

Baptist Herald

MARCH 1973

Five Years of
Progress in Nigeria
by Richard Schilke

Lay Institute for
Evangelism in Cameroon
by Oryn Meinerts

Biographical Sketches
of Triennial Conference
Speakers





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.

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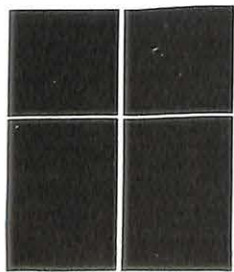
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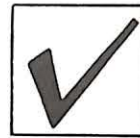
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social security QUIZ



A 20-year-old boy is a full-time college student. His father, who had worked under social security since it began, dies. Is the son eligible for any social security payments?

- A. No, only children under 18 are eligible for monthly payments when an insured parent dies.
- B. Yes, unmarried, full-time students 18 to 22 are eligible for monthly payments when an insured parent dies.
- C. No, the boy can't get monthly payments because he has never worked under social security.

B. Yes, unmarried, full-time students 18 to 22 are eligible for monthly payments when an insured parent dies.

social security QUIZ



How many workers today are building protection for themselves and their families under the social security program?

- A. One out of every 10.
- B. Five out of every 10.
- C. Six out of every 10.
- D. Nine out of every 10.

D. Nine out of every 10.

Questions and Answers



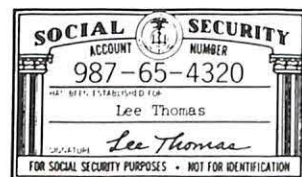
Q. I'll soon be 62 and plan to quit work then and retire. I have raised my two grandchildren since they were babies. Now they're both in grade school. Will they be able to get social security checks on my record when I start getting monthly benefits?

A. Possibly. Under recent changes in the social security law, grandchildren can get monthly checks based on a grandparent's earnings record if certain conditions are met. You should file a claim for benefits for them at any social security office and receive a formal determination on the matter. This can be done when you apply for your retirement benefits.

Q. Since I'll be 65 in a few months, I was planning to come in to the social security office and apply for monthly retirement payments. But last week I broke my leg and can't get around very well. How can I apply now?

A. Call your social security office. Most applications can be completed by telephone. If necessary, the people there can arrange to have a representative visit you at home.

Have a question about social security and its retirement, survivors, disability or Medicare benefits? See your telephone directory for the phone number and address of the nearest social security office.



Social security pays four benefits: survivors, disability, retirement, and Medicare.

U.S. DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE • Social Security Administration

Baptist Herald

Volume 51 March 1973 No. 3

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Monthly Publication of the
Roger Williams Press
of the
North American Baptist
General Conference
7308 Madison Street
Forest Park, Illinois 60130

Editor: *Dr. R. J. Kerstan*
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The Baptist Herald is a member of the Associated Church Press. Subscription Price: \$4.00 per year in the United States or Canada (\$4.50 in foreign countries) — \$3.50 per year for "Church Family Subscription Plan." and for ministers and missionaries — \$2.50 per year for students, servicemen and residents in homes for the aging — 35 cents for single copies. All address change correspondence is to be addressed to Baptist Herald Subscription Department, 7308 Madison St., Forest Park, Ill. 60130. Six weeks notice required for change of address. When ordering a change, please give the effective date and furnish an address stencil impression from a recent issue. Advertising Rates: \$6.00 per inch single column, 2 1/4 inches wide. Obituaries are to be limited to 100 words. A charge of \$2.00 is to be paid when the item is sent in for publication. All editorial correspondence is to be addressed to Dr. R. J. Kerstan, 7308 Madison St., Forest Park, Ill. 60130. All business correspondence is to be addressed to Eldon Janzen, 7308 Madison St., Forest Park, Ill. 60130. Second class postage paid at Forest Park, Ill. 60130 and at additional mailing offices. News reported and views expressed in this magazine are not necessarily the position of the North American Baptist General Conference. (Printed in U.S.A.)

March 1973

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Five years of Progress in Nigeria

by Richard Schilke

Exactly five years have gone by from my previous visit to Nigeria to this visit. Even though one keeps up with the reports which come from our missionaries, it is difficult to get a fair picture of what has been accomplished. It is indeed overwhelming to see what really has gone on. For every accomplishment we praise God.

What Was Five Years Ago?

For a more detailed write-up of five years ago, I refer the readers to the BAPTIST HERALD issue of Feb. 15, 1968 on "Mambilla Baptist Mission, Nigeria." By summary we can say that five years ago we were in the throes of various problems. The Mambilla Plateau was formerly a part of our Cameroon Mission Field, but in 1961 it became part of Nigeria. We had approximately 35 churches with 2,200 Christians in that area and only one mission station at Warwar. The question at that time was whether we were to stay or to withdraw since we never did go into Nigeria by decision of our Mission Board. Two years went by without a resident missionary at Warwar. Supervision was given by missionaries residing at Mbem in Cameroon. Then the decision was made to stay and to again send missionaries into this area.

Miss Minnie Kuhn, missionary nurse in Cameroon, was the first one to be officially sent to Warwar, now in Nigeria. She was followed and assisted by Dr. and Mrs. J. C. Fluth for about a year, and during her furlough year 1966-67 Dr. G. Lichtenfeld served alone. In 1967 Miss Kuhn returned to Warwar and continued her labors for the Lord.

One of the great difficulties at that time was the fact that we were given by the Nigerian Immigration Authorities a quota of one person, which made it next to impossible to send more missionaries to Nigeria. The visit to Nigeria in October 1967 brought about some solutions. Dr. and Mrs. W. D. Gutowski were given resident permits and went to Warwar in January 1968. The quota of one was lifted and we were informed that we could operate outside the quota. That was a great victory.

Besides the one missionary family home and one small house for a single missionary, there was a small out-patient building and a small temporary maternity. There was very little more at Warwar. But plans were made.

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

What Has Been Done in Five Years?

One of the first plans was to construct a maternity building at Warwar with more room for the mothers. The old temporary maternity then became an out-patient ward. Mr. Berndt E. Lemke supervised the construction of this maternity building while he resided at Ndu in Cameroon.



Maternity building at Warwar

Under the guidance of Dr. Gutowski, the local people were challenged to build a road to Warwar so that an automobile could come all the way to Warwar even though the road leaves much to be desired.

Plans for a 24 bed hospital were drawn up. The building of this hospital was at first to have been at Warwar but government permission could not be obtained. After two years of planning and praying, permission was obtained to build the hospital at the site of Mbu which is two and one-half miles south of Gembu, the seat of the government for that area, just north of the Donga River.

In 1970 the Rev. and Mrs. F. Kenneth Goodman were transferred from Cameroon to Nigeria. They had already resided at Warwar for two terms from 1953 to 1962. God gave grace to get resident permits for them although that had become difficult again. Upon their arrival in Mambilla, they decided to take up residence in Gembu and thus begin a second missionary station. For two years they lived in what was formerly an army camp barrack while beginning to lay plans for the building of the first missionary home in Gembu. At the time of my last visit, the walls of the house were up but the roof was not yet on. They hoped that by Easter of 1973 they might move into it.

In 1970 also Miss Barbara E. Kieper was transferred from Cameroon to join the missionary force at Warwar, especially because Miss Kuhn went on furlough late in 1971.

Difficulties arose in the building of the hospital at the Mbu site. A builder was not immediately available. Building supplies were slow to be obtained. When finally Mr. Milton Ginter arrived early in 1971, there was still a lack of building supplies. After less than eight months, he had to return home because of illness, and any further progress came to a standstill. By that time a road was constructed to the property, springs of water were tapped, a water tank was constructed, a pipeline was laid, a generator house was built and one larger building for the administration office and storage room was constructed. The total investment up to that point was approximately \$18,000.

At that time something took place at Gembu of which we had no prior information. Government began building a 34 bed hospital in Gembu at an approximate estimated cost of £ 165,000. This brought serious questions to us whether we should build a mission hospital only 2½ miles away. The whole situation was reviewed and we concluded not to build on the Mbu site. Release from our commitment was requested from the Medical Authorities in Government and was readily granted. At the same time we requested permission to build at Warwar where we had first planned to build. This time permission was granted. Perhaps we had to go in this round about way to see the hand of God in it all.

During the furlough year of Dr. and Mrs. W. D. Gutowski, 1971-72, Dr. and Mrs. Ronald E. Hiller served. In the summer of 1972 Mr. Curt Radke, a short

Dr. Ronald E. Hiller on a clinic visitation at Mayo Daga, Nigeria



Dr. Ronald E. Hiller counseling a mother at Mayo Daga

term missionary in Cameroon, already in his third year there, volunteered to stay on for a fourth year and go to Warwar as builder. By the end of 1972 three round guest houses were built which also serve as temporary missionary housing and a nurses' duplex was well under way. By Easter 1973 it should be completed and ready for occupancy by our missionary nurses.

Mr. Curt Radke, builder, Dr. and Mrs. R. E. Hiller and Dr. W. Gutowski (seated) are examining the building progress of the Nurses' Duplex



The Mambilla area ministry continued for a while under auspices of the Cameroon Baptist Mission. However, in 1966 the name was officially changed to Mambilla Baptist Mission. By 1971 the churches of this area organized themselves into the Mambilla Baptist Conven-



Bible School students at Mbanga, Nigeria

tion. The Convention now has 94 churches divided into two fields and eight associations with a total membership of 4,680, but only 20 trained pastors. There are another 60 church workers with very little Bible School training. A constitution is being adopted by April 1973 and the Convention then hopes to be registered with the government.

For some years a small prep class was held in preparation for Bible School training at our Baptist Bible College at Ndu, Cameroon. Border crossing difficulties arose for the students. In 1971 the Convention therefore went on record, without mission help, to begin a regular Bible School. It began with 10 students at Mbanga where formerly we had a mission primary school, now government school. This Bible School is now in its second year with 22 students. The Rev. Timothy Yula, a 6th year graduate from our Baptist Bible College at Ndu, serves as principal and the Rev. Abraham Jeminda, a 3rd year graduate, serves as tutor. Our missionaries come periodically to assist in a special short course.

By decision of the General Council of the Mambilla Baptist Convention and in the presence of the writer, a decision was made to move the Bible School to the Mbu site for its permanent location. This move makes it possible to save the investment and present it as a gift to the Bible School, where otherwise very little could have been recovered.

What Are Some of the Future Plans?

The hospital at Warwar needs to be completed. We are deeply grateful to a circle of several families in Canada and the U.S.A. for taking on a \$25,000 MAP project for the building of the hospital. With another \$10,000 MAP item and additional special projects of \$25,000, a total of \$60,000 has already been raised. This will not fully suffice, especially because of the change of location. A surgical ward and an out-patient ward need to be built, and also another missionary home is needed. With the homecoming of Mr. Curt Radke in the summer of 1973, progress will be slowed down though some building will continue under the supervision of Dr. W. Gutowski.

The Bible School facilities need to be erected on the Mbu site so that it can become the permanent location of the much needed Bible School. It may take another year or two before it can be moved to Mbu. Estimates of cost are not yet available but they will be considerable once the Board of Missions will approve this project. Missionary help in teaching and in curriculum arranging is urgently needed. The administration of the Bible

(Continued on page 31)

FIVE YEARS OF COOPERATION AT HILLCREST, JOS, NIGERIA

by Richard Schilke



Woyke House at Jos, Nigeria



Missionary children with Dr. R. Schilke (left) in front of Woyke House. Dr. and Mrs. Willi Gutowski at right.



Missionary children in Woyke House with Dr. and Mrs. W. Gutowski, (foreground) house parents in fall of '72, and Mr. and Mrs. Hitchcock, teachers at Hillcrest. Mrs. J. C. Fluth is visiting the children.

with the American heritage and standard, it is only necessary to supplement this local education with English and perhaps such subjects as American or Canadian history. In the days of yesteryear most of the teaching was done by the mother through the help of correspondence courses such as Calvert, International, or others. In recent years this became more and more impractical beyond the third grade due to the advanced techniques in our American schools and the terrific adjustment the returning child then has to make. In countries where cultural differences vary too greatly it is almost impossible for the missionary child to attend the local school.

The Need of a Missionary Children's School

In our Cameroon mission field we had this problem all along. In the early years of our missions history, the mother taught the children. Mrs. F. Kenneth Goodman did this all the way through grade 8 with their only son, Larry, and then he was left in the U.S.A. for his high school and college education. For several years in the 1950's we had our own small school and Miss Esther Schultz and Miss Berneice Westerman served as teachers alternately. Regulations for such a private school were such that it could not have an enrollment beyond nine. In the late '50s and early '60s we sent our children to the Presbyterian School at Ebolowa in what was then East Cameroon. It is at this school where Miss Ingrid Bergatt from the Foster Avenue Baptist Church, Chicago, taught for two years as a short-term missionary. However, this school did not go beyond grade 8 and the problem of high school education was not solved.

The Ahrens family and the Strauss family were the first to send their children to Jos, Nigeria, where Hillcrest School already existed on a cooperative basis between several Missions. This school consisted of both primary and high school departments. In October 1967 the writer in company with the Rev. Fred. C. Folkerts, field secretary in Cameroon, visited Hillcrest School at Jos. We were offered to affiliate with Hillcrest School which at that time had an enrollment of about 250 in primary and 90 in high school. The affiliation could be on both levels by means of a contribution of about £ 3,000 to equalize the investment with the other Missions. We found the climate in Jos quite healthy, because Jos is located on a high plateau. The affiliation would assure us the acceptance of our children which up to that time was always an uncertain thing, depending on room available from year to year. A further stipulation was that a teacher on a children ratio had to be supplied. The ratio then was about 12 children for one teacher but since then has dropped to about 10 children for one teacher.

Our Affiliation with Hillcrest School

Everything seemed to be favorable and with the approval of our Board of Missions an application for affiliation was filed in 1968. The application was approved, and since the fall of 1968 we are an affiliated member Mission with about nine other Missions which work together on a cooperative basis at Hillcrest School. Miss

Carolyn Okert of Carrington, N.D., became our first teacher on a short term basis of two years (1968-70).

We also realized that we soon needed a hostel (home for missionary children) and houseparents of our own, but this could not be supplied immediately. For the first several years our missionary children were placed in the hostels of other Missions. This willingness of other Missions to take in our missionary children was greatly appreciated. Nevertheless, it was felt that if we could have our own hostel, it would be so much better.

In 1969 we were able to purchase a large home from the Standard Bank of Nigeria in Jos at an approximate cost of \$15,000 which after some remodeling would become our hostel. In the early summer of 1970, Mr. Berndt E. Lemke and his family spent several weeks in Jos and made the most necessary remodeling to transform this house into a small hostel. This has since become known as *Woyke House* in memory of Mrs. Frank H. Woyke.

Houseparents for Our Hostel

For 1970 we were unable to supply a teacher because of visa problems. It became all the more important that houseparents should be appointed and our hostel be opened in 1970. The Rev. and Mrs. Harold F. Lang, then missionaries at Victoria in Cameroon, who had only one year of service left before their furlough became due, volunteered to give two years if they could go to Jos as houseparents. So the Woyke House could be opened in 1970. That year we had 17 of our children in Jos but we could only house 12 of them at Woyke House, and even then with the Lang family of four children, the house was more than over-crowded.

Due to the number of our children, our teacher ratio rose to two and yet we could not supply any that year. Brother Lang did help out in teaching several subjects in addition to being houseparent, which really was above the call of duty and was not in accord with school policy. It was an emergency measure.

By 1971 we were able to supply three teachers although we needed only two. Mr. and Mrs. David Hitchcock from Edmonton, Alta., volunteered on a short-term basis of two years and obtained their Nigerian entry permit by the middle of August, a few weeks after school had already opened. The third short-term missionary was Miss Lynette Thye of Burlington, Iowa. We loaned her to the Southern Baptists for the one year she stayed at Jos since they were short on their supply just then.

The furlough year for the Rev. and Mrs. Harold Lang came in 1972. By that time we had appointed the Rev. and Mrs. Peter Schroeder of Calgary, Alta., to succeed them. However, resident permit delays again became a problem and the Schroeders went to Cameroon in August 1972. Dr. and Mrs. W. D. Gutowski declared themselves willing to serve as houseparents for the fall semester of 1972, and in this way the Woyke House could be kept open. With the Christmas vacation when the children returned to their parents for vacation period, Dr. and Mrs. Gutowski returned to Warwar and to their medical ministry.

Future Plans at Jos

There seemed no immediate prospect for keeping the Woyke House open for the second semester of 1972-73 school year and possibly not even for 1973-74 school year. It was decided that our primary school children will go together with Wycliffe who built a spacious hostel which opened in January 1973. Holly Strauss is our only high school student this year and she was placed in the Southern Baptist Girls Hostel.

Hillcrest School has invited the Rev. Harold F. Lang to return as chaplain for the entire school and this would fill our quota of one teacher. Beginning with the January term 1973, a new system was also initiated. School fees will be considerably higher, but a teacher's allowance will be paid to Missions supplying the teachers. This will more than offset the higher cost of the fees, at least in our case. Our Cameroon Field Committee is recommending that Brother Lang, on his own desire, return to Jos and become chaplain at Hillcrest. Fortunately we will have very few children at Jos in 1973-74 due to two families home on furlough. Thus the need for houseparents for that year is not a great need.

A further plan was to renew the application for the Rev. and Mrs. Schroeder from Cameroon where they now live. The present file in Lagos is closed since they left Canada. If they can obtain their resident permit for Nigeria, they will then proceed to go to Jos. Brother Schroeder will then become our builder for this year, possibly through 1973-74 school year, and then the Schroeders are to become houseparents with the opening of the 1974-75 school year. Let us pray that this plan may succeed, for by then we will again have a considerable number of missionary children at Jos.

With the return of the Lang family to Jos, it will be necessary for them to live at the Woyke House and possibly take a few of our other smaller children in with their own family, but they will not be considered as houseparents. It seems that the first building project for Brother Schroeder may be to build a duplex with one larger unit in order to house the Harold Lang family by 1974. Following that year or earlier if possible, when the Schroeders are to be houseparents, they will live in the Woyke House, and Brother Schroeder will continue to supervise the construction of a much needed addition to the present Woyke House. (Details have not yet been worked out, and this is only a general outline of the plan which will require Board approval first and more funds than what are now available.) Brother Berndt Lemke and Brother Schroeder will work out the architectural plans together. There is enough room on our present property site to carry out this plan, and we hope that the next two years will bring about the accomplishment of these plans. To that end we shall pray and work in order that this need for our missionary parents and children in Africa can be met. Presently it concerns only the missionaries in Cameroon, but very soon it will also become the concern of our missionaries on the Mambilla Plateau in Nigeria whose children are growing up and will soon be of school age and also be part of our Jos family of missionary children. □

WHY?

by Helen Marie Schmidt

Many people continually ask, "Why are you wasting your life out there in Africa? The Africans don't appreciate what you are doing for them."

Are we wasting our lives when God is using us as instruments to express his love to the people here? Are we wasting our time when individuals are brought face to face with Christ and come to know him? Are we wasting our lives when bodies, sick both physically and spiritually, are made well? If any of you thinks so, then I advise you to re-examine your purpose in life.

Miss Helen Marie Schmidt, M.D., is missionary doctor stationed at the Banso Baptist Hospital, West Cameroon.

Are we appreciated here in Cameroon? I'm sure you have read how in various parts of Africa the foreigner is being forced out. You wonder if this also applies to your workers in Cameroon and Nigeria. We are being replaced in many positions, especially in education, but this has been our goal. We have aimed to train the people of these countries to take over the responsibilities in schools, churches and medical work.

Our work is appreciated. This has been re-emphasized to my parents while visiting me in Cameroon and to me as we have toured in Cameroon, and in Warwar and Gembu, Nigeria. Appreciation has been expressed to us by choirs singing for us, dashes (gifts of chickens), a sheep goat, hand made articles, innumerable shakes and verbal expressions of "Thank you".

In Gembu we were privileged to attend a women's leadership training course, and the women in Mambilla expressed the desire that greetings be sent to our women in the United States and Canada. This has been requested in all the places we visited. They greatly appreciate the efforts with the White Cross supplies, financial support and with your prayer support. They in turn pray for you.

Greetings and "Thank you plenty". ■

Cameroon Missionary Conference Dec. 16-22, 1972



Box 4, Kumba
Cameroon
26 December, 1972

BY MRS. RUTH STRAUSS

A C.M.C. is many things to those of us out here, it's like a "filling station" to prepare us for the year.

We get recharged and overhauled, our radiators filled, it warms us too; for some of us have found that we are chilled because we've been exposed to problems on the daily road and start to feel that we are bearing some peculiar load.

To have our Brother Schilke present with us was a treat, He fed us daily from God's Word with soul-upbuilding meat.

His theme: "The Holy Spirit within the Trinity, His Baptism, His fullness, His help to you and me."

These days with Dr. Schilke helped us to know him as a brother, We felt he too, enjoyed this time of sharing with each other.

Dave Burgess was the Program Chairman for these days' events, Each day sub-leaders helped him all his plans to implement.

The special music from the gifted people in our group Could lift our spirits that within the past began to droop.

A new piano player in our midst we gladly found —

Dave Hitchcock, who with Ursula from Hillcrest, Jos, came down.

Speaking of Hillcrest, we as parents found some extra joys
To be united once again with all our girls and boys.
Who also found the time well spent in lessons, crafts and games,
Directed by our Margie Baab and helpers whom she named.

A conference can't be complete without some hearty meals,
And Marlis Lemke handled this. She says she really feels
Indebted to some folks back there; your gifts of cash and food
All helped to add a festive touch and make each meal so good,
Especially the banquet, with some pickles; olives too!
Enlivened by a funny skit each station had to do.

Our number was divided into groups for prayer each day
And at these times we told God needs from near and far away.
Business sessions, chaired by George Black, helped us with our goals,
With discussions and elections pointing out our roles.

The closing service was Communion held by candle light,
We sang old hymns to tune our hearts and help to put them right
To fellowship with Christ the Lord who is the Table's Host,
Admitting to each other that in Him alone we boast.
It was the final tug upon the cord that drew us near.
To one another, and to you, our Christian family dear. □

Mrs. Elmer (Ruth) Strauss is missionary in West Cameroon. The Strauss family is stationed in Kumba.

LAY INSTITUTE FOR EVANGELISM IN CAMEROON

by Oryn Meinerts



The Rev. Oryn Meinerts

their leaders who met at the Presbyterian Church Centre. A smaller group of women met in the Nkwen Baptist Church and had their lessons in Pidgin English. The leaders pictured (photo No. 2) from left to right are: Rev. O. Meinerts, evangelism secretary, C.B.M.; Rev. S. Ngum, executive secretary, C.B.C.; Rev. Y. Ladipo, Campus Crusade for Christ staff, Nigeria; Rev. E. Cheng, evangelism secretary, Presbyterian Church; Rev. Kangsen, moderator, Presbyterian Church; Rev. B. Bué, national secretary, New Life For All; Mr. D. Myers, Campus Crusade for Christ staff, U.S.A.

SEMINAR FOR CAMEROON FIELD PASTORS AND FIELD MISSIONARIES

From Oct. 7-10, 1972 field pastors, field missionaries, several B.B.T.C. staff members, pastors and general workers attended the second annual seminar. Pictured (photo No. 3) are those who attended the seminar. The seminar included reports on all areas of our Baptist work in Cameroon and lectures on C.B.C. programs, goals policies and practices of field administration. The Rev. E. Strauss led a series of Bible studies centered around the theme, "Think On These Things" (Philippians 4:8). □

From Oct. 2-6, 1972 over 200 men and women from the western section of Cameroon and a few pastors from northern Nigeria had the exhilarating experience of attending a Lay Institute For Evangelism in Bamenda. The Campus Crusade for Christ International staff from the United States and Nigeria taught the group of Baptists and Presbyterians. Here you see pictured (photo No. 1) the English speaking group and

The Rev. Oryn Meinerts is evangelism secretary of the Cameroon Baptist Mission. He is stationed in Bamenda, West Cameroon.



Photo No. 1



Photo No. 2



Photo No. 3



Field pastors from the Cameroon Baptist Convention fields. The Rev. S. N. Ngum, CBC executive secretary, is seated in the center front row.

NEW EYES

by Mrs. Gordon C. Dunn



When you're six years old, the world can be a wonderful place — if you can see it.

Tommy couldn't. He lived in a world of blurred images. School is tough enough when you're six. But it's even worse when your friends are learning to read, and you can't keep up.

To Tommy, letters were merely blurs; so were baseballs and faces. Because Tommy's father had long been out of work, glasses were simply out of the question — until this year.

The boy's glasses were paid for by a volunteer organization hundreds of miles away, called New Eyes for the Needy, Inc., of Short Hills, New Jersey.

New Eyes, as it is familiarly known, has earned the reputation of being one of the most effective sight-saving charities in the world. It has helped many thousands of needy people obtain glasses — here and abroad — and it has never asked for a cent in donations.

Since its inception, almost 40 years ago, New Eyes has asked only for used eyeglasses and precious metal articles such as old watches, jewelry (real, costume and antique), good or damaged silver and dentures.

The eyeglasses and glittering clutter are sent to New Eyes for the Needy, Inc., Short Hills, N. J. 07078. Thousands of packages from all over the United States arrive in the neat stucco headquarters every year. There, volunteers, mostly housewives, sort out the glasses, separating those in plastic frames from those in metal frames.

Many of the 250 workers have learned to operate complex optical grading and testing equipment. They help fill specific orders from missions and hospitals in foreign countries where plastic framed glasses and sunglasses are sent.

The metal framed glasses have their uses, too. Through refining, they yield precious metals that are sold, along with the jewelry, to finance New Eyes funds in over 100 hospitals and health agencies throughout the United States. The money in these funds buys glasses for people who have nowhere else to turn.

In addition to these funds, arrangements have also been made in 48 states through health and welfare agencies whereby New Eyes purchases glasses for carefully screened persons, to whom no other private or public funds are available.

Last year 8,000 people were helped under this program. Tommy was one of them.

But, as public response has grown throughout the years, so has the volume of requests. Therefore, New Eyes needs more discarded jewelry and eyeglasses to do its job. As one New Eyes volunteer put it:

"The wonderful thing about New Eyes is that we can ask people to send us things they no longer need."

And these gifts can bring vision to a little boy, like Tommy.

Mrs. Gordon C. Dunn is publicity chairman of New Eyes For The Needy, Short Hills, N.J. 07078, which is a volunteer social service.

PHASE IV — NEW LIFE THROUGH CHRIST

by Daniel Fuchs

Phase IV, Key 73 emphasizes the development of constructive programs of evangelism that take into consideration the dynamics of the summer period. The summer months can provide your congregation with excellent opportunities to participate in summer-oriented activities that focus on the theme of Calling Our Continent to New Life through Christ.

Each congregation is encouraged to do "its own thing"; however it is hoped that Key 73 will help to provide new and creative means for local congregations to confront persons with Jesus Christ and the new life available through him.

During the summer months, churches will be using teams of musicians, artists, drama groups and choirs, to articulate the gospel by means of programs in parks, shopping centers, resort areas and other public places. New Life through Christ will be focused on in vacation Bible schools, home Bible studies, summer camp evangelism, dramatizations, art festivals, senior citizens programs and chaplains programs.

What will be the special thrust your congregation will choose to communicate the gospel to the world this summer? Why not use special music? Thousands of churches across the nation are already applauding, cheering, crying and loving the music being produced by their young people, who sing and play and are, through God's spirit, bringing a new spirit exploding forth so that men's souls might be awakened to God.

Why not say it with drama? Worship itself is a drama. A worship service recounts the mighty acts of God and is a dramatic presentation of man's need and God's action. For centuries drama has been used effectively in proclaiming God's love and the mystery and wonder of God's movements in history.

The use of the arts can be an excellent vehicle for involving your church not only to hear what the world is saying, but also for the world to hear the message your church is proclaiming. Persons can be reached with the gospel through these media who would probably not be reached through the more traditional methods your church has been employing.



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

"A Festival of Action Resources"



STRATEGY SEMINARS

For pastors and church or community Key 73 Committees.

Sponsored by Key 73 Continental Central Committee and hosted by cooperating area Key 73 committees

The Key 73 state-wide seminar is designed to create greater grassroots awareness of Key 73 and to provide program resources and guidelines for lay witness, Bible study, Bible distribution, fair ministries, youth outreach and impact weeks. Strategy from all phases of Key 73 will be shared. It will include Key 73 mass media information and promotion ideas.

Seminar Schedule: Registration, coffee, displays at 9:00 a.m.
Seminar and luncheon 10:00 a.m. to 3:00 p.m.
Optional planning groups 3:00 p.m. to 5:00 p.m.

Key 73 Strategy Seminars

Code	Site	Date	U	MO—Bridgeton, No. 8 (W 1-270)	Mar. 24(Sa)
A	ALTA, IDA, MONT, SASK Great Falls, Mont.	Mar. 15(Th)	W	NEB—Lincoln, No. 2 (Airport)	Mar. 9 (F)
B	ALA—Birmingham, No. 5 (Civic Center)	Mar. 14(W)	X	NJ—Paramus (NYC), No. 15 (Parkway Exit 165)	Mar. 23(F)
C	ALAS, BC, ORE, WASH—Everett, Wash., No. 2 (N)	Mar. 16(F)	Y	N MEX—Albuquerque, No. 2 (Midtown)	Mar. 31(Sa)
D	ARIZ—Tempe, No. 4	Mar. 30(F)	Z	NY—Syracuse, No. 4 (Exit 39)	Mar. 29(Th)
E	ARK—North Little Rock, No. 2 (N)	Mar. 21(W)	AA	N CAR—Raleigh, No. 2 (Downtown)	Mar. 24(Sa)
F	CAL (South), HAW—Anaheim, No. 4 (Disneyland)	Mar. 31(Sa)	BB	ND, SD—Aberdeen	Mar. 8 (Th)
G	CAL (North), NEV—Fairfield, Cal.	Mar. 17(Sa)	CC	OH—Columbus, No. 3 (Downtown)	Mar. 3 (Sa)
H	COL, UT, WY—Denver, No. 7 (SE)	Mar. 28(W)	DD	OKL—Oklahoma City, No. 5 (S)	Mar. 22(Th)
I	DEL, DC, MD, VA—Alexandria, No. 15 (Telegraph Road)	Mar. 29(Th)	EE	PA (West), W VA—Pittsburgh, No. 9 (Allegh. Valley)	Mar. 22(Th)
J	FLA, PR, VI—Daytona Beach, Marco Polo Inn, 935 S. Atlantic Avenue	Mar. 29(Th)	FF	PA (East)—Philadelphia, No. 5 (City Line)	Mar. 30(F)
K	GA—Atlanta, No. 7 (Six Flags) (W)	Mar. 7 (W)	GG	S CAR—Columbia, Riverland Hills Baptist Church (I-26 and I-20)	Mar. 9 (F)
L	ILL—Glen Ellyn, No. 17	Mar. 10(Sa)	HH	TENN—Nashville, Sheraton South Inn (I-65 and Harding Road)	Mar. 1 (Th)
M	IND—Indianapolis, No. 6 (Airport)	Mar. 28(W)	II	TEX—Dallas, No. 1 (Central)	Mar. 2 (F)
N	IA—Des Moines No. 2 (N)	Mar. 10(Sa)	JJ	WIS—Madison, No. 2 (SW)	Mar. 17(Sa)
O	KAN—Kansas City, No. 7 (Downtown Gardens)	Mar. 23(F)			
P	KY—Louisville, No. 2 (NE)	Mar. 23(F)			
Q	LA—Baton Rouge, No. 1 (N)	Mar. 1 (Th)			
R	MICH—Ann Arbor, No. 1 (W)	Mar. 16(F)			
S	MINN, MAN, W ONT—Brooklyn Center, Minn., No. 7 (N)	Mar. 21(W)			
T	MISS—Jackson Hotel Heidelberg (Downtown)	Mar. 3 (Sa)			
		Mar. 15(Th)			



(PRINT) KEY 73 STRATEGY SEMINAR REGISTRATION

Name _____ Phone _____ (A.C.) _____

Address _____

City _____ State/Prov. _____ Zip _____

Representing _____

"Yes, I'll be there and have _____ others with me for the seminar at _____ Enclosed is a check for _____ (\$10.00 per person)." Groups are encouraged to sponsor their participants.

Late Registration: Luncheon is *not* included when registration is mailed less than 10 days prior to your seminar.

Seminar code letter _____ Date mailed _____

We desire to display our Key 73 resources at _____ seminars on attached list. Cost for display is \$10.00 per seminar. Please reserve us table-top space and send application.

CHECKS PAYABLE TO:

"Key 73 Seminar," 418 Olive St., St. Louis, Mo. 63102, (314) 436-1973



by Gerald L. Borchert

Dear Dr. Borchert:

There is a small group of our people who are meeting and speaking in tongues and I don't know what else. What is your view of this kind of pentecostalism in our church? . . . W. F.

Dear W. F.: To answer a letter like yours in a short column is very difficult. And it is not the first time I have been asked a similar question. For instance, I remember some years ago being approached by a delegation of young ladies at the Youth Congress because some were dating young men who had the "pentecostal" experience and their pastor was not too happy about this interdenominational dating, especially since "pentecostal" experiences were frowned upon in our churches. That is quite a way to open a conversation, is it not? But this one example may give you an idea of the overtones your letter has.

First, one must ask: why is there an interest in speaking in tongues? The answer can usually be found in one of two reasons or a mixture of them. Christians feel their experience of Christianity is hollow and they are looking for vitality. Other Christians are really uneasy with a life of faith and are looking for confirmation through some kind of experience which assures them of their security. We should not be surprised that these needs are expressed in the church because Christians are not perfect and Christian churches are seldom better. We

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

often lightly repeat that "Jesus is the answer," but to the insecure who see only an inadequate copy of a fellowship of real love and wholesome self-giving, the idea of the church as a community which is really satisfying at home with God is hard to accept. Something, therefore, more than faith seems needed to confirm their place with God. It may be verses that seem to tell them that once they believe or say the right thing, it can never be changed. It may be an act like baptism that seems to establish them forever on the right side. Or, in our day of mind-altering drugs and of a great emphasis on experience, it may be the act of putting your mind in neutral and expecting that God will take over. To those who are looking for an added pinch of excitement beyond the exciting task of evangelism, the tongues experience will add some sense of spice, especially if done in the company of others who are solidly convinced that God is at work in the meeting.

Those of you who have read *Today's Model Church* will remember that I do not castigate Christian ecstasies. Yet I have something to say about the pride which very frequently follows in their train. Their experience is usually regarded by them as the normative way in which God works, and thus a kind of cliquishness usually develops. To be part of the in-group you have to have or want to have the experience. But ecstatic experience is not the test of full membership in the Christian community and it is a distortion of John, Paul and the Book of Acts to suppose so. It is because of the deviousness of most ecstatic groups that most churches have taken their stand against speaking in tongues. The Holy Spirit has provided us with many gifts and gifted persons. Let not Satan fracture the resources of the church. And do not think that Satan cannot use ecstasy for his own ends. If he could use Scripture on Jesus, he can use ecstasy to prevent the Church from accomplishing her ends.

If anyone thinks I am here speaking against the gifts of God, he probably has not read my book and does not know me. What I am saying is that God's purpose for the Church is far more important than an ecstatic experience. But it is also true that where the warmth of the mysterious reconciling Spirit of God is not felt in a church, people will be looking for some way to gain a sense of belonging and a more exciting perspective on life.

G. L. B. □

book reviews by B.C. Schreiber

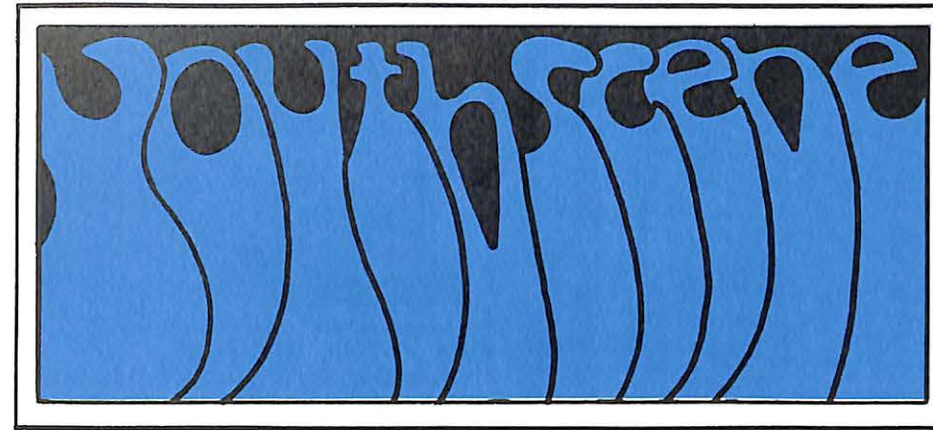
God in the Dock. By C. S. Lewis, Grand Rapids, Mich. Wm. B. Eerdmans Publishing Co. \$6.95.

This will probably be the last book on "Lewisiana" and worth adding to the C. S. Lewis collection.

The editor, Walter Hooper, a long-time friend and secretary, did an excellent job of choosing the best essays and letters which Lewis wrote over a period of twenty-four years. He also made a good choice for the title, the heading for an essay toward the end of the book. You may be tempted to read it first as I did. One paragraph has particular significance: "The ancient man approached God (or even the gods) as the accused person approaches his judge. For the modern man the roles are reversed. He is the judge: God is in the dock. He is quite a kindly judge: if God should have a reasonable defence for being the God who permits war, poverty and disease, he is ready to listen to it. The trial may even end in God's acquittal. But the important thing is that man is on the Bench and God is in the Dock."

Although Mr. Lewis claims that his work has suffered very much from the incurable intellectualism of his approach, there is no doubt that his writing ministry will continue to have an influence on thinking people for many years. He admits that a simple, emotional appeal is often more successful. But those who lack the gift had better not make it. He remained an intellectual conservative to the end and Walter Hooper described him as the most thoroughly converted person he had ever known.

The first series of essays are important because they reveal the author's approach to miracles. Lewis maintains that faith stripped of its supernatural elements could not conceivably be called Christianity. He was an old-fashioned intellectual Christian who believed that there was nothing that can make the everlasting gospel out of date. "All that is not eternal" he said, "is eternally out of date." □



HOW DO I FIT IN?

by Bruce A. Rich

Have you ever struggled with being accepted by the group or even by one person? This is not an unusual problem, but rather a very common one that creates real anxiety for many young people.

How does the problem of acceptance develop? It may arise from the fact that you want everyone to think highly of you, to like you and include you in all their plans. Desiring this kind of acceptance you listen to others to see what they think of you, what they are saying, and then you curb your actions to create the kind of impression that will get you "in." In other words, you make yourself like the pattern that you believe others have of you. You put on a mask to please them, and win acceptance and push your real self more into the background. A phony life soon produces unhappiness.

To be accepted by God you don't need a mask. You don't need to fake it and pretend to be something you

aren't. God knows you from inside out, and He accepts you for what you are. If you can accept yourself as God does and be more genuine with others, your conflicts will be lessened.

How can you begin to communicate honestly with other kids? Why don't you take the initiative in building a friendship with those you are interested in. If you are a Christian, then accept others as you were accepted by God — with a forgiving loving attitude, and don't condemn the other person. As a growing Christian, you are in the process of becoming more like Christ. As you build your relationships with others, don't be afraid to admit your problems and doubts. Your honesty will generally produce an honest response from the other person in return.

You may still be wondering, "How can I find a person with whom I can share?" Maybe you won't find someone right off, but you may need to take time to develop this type of friendship. By moving into a freindship more slowly, you give the other person the right to accept or reject your offer of friendship. At the same time you do not risk your feelings by forcing yourself on this person and being rejected.

Friendships can be built by being willing to *listen* to the other person with real interest. As you listen you will know if you are being accepted. If you are, then you can begin to share some of your own deeper feelings. This openness to share grows gradually as your friendship deepens and you become at ease with each other.

"Fitting in" and getting along well

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

with other people is one of our lifelong responsibilities. Don't let one bad experience wipe you out. Try again, and keep your focus on Christ. Share with others, don't demand. Relax and trust God. Desire his will and not your own selfish desires.

Get actively involved in your church's youth group. Maybe here you will have opportunity to build new friendships and understanding. Some things that could be done by the group to help are:

1. During a group meeting, divide into two's, share with someone you don't know very well what you like about Christian fellowship.
2. Participate in Bible study in groups of two or three. Ask yourselves questions like: Who is mentioned in this Scripture? Where did it happen? What took place? When did they do this? Why did this event take place? How does this have meaning for us today? This study could include passages which speak of Christian unity, acceptance and fellowship; for example, John 17; I Corinthians 12; Galatians 6:1-10 and Colossians 2:6-3:17.
3. Study about worship in the Bible, plan and lead in an experience of group worship.

Experiences of this sort will help create a climate of friendship. Focus will be diverted from those petty things which keep you apart. You will begin to see that there is a place for you, that you really do "fit in." □

The article, "What Turns Youth on to the Church" which appeared in the February issue was written by Walter Pulliam, co-minister of the First Baptist Church, Seattle, Washington.



"This new buddy I brought in was converted by Billy Graham, this one, I won over myself, and this one just followed us in and thinks he's a Presbyterian Sunday School."

CLIMB UP THE MOUNTAIN

by Mrs. Jeanette Stein, president of the W.M.U., Winnipeg, Man.

One day Jesus invited his disciples to walk up the mountain with him. Peter, James and John accepted the invitation and they had a marvellous time which they never forgot. Peter was so excited he suggested that they build tabernacles and settle right there. We can imagine the glowing report they gave to their friends when they came down from the mountain and how they had to tell the story over and over again. How disappointed the other disciples must have been that they had missed this blessed experience.

An invitation is extended to our whole N.A.B. family to attend the Triennial Conference at Wichita, Kansas, from August 14-19, 1973. Many have already made plans to attend. The program committee has prepared a wonderful program and blessings galore are in store for all who will attend.

Thursday is W.M.U. Day, and this will be a mountain-peak experience for all the ladies. The luncheon meeting at noon will supply us with both physical and spiritual food and will give us a great time of fellowship. The program in the evening will feature many of our missionaries. Following the program, a missionary celebration will be held, which everyone, young and old, will want to attend. There will be food to taste, music to hear and interesting hobbies to see from all of our mission fields.

God gives us mountain-top experiences that we may have glories to hold on to even when things are happening that we don't like or cannot understand. If you haven't started to plan your trip to Wichita, be sure to begin soon. The months of planning can be a joyous experience for the whole family. Come prepared to receive a blessing and you won't be disappointed. □

WHO THINKS ABOUT AUGUST IN MARCH? . . .

by Mrs. Delmar L. Wesseler, Lorraine, Kansas Women's Activities Coordinator

. . . ALERT NORTH AMERICAN BAPTIST WOMEN who send their reservations for our Wichita Triennial Conference in March!

Early reservations will assure them of desired accommodations and tickets to their special events. Those of you who can possibly attend the Triennial Conference we would encourage to consult your pastor for the registration and lodging folder with its complete instructions. In Kansas we are excited as we hear of a chartered plane for 100 persons and bus loads of people coming. Families, youth groups and individuals are also registering their plans to attend this great conference. We're expecting you too!

Every time we have occasion to go to Century II in Wichita, or to eat or shop in nearby stores or the specialty shops in Holiday Inn Plaza, we try to visualize Wichita through your eyes. It's always great! They are continually expanding and beautifying the area.



Mrs. Art (Ruth) Witt, Bison, Kansas, Luncheon Committee Chairman

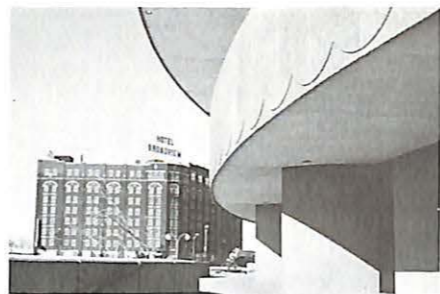


Mrs. Rudie (Carol) Matheuszik, Wichita, Kansas, Missions Celebration Committee Chairman



Mrs. Delmar (Thelea) Wesseler, Lorraine, Kansas, Woman's Activities Coordinator

THREE CHAIRMEN OF TRIENNIAL CONFERENCE COMMITTEES



Broadview Hotel as seen from Century II

You won't want to wear "track shoes" and leave in a hurry, but we know you will wish to linger and enjoy more of the exceptional friendly midwestern hospitable ways.

We would like you to know of the splendid eating accommodations for your individual tastes which are located within one to three blocks — spacious coffee shops, cafeterias, ethnic foods, popular hamburger and sandwich places, as well as other type restaurants. Prices are modest and service is quick. There are 36 shopping centers and countless dining areas within the city. We are literally leaving "no stone unturned" to insure your comfort, convenience and complete enjoyment of these days with us in Wichita. We feel that you would have to wait a long time in your home church or within your Association program to have the many denominational leaders, missionaries and other dynamic speakers, leaders and musicians come to see you! We encourage YOU to come where the action is, where business transpires that affects you! Be sure to join our great N.A.B. family reunion!

North American Baptist women will be "traffic stoppers" on Thursday noon as they cross the street from Century II

to go to the large banquet hall in Broadview Hotel. Mrs. Art Witt of Bison, Kansas, is Luncheon Chairman with Mrs. Herb Meier, Wichita, and Mrs. Roland Rolfs, Lorraine, active on the committee to make this a truly beautiful, memorable occasion. □

THE LADIES LUNCHEON IN WICHITA

by Mrs. Ruth Witt, Bison, Kansas, Luncheon Chairman

Plans for the Ladies Luncheon in Wichita are ticking right along. In fact, they are ticking a little faster than the clock. So when 12 o'clock August 16 comes, everything should be waiting for your arrival.

Efforts for a top-notch luncheon and program are progressing! There is a meshing of efforts between two committees working with an efficient coordinator as all "hands" mark time for the common good.

The luncheon will be in the ground floor dining room of the Broadview Hotel. Unique wall mosaics in the dining room blend colors into interesting designs and shapes. These may cause you to reflect upon God's handiwork and our past heritage.

The theme of the luncheon, FOR SUCH A TIME AS THIS, is taken from Esther 4:14.

There are frequent references to banquets or feasting in the book of Esther. Some of these feasts can be compared to what ladies should expect at their luncheon in Wichita.

It is recorded in the book of Esther (1:3-4), that King Ahasuerus "gave a banquet . . . when he displayed the riches of his royal glory and the splendor of his great majesty" (New American Standard). Here the King was using the banquet to inform his princes, army officers and nobles.

Women at the luncheon will be informed about what has been achieved for the cause of Christ and what still needs to be done. Facts are necessary if we are to build and prosper the cause of Christ. Also remember, the informed have the responsibility of making Christ's cause known to others.

King Ahasuerus again made a feast. In Esther 2:18 it is stated that the King "made a holiday" and "gave gifts." This feast was a time for rejoicing and sharing after Esther was made queen.

In chapter 7 the King and Haman came to the banquet with Esther. At the King's request, truth is revealed. Esther tells of the plot of Haman to destroy the Jews.

Truth revealed is disclosing to others what was before unknown to them.

Watch for a manifestation of God's will at the luncheon. God often gives those who seem to be insignificant a vital part in his plans.

The name of God does not occur in the book of Esther, but in no other book of the Bible is God's providence more conspicuous. The significance of this book is that it testifies to the secret watch care of Jehovah.

Get your tickets early for the luncheon. This is a must! Please reserve tickets when you send in your Conference registration. The deadline is 9 a.m. August 15. See you there. □



Promenade level in Century II where the Missions Celebration will be held

Our MISSIONS CELEBRATION will take place in areas of Century II such as this area of promenade level of Exhibition Hall. As you participate in this festive Missions Celebration which is replacing the usual Missionary Tea, you will enjoy the personalities, the tastes, the sights and sounds of our North American Baptist missions. Dr. and Mrs. Schilke and the W.M.U. Executive Committee will be in specified areas to greet you too. Mrs. Rudie Matheuszik and her committee of at least one woman from each of our 13 Kansas churches are enjoying the detailed planning of this giant "show and tell" time!

MISSIONS CELEBRATION 1973

by Mrs. Carol Matheuszik, Wichita, Kansas, Missions Celebration Chairman

Thursday, August 16, 1973. Immediately following the W.M.U. program. Excitement abounds! Where shall I go first? Nigeria? Brazil? Cameroon? Japan? Or shall I stay at home and visit Colorado or Texas? I've only a short time, so I must decide quickly!

Is it possible to visit all of these places in one evening? It is, if you join us for Missions Celebration 1973! The women of Kansas are getting increasingly more excited about presenting missions at the Triennial Conference. As they exchange letters with

missionaries on the field and talk with those on furlough, they are getting numerous ideas about how to capture the atmosphere of the mission fields. Listen to some of the things that will take place.

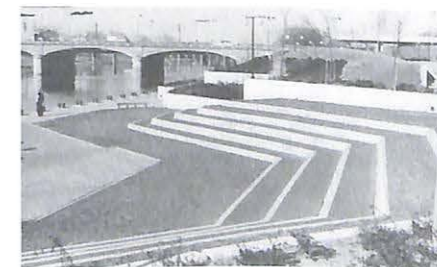
In Brazil you will want to come and taste the candies loved so much by the native people (they're so good you'll want the recipe for your own use), and then look in and catch a glimpse of the sights and sounds that are so familiar to the Effas, the Rabenhorsts and the Nelsons.

In Africa you will be greeted with an exciting fu-fu-eating demonstration, and see native games being played. Most important of all you will have the privilege of meeting and chatting with some of our missionaries from Cameroon.

On to Japan, the land of the Rising Sun! As you are munching on a Japanese cracker you can watch a demonstration of the art of flower arranging, so popular in that land, or go into the Concert Hall and be inspired by a performance of the Japanese Drama group. Again you will be greeted by some of our missionaries who will share with you the joys they have experienced serving God on this mission field.

Our home mission fields in Colorado and Texas are especially dear to us because for many these areas are close enough to visit personally. If you haven't taken this opportunity yet, we will show you some of the things that are happening, so that you won't be able to resist visiting these fields on your way home or on your next vacation. Again you will be able to visit and question "those-who-really-know" — the missionaries.

This is just a brief outline of the many things to be presented at the Missions Celebration. No doubt you have sensed that the purpose for this event is to capture some of the feeling and atmosphere of our mission fields. We want to help you understand more completely what the missionaries do and the environment in which they live. We believe the Missions Celebration will help you to do this. □



Waterfront Park with bridge. Here the young people will meet for various programs

To those of you who are bringing your children, you will walk or drive over this bridge as seen from Century II and waterfront park area. The view of the Metropolitan Baptist Church was photographed from the same location. Most excellent facilities are provided in Metropolitan Church for your nursery child under the auspices of Mrs. Steve Krispense from our Strassburg Baptist Church, along with a very capable committee selected from our Kansas churches. Also in Metropolitan Baptist Church, children of junior age, 6-12, have their daily diversified program scheduled in the air-conditioned facilities which are designed for children of this age. Mrs. Myrl Moody, Wichita, is chairman, and along with her committee is planning to make your child's days memorable and happy! Registered nurses are on duty during all meeting times and are the responsibility of Mrs. Willis Herbel, Durham, Kansas.

During its first century of existence, Wichita built and re-built thousands of miles of roads for vehicles but none for bicycles or pedestrians. It seems

Aerial view of the Wichita city center. Left bottom: Metropolitan Baptist Church. Extreme left: Broadview Hotel. High tower: Holiday Inn, the Triennial Conference headquarters hotel. Oval building in center: Century II

auspicious that, early in its second century, the city is starting these trails for those who wish to hike or bike as a more healthful and relaxing means of locomotion. Asphalt trails, half as wide as an ordinary street, now run along the Arkansas River in the downtown Century II Civic Center area and near Riverside Park.



Metropolitan Baptist Church

Mrs. Donald Decker, Lorraine, Kan., president of the Ministers' Wives Fellowship along with her committee, Mrs. Harold Weiss and Mrs. Milton Zeeb, announce plans for a breakfast. This event takes place Saturday, Aug. 18, 7 a.m., around the pool area in the



Pool area of Regal Inn's Kings Garden where the ladies of the W.M.U. will have their breakfast meeting

Regal Inn's Kings Garden. Here you will enjoy tropical atmosphere of palms, shrubbery, hanging baskets in the glass enclosed air conditioned area. Mrs. Floyd Moore from the NAB Seminary will share her thoughts concerning the topic, "How Bright Does Your Light Shine?" using Matt. 5:16 as her text. Purchase your ticket at \$1.25 as you pre-register or upon arrival. This will be a delightful time of fellowship with good spiritual and physical food—a MUST for every minister's wife at the Conference! □

Metropolitan Baptist Church. Extreme left: Broadview Hotel. High tower: Holiday Inn, the Triennial Conference headquarters hotel. Oval building in center: Century II



AND I SOUGHT FOR A MAN

by J. H. Bath

Last night, I sat in my comfortable chair in the den listening to some tapes a friend, Leroy Griswold, had shared with me. I first listened to a fine musical group sing familiar hymns—noting a slight African accent as they sang. I then turned to another tape and listened to the voice of a native African, the son of a tribal chief, tell how he came to know the Lord as his Savior. There was another tape introducing a Japanese student and telling about how it is to live in Japan and what it means to be a Christian there. Still another told of the work in Brazil. There were more tapes, and I listened to them all.

I was saddened and excited at the same time by what I heard on those tapes. Saddened because I do not do as much as I could to encourage those who have given their lives to the foreign mission field in response to God's call. I was saddened because I too often become involved in the trivia of day-to-day activities and don't even pause to offer a single word of prayer in support of those dedicated missionaries and their work. I was saddened mostly because I felt so distant from the work on the foreign fields and so isolated from where it seemed the real challenges were. "There is much to do at home," I tell myself, and console my guilt in my attempt to be involved in the indifferent attitudes and petty problems of the local church.

The excitement I felt, came as I realized that here, in the privacy of my own home, I had heard the actual voices of real missionaries telling of their work. I heard the music of that country. I heard the native tongue being spoken. I heard the voices of those who'd been won to Christ through the work of present missionaries. I heard an inner voice re-awakening within me the awareness of my responsibility. I heard the answer to the question a young lawyer asked Jesus so long ago, "And who is my neighbor?" (Luke 10:

29). As the Rev. Samuel Ngum, a tribal chief's son from Cameroon, told of how he came to know Jesus as his Savior and what changes it had brought in his life, I knew he was my neighbor. As Fujie, a Japanese student, told of his response to the call of Christ, I knew that he, too, was my neighbor.

I knew also that these tapes provided the solution to one of the dilemmas faced by the local church today. Here was a chance for every Christian to hear the missionaries their church supports, tell of what that support means to these neighbors in foreign lands. Here was a chance for young people to get the vision and answer the call to join those already on the mission field. Here was a chance for children to hear stories, told by missionaries to children on foreign fields, in their own Sunday school classes. Here was the challenge to respond by rising above the local problems and working more diligently to support these missionaries with prayers and money.

When I returned the tapes to Lee Griswold, he asked me what I thought of them. I shared my feelings and found that he, too, had the same thoughts. Together we began the work of developing a series of tapes that could be made available to everyone at a very nominal cost. We listened to these tapes again and again to find how they might best be presented. Though I listened to them many times, I felt an even greater thrill as for the tenth time I heard Beth and Dick Rabenhorst sing in Portuguese the song, "Victory in Jesus," that meant so much to them and to those in Brazil. I never tired of Dick's report on the work in Brazil.

The voice of the Rev. Wilfred Weick as he visited with Fujie, a Japanese student, and told of the work in Japan, grew more inspirational each time I heard it.

I was more and more absorbed by

the Rev. Elmer Strauss's personal experience as he visited the home of a national school teacher in Cameroon and heard the Rev. Samuel Ngum give his report on the work there. The combined voices of the College Singers from Cameroon filled my heart with joy each time I listened to their songs.

We faced many problems. Missionaries are very busy people. When they are home on furlough, they are swamped with calls to come and speak, but their time is limited and their short stay in this country slips quickly by, and they return to the field of their calling. The original recordings were made at the convenience of the missionary. Some were made in the privacy of their own homes. Others were made as they visited churches nearby. One was recorded in Mr. Griswold's own home. Some were recorded on the mission field and brought to this country as the missionary came home for his leave. Because of the conditions under which these recordings were made, the quality of recording is not as good as a studio recording would be. But we had quality content with cassette convenience, so this is what we used.

I believe the efforts, measured in many hours of time, were worthwhile. These efforts resulted in a series of ten tapes which allow the missionaries to tell you what's going on in their part of the world. They tell you in their own words—just as they would if they were in your own home.

These tapes, produced by the Cassette Information Center (Box 186, Haysville, Kansas) in cooperation with the North American Baptist Conference are now available to you. The efforts of the Cassette Information Center have been dedicated to the Lord and they offer these tapes at a slight cost to anyone who wishes to purchase them. **For orders see form on page 18.**

The prophet Ezekiel (22:30) said, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it. . . ." The Rabenhorsts, Weicks and Strausses as well as the student Fujie and Cameroonian Samuel Ngum are making up the hedge and standing in the gap before the Lord. You can be a part of this hedge and stand with them and others in the gap as you share their inspirational challenges by means of these convenient cassette tapes. This exposure to the mission field will provide a much needed missionary inspiration.

"And I sought for a man. . . ." Are you that man? □



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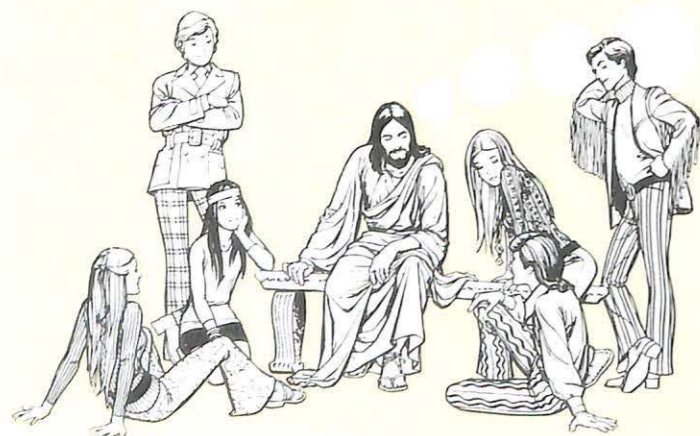
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Inright into Christian Education

THE PRIMARY CHILD AND THE USE OF SYMBOLISM

by Bruce A. Rich

How does a child think? How does he relate the unfamiliar to his experience? Does he do it the same as an adult?

Studies with children show that their abilities to think logically and abstractly, to conserve ideas and use them again, develop according to definite stages. They do not know how, nor have the ability at younger ages to reason and relate ideas like an adult. Their ability to conserve ideas can be reached through the process of growth. It can be developed by carefully planned education.

If this is true, then our Christian education which deals with so many abstract concepts needs to be carefully planned to build the right bridges at the right time, thus facilitating the child's grasp and experience of spiritual relationships.

Importance of Physical Environment. "Many youngsters who ultimately will prove to be adept at abstract thinking and abstract planning now do some of their thinking as it were, by way of their hands and feet" (Jersild, *Child Psychology*, p. 443). Through unplanned trial and error, involving concrete experiences, children arrive at a "completed" project and have learned through the process.

What implications does this type of learning have for Christian education? If we eliminated everything but the

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

"hands and feet" approach from next Sunday's lesson, what would we have left?

"In many first grades . . . there is not only little opportunity to move about and explore, but the materials provided actually offer the child less chance to feel, touch, taste, take part, and put together than he has in his own kitchen or backyard" (Almy, *Children's Experiences Prior to First Grade* . . . Columbia Univ., p. 113).

Symbolism. Symbolism is found in the Scripture in the form of parables, metaphors, similes and proverbs. Examples of these are:

Parable: The wicked husbandmen.

"What shall I do? I will send my beloved son: it may be that they reverence him when they see him. But they said, Come let us kill him, that the inheritance may be ours." Lk. 20:9-16

Metaphor: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." John 6:51

Simile: "Though our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18

Proverb: "In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them." Pr. 14:3

Definitions: A *metaphor* is a figure of speech in which a word or phrase is transferred to some sense which is not a part of its ordinary meaning. A *simile* is a figure of speech in which one

thing is directly likened to another, for example, we flew *like* the wind. Thus, *symbolism* is that which suggests something else by reason of relationship, association or connection; especially a visible sign of something invisible, as an idea or a quality.

Bible verses which are in the form of a metaphor or simile should be avoided with children, when possible, by selecting a suitable verse with a similar meaning, but without the symbolism. "If symbolism is used, we must take time to make definite associations with daily life" (LeBar, L., *Children in the Bible School*, p. 156).

Because the primary child thinks in such literal terms, the teacher or parent should not go out of his way to try and make the child find hidden meanings behind symbols. Let him grasp only a part of the truth until he is ready for more of it. In an attempt to simplify some things to the understanding of the child, we run the risk of causing him to build distorted concepts of the truth we are trying to communicate. For example, in Isaiah 1:18 it may suffice to simply contrast the tremendous change between red and white to show what God can do, rather than going into a detailed explanation of how scarlet is a color sinful women wore, or that sin is represented as red because of Jesus shed blood on the cross.

In testing I did with primary children on symbolic Scripture, I found varying responses for I Samuel 16:7. "The Lord looketh on the heart." I simply asked, "What does this mean to you?" Their responses were as follows:

Eight year olds — "He sees in your heart, knows what you are thinking and looks at your life."

"He watches you."

"He looks at our heart (physical) and he is in our heart. I don't know what I am really talking about."

Seven year olds — Three of them all responded, "I don't know."

Six year olds — "Looks at my heart" (physical).

"Comes into your heart" (physical).

The results of the testing of symbolic verses is a vivid example of what, for many children, may be just so much nonsense. Without clarifying the meaning of some words in the verses used, the children would have responded in the testing with a much greater degree of disconnection or total lack of comprehension. With children we need to strive to be literalists, building bridges to the yet unexperienced and unknown. □

A BIBLE STUDY

BIBLICAL IMAGES OF THE CHURCH

PART 3

by Werner Waitkus

Creation of the Spirit

In this study we want to explore the image of the church as the creation of the Spirit. Again it is an image which has been very powerful in the history of the free church, an image which is the source of the theme of freedom for the church and the believer.

For a theological treatment of this theme we must turn to the thought of the Apostle Paul. Freedom, for him, is a gift of God. Thus he locates the origin of freedom not in man himself, but in the freedom of God, in the freedom of his grace which liberated us in Christ: "For freedom Christ has set us free" (Gal. 5:1). How does this freedom reach men? Paul has two answers. It reaches men through the call of the Gospel: "For you were called to freedom" (Gal. 5:13). But more important, it is through the work of the Spirit who awakens freedom in us: "Where the Spirit of the Lord is, there is freedom" (2. Cor. 3:17). There is a ringing declaration in Rom. 8:2-11 to the effect that it is the Spirit who gives the believer freedom from sin, law and death. Everywhere he turns, Paul sees men in bondage to the world. But where God's Spirit breaks in, the chains must fall. "We have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God" (1. Cor. 2:12). The Spirit of God is the power which turns man away from the world and himself and places him under God's grace. The reign of the world is done with, the true reign of Christ is being established. The Spirit of the Lord takes possession of us and a new world opens up, a world of intransient things, a world which has a future. There is a new freedom from

sin, law and death, and a freedom for peace, joy and life.

But the Spirit, and this is immensely important, is only given to the individual through being given to the community, the church. Indeed, the Spirit is seen as the creator of the church. One popular way of expressing this is to refer to Pentecost as the birthday of the church. This expression is to some extent misleading, especially when it tempts us to think of the church as coming into existence for the first time on that Day of Pentecost. But it rightly underlies the church's dependence upon the Spirit for its unity, its mission, its power and its worship. In a less popular but also more accurate manner we can say that the idea of the Spirit as the creator of the church is driven home to us by a conviction which radiates through New Testament thought. It is the conviction that wherever the Spirit moves there is God's new creation of the new humanity to be found. Wherever and whenever men are drawn by the Spirit's power into the community of those who have become whole and who constitute God's pledge of the redemption of all things, there the new age has come.

This conviction needs to be traced more fully in the teaching of the New Testament. According to prophetic expectations, the messianic time of salvation would be characterized as a period in which God's Spirit would be given to the whole people, not only prophets, wise men and kings (Is. 44:3; cf. 63:14; Ez. 36:27; cf. Zech. 4:6). The early Christian communities saw these expectations as being fulfilled in their time. This is quite evident in Luke's writings. In distinction to Mark and Matthew, who are more concerned to present God as uniquely present in Jesus and consequently have relatively few sayings about the Spirit, Luke, being interested in the missionary history of the church, recognizes the Spirit as being responsible for all the acts. He sees him as being given permanently to all members of the community, often as a consequence of believing or of

baptism (Acts 2:38f.; 9:17; 10:44; 19:6). The Spirit bestows power, authority and legitimacy. He links different local congregations and gives continuity. He guides the early church and its missionaries, gives offices (Acts 20:28), sends out decrees (Acts 15:28) and authenticates the witness of the church (Acts 5:32). Thus the time of the church is for Luke the time of the Spirit.

Paul, however, goes further than this. In his conception the Spirit is not just a special gift for a special external action, but the Spirit fundamentally determines the existence of the believer. For Paul there can be no new life at all without the Spirit. If there is no Spirit, it does not mean that the community lacks in its missionary outreach, but that there is no community at all. "For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him" (Rom. 8:14-17).

Paul added a new dimension to the conception of the Spirit by linking him to the great eschatological turning point of the death and resurrection of Christ, the event in which God himself acted in Jesus Christ. As a result the Spirit is for him no obscure and nameless energy, but rather the Spirit of God acting in Christ, the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:9), of the Son (Gal. 4:6), of the Lord (2. Cor. 3:18). Through his resurrection Jesus became the glorified Lord with power over the Spirit and freedom to impart that Spirit. The Spirit is so much his own, that he, Christ, can be seen as Spirit, and Paul's phrases such as "in the Spirit" and "in Christ" are parallel ones. Through his resurrection Christ became a "life-giving spirit" (1. Cor. 15:45), indeed, says Paul, "the Lord is the Spirit" (2. Cor. 3:17). The encounter between the believer and God, Jesus Christ and Spirit is in the final analysis one and the same encounter. "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all" (2. Cor. 13:14; cf. 1. Cor. 12:4-6; Gal. 4:4-6; Rom. 5:1-5).

The Spirit is thus the earthly presence of the glorified Lord. In the Spirit Christ becomes Lord of his church, and in the Spirit the resurrected Lord acts

both in the community and in the individual. The power of his resurrection is more than a power of ecstasy. It produces a new creation. The Spirit opens up for the believer the way to the saving action of God in Christ. This is done not by a magic, irresistible power which reduces man to a mere pawn. Rather, the Spirit creates the possibility of man's replying with a responsible and conscious affirmation. Through the knowledge of the crucified Christ the Spirit grants man the realization that in Jesus Christ God acted for him. The Spirit gives faith in the cross and resurrection of Christ and gives the power to live a life of faith. He is the "spirit of faith" (2. Cor. 4:13). Again, the Spirit is not man's own potential, but entirely the gift, the power and strength of God. Thus we must not confuse him with man's spirit. He is always entirely God's Spirit and not absorbed into the individual spirit of man (cf. Rom. 8:16; 1. Cor. 2:10f.). This assertion is, however, balanced by the claim that God's Spirit can indeed dominate a man so that such a man no longer lives by his own strength, but by God's strength (cf. Rom. 8:9-15, 26f.). The spiritual existence of the believer is lived in the dialectical tension between an indicative and an imperative: the Spirit creates faith and is at the same time the norm according to which the believer is challenged to live. "If we live by the Spirit, let us also walk by the Spirit" (Gal. 5:25).

So the Spirit of God, given to the church, is the sign that the new age has begun. And a new perspective has emerged: God has not called and gathered his people as an outsider. He has not made a new covenant, with his people as a distant party to an agreement, completely detached and uncommitted in his personal existence. Rather, he has revealed himself in his entire living power, and through this self-giving power he makes his claim over his people. There are no limits to his self-giving power which has been revealed to his people, has brought the church into existence and created an altogether new situation. It is the same power that sustains the community and leads it towards its goal. Whatever historically explicable variations are found in the actual manifestations of the Spirit, the young churches, as we see from Acts and the writings of Paul and John, were confirmed and strengthened in joy and hope by their experience of the power of the Spirit. This, as they were well aware of, was the essential difference between them and

other religious groups, whether of Judaic or Hellenistic orientation. Only they, through the Spirit of their glorified Lord, could make "demonstration of the Spirit and power" (1. Cor. 2:4; cf. 1. Thess. 1:5).

Thus the church is a sign and a witness of the Spirit of God which fills it. It is, to use another scriptural image, a temple filled and reigned over by the Spirit.

There are three passages which shed more light on this image.

1) The individual community is built by the Spirit (1. Cor. 3:16f.). The temptation is to understand the image of the temple as an idealized picture of a church which does not exist but in the wishful thinking of some believers. Paul, however, applies the image to an individual community, which is really not an example of an ideal, saintly congregation. It is this community of stained saints which is addressed by way of admonition as a temple of the Spirit: "Do you not know that you are God's temple and that God's Spirit dwells in you?"

The conclusion is evident. To speak of the church as a temple is not to speak of it in a spiritualized sense. These believers in Corinth with all their glaring, yet so human failings, are the temple of God. Although the church must be admonished to live according to the Spirit, it is nonetheless in the Spirit. Despite all its human weakness the church is the place of God's special presence on earth. Just as God was once thought of as dwelling in a stone temple, he now lives in the community of Christ, which no longer needs a stone temple since it is itself the new spiritual temple. For this very reason the community is charged with the responsibility of maintaining the temple in brotherly unity: "If anyone destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are" (1. Cor. 3:17).

Any church which like the Corinthians destroys the unity of the community by causing factions drives out the Spirit. Anyone who drives out the Spirit, destroys the temple, the community and ultimately himself. The image of the church as a temple of the Spirit entails a charge upon the members of that church: since they are spiritual, they must lead spiritual lives. These are serious words. Yet, they seemingly go unheeded as the spectacle of a divided Christendom continues. And often those who claim unconditional allegiance to the Scriptures are the most divided, since the elusive goal of doctrinal purity to the smallest detail is

used as a shield to cover the hardness of hearts which cannot allow for diversity in unity.

2) The image of the church as the temple of the Spirit is also applied to the whole church made up of the individual communities: "And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you are also built into it for a dwelling-place of God in the Spirit" (Eph. 2:17-22). Here we have a more detailed description of the inner structure of the building of the Spirit. The Lord holds the building together, gives it a basis and purpose. The Spirit gives it strength and power. Through the Spirit the reconciliation brought about by Christ becomes effective and fruitful. In one Spirit and one body they all have access to God. Thus the Spirit makes the church a spiritual reality.

3) For our third passage we turn to 1. Pet. 2:4-7. Here again the indicative precedes the imperative: the church is God's house, a spiritual house. Christ is the cornerstone, as the quotation from Isaiah makes clear. Only through the living Christ are believers living stones, freed from death. The church is built up of believers, not as a material temple, not as a completely spiritualized temple, but as a concrete community filled and vivified by the Spirit.

Not that Christians as pious people can build the house by themselves. Another builds with them. They must put themselves at his disposal. How? Here the image of the spiritual temple is transposed into that of the temple-priesthood: the believers must offer sacrifices to God. But Peter is not thinking of material offerings, rather of prayer, praise, thanksgiving, penitence and the fruits of faith and love.

The Spirit of God communicated through the exalted Christ is thus seen as the origin and source of continued life of the church. And in this sense the church is a creation of the Spirit. This expression, however, suggests a unity of Spirit and church which is carefully qualified in Scripture and is used to avoid a false identity of Spirit

(Continued on page 31)



CHURCH EXTENSION BUILDERS REPORT

APPLE VALLEY, MINN., CHURCH EXTENSION PROJECT

MARCH 1973

North American Baptists have been introduced to Apple Valley, Minnesota, through a previous Church Extension Builders appeal. However, statistics have a way of slipping away from us; so let me refresh your memory. Apple Valley is a suburb of the Twin Cities of Minneapolis-St. Paul and is one of the fastest growing areas in Minnesota. Population expectation is 35,000 by 1975 and 80,000 by 2000. Presently there are some 14,000 residents.

The Minnesota-LaCrosse Association felt God's leading in establishing an extension project here and through the National Extension Committee extended an invitation to Jake Leverette to become the first pastor of the Apple Valley Baptist Church. He and his family moved to Apple Valley in January 1972, and the first service was conducted on February 20. God has blessed greatly in these past months. We have 101 enrolled in Sunday school and are averaging just over 80 attendance in our worship services. There have been many highlights:

— Marv Dewey, a student at the North American Baptist College worked with us for one month and made hundreds of calls. The response was encouraging.

— Joe Harrison of Valley View, Alberta, came as children's evangelist. He and the pastor conducted seven days of meetings. Three hundred fifty-nine adults, young people and children were enrolled.

— We purchased a mini-bus which the pastor drives for all calling etc. It provides continual advertising in the community and is an asset to the Sunday school and youth work.

— Twenty-five believers have been baptized.

— We will organize officially on March 7, 1973, and plan to build in the summer on a recently purchased site. Possibly the best way to share the ministry the church has had is by the testimony of two families.

"Our children have accepted Christ as their Savior and have been baptized. We have recommitted our lives completely to Christ. When we go to the service at Apple Valley Baptist Church, we feel that the Holy Spirit is there in abundance." Pat and Vic Rylander.

"Apple Valley Baptist has really become our church home. Through this church, two of our family have come to know the Lord and four of us have been baptized. Our family was spiritually split before Apple Valley Baptist came, now we are one united Christian family." Marvin & Karen Gress.

These testimonies reflect the importance of Church Extension outreach and this appeal to you is for your prayerful, financial support of the Apple Valley Baptist Church in its ministry to people for Jesus' sake. □

The Rev. Jake Leverette is the pastor of the Apple Valley Baptist Church, Apple Valley, Minnesota.



The Jake Leverette family



The church bus is being used for visitation and transportation of Sunday school students and youth



Church parsonage

BIOGRAPHICAL SKETCHES OF TRIENNIAL CONFERENCE EVENING SPEAKERS AT WICHITA, KANSAS



The Rev.
Aaron Buhler

Tuesday Night, Aug. 14, 1973:
AARON BUHLER

The Rev. Aaron Buhler, moderator of the North American Baptist General Conference and pastor of the Parma Heights Baptist Church in Cleveland, Ohio, was born in Plum Coulee, Canada, March 1920. He was married to Dorothy Ross from Winnipeg. The Buhlers have three children.

After attending Winnipeg Bible Institute for four years, Buhler continued his theological training at the Mennonite Brethren Bible College, Winnipeg, from 1945-46. For two years he also attended the Michigan State College, Lansing, Mich., taking courses in Psychology and Communication Skills.

Rev. Buhler was pastor of the Onoway and Glory Hill Baptist Churches, Alta., 1946-48; Bethel Baptist Church Harvey, N.D., 1948-52; Colonial Village Baptist Church, Lansing, Mich., 1952-59; First Baptist Church, Lodi, Calif., 1959-67, at which time he moved to his present field of ministry in Parma Heights.

During the three years as vice moderator and another three years as moderator of the N.A.B. General Conference, the Rev. Aaron Buhler has given dynamic leadership to our Conference. He states that as pastor and moderator he has received the greatest satisfaction in reaching non-Christian people with the Good News, and in making North American Baptists aware of their large ministry at home and overseas. Together with his wife, Rev. Buhler has visited most of the N.A.B. mission fields in Japan, Cameroon, Nigeria and Brazil.

Rev. Buhler, who now holds U.S. citizenship, considers the following three emphases of greatest importance to his ministry:

1. Regeneration of the individual;
2. Christian growth of the believer;
3. Stirring Christians to action.

He will undoubtedly challenge North American Baptists to action in his keynote message at the opening night of the Triennial Conference. □



Dr. D. James
Kennedy

Wednesday Night, Aug. 15, 1973:
D. JAMES KENNEDY

Dr. D. James Kennedy was born in Augusta, Ga., reared in Chicago, Ill., and has spent most of his life in Florida. He received his B.D. degree cum laude from Columbia Theological Seminary, and his M.Th. summa cum laude from the Chicago Graduate School of Theology. He received his D.D. from Trinity College and Trinity Evangelical Divinity School. In the summer of 1972 he finished his residency requirements for the Ph.D. degree at New York University.

Dr. Kennedy has lectured and taught in a dozen different seminaries and colleges and at conferences of a number of denominations. For the past six years he has been a regular member of the faculty of the Billy Graham Schools of Evangelism. He has lectured to over 28,000 ministers and seminary students. In 1972 Dr. Kennedy received the George Washington Honor Medal Award from the Freedoms Foundation of Valley Forge.

After graduation from seminary he came to Fort Lauderdale, Fla., to organize a new Presbyterian church in that area. For six years the Coral Ridge Presbyterian Church has been the fastest growing church in the Presbyterian Church in the United States. In eleven years the church has grown to 2,500 members, from one minister to eight, and to a peak attendance of over 3,150 in four morning services. In stewardship the church has grown from Home Mission support to a budget in 1972 of over \$1,500,000.00

The church is presently engaged in building an entirely new church complex with a sanctuary seating 2,500. The growth of the church has been

largely due to an active program of personal lay evangelism. Almost 400 lay men and women are involved in a weekly program of evangelism to confront people in their homes with the Gospel of Jesus Christ. In the past year alone some ten families have decided to go into full-time Christian service.

Gospel Films, Inc. has filmed a one hour, color, dramatic motion picture on the life and ministry of Dr. Kennedy and the Coral Ridge Presbyterian Church entitled "Like A Mighty Army." This film has now been produced in Spanish, Portuguese and Japanese. During the several years since its release this film has been shown in more churches throughout the world than any film in history. Approximately 50% of the churches showing the film have reported starting programs of lay evangelism as a result of the film.

Tyndale House Publishers released Dr. Kennedy's book, *Evangelism Explosion*, which describes in detail the Coral Ridge program of lay evangelism. This book has now been translated into about a dozen languages and is being used in almost 100 nations around the globe.

As North American Baptists we are privileged to have Dr. Kennedy speak at our Triennial Conference. □



The Rev.
Harvey W.
Mehlhaff

Friday Night, Aug. 17, 1973:
HARVEY W. MEHLHAFF

The Rev. Harvey W. Mehlhaff, pastor of the Portland Avenue Baptist Church of Tacoma, Wash., was born in Wishek, N.D., December 1936. After graduation from Sioux Falls College in 1958, he attended the North American Baptist Seminary in Sioux Falls, S.D.

From 1959-60 he studied as exchange student at the Hamburg Theological Seminary in Germany. In 1962 Mehlhaff graduated from the N.A.B. Seminary and took up the position as

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Director of Christian Education at First Baptist Church, Lodi, Calif., which he held until 1967, when he became the pastor of the Portland Avenue Baptist Church, Tacoma, Wash.

Rev. Mehlhaff is married and has two children. He has used his pleasant way of relating to people to the fullest advantage of the Christian cause. He likes to befriend his neighbors in order to be an effective witness for the Lord Jesus Christ, and as he calls it, ". . . to relate the Gospel in natural discussions." To equip himself for this witnessing task he has memorized the Book of Romans.

As successful pastor, Rev. Mehlhaff has given leadership not only in the churches he served, but also as Pacific Conference youth representative on the General Conference Christian Education Committee, as secretary of the General Committee of Local Arrangements for the 1964 General Conference in Sacramento and as secretary of the Northern California Church Extension Committee.

When asked what he considers to be one of his main tasks as a minister, he stated: "To aid people who have responded to the claims of the Gospel to grow in favor with God and man."

The theme of his message on Friday night will be: *Personal Growth*. North American Baptists will profit greatly to come and hear one of their own young ministers develop a practical plan how to grow spiritually as an individual in order to be able to strengthen the Church, the Body of Christ, collectively. □



Astronaut Col. James Irwin holds "Genesis Rock" (facsimile) when he spoke before King Hussein of Jordan. This rock is the oldest rock ever discovered.

Saturday Night, Aug. 18, 1973:
JAMES B. IRWIN

One of the most prominent speakers at the 37th Triennial Conference in Wichita will be the Apollo 15 astronaut James B. Irwin.

Irwin, 43, was command pilot for the lunar module on the Apollo 15 flight, July 26-Aug. 7, 1971. He was the eighth

man to walk on the moon.

Some months ago he retired from both the Air Force and the National Aeronautics and Space Administration Space Agency to begin a full-time program of Christian witnessing in which his personal testimony is a central element. Together with the Rev. William H. Rittenhouse, former pastor of the Nassau Bay Baptist Church at Houston, Tex., Col. James Irwin formed the non-profit corporation "High Flight", with headquarters in Colorado Springs, Colo.

Irwin calls himself a "world evangelist." In a very brief time he has travelled almost all over the world as ambassador for Christ. In Tokyo, he met with Prime Minister Kanuei Tanaka of Japan. In Seoul, he met with President Chung Hee Park of South Korea. In Taipei, he was received by Madame Chiang Kai-Shek, wife of the president of Taiwan. He also has been in the Philippines, Indonesia, Australia, New Zealand, Brazil, Senegal, Liberia and Nigeria. In press conferences, interviews with heads of state, conferences with Christian denominations, in universities and in television interviews Irwin likes to tell of his own testing time, when a plane crash at Edwards Air Force Base left him with a broken jaw, two broken legs, a concussion and amnesia, and which left his future very much in doubt. But he recovered in time to make his appointment as an astronaut before the age limit closed the door on him.

During his visit in Israel, Israeli Prime Minister Golda Meir asked the astronaut if the experience of the moon walk had really changed his life or if it had merely strengthened his faith. Irwin answered: "Before the flight, I was really not a religious man. I believed in God, but I really had nothing to share. But when I came back from the moon, I felt so strongly that I had something that I wanted to share with others, that I decided to establish "High Flight" in order to tell all men everywhere that God is alive, not only on earth, but on the moon."

Irwin also met privately with King Hussein of Jordan and Queen Alia, the king's newly-wed wife.

The following day, dressed in a tuxedo, Irwin told King Hussein and an audience of 2,000 how it felt to walk on the moon, illustrating his message with a 20-minute color film covering highlights of the Apollo 15 flight.

North American Baptists are eagerly anticipating to hear the testimony of this world evangelist. Irwin will be the speaker at the Conference banquet and at the Minister's Fellowship luncheon. □

WEDDING ANNIVERSARIES

Mr. and Mrs. William Vetter observed their 60th wedding anniversary on Tuesday, Dec. 26, 1972. They are members of the Emery Baptist Church, Emery, S.D.

SPRINGSIDE, SASK. On Oct. 18, 1972, the Springside Baptist Church called an Ordination Council for one of its sons and former member, Mr. Sam Berg. Mr. Berg (pictured) is a



1972 graduate of our Seminary at Sioux Falls, S.D., and has this past summer accepted a call as assistant pastor of the Trinity Baptist Church, Kelowna, B.C.

The Council was chaired by the Rev. John Wollenberg; Rev. Norman Taylor served as clerk. The candidate was examined concerning his conversion, call to the ministry and doctrinal views. The Council was unanimous in its decision to recommend the candidate for ordination.

The ordination message was brought by the Rev. Homer Edwards of Regina; the charge to the ministry by the Rev. John Wollenberg; the Rev. Norman Taylor offered the ordination prayer. Rev. Paul Mohninger extended the hand of fellowship into the ministry and presented the Certificate of Ordination to the candidate.

An offering was received to help Rev. Berg acquire books for his study. (A. Tillman, church clerk.)

MORRIS, MAN. The Emmanuel Baptist Church Senior Young People and Young Teen Group presented a program in music and prose. On Dec. 5 our W.M.S. held their annual Christmas Program. The husbands were invited. The theme was "Christmas Blessings." Our Junior Choir, directed by Mrs. Sieg Neuman and accompanied by pianist Mrs. Erhart Keck, presented a "Candlelight Christmas Program" on Dec. 10. The Mixed Choir by Mr. Robert Paschke, and accompanied by Mrs. Sieg Neuman, organist, presented the Cantata, "Joy To The World," on Dec. 17. On Christmas Eve the Sun-

day school presented the program, "The Characters of Christmas Meet Christ." A special mission offering amounted to \$560.00. On Jan. 6-7, the men presented a New Year's program in the form of song and testimony. The pastor of the church is Rev. Bruno Voss. (Mrs. Ed. Bergstresser, reporter.)

ELK GROVE, CALIF. On Dec. 20, the First Baptist Church and the Sunday school presented their Christmas program. The theme was "I Looked For Love." A Christmas Play, "Kosher Christmas," by Carol Frazier, was also given.

Our church choir presented the Christmas cantata, Dec. 17, "The Fulfillment," directed by Mrs. Glen Rosander, Mrs. Phil Palmer, organist, and Mrs. Phyl Putz, pianist.

Our White Christmas offering amounted to \$259.66 which went toward the Hillcrest Home for missionary children in Jos, Nigeria. The Rev. Merle Brenner is the pastor of the church. (Mrs. Leonard Fandrich, reporter.)

PLEVNA, MONT. The First Baptist Church had a baptismal service adding two more members to the roll.

The church helped to sponsor 10 young people who attended the Youth Congress at Chautauqua, N.Y.

The Ladies Mission Society celebrated its 51st anniversary. Rev. and Mrs. Clarence Walth took part in the services.

The Rev. Bob Hoffman was here for special meetings. He also spoke at our Harvest Mission Festival.

The offering for foreign missions was \$5,008.00. The offering for home missions was \$6,158.00. The Rev. Richard Lawrenz is the pastor of the church. (Mrs. Paul Fuchs, reporter.)

ANAHEIM, CALIF. Rev. E. Cooke former pastor of the First Baptist Church of Minot, N.D., accepted the



call to be the senior pastor of Magnolia Baptist Church. He began his ministry on Feb. 1.

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Olsen, was stricken with cancer and went to be with the Lord in December. (Emma Zeckser, reporter.)

ST. BONIFACIUS, MINN. The Rev. and Mrs. F. E. Klein were honored at a farewell supper and service at the Minnetrista Baptist Church, on Aug. 11, 1972, for their seven years of service. The Rev. Herman Palfenier of Minneapolis was the guest speaker. The various Departments expressed their appreciation and the Kleins were presented with a monetary gift. The W.M.S. also presented Mrs. Klein with a gift. The Kleins responded with words of appreciation to the Lord for their 46 years in the ministry and for recovery from a recent heart attack.

On Nov. 12 the church held an installation service for their new pastor, Rev. Delvin Bertsch. The Rev. Herman Palfenier presented the message and charge to the church and pastor. Greetings were extended from the other churches of the Minnesota-LaCrosse Association. (Mrs. LeRoy Bruhn, reporter.)

WACO, TEX. On Nov. 5 the Central Baptist Church welcomed Rev. and Mrs. Jesse G. Hood and their daughters Marilyn, Sandy and Debbie. Each organization had a part in the welcoming service. Also participating were Sidney Morrison, moderator of the Southern Association, and Rev. Melvin Warkentin, pastor of North Highlands Baptist Church in Dallas.

On Dec. 17 the choir, directed by Milton Lippert, presented the Christmas Cantata, "Night of Miracles." Guests included the high school girls from the Waco State Home, who were entertained by the young people after the service. At the same time, Rev. and Mrs. Jesse Hood entertained the Homebuilder Sunday School Class at the parsonage.

On Dec. 20 the Sunday school program was presented and was directed by Mrs. Cora Mae Hood and Mrs. Louise Hoefner.

After the program, a group went caroling to some of the church's elderly people and shutins.

We had our Watchnight Service with games for the young people, followed by the film "God Loves People," a skit by the young people, testimonies, singspiration and ending with a circle of prayer. Afterward, the young people and sponsors met in the teen pavilion with Rev. and Mrs. Jesse Hood preparing breakfast at 3:30 a.m. (Marie Chance, reporter.)

A graduate of Moody Bible Institute, Rev. Cooke (pictured) has served pastorates in Minnesota, Iowa, Missouri and Arkansas. His ministry at First Baptist, Minot, has been especially productive from application of the "Way of Life" principles and instructional programs developed by Campus Crusade for Christ in developing strong lay commitment and practical church ministries.

Magnolia Baptist Church was organized in Aug. 1956, as a church extension project of Bethel Baptist Church of Anaheim. With the leadership of Rev. Kenneth L. Fischer, church membership on Dec. 1, 1972, was 1,334. Dr. Russell G. Jones has served as Interim Senior Pastor since June 1, 1972, when former senior Pastor Fischer resigned to accept the pastorate of Temple Baptist Church of Lodi, Calif. Staff assistants who will serve with the new pastor are: Rev. Wayne Bibelheimer, Minister of Christian Education; Rev. Lanny R. Johnson, Minister of Adult Activities; Mrs. Donella Thomas, Director of Children's Activities, and Mr. Murray McCulley, Business Administrator.

PAUL, IDAHO In November the First Baptist Church had a welcome for our new pastor and his family, the Rev. and Mrs. Henry Barnet and Jeannie. There was a fellowship dinner with an introduction of officers of the church, special music and speakers.

On Nov. 19 our church observed Harvest Mission Sunday. The offering of \$1019.00 was contributed to missions.

The young people and Sunday school presented a Christmas program under the direction of Miss Annette Erickson.

Watch Night services were held from 9:00 to midnight. The evening closed with worship and a candlelight Communion Service. (Lavone Tuckness, reporter.)

JUNCTION CITY, KAN. On Nov. 5, 1972, the Highland Baptist Church celebrated the fifth anniversary of the dedication of our new church building with a baptismal service at Milford Lake. A young mother, her son, and two other young boys were baptized by Rev. Howard Bishop who was serving as guest speaker that day. Several Sundays later, three more were baptized at the First Baptist church of Junction City by Mr. Paul Jury and Rev. Bishop. With these additions, seven new families have joined our fellowship in 1972. One of our new members, Mr. Harold

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GLADWIN, MICH. On Sunday, Dec. 10, 1972, Daniel, Gerry and Bobby Bolton and William Kareus followed the Lord in baptism at the Round Lake Baptist Church. On Dec. 31, 1972, the Rev. Winston Decker extended the right hand of fellowship to the above and eight others by profession and transfer.

On Dec. 24, 1972, the church choir presented the cantata, "The Story of Christmas," by John W. Peterson. (Mrs. Jean Kleiss, reporter.)

ANAHEIM, CALIF. The Southern California Association met on Nov. 3-5, 1972, at the Magnolia Baptist Church. The Rev. John Binder, secretary of stewardship and communications, brought the opening message on Friday evening. The theme was "Strong Families make Healthy Churches."

Saturday morning began with a devotional by the Rev. Eugene Stroh, pastor of Westbrook Baptist Church.

The Association voted to change its fiscal year to correspond with the calendar year beginning Jan. 1, 1974, and recommended that the individual churches consider doing the same so that all reports would cover the same time period.

Westbrook Baptist Church was accepted as a Church Extension project of the Association.

Both the Women's Missionary Union and the Men's Fellowship held noon luncheons at local restaurants with good attendance.

Sunday's program included pulpit exchange by pastors of the local churches in the morning, a youth outreach and rally in the afternoon, a Gospel Light curriculum presentation and fellowship supper completed the afternoon activities. The Association concluded with all N.A.B. churches meeting at Magnolia for a combined Communion Service. The missionary speaker was Rev. Edwin Kern. (Shela Tesdall, reporter.)

RANDOLPH, MINN. On Dec. 9, 1972, the Randolph Baptist Church called a Council for the purpose of considering the ordination of Mr. George M. Brite. (Pictured third from right.) Rev. Jake Leverette was elected moderator and Rev. Raymond Yahn, clerk. After examining the candidate concerning his conversion experience, call to and preparation for the ministry, and doctrinal beliefs the council voted unanimously that the church proceed with the ordination.

The ordination service was held on Sunday, Dec. 17. Dr. Gordon Johnson,



Dean of Bethel Seminary, delivered the ordination sermon; ordination prayer, Mr. Wilbur Magnuson; charge to the church, Rev. Delvin Bertsch; charge to the candidate, Rev. Wesley Gerber; hand of fellowship, Rev. Raymond Yahn. (Pastor Brite, reporter.)

GREELEY, COLO. On Sunday Nov. 5 a baptismal service was held at Sherwood Park Baptist Church. The eight candidates were Junior boys and girls who had received the Lord into their lives during our Vacation Bible School. As each child entered the water of baptism their parents lit a candle representing life shining in Jesus. The Lord's Supper also was observed with the Rev. James De Boer bringing the message. (Mrs. Walter Wacker, reporter.)

ASHLEY, N.D. The W.M.S. of the Ashley Baptist Church held a pre-Christmas party on Dec. 19 to honor the aged, lonely and those not so well. This was done instead of the annual caroling. A short German and English program was given including some older hymns. The pastor's wife, Mrs. Etan Pelzer, gave a message on the Christmas story, followed by a time of fellowship around the tables with refreshments. Six of the elderly ladies who are residents in retirement homes were remembered with a German Christmas card signed by the members of the W.M.S. (Mrs. Carl Fischer, reporter.)

ELK GROVE, CALIF. During one of the morning worship services seven children and four sets of parents were introduced and dedicated. The Covenant was repeated and the prayer of dedication was given by Pastor Merle Brenner. He brought a message on "The Blessings in Believers Baptism." Nine persons were then baptized, eight of these are from one family.

A missionary conference took place Nov. 29 - Dec. 3, 1972. Missionaries taking part were: Dianna Collings (member of our church), working under Campus Crusade, Athletes in Action Program; Rev. Fred Moore, Japan,

Osaka Biblical Seminary and student work; Gertrude Schatz, missionary nurse at Bansa Baptist Hospital, Cameroon; Eunice Kern, teacher in Saker Baptist College, Cameroon; Rev. Harold Lang, house parent and teacher at Jos, Nigeria, school for missionary children. During the Sunday school hour Mrs. Arthur Freitag met with Primary and Junior Depts. and Arthur Freitag with Junior High and Adults. He also spoke at the worship service. (Mrs. Leonard Fandrich, reporter.)

ANAHEIM, CALIF. At the Sunkist Baptist Church, a series on stewardship was given in November by guest speaker, Mr. Monroe Marlowe. He is an investment counselor who attends the First Baptist Church of Van Nuys. An all-member tithing Sunday was designated for Dec. 3. As a result, 80% of the membership tithed on that day giving \$3,848. Of the 212 giving units in our church family, 40% returned tithing commitment cards. Since that date, giving has exceeded weekly budget requirements.

The Sanctuary Choir, directed by Phyllis Chiles, presented Jack Coleman's "A City of the King," on Dec. 8 and 10. Dramatic staging, lighting, costumes and slides created a realistic backdrop to the ageless story of Christmas.

"Christmas By Candlelight" was the theme of the annual Sunday school program on Dec. 17. Taped narrated Scripture verses on Jesus, the Light of the world, interspersed each department presentation.

An old-fashioned Christmas carol sing provided the program for our Christmas Eve Service. (Stephanie Radcliffe, reporter.)

On Dec. 3, a small river near the city of Vacaria, Rio Grande do Sul, Brazil, was the scene of an unusual service. Fourteen persons (pictured) gave their testimonies before a representative group from the Caxias do Sul church, were baptized and received the Lord's Supper (pictured) — all out of doors. The Brazilian lay workers, José and Olga Martins da Silva giving leadership to



nies before a representative group from the Caxias do Sul church, were baptized and received the Lord's Supper (pictured) — all out of doors. The Brazilian lay workers, José and Olga Martins da Silva giving leadership to



the work in Vacaria since February of 1972 have experienced considerable opposition but at the same time rejoice in the victories. Missionary Effa also baptized six adults in Caxias do Sul several days earlier.

MEDICINE HAT, ALTA. The Temple Baptist church honored its grade 12 graduating students with a banquet and program. We had a baptismal service and an annual Fellowship Supper.

Our church family divided into eight groups for cottage prayer time for several weeks before God's Volunteers were in our midst, Nov. 7-17. We are thankful for blessings during the past year and for our pastor, the Rev. I. H. Schmuland. (Gertrude Grose, reporter.)

LA CROSSE, WIS. Recent events at Bible Baptist Church have been: the entertainment of the Minnesota-La-Crosse Association; homecoming on Dec. 10; a God's Volunteers team which was with us for an evening.

We are heartened by increased attendance, and are glad to have our choir functioning again. Our Sunday school attendance has increased recently.

We are blessed by both the teaching, preaching and the visitation ministry of Dr. M. Vanderbeck, whose ministry, with Mrs. Vanderbeck, began Sept. 11.

The services of Mr. Paul Schoenfeld, church custodian and his "above measure" work are deeply appreciated.

During the past year we have had several baptisms and additions. (Hiram Phillips, reporter.)

DALLAS, TEX. On Dec. 17, the North Highlands Baptist Church Elementary Department (pictured) presented a Christmas Play, "Oh What Great Love." The setting was Ron's Toyland on Christmas Eve and the children were in costumes like dolls and toys, the star being a tattered, torn, and soiled handmade rag doll, which was the choice of a little girl who could have any that she desired regardless of price. Her love was a reminder

of a much greater love for although we, like the rag doll, tattered, torn, and soiled by our many wrong doings, God loved us enough to send his Son. The Junior Choir, Teen Choir, and Church Choir sang and we concluded with remarks from Pastor Warkentin and a Christmas party for all.



At our quarterly business meeting Dwight Brown was called to be assistant pastor of North Highlands Baptist Church and accepted the call. (Mrs. Willie Mae Balka, reporter.)

LORRAINE, KAN. Peterson's "Joy to the World" was sung Christmas Eve to an overflow crowd. The message was amplified by the showing of colored slides as the theme developed.

On Thanksgiving the special offering was designated for helping host our 1973 North American Baptist Triennium, which is being held at Century II Wichita, Kan. This offering, plus many offers to help with numerous and necessary jobs has been very encouraging. The Rev. Donald Decker is the pastor of the church. (Mrs. Paul Peters Jr., reporter.)

AVON, S.D. A leadership training class was conducted at the First Baptist Church Nov. 27 — Dec. 1, 1972, by the Rev. Henry Lang assisted by Rev. Fred Penner of the Tyndall and Danzig Baptist churches. The title of the book taught was "Reach Out" by James L. Sullivan. There was an average attendance of 38 with the members of the Tyndall and Danzig Baptist Churches as guests. (Miss Estie Betz, reporter.)

MILWAUKEE, WIS. The Center Baptist Church (the former German Bethel Baptist Church) concluded the year 1972 with a baptismal service on New Year's Eve. Pastor Herman Pohl and the four baptismal candidates are pictured. Following the baptism there was a time of informal fellowship. In the last hour testimonies were heard; the Lord's Supper was held and

OUR CONFERENCE IN ACTION



the right hand of fellowship was extended to the new members. The services were held in the English and German language. (George Frede, reporter.)

In Memoriam

MRS. EMILIE FIEDLER nee Bienert, 83, of Vancouver, B.C. died on Aug. 11, 1972. She was born on Oct. 8, 1888, in Russia. At an early age she accepted Christ and was baptized. In 1910 she was united in marriage with Rudolf Fiedler. In 1929 she emigrated to Canada. She was a member of the Westside Baptist Church in Westkiwin before moving to Vancouver, where she was a member of Ebenezer Baptist Church. Surviving her are one daughter, Alma, and two grandchildren. The Rev. Philip Yntema officiated at the funeral, assisted by Rev. Philip Daum.

FRED HEUPEL, 73, of Ashley, N.D., died on Dec. 2, 1972. He was born on Aug. 11, 1900, near Venturia, N.D. In 1940 he was united in marriage to Elizabeth Erbele. He accepted Christ as his Savior in 1959, was baptized and became a member of the Ashley Baptist Church. Surviving him are his widow; five sons, five daughters, two brothers, three sisters and seven grandchildren. The Rev. Etan Pelzer was the officiating minister at the funeral service.

FRANK C. OSWALD, 79, of Peoria, Ill. died on Nov. 10, 1972. He was born on Dec. 21, 1892, and married Lillian Munday on Aug. 31, 1916. Mr. Oswald was a longtime member of the North Sheridan Baptist Church. Countless persons benefited by the generous hearts and busy hands in Christian witness and service of the Oswalds. Mr. Oswald is survived by his widow, Lillian, and three nieces. Pastor Edwin Michelson officiated at the funeral service.

DANIEL SIEFERT, 82, of Milwaukee, Wis., died on Sunday Dec. 3, 1972. He was born on Nov. 28, 1890, and was married to Tillie Fechner in 1916. Mr. Siefert was a charter member of Bethany Baptist Church. He served on the Board of Deacons and was active in every area of church life. Surviving him are his widow; one daughter, Ruth Klein; one brother, one sister, two grandsons. The Rev. Walter Schmidt was the officiating minister at the funeral service.

MRS. HELENE STUMPF nee Fredrich, 74, died. She was born in Germany in 1898. In 1927 she was united in marriage to Christian Stumpf. Three children were born to them. She was converted and baptized in 1922 and became a member of the Baptist Church in Lechfeld, Germany. After the death of her husband in 1959 she emigrated to the States and became a member of the Immanuel Baptist Church. Surviving her are one son, Bernard; one granddaughter, one sister and three brothers. The Rev. John Reimer was the officiating minister at the funeral service.

NEWS & VIEWS

Peking Said To Have Lone Protestant Church

Peking, capital of the People's Republic of China, a city of 1,148,000, has one, lone functioning Protestant church, according to a special report filed in Peking for the "Globe and Mail," newspaper in Toronto, Canada.

Known as the Rice Market Street Church, it is operated by the Peking Protestant Society, an organization which resulted from the merger, in 1958, of all Protestant denominations in China, says the report.

The church which meets on the upper floor of a two-story building, has been open to all comers since last Easter Sunday, when it opened its doors again after being closed to foreigners since the outbreak of the cultural revolution in the 1960's.

The minister, the Rev. Yin Chi-chen, estimated that there are "about 500" Protestants in Peking, "although not all of them come to the church." For those who do, he said, there are frequent services—"sometimes four or five times a week, sometimes less"—according to demand.

A typical Sunday service—"a 35-minute communion service" conducted by Chi-chen—is "strongly suggestive of Methodism in its lack of ceremony," says the report. It consists of four hymns, a psalm, lessons from the Old and New Testaments, three brief periods of prayer and a blessing. There is a brief exhortation from the altar, but no sermon.

And there is no collection. Instead, worshipers are free, if they wish, to place donations in a box in the rear of the church—the sole source of support, upkeep and ministerial salaries. Chi-chen has an assistant, the Rev. Kan Xue-ching.

Chi-chen studied for the ministry at a seminary maintained by American missionaries for the Church of the Brethren, a Wesleyan denomination, in Shansi Province. He was ordained in 1944.

Baptists Choose Switzerland for 1973 Executive Meetings

The Baptist World Alliance has chosen Einsiedeln, Switzerland, a town rich in religious history, for 1973 meetings of its Executive Committee and study commissions.

Robert S. Denny, general secretary of the Alliance, said that Einsiedeln,

with a population of 8,800, was chosen because its mountain setting provides excellent climate for effective business and study sessions. A concentration of small hotels provide economical housing and meeting rooms. It is located about 45 minutes by bus from Zurich, a major air terminal.

An attendance of more than 200 persons from 35 countries is expected for the July 13-17 sessions. The annual meetings bring together denominational leaders from 92 national Baptist conventions and unions affiliated with the Baptist World Alliance, plus scholars and mission leaders assigned to five study commissions.

The meetings were held in Canada in 1971 and in Jamaica, West Indies, in 1972. Switzerland was chosen for 1973 for the convenience of Baptist leaders who will be attending the quinquennial European Baptist Congress in Zurich, July 18-22.

Ulrich Zwingle was pastor in Einsiedeln 1516-18, before he broke with the Catholic Church about 1523 and helped lead the Reformation. The town also is the birthplace of Paracelsus (about 1493), a Swiss physician and alchemist whose discoveries contributed greatly to the development of modern medicine.

Middle East Baptists Send Missionaries

The Baptist conventions of Jordan, Lebanon, and Egypt have agreed to send two Arab missionaries to each of three countries, Morocco, Tunisia and Syria.

According to the Information Service of the Evangelical Alliance, which reports the decision, the missionaries will follow up with personal care on contacts made through evangelical broadcasts in Arabic via Trans World Radio, Monte Carlo and Radio Cyprus.

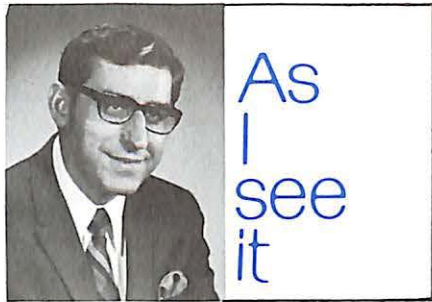
Call Issued for Baptist Men's Conference in Jerusalem

David Wong, Hong Kong, chairman of the Men's Department of the Baptist World Alliance, has issued an official call to men of the world to participate in the International Baptist Men's Conference in Jerusalem, Nov. 4-10, 1973.

But the scope of the conference is wider than the name implies, Wong, an architectural engineer, says. "The invitation is to pastors as well as laymen," he said, adding, "and of course we want them to bring their wives."

The Jerusalem conference is one in a

(Continued on page 31)



by Paul Siewert

A recent news article headlined again the thesis that new life will come to the local church only through "lay involvement." What the author undoubtedly meant was that meaningful church life defies "clergy" performance and "lay" spectatorship.

Yes, indeed, the church needs membership involvement from the hub to the rim of its ministry. However, all too often, contemporary involvement amounts to a new "do your own thing" crusade. Consequently church life becomes a hodge-podge of activity, void of direction, discipline and leadership. Discipleship in this setting becomes little more than a charismatic fraternity, fellowship a therapeutic ministry to self, and service a display of spiritual gifts.

Let us remember that "doing your own thing" is neither biblical nor spiritual. Spirituality in the biblical context means conformity. It means conformity to the will of Christ and conformity to the fellowship and mission of the local body of Christ. Thank God for Christ-centered disciplined involvement. How desperately we need it! □

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.

Gospel PIANISTS

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■ The Rev. Harry H. Hiller, N.A.B. Seminary '67 graduate and the son of Dr. and Mrs. Herbert Hiller, received a Ph.D. degree from McMaster University, Hamilton, Ont., in fall of 1972. He is now professor of Sociology at the University of Calgary, Calgary, Alberta.

■ The meal ticket price for the Women's Missionary Union Ladies' Luncheon at the Triennial Conference in Wichita is \$3.95, not \$3.85 as listed in the Baptist Herald and in the promotional literature. Please make this adjustment on your registration form.

■ Mrs. Carol Grenz, wife of Chaplain Clinton Grenz, has been named the Sacramento Army Depot's Military Wife of the year for 1973. To qualify, nominees must be very active in the civilian community with programs fos-

tering people-to-people relationships. Mrs. Grenz, the mother of three children, is president of the Officers Wives Club, a volunteer teacher at an elementary school, a Sunday school teacher, and she conducts weekly meetings with foreign-born military wives in need of assistance. Congratulations!

■ The Rev. Arthur Kenneth Schulz, born in 1911, pastor of the First Baptist Church of Sunnyside, Wash., went to be with the Lord, Oct. 10, 1972. He had attended the North American Baptist Seminary from 1938-41 at Rochester, N.Y., and the Tabor College, 1944-47. After his ordination in Washburn, N.D. 1941, he pastored the following churches: Unityville and Spring Valley, S.D., 1942-44; Strassburg Baptist, Marion, Kan., 1944-48; Canaan Baptist, Crawford, Tex., 1948-52; Bethany Bap-

What's Happening

tist, Portland, Ore., 1952-66; Sunnyside Baptist (non N.A.B.), Sunnyside, Wash., 1966-1972.

■ The Rev. Gordon J. Voegelé has accepted the call to serve as the pastor of the Church Extension project in Spearfish, S.D., effective March 1. He previously served the Temple Baptist Church, Jamestown, N.D.

■ The Rev. Kenneth Schmuland has accepted the call to become the pastor of the Cypress Baptist Church, Lynnwood, Wash., effective April 1. He previously served the Bethel Baptist Church, Sheboygan, Wisconsin.

■ The Rev. Anthony Guenther has accepted the call to become the pastor of the Brook Park Baptist Church, Minneapolis, Minn. He previously served the Pioneer Baptist Church, Pound, Wisconsin.

■ The Rev. Edgar W. Klatt is the interim pastor of the Grace Baptist Church, Ochre River, Man. In fall 1972 he had resigned as one of the directors of God's Volunteers.

■ The Rev. Rudy Lemke resigned as pastor of the Mary Hill Baptist Church, Port Coquitlam, B.C. He has terminated his pastoral ministry in January and will temporarily take up secular work.

■ The Rev. Jacob P. Rempel, residing in Kelowna, B.C., is the oldest living N.A.B. pastor. He celebrated his 100th birthday, February 1. Congratulations and best wishes, Brother Rempel!

■ Chaplain John W. Hisel reports that he has been appointed to become the Protestant chaplain at the Main Post Chapel at Fort Riley, Ky. He writes, "I feel honored and look forward to the new challenge."

■ The Rev. Lester Hirst is the new pastor of the Holiday Park Baptist Church, Pittsburg, Pa. He began his ministry there on February 4.

■ The Rev. and Mrs. Douglas Woyke, missionaries to Japan, announce the birth of their son, Todd Douglas, born Dec. 28, 1972. Congratulations!

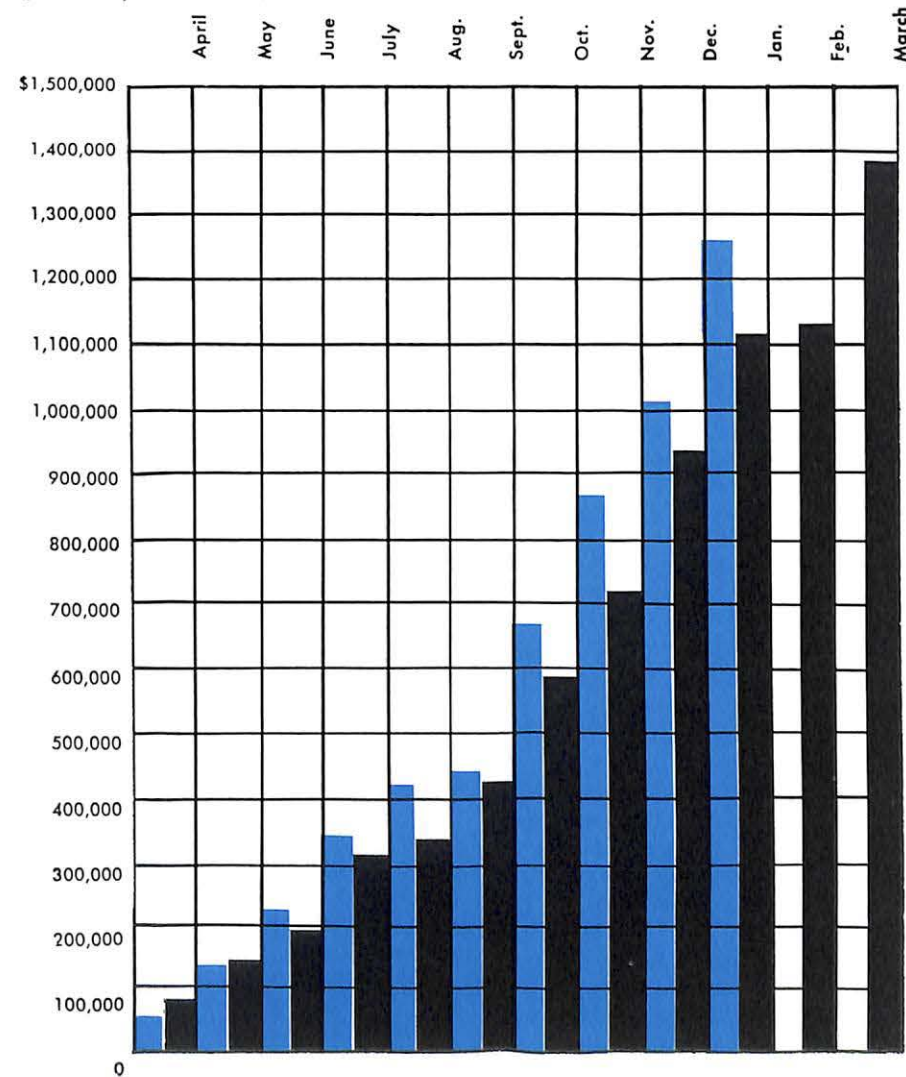
■ The Rev. Ernest Losey, pastor of the Bethel Baptist Church, High Prairie, Alta., has terminated his active pastorate, effective Feb. 28, 1973.

■ The Rev. Eldon L. Janzen, business manager of Roger Williams Press since 1965, has accepted the call to become the pastor of the Valley Stream Baptist Church, Valley Stream, N.Y., effective May 1.

■ The Rev. Isador Faszer's new address is: 5010 Dalhousie Drive, Calgary, Alta. Rev. Faszer is serving as Northern Area Secretary, succeeding Dr. William Sturhahn.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for ten months Goal for 1972-73 \$1,555,000
 April-January 1972-73 — \$1,271,915.45
 April-January 1971-72 — \$1,116,207.04



Color line for 1972-73; Black line for 1971-72



**Thank God
for Hardworking
Church Members**

God is omnipotent. He can do all things and he could do it all by himself. However, God employs the help of his people to advance his ministry in the world. At all times there have been God's children who gladly obeyed his call to combine faith with works.

There have also been those who felt more comfortable to limit their Christian discipleship to a faith without works. This can hardly be said of those church members who belong for example to Church Extension congregations. Whereas it is relatively easy for the members of established, large churches to be counted among the regular worshippers while at the same time their church attendance is just about their only contribution to the church and to the cause of Christ, members of small Church Extension churches seem to carry a double load of responsibilities and practical duties.

Mrs. X, a faithful member of one of our N.A.B. Church Extension projects, once told her pastor that she resented her husband never being at home after his working hours. "For the last three years," she reported with indignation, "he went to work at the building of our new chapel every day, straight from his factory."

She then continued, "I was left alone to cope with our children, our household, our garden — all this beside my own full-time job."

Somewhat amused yet with an un-

derlying tone of seriousness she related that for many months they hardly ever met, leaving to each other short notes such as "your lunch is on the stove" and the like.

What really aggravated her was that her husband did not seem to mind: he was always in a hurry to be able to add a brick, or a shovel of sand, to finish the building.

In contrast to his excitement, she found this way of life rather tiresome, and she admitted that often she was angry and unhappy.

Then finally the big day of the dedication of the church building came. All of the church members and many people of the neighboring churches and from the community had come to give thanks to God who had made it possible that a house of God had been erected in a new community which had only very few places to offer where people could come together to worship God and to fellowship with each other.

"Suddenly I realized," she confessed to her pastor, "that I had been quite wrong in my selfish attempt to keep my husband from doing his work for the kingdom of God."

What had brought about the change of her heart? Mrs. X admitted that it may sound a bit like looking for reward, but the thought which had helped her was the realization that not one brick, not one shovel of sand would be forgotten or left without reward by the Masterbuilder. "Our Lord knows all about our efforts and our sacrifice for his work."

When asked what she would do differently if she had a chance to do it all over again, she replied, "Oh, I would make it a sacred duty to bring my husband his lunch or supper, and during those trips to the building site I would be able to rejoice to see our chapel growing and getting accomplished."

There are many Mrs. X's wherever extra work has to be done for the Lord. They may be the wives of pastors, church treasurers, choir directors, deacons, trustees and janitors (or the husbands of wives holding such demanding positions). Not always do they have the opportunity to see the work of their spouses accomplished as in the case of erecting a church building. But in any case they can know that "faith by itself, if it has no works, is dead" (James 2:17).

Let go, Mrs. X, and let God — and do not hinder the work for Him!

RJK



letters to the editor

Dear Editor: In view of the fact that I recently shared with you some negative criticism of the Baptist Herald cover pictures, I simply must tell you of the reaction to your December Christmas cover. I believe the astronauts have a phrase they use when everything is going well — A-O.K. However, the compliments I have heard about this issue go far beyond a mere A-OK. Such comments as "the most beautiful cover they had ever had" and "what a delightful cover picture," were just two of the many I heard on Sunday.

I do not wish to limit my compliments simply to the beautiful color cover but want you to know, too, that we appreciated the contents of this issue more than usual. You have been doing an excellent job but I think with this issue, you have really reached a new zenith.

One individual, who had obviously read the Herald from cover to cover, questioned me about the story "One Day At A Time" and unfortunately that was one that I had not read. When I returned home from church, I again opened the Herald and this time to page 16 and read the excellent article by JoAnn Godec Potter. These young people certainly must be admired for their courage and their witness. Being very familiar with Multiple Sclerosis because this was an affliction my father suffered from, I particularly appreciated Mrs. Potter's matter-of-fact and candid comments.

I believe I have now read through the entire issue except for the death notices, although I will confess that I even checked these to see if there was anyone I knew. It certainly is a splendid issue, and on behalf of the subscribers in our area who spoke to me about it and my wife and I as well, thanks very much for giving us such a delightful magazine. Gerhard G. Panke, Buffalo, N.Y. □

BIBLICAL IMAGES

(Continued from page 21)

and church. This we need to develop further.

The distinction between Spirit and church can be expressed by the following four statements: 1) The Spirit is not the church! This would be a dangerous identification indeed. For the Spirit is the Spirit of God, not of the church. We are the church, we the people who believe in Christ; we are a human structure. But the Spirit is divine. And that is a fundamental distinction. The church is sinful, constantly dependent on forgiveness. The Spirit of God, on the other hand, is the Holy Spirit and consequently the free Spirit.

This distinction is not merely academic but qualifies the nature of the church. It means that the church does not automatically represent the Spirit. It has to prove its holiness in service and witness. Only by honestly accepting the distinction can we squarely face the all too human side of the church, including the multitude of failures, in a proper way. A church which identifies itself with the Spirit cannot and does not confess that it has sinned in word and deed. It is bound to fall prey to an illusory conception of the church, to get entangled in spiritual pride, and consequently it will cease to be free. Only by drawing the distinction can we really listen to God's Word. A church which identifies itself with the Holy Spirit has no need to listen, to believe, to obey. It hears only itself and is then anything but free. But the church which humbly distinguishes itself from the free Spirit of God is for all its undeniable weakness strong, and for all its apparent unfreedom still free.

2) The Spirit precedes the church. The Spirit is not an external extra to the church, as though the church could exist without him. When the Bible refers to the church as a spiritual house, it does not mean that the church is the outward form into which the Spirit then entered. The church is not something which competent and clever ecclesiasti-

cal organizers and administrators can set up, after which the Spirit can find in it a center of operations. No, the Spirit comes first, and through the Spirit God in his freedom creates the church and constantly recreates it anew from those who believe. "No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor. 12:3).

3) The Spirit works where he wills. The church cannot restrict his operations. He is at work not only in the boards and offices of the church, but where he wills: in the whole people of God. He is at work not only among Baptists or Evangelicals, but where he wills: in all of Christianity. And moreover, he is at work not only in Christianity, but where he wills: in the whole world. He is and remains the free Spirit of the free Lord.

4) The Spirit is at work when he wills. He is not, of course, a Spirit of arbitrariness, but of real freedom; he is a Spirit of order, not chaos; he is a Spirit of peace, not contradiction. This was a much needed reminder in Corinth, and Paul did not hesitate to give it (1. Cor. 14:26-40). Arbitrariness, disorder and chaos in the church cannot be the work of the Spirit. One cannot be too emphatic here.

No decree, no resolution can force the Spirit to act at a given time. The church cannot control, limit, direct, or dominate him. It cannot dictate or regiment, but only pray "Veni sancte Spiritus" ("Come, Holy Spirit!")

In the light of this image we must ask ourselves again: are we as God's people those who live in the power of the Spirit? Is the freedom of the Spirit evident in our churches? Freedom in the church has from Paul's time on always been threatened, usually more from within than from without. What about freedom from sin? Do we not see human vices, greed, irreverence for life threatening to suffocate our society including our churches? What about freedom from the law? Is there not a new legalism marching with the blessing of many churches: authoritarian systems, personality cults, demands for

blind servility? What about freedom from death? Can we overlook a proud and deceitful confidence in material life, a pragmatic levelheadedness used by the deep desire of our culture to enjoy the "good things of life," not to miss any excitement till it all ends?

The image of the church as the creation of the Spirit challenges us to become more credible as a place of a new freedom, a fellowship of free men, demonstrating the freedom of God's saving grace rather than bondage to sin. And it challenges us to join with those countless believers who from apostolic times down to the present era, despite their shortcomings, have accepted the freedom of God's Spirit in faith and obedience, lived it in love and joy, suffered and struggled and waited for it in hope and patience. Thus the church, in spite of its all too evident sins, never lost the free Spirit of God in all its members. This is a miracle of God's faithfulness. We can never take it for granted but continue to pray with God's people of all ages: Come, Holy Spirit, and abide with us. □

(To be continued in next issue)

NEWS & VIEWS

(Continued from page 28)

series of men's meetings planned by the Men's Department of the Baptist Alliance. The Pan American Union of Baptist Men met in July 1972 in Cali, Colombia. There will be a meeting of Asian men "with visitors from other countries invited" in Hong Kong in October 1974, and a worldwide meeting in connection with the 13th Baptist World Congress in Stockholm in 1975.

Plans for the Jerusalem meeting call for the anticipated 2000 registrants to live in Jerusalem hotels throughout the week, but to travel each day to historic spots in the Holy Land.

Wong said that detailed information may be obtained by writing the offices of the Baptist World Alliance, 1628 Sixteenth St., N.W., Washington, D.C. 20009. □

FIVE YEARS OF PROGRESS . . .

(Continued from page 5)

School, however, should under no circumstances be taken over by the mission even though requested to do so. This should remain in the hands of the Convention.

It can already be seen that additional missionary personnel is needed. God will provide. Mr. Curt Radke has already indicated his willingness to return and complete the building programs and work in the Bible School if he can be appointed. This offer should receive priority

consideration by the Board in its April sessions, especially since he now has his Nigerian resident permit and will obtain his re-entry permit when he comes home in 1973. God has endowed Mr. Radke with manifold talents to be used in various areas, and we are grateful that he feels that God is calling him more fully to the mission field.

We covet the prayers of God's people for these future plans in order that they might come to fruition if they be within his plan. Announcements concerning these plans will be made in due time. □

\$1,555,000

WHAT'S IT GOT TO DO

WITH ME?

The Spirit of God is moving in extraordinary fashion in our world today. There is a new concern for the lost among believers. Have you sensed God moving in your life? Let us remember the law of the old sailing vessels. They said, "We cannot move when we will; the wind blows, and is still." There may not be time tomorrow to reach a lost world. Today God is still giving us an opportunity to share the love and blessing we have experienced in Christ.

Your Conference has made commitments for 1972-73 to proclaim Christ and minister in his name which cost \$1,555,000. February and March are the last two months in which you can have a share in meeting this goal.

At the end of February 1973 (first eleven months of the fiscal year) North American Baptists have given about \$1,272,000. Therefore, about \$233,000 is still needed from current giving during these last two months. *What's it got to do with you?* If God has blessed you with financial resources and you have a concern for training competent pastors, starting new churches in new communities, meeting needs of people in inner city ghettos, Mexican-Americans in Colorado and Texas, Africans, Japanese and Brazilians, and for growth in yourself and your church — *then this goal has something to do with you!* How about doing something about it right now? Give what God would have you give through your local church or send your contribution in an envelope with the filled in form provided below directly to the N.A.B. Conference office.

Cut Here

RESPONSE FORM

___ Yes, I will reach out for Christ by making the following gift to the N.A.B. Conference cooperative mission before the end of March 1973.

___ \$10 ___ \$50 ___ \$100 ___ \$300 ___ \$500 ___ \$1,000 ___ other amount \$ _____

I will give through my local church.

Enclosed is my gift directly to the North American Baptist General Conference office, 7308 Madison St., Forest Park, Ill. 60130.

All persons who return this form to the N.A.B. office, will receive the N.A.B. NEWS, a monthly news service about Conference events, if they are not already receiving it.

Jesus said: "Where your treasure is, there will your heart be also" (Matt. 6:21).

NAME _____

STREET _____

CITY _____ STATE/PROV. _____ ZIP/ZONE _____

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