Christians needed one another.

Temptation, sister in Christ, is something that comes to all of us, like the devil came to Jesus. But it simply does not remain outside of us. Somehow evil and temptation actually became part of us, like it became part of Paul in Romans 7, and we sometimes may feel as deeply involved as Paul when he cried out: "Wretched man that I am! Who will deliver me from this body of death" (7:24)? The answer to Paul and to us is always the same—we are sinful, yet when we come to God, we find that he does not condemn us, but he renews us with his constant forgiveness through the life-giving presence of the Holy Spirit.

The stories of the temptations of Jesus in Matt. 4 and Luke 4 should teach

us some very significant lessons. Clearly, the devil gears his temptations to the person being tempted. Our Lord's temptations would have no effect on us, because there is little possibility for us to turn stones into bread or float unharmed down from a tall tower such as the pinnacle of the temple. Moreover, if the devil could use Scripture on Jesus, he is perfectly capable of using good ideas and good experiences for his own ends. Thus, he can subvert the real purpose of a church or a Christian life. Over-zealousness for the Holy Spirit can lead to self-centeredness and cliquishness. Over-concern for eschatology can lead to divisiveness. Over-love for a child can lead to spoiling. Over-concern for rules can lead to a warped sense of God's love. Because of the devil's deceptiveness, we need to spend time with God in prayer and thoughtful meditation. Remember, there is no temptation which comes into your life that Jesus does not understand or that he cannot help you escape and through which you become a victorious Christian (I Cor. 10:13 and I Pet. 5:7-10).

But temptation is not simply outside of us, because we ourselves can become the instruments of temptation. Let me illustrate what I mean by two stories in chapter one of Luke. Both Zechariah and Mary were visited by the angel with the promise of the coming of a son. Both of them asked what might seem to be very reasonable questions of the angel, yet Gabriel caused Zechariah to become temporarily dumb, while the same Gabriel reasoned with Mary. Why the difference? The answer, I believe, is clearly that Zechariah had been praying for exactly what the angel promised and then he found it hard to believe, because of his age; whereas Mary blessed God, when it was explained how a virgin could give birth to the Savior. Zechariah actually comes very close to tempting God because his prayers, like many of ours, had not really developed out of a full confidence in God.

Our Lord wants us to believe or to have faith in him when we pray, and he wants us to find the kind of relationship with him in which we will have confidence that *his will* will "be done on earth as it is in heaven." The same confidence is expected of us when we pray in our Lord's pray that we should not be encompassed by temptation, but delivered from evil. G. L. B. □

Summer Evangelism Opportunities

by Daniel Fuchs



God is giving us a year of unprecedented opportunity to share Jesus Christ with thousands of people who may not have been interested in the gospel heretofore. Key 73 will be on the curious minds of many who have not entered church doors for years. Since references to Key 73 will be found on billboards, TV, radio and in periodicals of over 100 different groups, we can imagine that the inquisitive nature of man will be aroused, offering us opportunity to communicate the gospel in a more meaningful way.

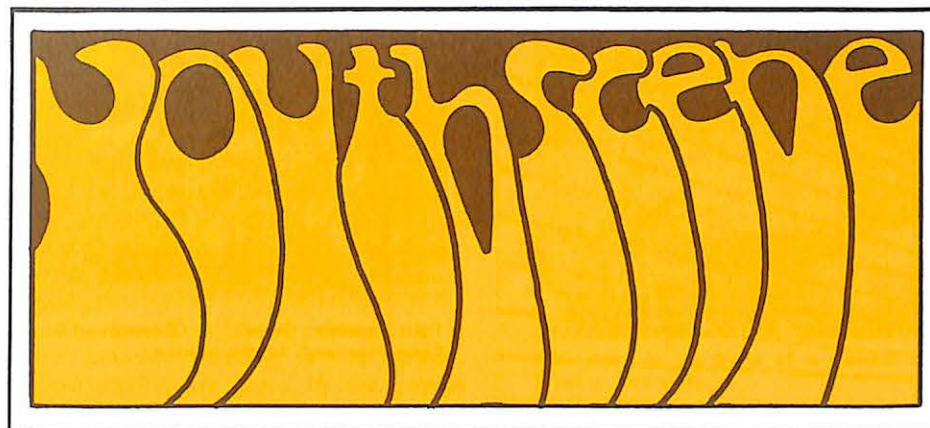
Part of the summer challenge is in discovering new ways to carry out traditional ministries and in opening up new forms of ministry in response to changing attitudes and life styles. To share Christ with others across the continent this summer, a variety of creative outreach ministries and new forms of evangelism might be used effectively.

The drive-in services may be a possibility in your area. Young people pass out leaflets to every home in the community advertising the services. Notices are placed in the paper and in church bulletins. The services are conducted off of a large truck. Somebody plays a portable organ. Every Sunday a different singing group provides special music.

Probably not since the days of the Apostle Paul has the church recognized the challenge of moving out into the market place to communicate the message of Good News. Certainly no market place is more relevant in setting than the shopping centers in our modern cities. A shopping center ministry might give your church the opportunity to plant its feet in the midst of the market place to communicate the love of God in Jesus Christ.

The national Key 73 Fair Ministry Committee is encouraging local churches and groups to proclaim the gospel in local or county fair celebrations. We are reminded that the fair dates back to Old Testament celebrations of bounty. It provides a real opportunity to witness to the reality of God's goodness through the year and his grace in Jesus Christ. The Key 73 Congregational Resource Book lists a variety of options for fair ministries. □

The Rev. Daniel Fuchs is assistant general secretary of the North American Baptist General Missionary Society.



YOU'LL SEE YOUTH IN WICHITA

TRACK I YOUNG TEENS (those entering grades 7-8-9)

Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
	8:45-9:25 a.m.	Mission Matters			Conference Program
	9:45-11:30 a.m. Tour of Juvenile Court	9:45-10:30 a.m. Tour Reflections	9:45-10:30 a.m. "What Do We Believe?"	9:45-10:30 a.m. "Sharing Our Belief"	
		10:30-11:30 a.m.	Creative	Activities	
	LUNCH				
1:30-4:30 p.m. Registration	1:30-4:00 p.m. Choice of Tours	1:00-2:30 p.m. Witness Training	2:30 p.m. Distribute flyers for Youth Festival	OPEN	
	4:00-4:30 p.m. Teen Singers	2:30-4:30 p.m. Sharing your Faith			
	SUPPER				
7:15-9:00 p.m. Conference Program	7:15-9:00 p.m. Conference Program	6:15-7:00 p.m. Sing 'n Rap	7:15-9:00 p.m. Conference Program		6:30 p.m. Conference Banquet
9:15-10:00 p.m. Meet 'n Eat	9:30 p.m. Swimming and Gym Games	7:15-10:00 p.m. Conference Program	9:30 p.m. Youth Festival		

TRACK II YOUTH (those entering grade 10, through age 25)

Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
	8:45-9:25 a.m.	Conference Series On		Reconciliation	Conference Program
	9:30-11:00 a.m. State of the Conference	9:30-10:45 a.m. Conference Business or Dialogue	9:30-10:30 a.m. "What We Believe"	9:30-10:00 a.m. Missions in Action	
	11:00-11:30 a.m. Missions in Action or Youth Reacts	10:45-11:30 a.m. Conference Ministries	10:30-11:00 a.m. Conference Open Form	10:00-11:30 a.m. Youth Interaction	
			11:00-11:30 a.m. Missions in Action		
	LUNCH				
1:30-4:30 p.m. Registration	1:30-2:15 p.m. Conference Ministries	1:00-2:30 p.m. Witness Training	1:30-2:15 p.m. Conference Ministries	OPEN	
	2:30-4:30 p.m. Conference Program	2:30-4:30 p.m. Witness Sharing	2:30 p.m. Distribute flyers for Festival		
	SUPPER				
7:15-9:00 p.m. Conference Program	7:15-9:00 p.m. Conference Program	6:15-7:00 p.m. Sing 'n Rap	7:15-9:00 p.m. Conference Program		6:30 p.m. Conference Banquet
9:30 p.m. Friends and Food	9:30 p.m. Swimming and Gym Games	7:15-10:00 p.m. Conference Program	9:30 p.m. Youth Festival		
11:30 p.m.	Youth	"Share and Prayer"	in Dorms		

by Bruce A. Rich

Join the revolution of reconciliation! Come to the "youthful" General Conference in Wichita, Aug. 14-19, 1973. The registrations are already pouring in. One area of churches has reserved a block of rooms for 120 youth. Others are planning to come by the bus load. You can help pack the dorms at Friends University and Sacred Heart College. We are prepared to secure 350 spaces at the tempting rate of \$3.75 per day, including your breakfast. Come and demonstrate the zeal of youth in the cause of Christ! The program is outlined, but you must come and fill it with life as God's Spirit moves among us.

A two-track program has been planned as follows:

Woman's World

JESUS, MY JESUS

by Mrs. Herbert Pankratz, vice president of the W.M.U., Chicago, Ill.

Several months ago our family became involved with a production of an original drama of the life and crucifixion of our Lord. The auditorium in which it was presented was small. Although most of the cast were amateurs, they were extremely well chosen.

The Christian Jewish young man who most effectively played the part of Christ was small and slender and had slightly rugged features, with particularly penetrating eyes and compassionate voice. As he portrayed the ministry of Christ, we felt we were walking with Him. As the multitude was fed, we felt a part of the fortunate group. When he was tried before Pilate, the anger of the mob overwhelmed the audience. As he carried the cross down the aisle we felt ourselves a part of the howling mob—until Mary passed our row. The heart-break of the anguished mother reached each of us and we wept. When the nails were driven and the cross was lifted and slammed into the ground, we almost groaned aloud.

As the young man cried out on the cross, the ugliness of that afternoon was very real. One voice rang out above the cries of the women and the jeering of the mob—"Truly, he is the Son of God!"

When the curtain rose for the resurrection scene and Mary Magdalene realized that her dear Lord had risen, and he gently told her to "go and tell"—she did.

From that point we are familiar with many details of the steps of the disciples. Nothing is related as to how far Mary ran or how many she told, except for her return with Peter and John to the tomb.

One forceful thought returns to me frequently: Had I been there, how much would I have run and told? How many would you have told?

The reality of the drama that began almost 2,000 years ago should inspire each woman to run without hesitation as Mary did and share the gloriously thrilling resurrection news and be just as unconcerned about making history as she was. I am confident that she ran much, so that we can tell much. □

A VISIT IN CAMEROON

by Mrs. Fred Holzimmer, missionary to Cameroon

It would be wonderful if you could meet our women leaders and fellowship with all of us here! Let me try to bring Cameroon to you since you cannot be here in person. Come, see what God is doing among his chosen women in Cameroon.

I invite you to sit with me as the Women's Council meets. We will hear some of the progress and plans of the Women's Union. We will hear reports from each field.

Each chairwoman stands to give her report. One tells of setting aside enough money to support a pastor in a needy area. Another reports that the women carried food to the Bible school. Others tell of helping the needy and visiting the sick. Another explains her field's budget which is set up somewhat like that of the Cameroon Baptist Women's Union budget. Some tell about the training courses their field had.

From the Training Chairwoman, we learn that the Pastors' Wives Course is rather new in most fields. We have encouraged the women to do the teaching rather than their pastor husbands. They surprised themselves as they found out that with study and perseverance they could do it!

We are glad to hear that Life Liners which came about because of the need we saw to draw our young educated women together is now held in Victoria Field.

It is time to hear the treasurer's report. Mrs. Ndasi tells very proudly



The Women's Council of Cameroon Baptist Convention and Baptist Mission.

how our budget of \$2,460.00 has been met with all bills paid and a balance on hand, though the financial year is not ended. The women are pleased to hear this.

Mrs. Bell stands to give her report on her visit to Malawi, East Africa, to attend the Continental Conference of the African Women's Union. The women listen attentively as she relates to them the manner in which God led her to Malawi and blessed all with his presence in such an intimate way. She tells in part the life story of the speaker, Rev. Maloka, and shares with us precious gems from his messages. Her heart is full of the joy that was so evident in his life and spilled over into hers. She leads us in singing one of the songs he taught them to sing:

No one can bless my soul today,
No one can bless my soul today,
No one can bless my soul today,
Only the Son of God!

The women respond to the report by saying, "You have really taken us with you to Malawi. Thank you for sharing with us what God did at Malawi." They are told that an invitation was extended to the Continental Conference to meet in Cameroon in 1977 should God tarry. If this invitation is accepted, we have much work to do in preparation for so great a meeting.

Our attention is brought to the need of planning how the young women graduating from the Bible school may be directed in their work as they return to the various fields.

Thank you for visiting with us. Please give our greetings to all the Christians in America. We thank you for your love and prayers. We trust you will continue to pray for us, your sisters in Cameroon. □

A MONTH OF TUESDAYS IN BRAZIL

by Mrs. Herman Effa, missionary to Brazil

We've all heard the expression "a month of Sundays" many times. Well,

let me change that a little and take you through a month of Tuesdays.

Tuesday is the day of the week set aside for the work of our women in our Caxias do Sul church. I have been serving as president of this group since January of this year and it has been a joy to work with the women each Tuesday afternoon. Our ladies number about 25 and are divided into four groups.

The first Tuesday of each month is our monthly meeting in the church. Here reports are given by the groups of the work they did during the past month, plans are laid for the present month, and a program ensues followed by lunch served by the "Sociability Group." We've had talks by doctors, first aid demonstrations, missions programs, lessons on nutrition, and more recently, a special program by the children of our members (most go to school only in the mornings) in observance of Children's Week.

On the second Tuesday of the month the Evangelism and Missions Group does visitation, calling upon church prospects or recent converts (usually non-church members), sharing with them the plan of salvation and answering their questions and doubts.

On the third Tuesday the Spiritual Culture Group does visitation to the homes of church members who are in spiritual need, are sick or shutin, or are having special problems. One of our church girls whom we recently visited just lost her husband-to-be (he committed suicide). She needed much



Women's Tuesday afternoon fellowship.



Children of the members of the Tuesday Fellowship.



Bible study in the home of a member of the Tuesday Fellowship.



A needy family receiving clothes.

help and counsel. Sometimes this group has a Bible study in one of the homes instead of going visiting.

On the fourth Tuesday the Social Action Group spends the afternoon distributing food (which everyone brings to the monthly meeting) and clothing, (most of which comes from North American Baptist churches), to needy families, always sharing with them the Word of God. Sometimes we have special services in old people's homes or orphanages, offering them a tea after our service.

When there is a fifth Tuesday in the month, all the ladies participate in an afternoon open air evangelistic service in one of the sections of the city or in a service in someone's home for all the neighbors, distributing tracts and Gospels of John after the meeting.

Now that you've experienced "a month of Tuesdays" with me, let me ask you to pray each Tuesday for the work that your Brazilian sisters are doing on that day. □

W.M.U. in Action

By Mrs. Ted Faszer, W.M. Society at Parma Heights Baptist Church, Parma Heights, Ohio

In order to increase interest in our already active Women's Society at Parma Heights Baptist Church, the entire congregation, including our five circles and their husbands, were invited to a dinner celebrating the 12th anniversary of the Society.

The formally attired guests were greeted by candlelight and music along with the appetizer in the fellowship hall. We were called to the social hall for the buffet dinner where a Society member and her husband, serving as host and hostess, greeted the guests at each table. Before the dessert was served the group joined in singing Happy Birthday to the Society.

Our program began in the church parlor with the presentation and installation of new officers by Pastor Buhler. This was followed by a dramatic presentation of the history and work of our Society written and directed by Mrs. Christa Eckert, one of our members. A history in pictures had also been prepared for the guests to view before the program began. We were shown samples of the White Cross Work which the ladies had made. Just recently our Society has

become more aware of the essential part our White Cross work plays in our medical missions in Cameroon because of Pastor and Mrs. Buhler's first hand report brought back from the field.

We were also shown the procedure of packing servicemen's packages, sent bimonthly to our church's servicemen overseas; quarterly to those in the U.S.A. Our Easter project of baskets for the children's homes was presented as well as our work in hospitality through the reception committee for special church functions. In addition to these society projects, the individual circles have their own service projects: some within the church such as visiting the shutins monthly or re-decorating church facilities, others in the community such as furnishing a Thanksgiving dinner complete with turkey and all the trimmings plus a food hamper and necessary household items for a needy family.

The evening's mission speaker was Mr. William Mueller, a Cleveland layman, active in the ministry of Cleveland Teen Challenge. He impressed upon us the urgency of missions in our own city.

This type of evening, a first for our society, is something we would like to repeat. □

David Maze was one of thousands of college students who traveled south to the Florida beaches during 1972 Spring Easter vacation break with the use of his thumb.

Hitch-hiking was the popular mode of transportation bringing many of the 500,000 college students who came to the resort areas of Fort Lauderdale and Daytona Beach. For David Maze it was an opportunity to talk with people and witness to them.

Arriving in Daytona from Oklahoma Baptist University, he was one of some 300 college students from all over the nation who had migrated to the beach with a purpose beyond just soaking up Florida sun. The students from colleges in Tennessee, Arkansas, Pennsylvania, Kentucky, Michigan and other states volunteered their spring vacation to share their faith in Jesus Christ with other visitors on the beaches.

During two weeks in Fort Lauderdale more than 190 students spent afternoons talking with transient students on the beaches, and operated a coffeehouse on weeknights. Their mornings were spent in Bible study and evangelism training.

The three-week beach project was coordinated by the Southern Baptist Home Mission Board in cooperation with National Student Ministries, the Florida Baptist Convention, local associations and churches.

"Through this outreach ministry we have developed many new friendships with the students here on the beaches, and that way we have found opportunities to share our faith with them," said Nathan Porter, Home Mission Board director of student evangelism.

"The greatest contribution is what a project like this one does for the participants," Porter continued. "They are taxed to the fullest, physically and emotionally, but they are seeing God at work as never before. As God works in their life, they will touch the lives of others."

In evangelism training sessions the students were told, "There is a real difference between 'zapping someone for Jesus' and genuine concern you must feel for them."

"What we need to do is move people from indifference and hostility to a place of searching. You must be able to give of yourselves to someone, not just give a 'one-way' sign," warned Dan Yearly, Baptist campus minister at Texas Tech University, Lubbock, Texas.

"To relate to the students on the beaches you must have a genuine concern and love, and also respect their viewpoint. You have to be able to love them, listen to them and laugh with them," commented Shuford Davis, Baptist campus minister at Florida State University, Tallahassee.

On weeknights in the coffeehouse the students mingled with more than 300 students from the Fort Lauderdale beach who visited each night to listen to student entertainers singing and strumming guitars, and to share the sandwiches, orange juice and coffee.

"We met one guy on the beach Tuesday afternoon," a student volunteer related. "He said he had been on the beach three weeks and we were the first people he had met. He came to the coffeehouse that night. I was wondering how to start talking to him about Jesus."

The tables in the coffeehouse are covered with white

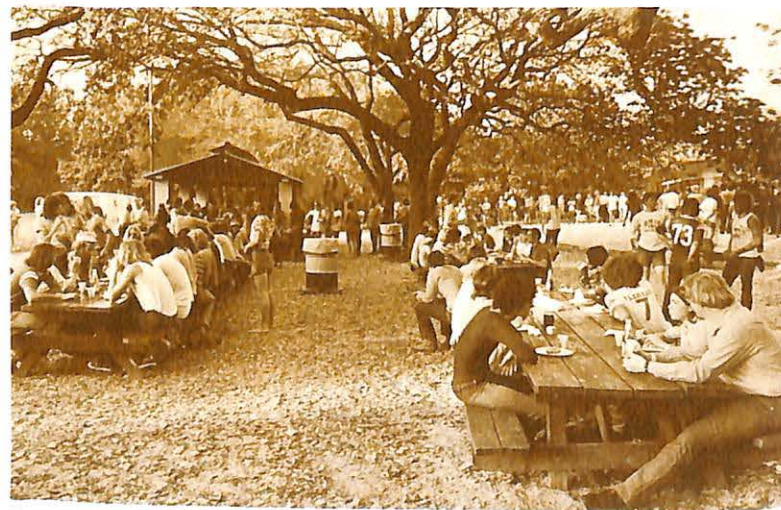
WITNESSING DURING EASTER VACATION



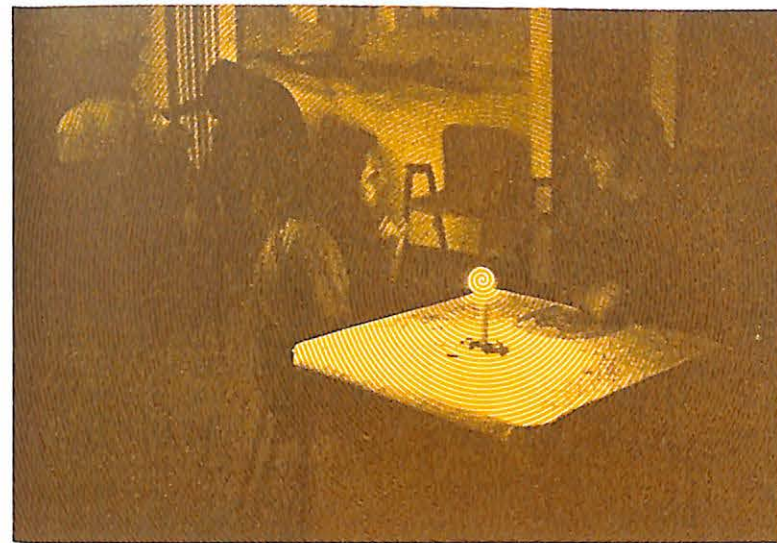
Students play volleyball on the beach—an easy way to get to know kids who walk by and join in the game.



Two Baptist students playing for the Ft. Lauderdale coffeehouse.



Free picnics were held at Ft. Lauderdale—over 900 people attended the picnics which were held on Tuesday and Thursday during the two weeks of ministry there.



Students rap at the coffeehouse in Ft. Lauderdale. The coffeehouse was a prime witnessing spot, with its relaxed atmosphere and semblance of privacy.



Cars and people fill the beach. It was estimated that Easter 1972 over 150,000 students hit the beaches at Ft. Lauderdale and Daytona. With over 400 students working in the projects, 15,000 kids were talked to, and there was a reported 200 professions of faith.



Student plays guitar for entertainment at the Ft. Lauderdale coffeehouse.

paper and crayons are available. "I started drawing a picture of a tree on the table," the student continued. "I said, 'Let's call this the tree of life.' And we began to talk about things that would be on the tree; we agreed to put God at the top of the tree. Later we talked again, and he said he had been missing something in his life for a long time. He accepted Jesus right there."

In Daytona, more than 500 students passed through the "Rap Room," as the coffeehouse there was named. The Daytona Rap Room was operated in the afternoons and on weeknights as more of a gathering place for students, unlike the candlelight coffeehouse atmosphere of the Fort Lauderdale project.

During the week the American Red Cross conducted a blood drive in the building, and with the help of the students, a volunteer band who played during the afternoon, and a rainy day, the Red Cross volunteers received 72 pints of blood. Their goal had been only 50.

Bill Lee, director of University of Tennessee Baptist Student Union and director of the coffeehouse in Fort Lauderdale, related his impression of the students who came into the coffeehouse:

"They are sensitive and cooperative; they would come up and ask, 'May I sing for the group in the coffeehouse?' and 'Thanks for caring.' They came because they sensed someone cared, and they were open to the gospel because they are sensitive. But we need to remember, because of this same sensitivity, they are also open to Satan worship and drug addiction because they are searching for something to give them life."

"The coffeehouse," explained another student, "is an effort to reach the needs of these kids and to show people we care, and provide a witness at the same time. It takes more than words. You can't look in their eyes and say you love them and hate them the next week. The success of sharing Christ is in the power of the Holy Spirit. We don't save anyone; the Lord does."

"We can't change the students; God works the miracle. Sometimes we limit God to padded pews and chandeliers. If that's true we are in trouble. God is here on the beaches, and our kids believe that that's why they are here," Purvis added.

It took David Maze more than 10 rides to get from Oklahoma to Daytona, a trip he considered easy.

"I came in hopes of a spiritual renewal which I need due to some deep frustrations from not being able to handle situations and work with people," he said. "I want to learn to reapply myself to really become a tool of God on campus. Here I am experiencing, not having to push Christ off on people, but experiencing the Holy Spirit taking hold and leading me into a situation and meeting the needs of people."

"These students on the beaches are looking for someone genuine," declared a student from William Carey College, Hattiesburg, Miss. "It cleared a lot of things up for me when I realized they would like to be like Jesus but not like me. That shows me I really need to try to be more Christlike. I used to be on drugs, and I remember all I was looking for was someone 'real'; these kids are looking for the same thing." □

VBS STATISTICALLY SPEAKING

by Henry G. Ramus

A statistical look at vacation Bible school in our Conference reveals that it is very much alive and doing well. (See *Baptist Herald* issue February, 1973, for a helpful VBS planning article entitled, "Is VBS Alive and Well?") According to the annual reports of our churches there were 231 schools held in 1972. This means that almost 68% of our churches were involved in a VBS program or some variation of it. This is quite comparable to other years (230 schools in 1970 and 219 in 1969) indicating that VBS is still a live option in special summer ministries for many of our churches.

As to the length, 192 churches reported having 5-day schools, 24 churches had 10-day schools, and 15 churches had arrangements varying from 4 to 9 days. The total student enrollment was 19,604 pupils which is comparable to 20,967 in 1970 and 20,455 in 1969.

Roger Williams Press (Gospel Light) VBS curriculum material is used the most by our churches year after year. This past year 121 churches reported using RWP(G/L), 47 churches used Scripture Press and 33 churches used other materials. Our own VBS mission stories with flannelgraph visuals were reported to be used by 83 churches, while 122 churches reported that they did not use them. This is the first time churches had the opportunity to indicate their use of these stories. As the results show, more churches did not use them. However, it could be that fewer churches had mission emphasis in their VBS this past year because of the shortage of time in their VBS schedule.

This year the stories will again be produced with flannelgraph visuals and focus upon our home mission work.

Suggested mission projects for VBS adoption and financial support will again be offered in the covering letter. Last year \$4,852.22 was reported as VBS mission offering. This figure does not reflect the total offering received through VBS, since some did not report while others included VBS figures with their total Sunday school giving. Through a more direct reporting in a previous year a total of \$12,004.87 was reportedly raised for missions through VBS.

For a breakdown of the 1972 VBS statistics by Association, see the accompanying chart. Not all churches reported their VBS statistics. Only those figures that were reported are included in this chart. Remember to keep accurate records and report them in your Annual Report Form to your

Association.

To assist you in your summer ministries, Gospel Light has published a new dual-purpose guidebook, entitled, "Summer Bible Ministries Annual." It provides detailed help for

1. VBS and its many variations, and
2. other summer ministries such as day camps, family camps, neighborhood clubs, park and playground ministries, missionary outreach, and more. The Annual includes articles that will be helpful in planning, recruitment, training, publicity and evaluation. This manual of summer ministries shows how to make the whole summer count for Jesus. Order from Roger Williams Press (\$1.50). Review kits for 5 or 10 day courses (\$6.95 and \$8.95 respectively) under the theme, "Reach Out With Jesus" are also available.

1972 VBS ASSOCIATION STATISTICS

Associa- tion	No. of Students	Length of School			Curriculum Used			Used NAB Flannelgraph		Mission Offerings
		10	5	O*	RWP	SP	O	Yes	No	
Alberta	1337	1	16		6	5	1	4	9	\$ 123.14
Atlantic	701	2	6		5	2	1	3	5	258.29
British Columbia	679		8		3	1	2	1	6	12.00
C. Dak.- Montana	1377		21	1	15	5	2	6	15	442.41
Eastern	694	1	8		3	2		4	3	23.06
Illinois	825	3	7		8		2	4	7	194.72
Iowa	883	3	8		7		3	4	6	536.20
Manitoba	1150		10	1	4	2	2	2	8	60.00
Michigan	3428		17	1	10	2	2	5	8	113.00
Minn.- LaCrosse	669		9		7	1		3	6	254.66
N. California	709	1	4		2		2	1	2	135.00
N. Dakota	714	1	10	4	7	2	5	6	8	134.67
Oregon	1061	2	6		3	4	1	3	5	162.44
Pacific N.W.	1406	2	10	1	8	1	5	5	8	391.16
Penn.-Ohio	996	3	5	3	5	3	1	6	3	231.00
Saskatche- wan	321		6		1	5		2	3	
S. Dakota	661		12	1	9	3		7	4	295.72
Southern	404		5		1		1	2	2	214.86
South- western	1002	4	20	1	13	9	1	12	11	1,154.51
Wisconsin	587	1	4	2	4		2	3	3	115.38
TOTALS	19,604	24	192	15	121	47	33	83	122	\$4,852.22+

* Indicates other arrangements

+ Not a complete figure

Inrigh into Christian Education

NATIONAL LIBRARY WEEK

APRIL 8-14

READING CLUB: A Summer Library Project

by Dorothy Ganoung

Many years ago Joseph Addison said, "Reading is to the mind what exercise is to the body." Use reading clubs to help people get into the habit of exercising and developing their minds. Someone else has said, "Tell me what you read and I will tell you what you are." Use reading clubs to get people into good books.

A reading club is an organized effort for a specified period of time when people are urged to read books from the library. If you have a church library, this will help more people to get acquainted with it. If you do not have a church library, use the public library to encourage people to read.

The form a reading club takes will depend upon the age group to which it is directed. A small church might have one reading club for children, one for youth and another for adults, or the youth and adult club might be combined. A larger church might have clubs for primaries, juniors, junior highs, youth and adults. A still larger church might narrow down the age span further. A church Bible school class or related group might decide to have a reading club.

Mrs. Dorothy Ganoung is editor of Christian education literature of the Department of Christian Education, North American Baptist General Conference.

Guidelines

The following items must be considered when setting up guidelines and rules for a reading club.

1. What age group will the club cover? This will depend upon the size of your group and the books available to them.
2. How long will the club last? The number of books you have which are suitable for the age group will affect this. If it is continued too long, enthusiasm may lag also. Some clubs are limited to four to six weeks while others span the entire summer. Some clubs may be related to a season or an event in the church program.
3. What kind of books are to be read? any kind? biographies? books of fact, fiction? devotional? inspirational? books on missions? books on social and moral problems? biblical exposition books? topical books?
4. What type of rating system will you have? You may use a point system—so many points for the various types of books read, or you may require that a certain number of books be read. It must be set up in such a manner that participants will know when they have completed the requirements or when they qualify for the reward.
5. How will participants report on books they have read? Clubs for youth or adults might require presentation of an oral or written report to the group. A system that

has been used for children is to have them fill out a form listing their name, the title and author of the book and have them write a paragraph about the book or answer questions on the book.

When all of these things have been determined, they can be made known through the theme and publicity. The following are examples of things that might be done.

Primaries

An ice cream theme might be chosen for primaries. Chart each participant's progress by placing a construction paper ice cream cone above his name and with each book read, add a circle of colored paper representing a scoop of ice cream. Make publicity posters featuring ice cream cones. The reading club could begin with VBS and continue for several weeks afterwards. Books to be read might be related to something studied in VBS. The reward for those reading the most books or all of the required books might be a double-decker ice cream cone.

Juniors

Introduce juniors to missions by using a "Go Places With Books" theme. To record books each participant has read, post a map of the world on the wall. Make a number of flag markers by attaching a rectangle of colored construction paper to a straight pin. Have each participant choose one color for the entire time of the club and write his name on his flags. Let them place their flags on the map on the country which was described in the books they read. Books which they might read which would qualify for the club might include biographies of missionaries and fiction or fact books about different countries and missionaries.

Youth and Adults

You might choose a "Do Your Thing" club. Offer a number of categories from which participants might choose. List, say, eight books under each category and require that five of them be read. Present this information on a poster. Appoint someone to keep an accurate record of each participant's progress. You might ask each participant to report to the group on one of the books he read or on what he has gained from his reading in general.

Rewards

Children respond best when there is a tangible reward for their efforts. The reward might be something related to the theme. Rewards for juniors, youth and adults might be a book or having a book placed in the library in their name. □

A BIBLE STUDY

BIBLICAL IMAGES OF THE CHURCH

FINAL PART

THE BODY OF CHRIST

by Werner Waitkus

The New Testament speaks of the church as the communion of the redeemed who have fellowship with their Lord. Paul expresses this idea in the image of the church as the body of Christ.

If there is one word in the above paragraph that produces strong and positive emotions in the hearts of Baptist people, it is the word "fellowship." It is a kind of an umbrella word which covers a multitude of ideas. Sometimes "fellowship" means the friendly talk during the prelude of the worship service, the all too familiar chatter which makes organists suffer from ulcers. Sometimes "fellowship" means being in the church basement, standing in line for a cup of coffee or a pot-luck supper. Generally it means the spirit of polite and well-tempered friendliness which prevails. But it means also, and much more profoundly so, the mutual love, forbearance and trust which binds believers and is most evident in crisis situations. And then we speak and sing of the fellowship of the individual believer with God or Christ ("I come to the garden alone. . ."). Frankly, I think we have emphasized this idea so much that it needs to be balanced with a fellowship that characterized the early church, i.e., the fellowship of the community of believers with the risen Lord in worship (Matt. 18:20; 28:20).

This fellowship with the risen Lord was realized and inwardly appropriated through the worship of the community centered around baptism and the Lord's Supper. Here is the vital center of the community. Through worship its common life is renewed and empowered.

Thus it is not exaggeration to state that worship is central to the Christian life, just as essential as prayer. Worship is the most direct experience of the holy that is granted to human be-

ings. Yet, it is no secret that presently Christians are suffering from an extreme poverty in the area of worship. There are no media or symbols readily available to convey a sense of God's presence to us. Yet whenever worship is vital and real, there we find definite media or symbols of the holy. These symbols may have undergone change in church history. Different churches have emphasized different symbols. But no church could be without them for an extensive period of time.

As Baptist people we have pretty well discounted the more objective sacramental and liturgical symbols of the Catholic tradition. That is a foreign world for most of us. But also the Bible is losing its effectiveness as a medium of God's presence as biblical illiteracy becomes an ever more disturbing phenomenon. Few are the opportunities for an encounter with the Scriptures that could go under the name "study." In the homes the Bible is at best a devotional book. Home Bible "study" groups seem to circle mainly around the question, "What does it mean to you" while the question "What did it mean" receives no attention. The larger number of our people get their only exposure to the Bible on Sunday. True, in our worship services we do emphasize the Bible, but I dare say that there is more ritual here than substance. For one thing, we are encouraged to have our Bibles along. At the time for the Scripture reading the pastor intones, "Turn with me to passage so-and-so, if you care." Those who have a Bible begin to search, the others wonder about the phrase ". . . if you care." Some are still searching and some are still wondering by the time the reading ends, for we tend to keep these readings short, very short. Then, prior to the sermon, there comes a telling little phrase, "Permit me to read just a few verses of Scripture," or "Just a short verse of Scripture as a basis." Why so apologetic? Some optimists open their Bibles again, but since no further ref-

erence is being made, they have the option of reading on and missing part of the sermon, or closing the Bible and concentrating on the message for which the verses served as a springboard. And thus the Bible becomes a strange book. We carry it, we display it, we confess to be Bible-centered, but we do not study it.

At the same time the emotional experience of personal salvation as the focal point of worship has also suffered from social changes. The exodus from rural areas to the cities brought with it a definite trend away from rural informality and exuberance toward suburban formality and suavity in worship. We still sing old gospel hymns, but expressions such as "sunk in sin" and "rescued by Jesus" produce blank faces amongst the younger generation. Shouts like "Amen, Brother!" are rarely heard and emotional outbursts are slightly frowned upon. And while nostalgia for a bygone day may occasionally make us long for that "old-time religion," we do realize in more reflective moments that what was very real to our forefathers because it was part of their rustic life style, can for us only communicate memories of their religion, but not the presence of God.

Again it has to be said that renewal of worship is not a question of new lighting arrangements or upholstered pews, but involves learning what the church truly is. The biblical image of the church which is relevant to the question of worship is "The Body of Christ." It is this image which is used to shed light on the idea of fellowship with the risen Lord through the worship of the community of believers. By describing Christ and the church as head and body, their indivisible interrelationship is stressed (Eph. 1:22f; Col. 1:18). We notice the frequent use of the phrases "with Christ" and "with him" (Eph. 2:5f; Col. 2:12f; 3:1). Christ as the head is seen as the origin and goal of the church's development. Christ reigns superior over the church, as the head over the body, and the church as the body is subject in obedience to Christ the head.

This, however, does not exhaust the wealth of ideas about the church as the body of Christ. Two points receive repeated emphasis. Firstly, there must be unity between the many members, who have received various gifts and who perform various ministries: ". . . with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of

the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift" (Eph. 4:2-7). Paul is particularly concerned here about the unity between two formerly divided groups, Jews and Gentiles, which Christ has reconciled into one body through his death on the cross (Eph. 2:14-18).

Secondly, there is the emphasis on love, which in the image of the marriage between man and wife is presented as the most profound mystery of the unity of Christ and his church (Eph. 5:22-32). "The church is subject to Christ" (Eph. 5:24) and is to "respect" Christ, as the wife does her husband. But this is no one-sided act, for Christ first loved it and gave himself for it. He "loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that the church might be presented before him in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish" (Eph. 5:25-27). Thus for all the difference that remains between Christ the head and his church the body, the relationship is ultimately one of unity in mutual self-giving.

On the basis of the biblical sources we can offer the following propositions which must receive equal attention.

1) The crucified Jesus is present in the church as the risen Lord. Consequently, the church does not derive its life only from the finished work for which Christ died in the past, nor only from the expected future consummation, but from the living and efficacious presence of Christ in the present. The preaching of the gospel is not merely an account of the historical saving act of God in Christ: Christ himself is at work in the word which is proclaimed (Matt. 18:20; 28:20).

However, while Christ is present in the entire life of the church, he is above all present in the worship of the congregation, in which we experience his presence and from which we are sent to accomplish our service in the world. Here Christ is present and here we commit ourselves to him by hearing his gospel in faith, by confessing our sins, by praising God's mercy, by petitioning the Father in Jesus' name, by taking part in the communion, by

praying for one another. Here, on Christ as the living cornerstone, those who are baptized in faith are built as living stones into the spiritual house and become part of the building and temple of the Holy Spirit. Here we are built up as a body, the body of Christ, by remembering, thanking and looking forward, by sharing in the meal of joy, love and hope to which Christ has invited us, and where he is present.

2) But this is not the whole truth. And thus we must add a second proposition: Christ is not wholly contained in the church. In Colossians and Ephesians the emphasis falls not on the church as a body, but on Christ as the living and active head of the church. While there is an inner unity between Christ and the church, this can never be reconstructed to make the church the head of the body. In that sense there are no autonomous churches even among Baptists. It is of vital importance for the church that it allows Christ to be its head; otherwise it cannot be his body. True, head and body cannot in reality be divided, but still less can they simply be identified. For all the intimacy of relationship Christ and the church remain distinct. The church remains constantly and in all things dependent on Christ. Constantly his grace and forgiveness are needed. Paraphrasing Paul, we might say that the church lives, but not the church, for Christ lives in it. It is only strong in him who can make it strong through weakness. It is only free in him who makes it free over and over again.

3) Thus it can now be stated that the church grows in and through obedience to Christ. Both, Colossians and Ephesians, underline the fact that the body grows. It grows from the head, "from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that's from God" (Col. 2:19). And the body grows towards its head, growing "in every way into him who is the head, into Christ" (Eph. 4:15). The body of Christ grows inwards in the growth of faith, knowledge, love and in sufferings which "complete what is lacking in Christ's afflictions for the sake of his body, that is, the church" (Col. 1:24). And it grows outwards, as new members are incorporated in baptism. In this way the church is "the fullness of him who fills all in all" (Eph. 1:23).

It is important to realize that this growth does not come with organic

necessity, but rather is conditional upon obedience. If the church is disobedient to its head, it cannot grow irregardless of all its activities and endeavors. Its development, no matter how spectacular, will eventually be shown to be misdirected. Real growth in the church occurs when Christ penetrates the world by the activity of his church in history, when men of faith and love act in every sphere of their lives and show the world to be God's domain. This is precisely the message of Ephesians and Colossians.

Thus it is extremely misleading to speak of the church as the "continuing life of Christ" or as a "permanent incarnation", even though it is true to say that there is always the powerful temptation for historical churches to identify themselves with Christ. If that happens, the believing church is replaced by the knowing church, the needy church is replaced by the possessing church, obedience is replaced by authority. Not perhaps in theory or principle, but in fact and reality it has become its own mistress and no longer needs a master. By becoming autonomous it has lost the presence of Christ. It still confesses the mighty acts of God in the past, but as for the present, it offers its own authority and doctrine which is no longer renewed and corrected by humbly and gratefully listening to Christ's word. The church does not need to be a "permanent incarnation"; that is a task beyond its strength. But it must be the body of Christ growing in obedience.

This brings to an end our study of the fundamental images of the church in the Bible. By seeing the church as the people of God, as a creation of the Spirit, and as the body of Christ we have laid hold, even though in a somewhat sketchy manner, what is essential to an understanding of the church as an historical reality.

But indirectly, in all of this, there was the wish expressed that renewal might enable us to again truly become the people of the Book, not people who make a fetish out of it, people who indulge in bibliolatry, people who read it through the spectacles of their man-made doctrines, but people who, fully expecting to meet God through this witness, study it from every angle, spare no effort in order to understand it, apply all critical tools that are available, and listen to it in meditation and prayer. Once our Baptist forefathers suggested that new truth could still break forth out of the Scriptures. If it was true then, it is also valid today. □



CHURCH EXTENSION BUILDERS REPORT

SPEARFISH, S.D., CHURCH EXTENSION PROJECT

by Myron D. Weber

APRIL 1973

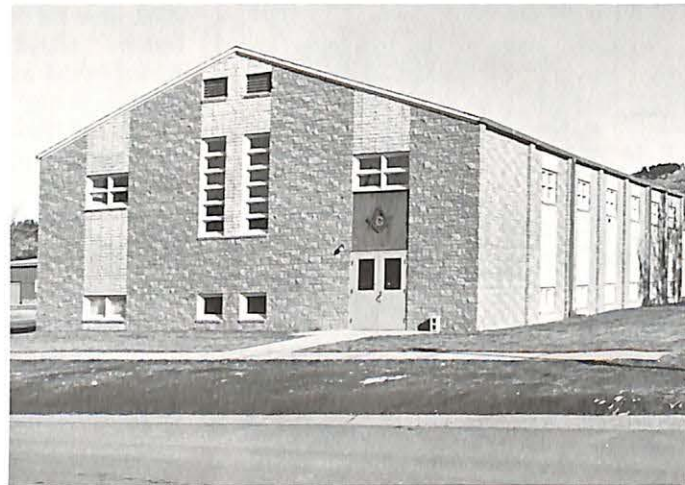
Exciting things are happening in Spearfish, South Dakota! After a lapse of many years, South Dakota has a new North American Baptist Church Extension project, located in Spearfish. Spearfish is a community of 7,000 people nestled at the northern rim of the beautiful Black Hills of South Dakota. Spearfish is the home of the famous Black Hills Passion Play, as well as Black Hills State College which has an enrollment of 2000 students.

Very soon after initial contact was made with the Rev. Clarence Walth, North-Central area secretary, a group of five families began meeting for Thursday evening Bible study and prayer services in homes. The first service was held Sept. 14, 1972, with 24 interested people present. Out of prospective seven families, five made definite commitments to the beginning of a North American Baptist Church in Spearfish. Beginning Oct. 15, 1972, Sunday school and morning worship services have been held in the basement of the Masonic Hall with guest lay-speakers from the area.

On Oct. 19, 1972, a meeting was held with the Reverends Clarence Walth, Lyle Wacker, church extension director, and Rev. George Robinson, pastor of South Canyon Baptist Church in Rapid City. Procedures and necessary future actions were discussed at this meeting. The following week, South Canyon Baptist Church consented to act as parent church and a short time later, all five families from Spearfish temporarily joined their fellowship. Upon the favorable recommendation by the South Dakota Association Church Extension Committee the Spearfish project was officially accepted on Dec. 1, 1972, as a Church Extension project by the North American Baptist General Conference. On Jan. 8, 1973, the Rev. Gordon Voegelé of Jamestown, N.D., accepted the call to serve as pastor and began his ministry on March 1, 1973. A parsonage was purchased under the direction and with the assistance of the South Dakota Association.

Our present program consists of Sunday school and morning worship which are held at the Masonic Hall with an average attendance of 24. Midweek prayer meetings are carried on in the homes. We praise God for the number of families who have joined with us in this great venture of faith and with the Apostle Paul we would say, "... A door was opened unto (us) of the Lord" (2 Cor. 2:12). We believe that this open door consists of witnessing, visitation and Gospel preaching. We are confident that the Lord who has opened this door to us will continue to lead us and bless us as we seek to do his will. Thank you for helping us to do God's will by giving us financial support. As we go through this door of faith we will pray and work and give so that Jesus Christ will be exalted and the cause of Christ made known in Spearfish, South Dakota. □

Mr. Myron D. Weber is the moderator of the Spearfish Church Extension Project.



The worship services are held in the lower auditorium of a Masonic Hall.



Bible study in the home of members



The Gordon J. Voegelé family



Parsonage

A Biography to the Honor of God



Rev. Jacob P. Rempel

The Rev. Jacob P. Rempel was born in the south of the Ural Mountains in Russia, Feb. 1, 1873. Along with his brothers he had to help his father Peter Rempel with hard labor on the farms in the various areas where the family decided to settle. Political unrest and economic reasons drove the family from place to place.

A NEW STEWARDSHIP SERVICE

The fourth annual Planned Giving seminar was conducted at the Forest Park office, Jan. 24-27, 1973, by Steve Wilson and Associates from Portland, Ore., for the personnel of the conference Planned Giving ministry. The seminar leaders were Mr. Steve Wilson who owns an insurance agency in Milwaukie, Ore., and also serves as a part-time planned giving representative for the Conference, Mr. George Evans, in charge of training programs for the Massachusetts Mutual Insurance Co., Ore., and Mr. Roger Mundorff, an attorney from Milwaukie, Ore.

The purpose of the Planned Giving ministry is to provide a service to the people of our Conference in estate planning, whereby prayerful and careful planning is given to the matter of present needs and ultimate final stewardship.

Many of our members are faithful stewards of God's material blessings now, but give little thought to the wisest disposition of these blessings. A will is often the foundation of good estate planning, yet more than half the people in our nation have no will. For some, estate tax considerations are important. If a gift to God's work is

desired, a will or other gift vehicle is necessary. When Jacob was in his teens, his parents decided to give him the benefit of formal education. His first task was to learn the Russian language, because he had been raised in the German language. At the age of nineteen he committed his life to Christ, joining a Mennonite Brethren church. Prior to his coming to America he taught school for several years in two Mennonite settlements. He was overjoyed when God gave a spiritual revival to these schools so that almost all of his students were converted. In 1902 Jacob P. Rempel emigrated from Russia to the U.S.A. Shortly after his arrival in the U.S.A. he enrolled in the German Department at the Colgate Baptist Seminary, Rochester, N.Y., to receive his pastoral training.

After his graduation in 1906 he became the pastor of the N.A.B. church in Whitemouth, Manitoba, where he served until 1908. In 1907 he was married to Martha Russel from Winnipeg, Manitoba.

His ordination took place at the Ebenezer Baptist Church, Ebenezer, Sask., in 1907.

The next fields of pastoral ministry were in Okeene, Okla.; Grand Forks,

desired, a will or other gift vehicle is necessary.

In order to better serve our people in this ministry, the Stewardship Department has a full range of deferred giving literature available. Sound color films and filmstrips present the importance of a will and good estate planning in understandable terms. Working relationships are being developed with competent attorneys and estate planning personnel to assist N.A.B. members in carrying out their personal goals.

The Rev. Everett Barker is director of the Planned Giving ministry and he is assisted by the following five part-time representatives:

- Herbert Stabbert — Southern California Oregon and Washington
- Steven Wilson — Northern California
- Alfred Weisser — Central U.S.A.
- J. C. Gunst — Eastern U.S.A.
- William Sturhahn — Western Canada



Left to right, Steve Wilson, Everett Barker, George Evans, G. K. Zimmerman, Roger Mundorff

N.D.; again Whitemouth, Man.; Edenswald, Sask.; Fenwood, Sask.; Whitemouth, Man.; Moosehorn, Man., until his retirement in 1925, when he settled in Morris, Man. From 1947-57 he and his wife lived in Ft. William, Ont. Then he moved to Kelowna, where he could celebrate his 100th birthday. The Trinity Baptist Church, Kelowna, observed his special birthday on Feb. 4, after the evening worship service. A large birthday cake and historic photos highlighted the event, attended by several hundred people.

A lighted sign in front of the church announced, "In honor of the Rev. Jacob P. Rempel."

It is noteworthy, that he preached his last sermon when he was 95. The service was held at the Grace Baptist Church, Kelowna, and Rev. Rempel spoke on a text taken from Revelation 1.

Among the congratulations and telegrams which reached Rev. Rempel were also official greetings from the Prime Minister of Canada, from the former Prime Minister Diefenbaker and from President and Mrs. Richard Nixon.

North American Baptists join the host of friends in wishing their oldest living pastor God's continued blessings. □



Planned giving representatives and N.A.B. office personnel in session.



Left to right, Alfred Weisser, Herbert Stabbert, Everett Barker, Steve Wilson, J. C. Gunst, Wm. Sturhahn.

These men are available to arrange will clinics in local churches and for individual counseling concerning deferred gifts for the Lord's work. Experience thus far indicates that a growing number of North American Baptists find joy and satisfaction in putting God's work in their will or in making other special arrangements through trusts, gift annuities etc. As a result the Lord's work is benefited through the local church and the Conference ministries. □

OUR CONFERENCE IN ACTION

WEDDING ANNIVERSARIES

Mr. and Mrs. Gus Mantay observed their 50th wedding anniversary on Nov. 22, 1972. They are members of the Springside Baptist Church, Springside, Sask. Their daughter, Betty, is a missionary in Cameroon.

LA CROSSE, WIS. The White Cross ladies of Bible Baptist W.M.U. (pictured) met to tear sheets for bandages



to be sent to the mission field in Cameroon and Nigeria. With the 1972-73 quota completed and sent to Forest Park in January, an effort is being made to do more. Though few in number, all are enthusiastic to do their best for the Lord. When we read the report on the number of articles shipped by Forest Park, we are proud we helped to increase the figures. (Mrs. R. W. Johnston, Chm.)

WISHEK, N.D. The First Baptist Church held its annual Christmas Carol Sing on Dec. 10, sponsored by the Dorcas Society with the city churches and the Lehr Baptist Church as guests. The program consisted of solos, duets, trios and group singing. A time of fellowship followed.

On Jan. 7, we held a baptismal service. Eighteen Candidates (pictured)



were baptized upon confession of faith in Jesus Christ. The Rev. Gordon Huisinga is the pastor of the church. (Mrs. Art Bender, reporter.)

McCLUSKY, N.D. On Sunday, Jan. 21, 1973, the church held a bond burning ceremony and furniture dedication service. In charge were Alvin Herr, chairman of the Finance Committee, Walter Kukert, treasurer of the Building Fund and Hilmer Zimbelman. The final payment was made on January 1, 1973. The bond was burned

with Hilmer Zimbelman, Walter Kukert and Alvin Herr taking part. (pictured)



Elmer Wahl, Furniture Fund treasurer, gave a brief history of the fund. It was started by the Women's Missionary Society when memorials were received. Eighteen memorials were given and various furniture was presented in memory of loved ones. The communion table was given in memory of the Rev. and Mrs. August G. Liebig the founder and first pastor of the church 1904-1913. The Rev. Clarence Walth, area secretary, brought the dedicatory message. Visiting pastors gave congratulations and best wishes. The service ended with Allen Faul giving the closing prayer. A time of fellowship followed. The Rev. Edwin Walter is pictured in the newly fur-



nished church. (Mrs. Marion Neuharth, reporter.)

LEDUC, ALTA. On Dec. 31, 1972, the First Baptist Church held a baptismal service. Ten young people (pictured) were baptized upon confession



of faith by the Rev. Herbert Bushkowsky. A time of fellowship was followed by a communion service where eight of the candidates were received into the membership. We welcomed the New Year with a session of prayer.

Deeper Life meetings were held Feb. 5-9 with the Rev. David Bert of Wetaskiwin. (Mrs. Doug Miller, reporter.)

KENOSHA, WIS. Eleven new members (pictured) were added to the



church on Dec. 3. During the Christmas holidays we were blessed by having the Rev. Milton Zeeb and family, a former pastor and now South-Central area Secretary. This added to the joys of the Sunday school Christmas program and open house at the parsonage.

Our young people are very active witnessing and participating in church services, youth choir and social activities.

Plans for spring include Witnessing/Evangelizing, Bus Ministry and God's Volunteers. (Collie Westbrook, reporter.)

ALDERWOOD MANOR, WASH. Pastor Jerry Fogeltance, accepted a call to a church in Phoenix, Ariz. The Lord has graciously met our need and provided us with a new pastor, the Rev. Kenneth Schmuland. We are anticipating his arrival. During our time of waiting, the Rev. and Mrs. Emanuel Wolff have been with us. Twenty members joined the church this year, three by transfer of letter. Painting the outside of the church was a group effort by young people and adults, under the direction of Mr. Robert Stracener and Rick Thomas.

Mrs. Jennie Linsz celebrated her 92nd birthday with us just before the Lord took her to her heavenly home.

Dr. and Mrs. Leslie Chaffee left for service in Cameroon. They will be gone for perhaps a year and we are looking forward to their return.

These young people (pictured) were



baptized on Dec. 10, 1972, by Pastor Emanuel Wolff. (Mrs. Dominic Lantz, reporter.)

DALLAS, TEX. Pastor Warkentin suggested that the members and friends of North Highlands Baptist Church read their Bible through chronologically in 1973. The suggestion caught on fast when Mrs. Peggy Allen (pictured)



came up with the idea of a chart with a list of the readers and a space to check each Sunday if you are up to date with your reading. Mrs. Allen encourages us if we lag behind, but so far the majority are up to date. Twenty-four people have signed the chart. (Willie Mae Balka, reporter.)

TURTLE LAKE, N.D. On Sunday evening, Feb. 11, the Turtle Lake Baptist Church held a baptismal service. Five candidates (pictured) were bap-



tized on the confession of their faith in Christ. The Rev. Richard P. Voth is the pastor of the church. (Mrs. Richard P. Voth, reporter)

DALLAS, ORE. The New Year's Eve service in the Salt Creek Baptist Church was very well attended. The evening's activities included music and readings and a movie, followed by an hour of food and fellowship. The highlight was a candlelight ceremony. At 12 o'clock, we joined hands in prayer and praise and evaluation of our individual goals for 1973.

Recently 12 new members (pictured) have been added to our church.



Five candidates were baptized by our pastor, Rev. Ray Hoffman, upon confession of their faith in Jesus Christ. (Mrs. Williams Burns, reporter.)

GEORGE, IOWA First Baptist has taken on the support of another mission work, Pastor Jose Regiano of Bento Gonzales, Brazil. Support for our other missionaries was also increased.

The Musical Messengers presented concerts at the Iowa Association at Baileyville, Ill., and are now contemplating cutting their second record.

Our Christmas program, "God's Christmas Vessels," was presented with our mission offering going to Rick and Dianne Meyer, a young couple in child evangelism work in Switzerland, and to Churchill Achu, a Cameroonian student attending college in Sioux Falls. He is a brother of one of the Cameroonian singers.

Watchnight services included request numbers by the Musical Messengers. Pastor Itterman showed his slides from the Holy Land tour. Four young people were baptized. The following Sunday a young couple was baptized. These candidates, plus one transfer by letter, were extended the hand of fellowship at the Communion service. (Mrs. John Arends Jr., reporter.)

CHICAGO, ILL. On Sunday, Dec. 17, the Foster Avenue Baptist Sunday school brought a special Christmas program in the morning service. Four speakers, including Pastor Schroeder, shared the meaning of Christmas. In the evening the church choir presented their Christmas concert, including works by Handel, Haydn, Mendelssohn and Bach, with orchestra accompaniment.

On New Year's Eve a German service was held at 9:00 P.M. with Dr. R. J. Kerstan, director of N.A.B. publications, as guest speaker. The English service was held at 10:30 P.M. until midnight. Choir music, testimonies, and a congregational prayer circle brought in the new year. (D. Bollfrabs, reporter.)

ANAMOOSE, N.D. On Sunday Nov. 5, 1972, a joint baptismal (pictured)



OUR CONFERENCE IN ACTION

service was held at Martin. Nine candidates from Anamoose and Lincoln Valley were baptized upon the confession of their faith in Christ as Savior. Rev. Oscar Fritzke is the pastor of the churches.

Dec. 3-10 Barry Moore of Canada ministered at a Central Crusade in Drake. Despite -25 degrees every night people responded in attendance. Many young people now have active Bible study groups going as a result of the crusade. Along with Barry Moore were music director, Harvey Schroeder, soloist, Art Perri and pianist Holden Bowker. (JSH, reporter.)

BISMARCK, N.D. "Wish We'd All Been Ready" was the theme of the Holiday Retreat held in the Bismarck Baptist Church over the Christmas holidays. One hundred and twenty-five young people from the Dakotas, Minnesota and Montana gathered for this two and a half day retreat which sought to give opportunity for open discussion and sharing regarding the Christian life.

Dr. Doug Gallagher of Kankakee, Ill., was the guest speaker, and he opened up the books of Daniel and Revelation in a clear and understanding way.

Various discussion and "rap" groups centered around the Transferable Concepts: How To Be Sure You're a Christian, How To Pray, How To Walk in the Spirit, and How to Share The Four Spiritual Laws. Wendell Lillestrand of Minot, N.D., Rev. Clarence Walth, Bob McCullough and Pastor Ron Norman were other resource people. Informal sessions were held with various groups and individuals sharing special numbers, skits and testimonies. A concluding "sharing time", following the evening service, highlighted the day's activities as young people opened up and prayed for each other as needs and requests were made known. The Rev. Walter Dingfield is the pastor of the church. (Ron Norman, reporter.)

MOOSEHORN, MAN. The Rev. K. H. Tonn baptized two young people (pictured) some time ago.



Carpeting was laid throughout the main sanctuary and three new Sunday school rooms built.

NEWS & VIEWS

"New Dimension" Sought For 1974 Youth Conference

"A congress of significance and a new dimension in world meetings" is John L. Carroll's forecast for the 8th Baptist Youth World Conference, scheduled for Portland, Ore., USA, in 1974.

Theo Patnaik, youth secretary of the Baptist World Alliance, said that the Youth Administrative Committee has named Carroll as chairman of a special committee for planning of the basic program format. Carroll, of Valley Forge, Pa., is director of the American Baptist Convention's ministry with youth.

The conference theme will be "Christ — Our Challenge to Live."

Patnaik said that 6,000 young people from 60 countries are expected for the Portland conferences, July 31-Aug. 4, 1974. An effort to give them the greatest possible exposure to each other's ideas and Christian experiences, will probably mean a continuation and strengthening of the emphasis on small group discussions which was begun at the Toronto conference in 1958.

Karl-Heinz Walter of Hamburg, Germany, chairman of the Youth Committee, said that registration will be restricted to young people from 16 to 25 years of age, plus older adults who are directly engaged in youth leadership ministries.

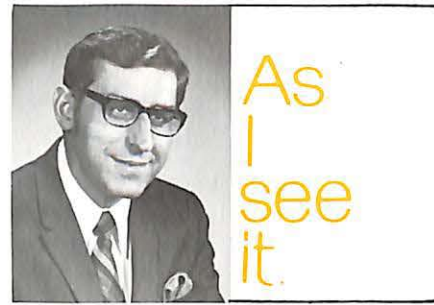
Baptist families in the USA are being asked to invite the visiting youth to be their guests before and after the conference. □

MODERN MISSIONS MIRACLE AMONG DANI

Conversion of the Dani people, composing one of the largest tribes in West Irian, is considered one of the missionary miracles of modern times, according to Dennis Brown, a Baptist missionary in Sentani.

This people formerly were stone age warriors engaging in tribal warfare, cannibalism and thievery. The Dani Baptist Union was formed in 1966 and today includes 79 churches. 3700 persons were baptised in its area during the year 1971, says Brown in an article prepared for *The Australian Baptist*.

The Christian and Missionary Alliance began work in the Baliem Valley in 1954. The Australian Baptist Missionary Society opened its first station four years later. □



by Paul Siewert

Truth is stranger than fiction! How well do I remember the news breaking of a young Russian sailor, Sergei Kourdakov, jumping ship just off the coast of our province to escape his Communist allegiance in Russia for a new life in this land. I also remember hearing him being interviewed on a "radio open line," here in Vancouver, shortly after he had allegedly prayed to receive Christ in Toronto and volunteered to work with Underground Evangelism.

But his biography was hardly expected to end so suddenly, with such an aura of mystery as it did, in spite of the fact that he at one time said someone was after his life. Reliable sources report that on New Year's Eve, 1972, while spending time in a resort cabin in San Bernardino, Kourdakov emptied his .38 caliber pistol, put it up to his head and thinking it was completely empty, in a prankster gesture pulled the trigger discharging the gun and killing himself.

Naturally rumors abounded! Some suggested Communist assassination. Others declared suicide. Still others suggested a quirk of Satanic ingenuity. It does sound rather unimaginative to suggest that this ironic event be accepted as a tragic accident and misfortune. But what are the alternates? Unless we want to use our ingenuity to sensationalize again even at the expense of truth! □

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

■ *Mr. Mark Morris* serves as director of Christian education at the Fort George Baptist Church, Prince George, B.C.

■ *The Rev. Gary W. Miller*, former pastor of the Troy Hills Baptist Church, Parsippany, N.J., has accepted the position of assistant pastor of a Baptist General Conference church in Massachusetts. The Troy Hills Baptist Church was dissolved in November 1972.

■ *The March issue of N.A.B. NEWS* carried the following notice which is being brought here to the attention of all BAPTIST HERALD readers: "The recent dollar devaluation will

again affect our mission work overseas in that the dollar will buy less on foreign fields and the missionary salaries will have to be adjusted upward to take care of the loss in the exchange. Though the dollar devaluation was set to be about 10 percent in this country, the affect in the exchange in Japan is 15 percent and perhaps even more, since the yen is still floating. To do the same amount of missionary work will thus cost many more dollars and North American Baptists will need to be mindful of this in their stewardship."

■ *The senior class of the North American Baptist Seminary* visited the

What's Happening

N.A.B. Office in Forest Park, March 12-13. In comprehensive information sessions they met with all Conference executive personnel who gave them a broad exposure to the ministries our Conference is carrying on.

■ *The Rev. William Sibley*, whose tragic injury was reported in the November issue of the BAPTIST HERALD, is slightly improving. He is now at the Veteran's Hospital in Madison, Wisconsin.

His resignation to the Immanuel Baptist Church, Wausau, Wis., has been accepted, effective Jan. 31, 1973.

■ *The missionaries Art and Lenora Freitag* have submitted their resignation to the N.A.B. General Missionary Society, effective May 1. The Rev. Art Freitag has accepted the call of the First Baptist Church, Mercer, N.D., and hopes to begin there on May 1.

■ *The Rev. Norman L. Taylor* has resigned as pastor of the Ebenezer Baptist Church, Ebenezzer, Sask., effective February 25. His future plans are indefinite.

■ *Miss Veronica Ertis*, short-term missionary to Japan, has decided not to complete her short-term service with the N.A.B. Missionary Society. She will stay in Japan on her own for some time.

■ *Chaplain David A. Sampf* was promoted to the position of major, effective Nov. 1, 1972. Major Sampf is currently serving in Japan and is scheduled for reassignment after June 1, 1973.

■ *The Roger Williams Bookstore* in Forest Park, Ill., officially closed its doors to the public, on March 10.

Although the off-street bookstore sales and part of the mail order service have been discontinued, Roger Williams Press will continue to service North American Baptist churches and individuals with the following materials:

- Sunday school curriculum materials from all publishers
- Curriculum-related items, such as visual aids, take-home papers, teacher/leadership training manuals, youth materials, Sunday school record system and teaching aids
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- Scripture Memory supplies
- Imprinted bulletins
- Imprinted offering envelopes
- N.A.B. Hymnals
- Glaubensharfe. You may continue to send your orders for the above materials as in the past to: Roger Williams Press, 7308 Madison St., Forest Park, IL 60130

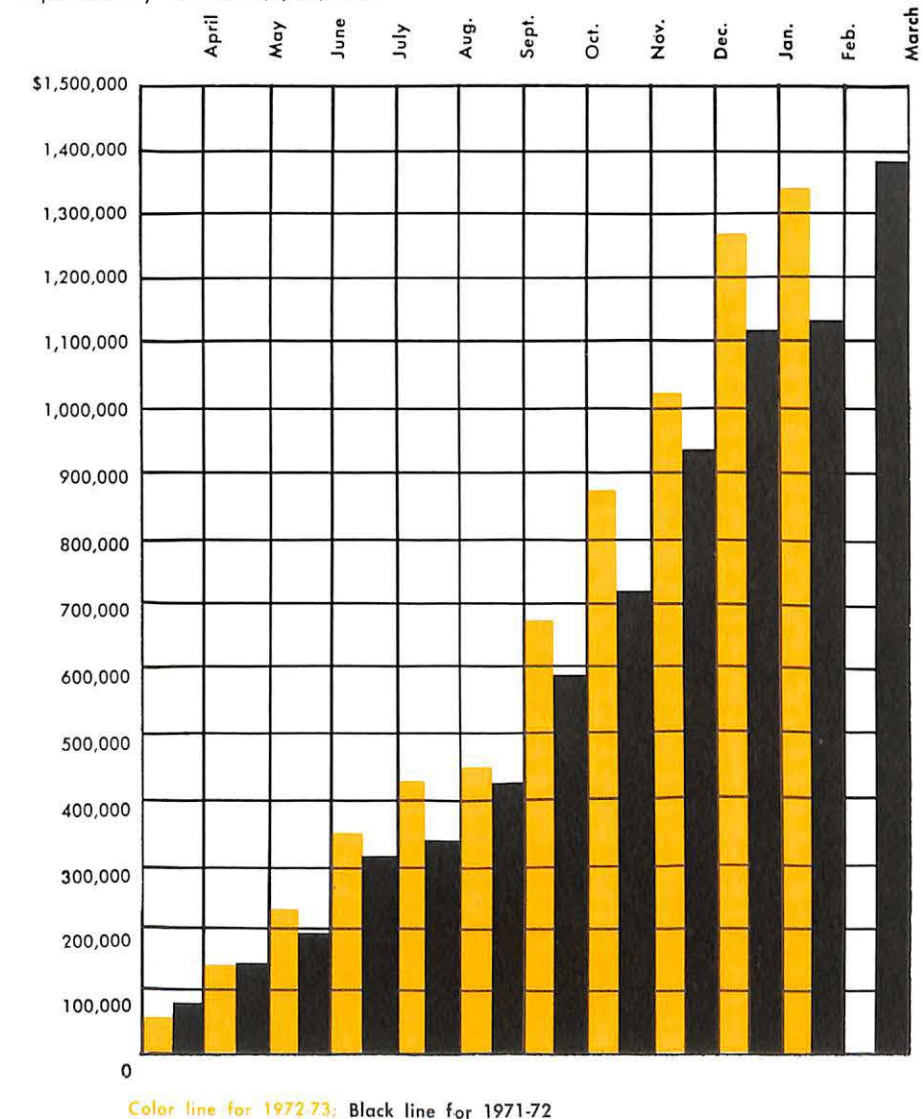
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**CHRISTIANITY
RECYCLED**

A garbage explosion is threatening many of the major cities of the world with a gigantic garbage disposal problem! The world's rapidly expanding consumer societies are increasingly hardpressed to keep the growing mountains of trash, refuse and waste down to manageable size.

"Every year," said a U.S. Public Health Service spokesman, "Americans generate 1.5 billion tons of animal wastes, 1.1 billion tons of mineral wastes, 550 million tons of agricultural waste and crop residues, 250 million tons of household, commercial and municipal wastes, and 110 million tons of industrial wastes—a total of 3.5 billion tons of discard per year."

At various occasions my children have come home and—over the dinner table—have lectured to their parents on the hazards of environment pollution. It seems that ecology is no longer a neglected subject in school curriculums. They have even pressured me to make sure that the school papers they are bringing home as also other waste material will be taken to the Recycle Center, in order to be put back into the cycle of usefulness.

The administrations of most of the countries in the world are trying to find a way to stem back the consumerism avalanche which is threatening to bury them with its waste.

Among many factors which could present a solution to the present and future garbage explosion, is the method of recycling, or, as a special report in *Business Week* called it, the "turning junk and trash into a resource." Glass, waste paper, plastics, steel and

other items are now being recycled into new and useful products at a profit. Recycled paper is being used for newsprint, saving many trees from being cut down. Fossil fuels are being conserved by burning garbage for power. Bottles are being crushed and melted saving important chemicals for other useful products. The motto of the day is: "Don't throw away. It can be recycled and used again!" —

When Jesus died at the cross of Golgatha it seemed to many bystanders that God was throwing away life. Here died a man whose life had been short, whose ministry had been confined to a very small part of the world, whose followers could be counted almost by the fingers of two hands.

For several hours they looked at this man at the cross, of whom they had hoped he would be the promised Messiah. Then they buried him, giving back the "earth to earth." Even the disciples departed in sorrow and convinced that a precious life had come to an end.

That is when the Master Engineer entered the scene. He rolled away the stone from the grave; he untied the linen cloths from the body—and gave Jesus back to life, to life on earth. To God the process of recycling life was simple, for he is the originator of all life.

Your church will observe the feast of Easter. Christians all over the world will celebrate the resurrection of Christ from death to life. How will it affect their own lives? Will the jubilant Easter enthusiasm be followed by a drab time of routine discipleship? That need not be so. Remember: Don't throw away the joy which you will find at Easter. It can be recycled and used again—daily.

If you are having difficulty with a dull, worn-out faith, if you seem no longer able to communicate with God in prayer, if your witness has become rusty from prolonged lack of use—don't throw away any of these! King David turned in a soiled heart and a sin-burdened spirit—they were made into a clean heart and a new and right spirit.

Praise be to God that in the midst of a wasteful society we have access to His recycling power which can turn our dishonor into glory, our weakness into power, and eventually our perishable and mortal body into an imperishable and immortal body (I Cor. 15:43, 54).

"Thanks be to God, who gives us the victory through our Lord Jesus Christ." (I Cor. 15:57). RJK

OPEN
DIALOGUE

letters to the editor



Dear Editor: My congratulations on your December 1972 *Baptist Herald*. It is a joy to behold and an inspiration to read.

You make most effective use of color, both picture-wise and typographically.

The *Baptist Herald* is always a welcome arrival at our home, and we encourage others in our church fellowship (North Sheridan Baptist, Peoria) to read it.

Keep up the good work. Walter E. Kohrs, Peoria, Ill.

Dear editor: I am "compelled" to write and comment on the poetry "Listen, O People" by Brian Rapske, which appeared in the February issue of *Baptist Herald*.

With each re-reading I thrill anew at this message of love, so often told, but which in this presentation captivates the imagination in a most exceptional way.

His theme—"Because he loves you forever and ever . . ." What a tremendous thought! How beautifully written!

Thank you for sharing this with *Baptist Herald* readers. Mrs. James (Dorothy) Zier, Snyder, N.Y.

Dear editor: Congratulations on the occasion of the 50th Anniversary of the *Baptist Herald*. May God bless you in your editorial work as you begin this next juncture. The January issue is very interesting and attractive. Thank you. Clarence H. Walth

Dear editor: The special Key 73 issue of the *Baptist Herald* (Jan. 1973) was one of the most attractive among the many evangelical periodicals sharing in this nationwide witness. Congratulations. Dr. Carl F. Henry, editor-at-large, *Christianity Today*. □

CHANGING MISSIONARY TRENDS . . .
(Continued from page 11)

that he was not quite a part of the total ministry and that this negative aspect had a tendency towards aloofness. This expression of desire on the part of the Convention officials brought about a decision on the part of our missionaries that his kind of identification might be another step in the right direction. Those who have taken this step and placed their membership in the local church have since testified to the fact that there is indeed a greater measure of identification with the national church. They are now part of it and not apart from it. The national may sense this much more than the missionary and has so expressed it. The missionary may have thought that his dedication to the commission of Christ "to go . . ." may have been sufficient, but the Cameroonian Baptists did not look upon this as being sufficient. They wanted a more tangible evidence, not the least of which is also the economic factor.

Christ identified himself to the degree that he took on the form of a servant and became man in order to live among men as one of them. To redeem those who would believe in him, he gave himself, he gave his all, in order to build his church. And of her he spoke as "my church." That was complete identification. We should aim to please him in all we do.

Steps like these require an adaptation on the part of the missionary which may not always be an easy task for all. But this is the type of missionary which is called for today. Those who cannot identify will find no acceptance, and if they find no acceptance, their service is of no effect. At the '72 December Field Committee meeting a decision was made which brings about another change. For many years the entire Field Committee (in the past it was frequently the entire missionary body) voted on the return or non-return of a missionary. The change is that for the next several years the field secretary of the Mission together with the executive secretary of the Convention are to counsel and advise each missionary on that question before he goes on furlough.

Working Within Unification

This past year has brought about a study of what other missions in African countries are doing with respect to this area of identification and unity with the national church. At the '72 December Annual Missionary Conference at Bamenda the field secretary reported the results of such a cross study of several missions. In brief the report stated that where identification is sought, there is dialogue. Where there is no such seeking and where Mission and nationals continue in a dichotomy there is little dialogue. It may even be that there is little awareness of the existing problems.

The next step in an anticipated change is that the Mission as a body will recede into the background and the missionaries as a body will become a fellowship. The Convention through its General Council will be the decisive body and this General Council will take the place of the former Cameroon Field Committee. Missionary representation will be on this General Council. Mission-

aries will then serve within the framework of the Cameroon Baptist Convention under direction of its General Council. As members of the local church they will support the local church and be eligible to hold such office as the church or General Council or Convention may choose to elect them. The missionary likewise will be free to accept or decline such election in the light which God gives him for the good of the total work.

There are still many areas which need to be worked out, but these are some of the changing missionary trends in Cameroon today. I felt led to report these trends to our readers rather than to report on my recent visit from place to place and to relate the everyday happenings. Others have done that and also I have done that on my former visits. Suffice it to say that the work of the Lord goes forward in Cameroon, souls are won in great numbers and many baptisms take place as an evidence of that work. The enthusiasm at Bible Conferences speaks of a hunger for the living Word of God.

The receptions by schools and churches given me on this visit were unique. Gowns and caps were bestowed on me, some quietly and others ceremoniously. I accepted them in the honor in which they were meant and in turn give honor to Him whose we are and whom we serve. The occasion of meeting with the General Council of the Cameroon Baptist Convention early in December was also a first and gave me additional insight into the struggle and problems with which the brethren are confronted but also into the seriousness and dedication which they devote to the Christian cause among their fellowmen. Their needs are overwhelming and far exceed our abilities. Their understanding of our abilities may also fall far short, for it is difficult for people in developing nations to understand that Americans and Canadians also have their limitations. However, we want to assure them that our prayers are for them and that in Christ Jesus we are one before God. We experience daily that our prayers are not always answered according to our desires but according to God's intentions, and God knows what is best for us. □

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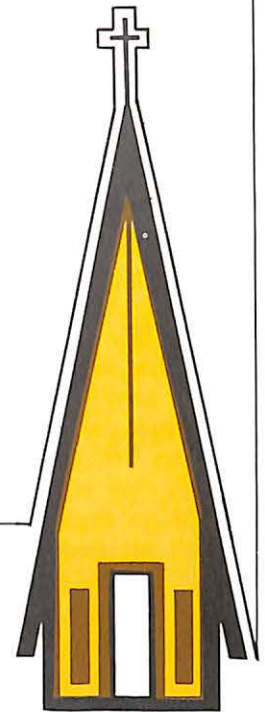
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