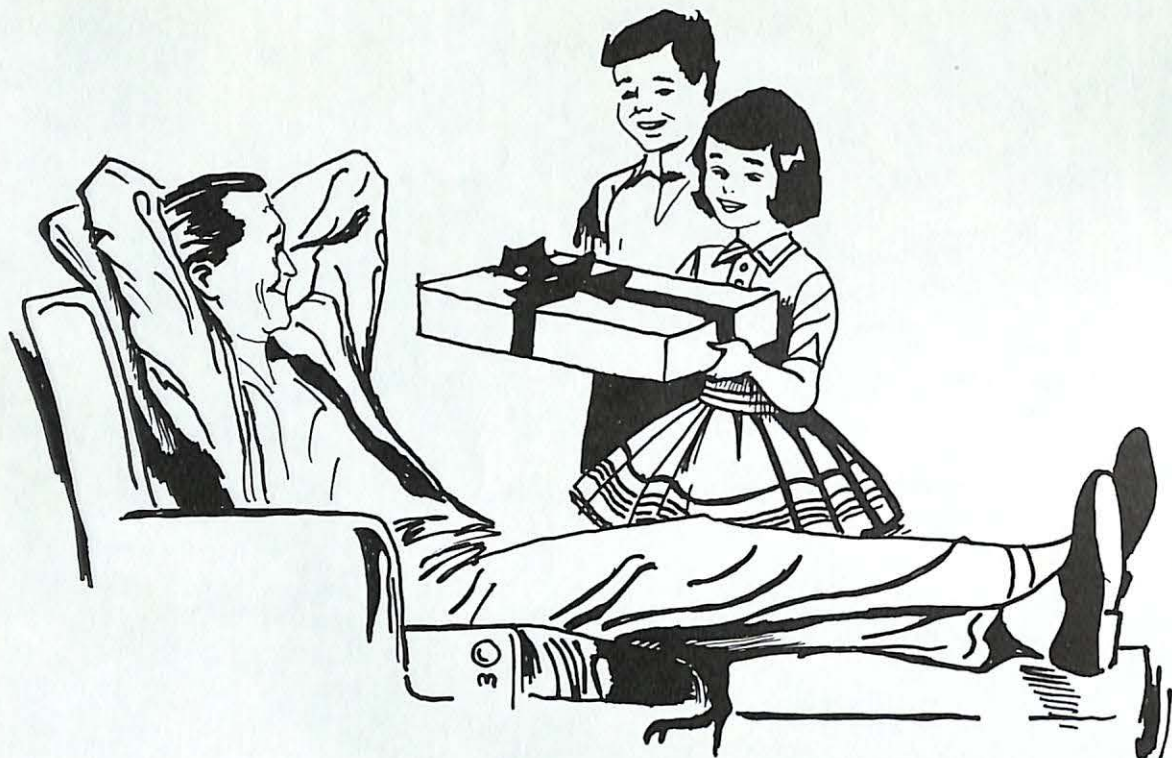




June 1978

baptist herald



"FATHER'S DAY"—SUNDAY, JUNE 18, OFFERS GLAD OPPORTUNITY TO SHOW APPRECIATION OF DAD!"

Father's Day, June 18, will witness some of the happiest family gatherings of the year. Appreciative sons and daughters will gather at the homestead hearths to let Dad know that he is still the family hero.

For a hero, in truth, he is. It takes a special kind of courage to sally forth each day into the work-a-day world in order to provide his brood with the necessities of life, and also the many luxuries—both great and small—that have become an integral part of our American way of life.

Father's Day is a frankly sentimental occasion to express our appreciation of the fellow who is a good companion, a trusted adviser, and frequently—a combination of chauffeur, handyman and banker!

Although he probably expects no more, Dad is entitled to far more than an affectionate pat on the back on June 18. In view of this, sons and daughters are now giving thought to the purchase of gifts for Dad that will gladden his heart throughout the year.

This will be the twenty-third year in which *Grandfathers* will be official participants in the celebration. No less a person than the nation's number one Grandfather, Dwight D. Eisenhower, made the original suggestion in 1955. Received with spontaneous acclaim the idea is an integral part of the event. □

baptist herald

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news
Flash

Graham Voted Most Influential Personality In U.S. Religion

CHICAGO (BP)—Billy Graham has been named the most influential person in the field of religion in the U. S. in a poll of 35 religion writers and editors taken by *The Christian Century* magazine.

The ecumenical weekly said "the clear winner, receiving almost unanimous support, is evangelist Billy Graham, described by one writer as 'the one and only.'"

Martin E. Marty, an associate editor of *The Christian Century*, was second in the poll.

President Jimmy Carter, a Southern Baptist layman, ranked third. The Century quoted one writer as saying he "demonstrates that evangelical religion and politics mix," and another as having written that he "sets the style for the born-again movement—has popularized it so that even hardened newspaper editors are sure there is a revival going on." A third writer said, "He has made civil religion respectable again without losing us in piety." □

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CHECKLIST FOR FATHERS

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JUNE 1978 / 5

MIDSTREAM IN SHORT-TERM MISSIONARY SERVICE

by Fred Folkerts

Four short-term missionaries began a two-year service tour in September 1977 and have completed nearly one year on the field. Three are serving in Cameroon and one in Nigeria. Following are some of their impressions regarding their work and some information which will help BAPTIST HERALD readers to become better acquainted with them.

MISS CARLA BRAUN is serving as an elementary teacher for missionary children at Hillcrest School, Jos, Nigeria. Carla was born on June 4, 1952, at Sioux Falls, SD. She is the daughter of the Rev. and Mrs. Adolph Braun, who serve as pastor and wife of Sunkist Baptist Church, Anaheim, CA. Carla is a member of Redeemer Baptist Church, Warren, MI. which provides her full project support as a short-term missionary. In 1974 she received her bachelors degree in Fine Arts and English from Michigan State University. She was employed as a substitute teacher in the Detroit area until her service in Nigeria.

Carla states that her missionary purpose "is to lead others to Christ and to be of any help I can in the missionary work in Nigeria." She goes on to say, "In seeking to help others to a personal commitment to Jesus Christ, I have tried to speak and live before others as Christ would have me do. My burden has been for children whose lives are before them to live for Christ and are so easily influenced by adults." Carla feels a special fulfillment in teaching at Hillcrest and in sharing her faith with the students there.

Carla planned for only one year of service at Hillcrest to replace the Rev. Harold Lang as teacher while he was on furlough. She is now considering a second year of service to meet the need for additional teachers. Carla has been very helpful to the Rev. and Mrs. Reinhard Neuman in assisting them with Woyke House responsibilities. They speak very highly of her work. Pray that Carla may continue to have a fruitful ministry with the children at Hillcrest School.

MR. CARL DEBLITZ is a Cameroon short-term missionary teacher at Kom Baptist Technical College in Belo. Carl teaches Industrial Arts and shares in Christian ministries to the students. He says, "Since I am an educational missionary, my prime purpose is doing the best I can in teaching. I also teach Sunday school, help in chapel, and learn to understand the Cameroonians in order to show them Christ in me. They hear the Word in

classes and in church. My main job is to show them the Word in my vocation and actions."

Carl was born on July 18, 1953, in Milwaukee, WI. He and his parents are members of Immanuel Baptist Church, Brookfield, WI. He accepted Christ at an early age and later was baptized in May 1974. He attended high school in Milwaukee and completed a Bachelor of Science degree in Industrial Education in 1976 at University of Wisconsin. Carl taught Industrial Education in Milwaukee and Racine for one year prior to short-term missionary service. He was a deacon in his local church at Brookfield and now receives full special project support from the church for his two year service.

Carl describes how the Lord led him into missionary service: "I felt very much led of the Lord to be in Industrial Arts. I enjoyed the area while in school, but I felt the Lord had more for me than discipline problems in the high school shop scene. Thus I considered missionary work, and STM service is one of the practical ways to get into it."

Carl answers the question, "How do you feel about being a short-term missionary?" He says, "Right now, I can't think of much else I would rather do. Many students are quite willing to learn. They have in mind to help build a better Africa. Hopefully, with the Lord's help, we can instill a relationship with God as the top priority."

MR. DAVID STEINHART is teaching at Baptist Boys Secondary School in Soppo, Cameroon. His first six months of missionary service were spent at Joseph Merrick Baptist College at Ndu, but in January 1978 he was transferred to Soppo due to the death of the Rev. Flavius Martin. Dave now fills some of the gap created by the loss of Rev. Martin.

David Steinhart was born on Sept. 8, 1953, in Greenville, SC, to the Rev. and Mrs. Edward Steinhart. Dave's parents served for several years on the pastoral staff of Grosse Pointe Baptist Church near Detroit, MI. Dave accepted Christ at an early age, later was baptized, and became a member of the Grosse Pointe Baptist Church in 1974. He completed high school in Holliston, MA, in 1970. He completed the diploma course in pastoral training at Moody Bible Institute in 1974 and the degree course in psychology at Trinity College, Deerfield, IL, in 1976. The Grosse Pointe Baptist Church is providing full special project support for Dave's short-term missionary service.

Dave is now working happily on the mission field. He hadn't planned it that way. He says, "I never wanted to be a missionary and always said, if God wanted me to be a missionary, he would have to change my heart. When first confronted with the idea of going to Africa, I immediately said no. But as I started thinking about

this, my heart began to change, and I found myself quite open to missionary work. I applied, placed the issue in God's hands, and am now here." He further says, "It is my goal to serve Christ with my life and do whatever he would want me to do. Also I see a responsibility to be an example in my lifestyle of all the truth that I see in Scripture."

Dave describes some of his impressions about his work. "The students are very eager to learn and they really try hard. Some of my conversations with them have helped my teaching and have given me insight into the difficulties of being a Christian here. Short-term missionary service is not easy by any means. My relationship with God has deepened and has become more real and vital, not because I am so spiritual, but because I was forced to come to the end of myself. I feel that this experience will be valuable for the rest of my life. Already it has caused me to grow as a person, and I expect to go through many more maturing experiences before my two years are over."

MR. FRED BARTEL is a short-term missionary serving at the Baptist Central Treasury in Kumba, Cameroon. He is assisting Mr. Jarvis Schlafmann, acting treasurer of the mission, and he is involved in church related ministries with the Rev. Kenneth Priebe, who also serves at Kumba.

Fred says, "My duties are divided between the Cameroon Baptist Convention Central treasury, where I am assistant treasurer, and the area of evangelism. Kumba is a good sized town with many young people. I am starting some work in two primary schools and also with the teenagers and young college people in the high school and junior college. This is an area of great need,

as the young people need to know Christ in a personal way."

Mr. Fred Bartel was born on May 27, 1953, in Grosse Pointe Farms, MI, to Mr. and Mrs. Helmuth Bartel. He accepted Christ early in life and was baptized in May 1967. He is a member of Grosse Pointe Baptist Church which contributes full special project support for his short-term service. In 1975 Fred received his bachelors degree in Economics at Wayne State University. He worked for a food sales firm and for Ford Motor Company prior to his service in Cameroon.

Fred describes his call to missionary service: "I have been aware of mission activity for as long as I can remember. In 1977, at a missions conference held in our church, I became challenged by missionary testimonies, and I felt the Holy Spirit convicting me of my responsibility to proclaim the gospel message. Jesus Christ died for all mankind that those who believe will be made righteous in the eyes of God. It is my responsibility to preach the gospel message to all unbelievers."

Cameroon is a place of beauty and Christian opportunity for Fred. "After my arrival in Cameroon I was awed by the beauty of the landscape. Palm trees and lush vegetation typify the coastal region, while the grasslands are more mountainous and cool. At the same time I was absorbing the new and different culture. I was puzzled by the obstacles and difficulties encountered by missionaries. I enjoyed worshiping with Cameroon Christians and eating in their homes. I feel that being a short-term missionary is a tremendously rewarding experience for myself. I will grow in my spiritual life as I share with the people of Cameroon and as I trust the Lord in all I do." □



Carla Braun



Carl Deblitz



David Steinhart



Fredrick Bartel

The Rev. Fred Folkerts is associate secretary for overseas missions of the North American Baptist Missions Department, Oakbrook Terrace, IL.

● It was a very cold, crisp morning last January 23. My wife and I were leaving to enjoy a day off when we passed the church property. The sun glistening on the snow-covered ground and buildings presented a scene I wanted to remember, so I stopped and took a picture. Little did I realize that it would be the last picture taken of that scene.

Some seven hours later we arrived home to find the snow plow had again performed its task of blocking the parsonage driveway. While my wife went into our warm home, I tackled the pile of snow. However, very shortly



Holiday Park Baptist Church, January 23-9a.m.



January 24-11a.m., Men of church helping with rubble.



March 23, The snow is gone, leaving destruction behind.

a call from police headquarters informed us that there had been a collapse at the church property. Not knowing what to expect, I rushed to the scene and could not believe the sight that greeted me. The new multi-purpose building that we had worked on for the last one and one half years lay in a tangled mass of wood and blocks. Oh, God why? Why?

Early in 1976 the congregation decided to construct a building which would permit them to enter into a ministry to the teens of our area who were a constant problem to us. The vandalism and pranks they pulled gave posi-

We believe: God makes no mistakes

by Lester J. Hirst

tive proof of their deep, spiritual need. A building 60' x 80' was designed that would provide us with a 60' x 60' gymnasium plus a two story area containing classrooms, nursery and kitchen facilities. Estimates from contractors proved to be more than we could handle, so we decided to act as our own general contractor. Finally a mortgage for \$100,000 was negotiated and we were ready to build!

But the building program was fraught with problems. The fall of 1976 proved to be abnormally wet and the winter was the worst on record for sub-zero weather in the Pittsburgh area. So it was not until late spring that we were able to get things moving again. But problems still plagued the project causing delay after delay. January 1978 arrived with the construction still not finished, but we were within a whisker of completion—so very close! Only about eight doors needed to be hung, several hand rails installed and some fire extinguishers placed to be ready for our final inspection.

On the evening of January 22, the annual business meeting of the church was held. One of the big items of business was the new building. There was a certain note of negativism discernable in the mood of the congregation, but plans were made for one final push for completion. It was to begin the next evening; but these plans would never be carried out, for at approximately 4:30 p.m. on January 23, the new building came crashing to

The Rev. Lester J. Hirst is the pastor of Holiday Park Baptist Church, Pittsburgh, PA.

the ground. (Two hours later would have found many of our men working in the building!)

An investigation of the loss revealed that the replacement value was almost \$170,000 as we had put about \$70,000 of labor into the structure—all labor donated by the men of the church. The matter was investigated by our insurance company. After two months of deliberation they declined coverage for the collapse of the new building.

We do not understand the working of our God, but we do believe his Word through the Apostle Paul who wrote, "... we know that in all things God works for the good of those who love him, who have been called according to his purpose..." (Romans 8:28 NIV). Where do we go from here? The will of God is not yet completely clear, but we do firmly believe that the Lord is giving us an opportunity to demonstrate our faith in a

tangible way to the people of Holiday Park. We do not want to fail God or them in this ministry.

We face some very difficult decisions, as the church is still obligated to the \$100,000 mortgage. There is a good possibility that we can salvage some of the material, but the cleanup task will be monumental! We have retained a Christian attorney to represent our interests and are hiring an engineer to ascertain the exact cause of the collapse.

Dear brothers and sisters in Christ, we need your earnest prayers—prayers that the Lord will give us a spirit of optimism and a desire to finish the task begun so long ago. Pray that God will in some way provide financially for the building needs. The leaders of the church have dedicated themselves to carry out the task God has graciously entrusted into our hands. We do not want to fail him. Praise his name! □

Love

by Holly Strauss

There he sat,
Legs shrivelled, tangled beneath him
like vines,
Fingerless, leprous hands
Muscles and nerves struggling to
make
Non-existent fingers move,
Restlessly reaching
To touch somebody.
Anybody—Everybody moves away
Out of reach.
Hope-filled eyes gaze upward
Waiting
Patiently, silently
For someone.
His face; dry, wrinkled, worn
As ancient parchment, carries the
story.
Won't someone,
Anyone—read it?
Leathery skin hangs
Loosely on the frail body.

Holly Strauss is the daughter of former Cameroon missionaries Elmer and Ruth Strauss. This poem was written in Jos, Nigeria, 1974.

His hope-filled heart
Begs
For Love
Whether by a penny?
Or a smile?
Is love so costly,
So rare?
Can no one afford
To share it?

Tears streaming
From the ebony face,
Unhappiness spilling out.
The emaciated body,
Thin,
Malnourished, starving—
Cries earnestly for help.
Scrawny limbs,
Swollen joints together
Strive desperately to support the
grotesque body,
The child's protruding abdomen—
Skeletal body,
Symbols of filth and poverty.
Gnawing on a life,
Innocent—condemned
Eroding it away,
Slowly and painfully.

Where is there hope
and love?
A smile breaks
Cracking the stone face,
Hiding misery,
Rejection
Loneliness.
Friends?
Where?
What are they?
She will never know.
Wearing rags—
Collecting—paper,
Sticks, stones,
Eating garbage
Not knowing better.
Flies adorn her
Open wounds
Ooze—
People laugh
Yet . . .
Another smile
Is shared
With
The world.
There is hope
Only if
There is love. □

The Minister as a Servant of God

by J. Gordon Harris

Many modern ministers are frustrated by the "servile" image of the Pastor current in congregations. The church leader often is stereotyped as a mild-mannered reporter of the "good news." Youth begin to believe that there are three sexes: male, female and ministers. Too long the minister has been expected to be the "servant of the people"—one who bows and accepts the whims of any member as a dictum from God.

Other ministers react strongly to the "servile" image of the pastorate or church staff worker. Instead, they create unrealistic expectations for themselves by pretending to be "super persons" in the mold of Super Man. All they lack is a big letter S printed on their sweat suit.

The Bible can help both the frustrated and reacting minister to identify with a more realistic image of church leader. A knowledge of the minister as a servant of God alters the common concept of the nature of the ministry. Examine the biblical image of servanthood and notice how this office calls for a role of Christian leadership different from any current stereotype.

I. THE IMAGE OF A SERVANT OF GOD IN THE BIBLE.

The image of the suffering servant as used by the Prophet Isaiah appears

Dr. J. Gordon Harris is associate professor of Old Testament at North American Baptist Seminary.

often in direct and indirect allusions to the servanthood of Jesus Christ. Both the phrases "my servant" and "child (son) of God" on a balance, point to an early understanding of Jesus Christ as the fulfillment of the prophecies of Isaiah 42 and 53. Jesus, himself, certainly seems aware of the servanthood image and exemplifies the role of the messianic servant.

The biblical image of the servant does not primarily refer to a slave born in bondage or one sold into slavery. Servanthood has a myriad of surprising implications.

Servant ('ebed) was most often designated as one who chose to be loyal to a master. Bond slavery was tolerated among the Jews but was not common. Servanthood for the Hebrew referred more often to a reciprocal relationship which bound together a master and a worker.

For example, an officer of the king would have been designated a royal servant. A professional army officer and a minister of state viewed their relationship with the king as servanthood. The officer holder attached himself to a king and obligated himself to fulfill certain duties. On the other hand, the king offered his servant protection and financial security in exchange for absolute loyalty. Neither the servant nor the master was able to break such a sacred pact without severe consequences.

Servanthood in the Old Testament ba-

sically followed the relationship pattern of monarchy. A servant of the king assumed his office on a contract or covenantal basis. He often held an important, unique office at the court. He was empowered to act as an agent of the king and to deliver the messages of the ruler as if the reigning monarch were present. The servant of God assumed the position by means of a similar relationship.

Read the list of some of those called "servant of God" in the Old Testament: Abraham, Isaac, Jacob, Moses, Joshua, David, Solomon and the prophets. These men hardly act as slaves in the Roman or Greek sense.

Servants of God attach themselves to the divine Sovereign as politicians submit themselves to a leader. They describe themselves as servants of God both as a humble self-description and to indicate that God has chosen them to become his agents to fulfill his divine ministry on earth. To call oneself a servant of God is to associate oneself with devoted, loyal followers of the great King. In return for a faithful relationship of service, God promises the protection of his faithful, covenant love.

Paul uses the word "servant" (doulos) in a parallel sense. He is not visualizing himself as a slave in the Roman or Greek sense. Most of his epistles begin with the ascription: "Paul (called to be) an apostle of Jesus Christ." In Romans 1:1 Paul calls

himself a "servant (doulos), called to be an apostle." Such a superscription does not describe the ordinary slave. It parallels servanthood with apostleship. Only in Philippians, where Paul does not need to defend his authority with his friends, does he call himself a servant (doulos) without clarifying the nature of his leadership.

Throughout the Bible the "servant of God" implies an image quite unlike that of a slave or servile person who has given up the rights of a free person. Instead, the servant acts as an agent of the divine King. A Christian leader chooses Jesus Christ as Master and offers total loyalty and service. In turn the servant can expect salvation and faithful love to follow to the ends of the earth. A Christian servant is truly a choice child of the King!

One called to become a special servant of God also is chosen to minister to the needs of others. Truly the servant should become a dispenser of justice and love. However, the Christian minister helps others as one called by God to assume an important role in the kingdom of God. The officer of the King represents the Sovereign in both words and deeds. There is little reason for the servant to act in any servile manner—a (self-defacing) slave subject to the whims of any member of the community. The minister is called upon to lead—emulating the King, Jesus Christ.

II. THE ASSERTIVE LEADERSHIP OF A SERVANT OF GOD

Leadership assertion always poses a dilemma for the servant of God. Can a servant act as a respected leader? Must he or she assume a role of servility—akin to senility? Examine the leadership models of outstanding biblical servants of God.

Jesus asserted leadership with authority and yet with consideration and style. The supreme suffering servant spoke with a frankness and confidence unlike that of the scribes and Pharisees. He commanded the wind and the rain. Demons obeyed and feared him. With the authority of God he cleansed the Temple. His words and leadership style made him dangerous to the religious establishment. He had to be eliminated. Though he came to "minister," he did not abdicate leadership assertion.

A servant of God is called to assert responsible leadership. As a representative of the divine King, one acts in behalf of the Master. In the modern vernacular, the servant of God stands in the inner circle of the President's men aware of the counsel of heaven and firmly convinced about the correctness of one's message. In rational and respectful terms the truth must be proclaimed in word and deed. The servant

must shed both aggressive and nonassertive behavior as leadership unfit for the unique office to which the Christian has been called. As a representative of God, what one feels is worthy of being expressed honestly and without defensiveness.

The pilgrimage of Moses reminds one of how difficult is the road to responsible leadership. Moses is called the servant of God some thirty-six times. Through his example, modern day servant-leaders are reminded that God is the greatest trainer of all. He patiently works with his servant, though Moses vacillates often between aggression and nonassertion.

Moses assumes leadership of the Hebrews in a fit of aggression. As a well-trained Egyptian-Hebrew, he angrily kills an Egyptian soldier who was beating a Hebrew. To his surprise, even the Hebrews rejected that type of leadership. He was forced to flee to the hills of Sinai to pass forty years with Jethro and his daughters.

When God called Moses through the burning bush, he encountered a totally different person. The old, aggressive Moses had become a passive, non-assertive person. Fear of failure haunted him. Frequent reassurance and miraculous demonstrations of God's power alone motivated him to assert the leadership necessary to move the Israelites into the desert and across Sinai to the promised land. God must receive the credit. He alone could achieve the transformation that came about in Moses. Perhaps God's greatest miracle of the Exodus came in the revival of a defeated, broken Moses and the training of an assertive servant of God.

God's ability as an assertion trainer, however, was severely tested more by Moses' family than by Pharaoh himself. Miriam and Aaron (Num. 12:1-13) let jealousy drive them to an emotional attack on Moses and his wife. "Moses married a Cushite woman!" Miriam must have gossiped. Since Aaron and she could not best the authority of Moses, they tried to discredit him through undercutting his wife. Zipporah was a Midianite. Midianites were desert tent-dwellers and dark-skinned. They were often identified with the sons of Cush. So the racist slur she and Aaron uttered had enough truth to be believed by the gullible.

To Moses' credit, he did not meet aggression with aggression. Even when Aaron reminded the people that Miriam and he were also prophets, "Moses was the meekest of men that lived on the earth." He did not defend his authority or himself. Instead, in the words of Uncle Remus: "Moses, he lay low." Tragically, in the heat of confronting Miriam, he retreated into passivity.

Moses always did have trouble confronting Miriam. Their relationship must have been more like mother and son. Later, in his grief after the death of Miriam, Moses committed the sin which kept him from entering the Promised Land. He tried to drive water from a rock by the force of two karate chops with his rod, rather than by means of a responsible word of the Spirit (Num. 20:1-12).

Family problems often haunt the servants of God. What they are able to accomplish while serving God, they often shunt at home. David and Solomon clearly point out the disasters which arise out of such neglect. Other examples fill the pages of the Bible: Negligent parents, unfaithful or inconsiderate husbands, indulgence and favoritism.

The picture is not pretty but neither is it intended to be. Rather, the Bible ominously warns every aspiring servant of the need to confront emotions openly and honestly at home as well as in one's public ministry. To do otherwise is to invite heartache and unnecessary burdens.

Panicking at Miriam's leprosy, Aaron cries to Moses desperately for help. God renews the confidence of Moses once again and at the same time enables Moses to call to him for the healing of Miriam. When Miriam is miraculously healed, the worth of God's servant is doubly confirmed and the threat of further jealous confrontations dispelled.

CONCLUSION

A theological seminary should become one stage of God's assertion training for responsible Christian leadership. Perhaps some potential servants will spend those three years in passivity, looking after Jethro's sheep and daughters. Others will experience the excitement of a burning bush beginning for new assertive behavior. Some will confront even Pharaohs of today in relationships and service. Still others finally will ask God to help in family struggles with the Miriams that threaten future effectiveness. The seminary should create the climate and provide the insights for training those who will dare to represent God as his servants.

God continues to seek servants who will be trained for his type of assertive leadership. Perfection is not required. Courage may be lacking. Loyalty to God and to his will alone is required. A life of training lies ahead for the adventurous who risk servanthood. Nevertheless, goodness and mercy shall follow all the days of one's life. The servant shall dwell in the house of the Lord forever. Interested? Apply through the grace of the Lord Jesus Christ—the complete suffering Servant. □



putting it together

by Ernie Zimbelman

STRESS AND DISTRESS

Very few people have emotional breakdowns on short notice because of stress. There is considerable evidence that shows us that many of us do our best work "under pressure." Pressure, which is a form of stress or tension, can often spur us to action and can result in greater effort, more efficiency, increased productivity, better discipline and even spiritual growth. But let us not too readily pronounce stress a "goodness" because it produces some good results.

Stress always takes a toll! Prolonged stress usually takes a serious toll. Minor consequences of stress can be that we become irritable and harder to get along with. We become tired more easily, and our anxiety level arises. Sometimes, to avoid stress, we tend to become apathetic—we try to avoid the situation which causes stress. This "avoidance" behavior may lead to truancy for school children and absenteeism for workers.

If the stress persists it can lead to alcoholism, marital problems and serious psychological problems such as depression and anxiety reactions.

Prolonged stress can also have serious physiological consequences. Many times when an ambulance goes screaming past and it's the cardiac unit, chances are the patient inside has not had a heart attack

in the full sense of the word, but he has had an anxiety attack which can have all the symptoms of a heart attack.

There are mild levels of physical reactions to stress, and there are deeper level reactions. Mild physical reactions to stress may be insomnia, headaches, backaches, upset stomach, nervous shaking, and in children sometimes nausea and vomiting. For these reactions we take aspirin; we rest; we go on a vacation; we ask our doctor for a "mild tranquilizer," which he will usually give.

The physical results of prolonged and heavy stress are far more serious. We have "nervous breakdowns;" we suffer from "exhaustion;" we get ulcers, colon spasms, colitis and various kinds of heart disease.

Think about this the next time someone tells you that stress can be good for you. The word "stress" comes from the word "distress." Distress is a negative term, and a Christian should not program his motivation to negative factors.

The Christian message is mainly a positive one, and we are to seek for the "Joy of the Lord." A favorite verse of mine is II Corinthians 5:14, "For the love of Christ controls us. . . ." To me this speaks of a basically positive relationship in which I choose my responses to the conditions of life, as they are presented to me. □

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youth SEXUALITY AND SELF-CONTROL

by Robert F. Brown

SEX—What can be said that hasn't already been said? It certainly can't be the facts of life that young people lack today. What may be missing is clear direction on how they are to handle this powerful, God-given sexuality that explodes within them during their teen years. The physical is taught, but the sacredness of "two becoming one" in mind and spirit as well is often ignored.

Biblical Guidelines

Is sex dirty? Is it a necessary evil that we must try to keep quiet about? Of course not. Let's take a quick look at the Word to see just what it actually does tell us about our sexuality.

1. *Sex is sacred.* It was part of God's total creation plan and, as a part of that plan, it too was pronounced "good" by God (Gen. 1:31). Fallen man has marred it, scarred it and perverted it; yet within its rightful, scriptural context, sex can still be all that God designed it to be. Don't be duped by Satan into thinking all sex is deplorable.

2. *Sex is super.* It is exciting, enjoyable, fulfilling and beautiful. As intended by God within the bounds of marriage, sex is a wonderful gift. Dr. Howard Hendricks has given us three biblical reasons why we have been given this gift.

First, to provide for parenthood (Gen. 1:27, 28). Children are hereditary; if your parents didn't have any children, the chances are that you won't either! God designed the family so that children would have both a mother and father. A one-parent family is not God's best plan.

Secondly, to prevent fornication (1 Cor. 7). We are sexual beings with normal drives and desires, and the marriage relationship is the legitimate outlet for our drives.

Thirdly, sex was given for our pleasure. The author of Heb. 13:4 reminds us to keep the marriage relationship

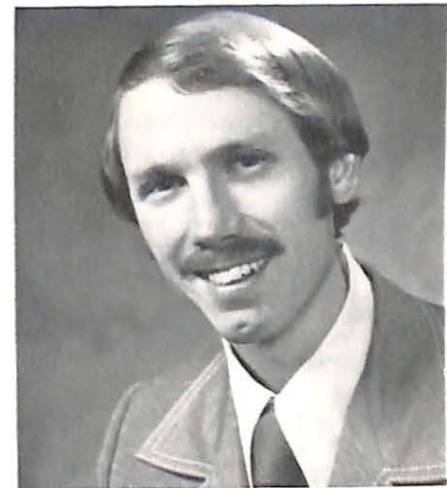
The Rev. Robert F. Brown is pastor of the Mountain View Baptist Church, Spearfish, SD.

pure and honorable, but he doesn't say that we are only to copulate to procreate. Sarah enjoyed the sexual aspect of her relationship with Abraham. Her inner response to the statement that at 90 years of age she was to have a son was, "After I have become old, shall I have pleasure, my Lord being old also?" (Gen. 18:12).

3. While Scripture teaches us that sex is sacred and super, it also reminds us that it is *secondary*. The marriage bond has decidedly more to it than simply the legalization of our sexual drives. Anyone who enters marriage for the main purpose of satisfying his/her sexual appetite is marrying for the wrong reason and will be a poor risk as a mate. Marriage is a total commitment of the individuals involved to the total needs of their mate. The sexual need is only one among several, all equally important.

4. *Sex is not for singles.* You knew it was coming, didn't you? TV, movies, paperbacks and media advertising promote a "Have it your way" lifestyle. The Hippies said, "If it feels good, do it." The playboy says, "If you can afford it, enjoy it. After all, you only go through life once, so get all the gusto you can (whatever they mean by 'gusto')." Today radio waves are flooded with filth. Record titles such as *Heaven's Just a Sin Away*, *Afternoon Delight*, *It's the Right Time of the Night for Making Love* and lyrics such as "It can't be wrong if it feels so right," push the unguided and the unwary to simply follow their feelings. They purport that there is no right and wrong, that there is no absolute morality, that it's just "different strokes for different folks." "You do what you want and I'll do what I want, and we'll all be happy." Yet, happy is not the word to describe those who follow this philosophy. When one assaults God's laws, he cannot break them without becoming broken himself. Fear, guilt, suicide, VD, abortion, illegitimacy, hurried-up marriages followed by hurried-up divorces are more typical of such a lifestyle. That can't be what they mean by "gusto," can it?

Since we only go through life once, we ought to follow the Guidebook provided for us by our Maker. He provides not only the standards which we are to follow for our own benefit, but also the resources whereby one may deal effectively with sexuality. What are God's guidelines for the single Christian? There are three key passages. First, according to Heb. 13:4, God says that sex is right and proper within marriage, but outside of marriage it is wrong, and he will judge it as such. Secondly, 1 Cor. 6:18-20 tells us that sexual sins are sins against our own bodies, and since our



Robert F. Brown

bodies belong to God by virtue of the blood of Christ and our acceptance of him as our Savior, we should honor him with our bodies. Lastly, I Thess. 4:3-8 instructs us to stay clear of any sexual sin; to know how to control our body and not to let it control us; to be different from the rest of the world (not much has really changed since Paul's day, has it?); and not to take advantage of anyone.

Prescription for Self-Control

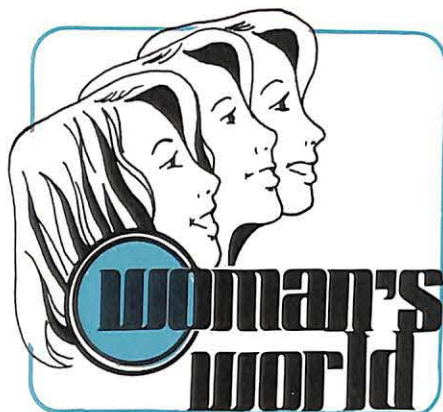
"How can I live by these standards?" you're asking. "I know *what* God requires, but my problem is *how* to live up to what I know." Precisely! And God has not left us alone to figure it out for ourselves, I believe that the key to a young person's purity is found in the last fruit of the Spirit named by Paul in Gal. 5:22, 23: self-control. One must cultivate the lost and forgotten art of self-denial in this area of his life as well as in others. Let me suggest that you attack it by the following prescription.

1. *Commit* your body to God daily as a living sacrifice to serve him (Rom. 12:1). Sex can hurt you in a hurry and possibly mar your Christian life as few other sins can do.

2. *Create* your dating standards *before* you find yourself in the back seat of a car with an octopus. Planning your actions ahead of time will save you from unplanned reactions later. "Daniel purposed in his heart that he would not defile himself. . . ." (Dan. 1:8). Agree with God that his way is the best and purpose to live that way.

3. *Covenant* with your eyes, guys, not to lust after a girl. You already are familiar with Matt. 5:27, 28, but Job 31:1 may surprise you. *Covenant* to dress modestly, girls, especially at the beach, so as not to tempt a guy to lust (1 Tim. 2:9, 10; 1 Peter 3:3, 4).

(Continued on page 16)



I'll Go Where You Want Me To Go (But Please Lord, Don't Let It Be The City)

by Ruth Correnti,
Philadelphia, PA

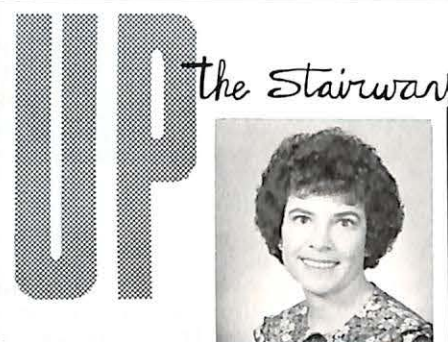
Stories often floated to the suburban community where I grew up concerning living conditions in the city. Newspapers loudly proclaimed the horrors of the place—the crime, the soot, the crowded conditions. The city became, in my mind, a great mass of gritty buildings,



Ruth and Jim Correnti

abandoned factories, trashy streets, traffic jams, muggers, robbers, rapists and thieves. I didn't really give it much thought, only to occasionally breathe a prayer: "... I thank thee that I am not like other people. ..." (Luke 18:11 NAS)—those who do such things and those who endure such conditions. All I knew was the comparatively soft, serene life of suburbia.

It didn't bother my religion too much either. I pretended not to notice the facts: approximately one third of our United States population lives in cities. The very poorest of the poor are concentrated here in large numbers. I pretended to ignore the commands of Jesus, "But when you put on a dinner, ... don't invite friends, brothers, relatives and rich neighbors! For they will return the invitation. Instead, invite the poor, the crippled, the lame and the blind" (Luke 14:13 LB). I also pretended to ignore the example of Jesus as



by Dorene Walth,
W.M.U. president,
Sioux Falls, SD

"Guess what! I have good news. I prayed and received Christ into my life last night!"

"Oh, really? Wonderful! I'm so happy for you!"

"Someone came to my house from the church where you attend and read through this little booklet with me. Wow, it is really neat! I never knew before how I could have eternal life. Have you ever seen a booklet like this? It explains everything!"

"Why ... yes," I replied. "I have several of those at home."

"You do?!" My friend showed surprise and disappointment in me. "Well, how come I've known you all this while and YOU'VE never told me about it?!"

What could I say? I had wanted to share Christ with her on so many occasions, but—well, the time never seemed right. And besides, the way she talked ... the way she dressed ... her interests ... she seemed so "put together." Why, frankly, she didn't seem the type to be open to spiritual things!

She continued, "You know, I've watched you and your husband for so long. I could tell you had an 'extra dimension' and a sense of purpose in your lives that I seemed to lack. I suspected all along that it had some-

a friend of the prostitutes, tax criminals, "emotionally disturbed" and outcast groups. I say "pretend" because I could not completely put out of my mind the facts so loudly proclaimed by the media and the message of Christ with which I was so familiar. An uneasy feeling would creep up from the pit of my stomach upon occasion. However, I was quite able to push it right back down where it came from and continue with my scheduled plans. I developed life goals and dreams that excluded the poor, the sick and the helpless. All I

thing to do with God in your lives. So many times I was tempted to ask you about it, but I was afraid you wouldn't want to be bothered by personal questions like that!"

"Oh, I wish you would have said something. I would have been very pleased to have taken time to tell you how to become a Christian!" I tried not to show how awkward this moment was for me. I felt so ashamed for being a Christian coward. I felt remorseful for not letting God use me to bring my neighbor and friend "into the fold." Quickly I added, "Oh, by the way, we attend a couples' Bible study every Thursday evening. Would you and your husband be interested in visiting the group with us this week?"

"Sounds like something that we'd like to try. I'll have to check with Jim and see if he'd care to go. I think we have a Bible some place around the house that we could bring. I'll let you know."

"Great. Why don't I call you in a day or two to see if you're able to come, and we'll make arrangements to go."

"Oh, thanks so much! I'm excited. I feel so good about becoming a Christian. I want to learn all I can—I have so many questions. I think you could help me a great deal!"

"I'm honored. We'll keep in touch about this. It was good to 'bump' into you here at the store. I'll pray for you as you talk to Jim ... and welcome into the family of God!"

Driving home, I asked God to forgive me for being insensitive to the need of this dear friend. I asked him to give me a ministry of discipleship with her, if he would so choose. I think he will!

"Therefore, to one who knows the right thing to do, and does not do it, to him it is sin" (James 4:17). "The blood of Jesus Christ, his son, cleanseth us from all sin" (1 John 1:7b).

Yes, I stumbled on the steps again! This has been one more difficult "training step" for me. I have learned from it! Thank you, Jesus. □

wanted was to get my education, marry a handsome prince and settle in a little cottage in the country, where I would spend the rest of my life tending myself, my family and my garden.

But, as God's Word says, "Who has known the mind of the Lord" (Rom. 11:34). I praise God that his plans for my life are not nearly as boring as my plans. I also praise him that he has not shown me the future, for I might despair for the lack of ability to foresee how he would give me all the resources necessary to thrive and grow in the circumstances prepared for me.

When the opportunity came up to become involved in a city church, we were living in one of the wealthiest neighborhoods in the Philadelphia area. We did not live there because we were wealthy, but through the kindness of a friend who rented us an apartment for a small monthly fee. We moved to a changing community—the whites were moving out, as blacks, Puerto Ricans and peoples of many nationalities, moved in. We have 30 homes on one side of one block, some of which are boarded up, many crumbling and decaying. Trees, flowers and blades of grass are few and



by LaVerna Mehlhaff,
women's work director

"When they were fully awake they saw his glory" (Luke 9:32).

Jesus had taken three of his disciples, Peter, James and John, with him to the mountain to pray. Jesus always talked to his Father about the things he was doing. While he prayed, the three disciples fell asleep. How easily we, too, fall asleep; the cares of the world, the regular routine of daily living, the routine of participating in church activities may cause us to fall asleep to the needs of people near us and in other areas of the world.

It was only when the disciples were wide awake that they beheld his glory. When we are fully awake and when we see Jesus only, then we will see the needs of sharing Christ with those in our community, nation and world. God is giving us as women untold numbers of opportunities and privileges to make Christ known. Let us continue to pray "Keep us awake to you, Lord Jesus." □

far between. Everyone's front door opens onto the street. Children find it necessary to play on the sidewalk or in the street. In the heat of summer, fire hydrants are opened and everyone cools



Dinner at the Correnti home with a neighboring Yugoslavian family

off under the gush of water.

We have found that God has made obedience very easy for us and has supplied us with more than everything that we thought we were giving up. We both love plants and gardening, and before we moved to the city we spent many hours in this pastime. Now that we are here, we have found a large plot which we can garden. We have a group of people who garden with us. We have a front porch with large glass windows which acts as a greenhouse in summer, and we also have 22 windows in our home. With all this, we find we have more space for plants than we could ever use. We have found the city to be a place of many exciting and stimulating resources. Libraries, museums, concerts, plays and educational opportunities abound. The potential of personal growth is never more than a bus ride away. God has added a richness to our lives that we never experienced as a part of the middle class. For the first time, we are living among people from many different lands. We are constantly surprised and amazed at the variety in God's creation, as we encounter new kinds of family life, new pastimes and new foods.

We have also found a new simplicity in our lives as the result of our move to the city. Less property and smaller homes mean less time spent in cleaning and maintenance and less time spent in jobs to provide money for upkeep. The availability of public transportation lessens the need for a car. The standard is lower in terms of the amount of clothes considered necessary and the amount and quality of home furnishings deemed adequate. This is not to say that the culture is non-materialistic. It still is, but for us it is a standard that we can meet with much less strain. We do not need to be always pushing ahead in order to maintain the standard at which our friends and neighbors live. This has

been truly liberating to be away from the faster paced living that a higher living standard demands. We have found people with time to sit outside during the evening and chat with their neighbors. I meet women with time to take care of not only their own children, but other children as well—particularly those from troubled homes, sometimes taking on a whole new family, if the parents are unable to care for them. I myself have found time for a whole host of activities that I know I would have otherwise never gotten to until retirement. I am using my new freedom to sew, read, take walks with my son, visit and spend extra time cooking. The phrase "free in Christ" has taken on a whole new meaning for me. I can see that God had to pick me up and take me to a place, where I would have never gone on my own, to give me an existence where I am free to be the person I would always want to be—yet without the time or the courage to make the time if left to myself.



The Bible Club baking cookies with Pastor Jim.

Smaller things go farther. Last year we planted several flowers in a 2 × 2 foot plot of dirt that was once the residence of a tree now dead. We got as many compliments on those flowers as if we had planted a 20 × 20 foot garden with the most glorious of flowers. The neighbors watched over them for us to make sure stray animals and children would not destroy them. We rejoice as much over a blade of grass that dares to poke its head through the concrete as your average suburbanite would over a beautifully green and carefully tended lawn. Smaller things go farther in teaching as well. We can get a great deal taught with very simple lessons, songs, games and prizes.

I don't want to paint a completely rosy picture. There have been and are now many difficult adjustments and frustrations. I have had to find a new way to clean house, to deal with the city

(Continued on page 39)

YOUTH SCENE

(Continued from page 13)

4. *Clean up* your act by cleaning up your mind (Rom. 12:2). Beware of what you listen to and look at. Stay away from the magazine racks and the romantic pocketbooks at the corner drug store. They are Satan's tools and trap. They portray sex incorrectly. They are more fantasy than reality. If your mind is filled with a perverted idea of sex now, you will have a difficult time adjusting to the realities of married life later. We are, rather, encouraged to think upon those things that are "true, honorable, right, pure, and lovely" (Phil. 4:8).

5. *Confess* any sin in this area and

claim God's forgiveness. His promise is to cleanse us from *all* sin (1 John 1:9). You're not the first, nor will you be the last, to ask for God's forgiveness. King David had a similar problem three thousand years ago (2 Sam. 11). Chances are, if you've been asking, "How far can I go?", you have already gone too far.

6. *Call* upon the Holy Spirit to give you self-control. He wants you to have it even more than you do. It's a by-product of his indwelling presence and power, so let him have control of this and of every area of your life (Gal. 5:22, 23; Eph. 5:18; Col. 1:11; Jude 24).

Our minds are likened to complex computers. We have a tremendous capacity for retention and recall. At a

young age you may not yet be aware of this fact or of its implications, but it's there for better or for worse. We never forget completely what we have said and done. Those "fun" times at the beach or in a van with someone else than whom you eventually marry, or even with that person, may flash back on the screen of your mind with depressing frequency and vivid clarity which you would prefer to forget. So that you may never have to experience this, do not do anything now that you may be sorry for in the future. We still reap what we sow, Christian or non-Christian (Gal. 6:7-9).

Remember to be faithful to your mate—even if the two of you have not yet met. □

Test Your Knowledge

Try this quiz about the Baptists of North America. *Answers on page 28.*

1. In what nation (apart from the USA and Canada) do five BWA bodies in North America have mission fields?

2. What widely-known Baptist was born on January 15?

3. Which state of the USA has the highest proportion of Baptists?

4. In what province was the first Baptist church in Canada organized?

5. What current president of a Baptist convention in the North American Baptist Fellowship has had the longest tenure?

6. In what year did American (Northern) Baptists first elect a woman as president of the denomination?

7. What NABF member bodies have churches with which they are related on Guam?

8. Who has been the president of two NABF member bodies?

9. How many Baptist church members are there in Mexico (within three thousand)?

10. NABF bodies publish at least three daily devotional booklets: *The Secret Place*, *Open Windows*, and another. Name the third.

book reviews

by B.C. Schreiber

Zest for Living. By Gains S. Dobbins, Waco, TX: Word Books, \$5.95. For *Zest for Living*, Mr. Dobbins chose an excellent subject—*himself*! He is not one who would write a book on life begins at forty or fifty or even sixty. He *lived* all his life, and he is continuing to live with zest even after ninety. To learn until you are an adult and then expect to live on what you learned is a fantasy. The author believes that all normal persons are life-long learners and continue throughout life to be teachers. He continues to preach, teach, travel and share his zest for life—abundant life.

God, Revelation and Authority. By Carl F. H. Henry. (Advance Notice). Haensler Verlag of Stuttgart, Germany, is is-

suating a German translation of this book by Baptist theologian Carl F. H. Henry. The first two volumes, which appeared last year, placed first in the annual ETERNITY magazine "best religious books" competition. The volumes are also currently being translated into Mandarin and Korean. During doctoral studies at Northern Baptist Theological Seminary, Henry pastored what was then the Humboldt Park Baptist Church of Chicago. He is married to Helga Bender Henry, daughter of pioneer German Baptist missionaries to Cameroon.

The Men Behind the King James Version. By Gustavus S. Paine, Grand Rapids, MI. Baker Book House, \$3.95. On Monday, Jan. 16, 1604, Dr. John Rainolds, a Puritan, addressed King James at Hampton Court in these words: "May your Majesty be pleased to direct that the Bible be now translated, such versions as are extant not answering to the original."

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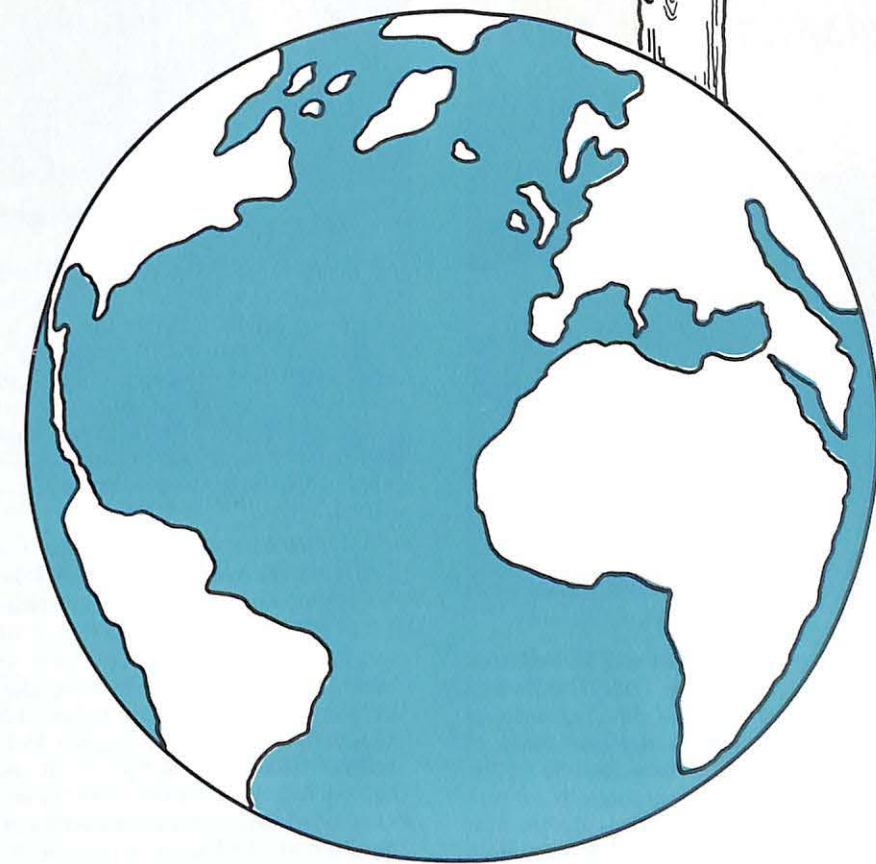
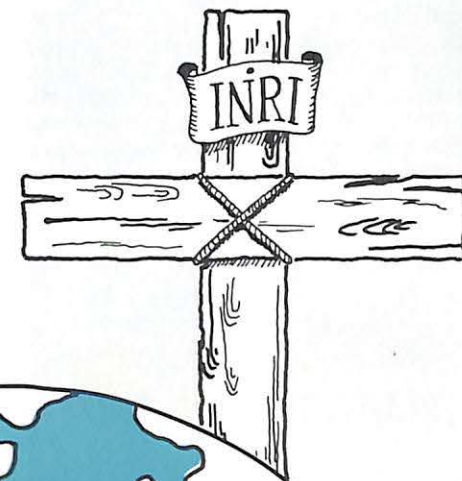
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ever known was begun. More than fifty scholars of various persuasions took part in this great task. In addition to Rainolds, only a few of the scholars are remembered today: Richard Bancroft, George Abbot, Lancelot Andrews (fluent in fifteen languages), Thomas Bilson, Thomas Ravis, Sir Henry Savile and Dr. Miles Smith.

Because of the variety of opinions, persuasions, politics, bickering, selfishness (forceful men thought they could use the project to further their ends),

Historic View of N.A.B. Missions

by Richard Schilke



(Continued on page 35)

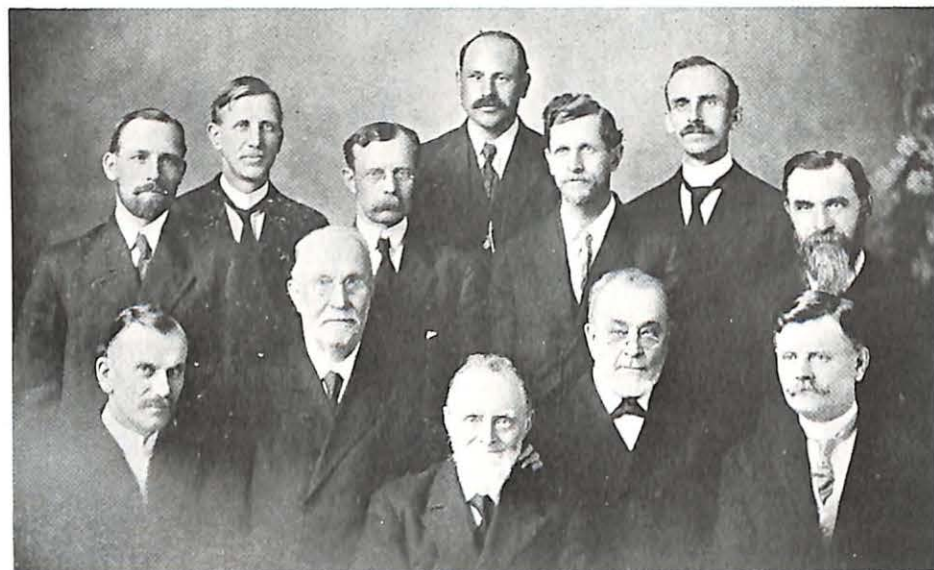
Early beginnings of the North American Baptist Conference date back to the early 1840's with the organization of German Baptist churches in Philadelphia, PA, 1843; in New York, NY, 1846; in Newark, NJ, 1849; in Buffalo, NY, 1849; in Rochester, NY, 1851; in Bridgeport, ON, 1851; in Milwaukee, WI, 1847; in St. Louis, MO, 1849; and in Chicago, IL, 1858. In the course of time, these churches organized themselves into conferences. The first such conference came into being in Philadelphia, PA, in 1851, later known as the Eastern Conference. The Western Conference came into being in Springfield, IL, in 1859. By 1865 the first General Conference came into being in Springfield, IL in 1859. By 1865 the first General Conference convened at Wilmot, ON. Since then, it has met every three years. In 1880 the Western Conference, meeting in Peoria, IL, ceased and gave birth to the Central, Northwestern and Southwestern Conferences which met separately by 1881.

Formation of General Missionary Society

In 1883 representatives of the four conferences met in Indianapolis, IN, and organized the General Missionary Society. This organization was ratified

In 1922 the corporation was recognized in Canada. In 1944 the name was changed to "The North American Baptist General Missionary Society."

From 1883 to 1958 the local Conferences, four at first and later nine, elected one or more representatives (according to the size of the Conference) to form the governing board of the Society, known as the General Missionary Committee. The General Conference itself elected the General Missionary Secretary and the General Treasurer. In 1958 a change was made; each of the nine local conferences elected one representative, and the General Conference, in addition to the two officers, elected three laymen. The name of the govern-



General Missionary Committee meeting in 1910.

ing board was changed from "General Missionary Committee" to "Board of Missions." In 1970, when the nine local Conferences ceased and became 21 Associations, another change in the election of the Board of Missions came about; the Triennial Conference elected the entire Board: six pastors, six lay people (four men, two women) plus the officers.

The Mission of the Society

At first the General Missionary Society was concerned with home missions and evangelism as the Conference itself expanded westward. An overseas outreach came later, but both were always kept under one governing board. Since the Conference in its early years had no General Council, the Society assumed the distribution of missionary funds to other cooperating organizations such as the Seminary and the Publications Society.

In 1934 this responsibility was given to the General Council. The Society also assumed responsibility for other areas which were later transferred to the Gen-



Rev. Fred Folkerts, associate secretary.

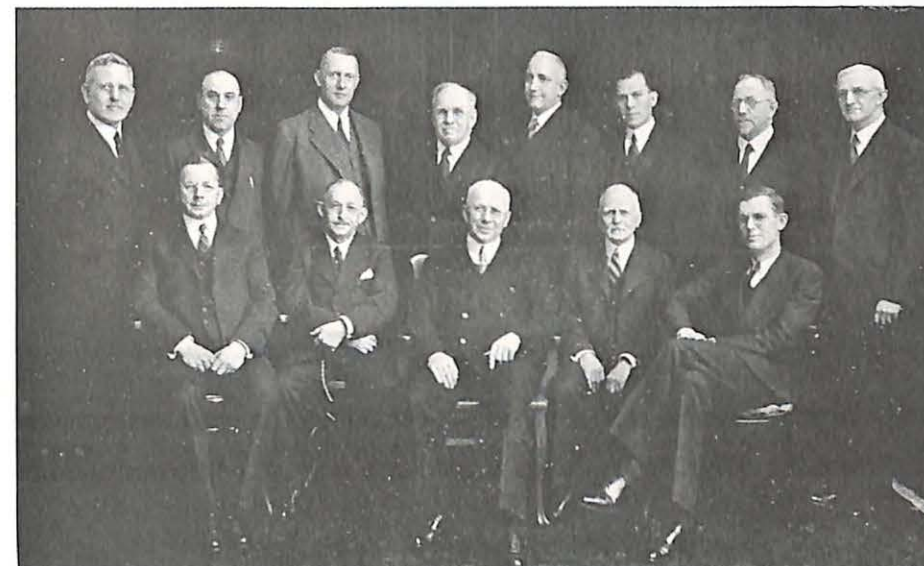
eral Council and its respective committees: Ministers' Pension Fund started in 1916 and was transferred in 1948; Chapel Building Fund, transferred in 1950; Grant-in-Aid, transferred in 1953.

In the area of Home Missions, the Society saw its responsibility mainly in evangelism and in subsidizing the smaller and weaker churches. Even the former Christian Training Institute in Edmonton, AB, now known as the North American Baptist College, had its beginning in the mid-1930's under the Society. It became a cooperating organization and was transferred to the General Council in the mid-1940's.

In 1944 the Society began its first outreach among *Spanish-Americans* in the San Luis Valley, CO, and in 1954 in the Rio Grande Valley, TX. The *Indian Mission* in Canada, mainly in Alberta, and also in Saskatchewan, was begun in 1946 and terminated in 1971, when the remaining work in Alberta was transferred to the Northern Canada Evangelical Mission.

In 1952, by General Conference reso-

lution in Philadelphia, special emphasis was placed on starting new churches, and the Board of Missions was given the assignment. To give this matter the proper emphasis, the Board appointed annually a *Church Extension Committee* and gave it power to act, except for the appointment of the Director of Church Extension and the approval of the annual budget. As a result of the Church Extension ministry, the program of assistance to mission-aided churches was gradually reduced and finally terminated



General Council in 1936.

in 1973. In 1976 Church Extension became a separate department with its own Church Extension Board.

At first the program of evangelism consisted of the appointment of several conference evangelists whose schedules of campaigns were arranged by the executive head of the Board.

In 1955 a new phase of work, known as *God's Volunteers*, came into being. The Board appointed annually a God's Volunteers Committee, later called Evangelism Committee, to carry out this function. In 1973 the entire evangelism phase was transferred to the Church Ministries Department of the Conference.

In the area of Overseas Missions, the Society assisted in many countries, before it began sending out its own missionaries. Its first interest was in Cameroon, West Africa, with the appointment of the Rev. and Mrs. August Steffens in 1891 by the Neuruppiner Mission of the Baptist Union of Germany. The last of those missionaries was Dr. Paul Gebauer, who was appointed by that mission in 1931 and formed the link of transfer. Appointed by our Society in 1934, he returned to Cameroon as our first missionary in 1936. In the first decade of this century, periodic work was carried on in Brazil and Argentina; this ended with World

War I. Between World War I and II, Europe became the focus of attention through a program of church-aid and pastoral support among German speaking churches in Poland, Russia, Siberia, Esthonia, Latvia, Czechoslovakia, Yugoslavia, Rumania, Bulgaria (particularly the Gypsy Mission), Hungary, Austria, Switzerland, and even Germany. The Rev. Carl Fuellbrandt, residing in Europe, served as Director of this European outreach from 1925 to 1954. Of these various countries, only support of



A get together of Baptist Indians and Canadians on one of the reservations in Alberta.

mission work in Austria remained after World War II; this mission was finally transferred to the Baptist Union of Germany in 1963 with all support ceasing by 1966.

The four present overseas mission fields are Cameroon, Nigeria, Japan and Brazil. By Conference resolution in 1976 at Portland, OR, the Board of Missions was asked to search, survey and recommend by 1979 a country where a fifth field might be undertaken.

Executive Staff of the Society

From its inception until 1958, the Society had only one paid executive staff member, its General Missionary Secretary: the Rev. J. C. Grimm, 1883-

1892; the Rev. G. A. Schulte, 1892-1916; Dr. William Kuhn, 1916-1946; the Rev. H. G. Dymmel, 1946-1950 (Mr. Dymmel was home-mission secretary 1944-1946); Dr. Richard Schilke since 1951. The growth in the number of missionaries in Cameroon since 1936 (particularly since 1944), the opening of a new mission field in Japan in 1951, the addition of the Church Extension program in 1952 and the God's Volunteers program in 1955, required additional staff assistance. In 1958 the Rev. Daniel



The first God's Volunteers team, 1956-57 with the Rev. Daniel Fuchs, director.



Church Extension Board 1978.

Fuchs was appointed by the Board as Director of Evangelism and Church Extension. He began this ministry in January 1959. Church Extension, in particular, grew and necessitated the appointment of a full-time person in 1967. The Rev. Lyle O. Wacker was appointed by the Board as Director of Church Extension and began his ministry in September that year. The Rev. Daniel Fuchs then became Assistant General Secretary with responsibilities in the area of Home Missions evangelism including God's Volunteers, mission-aided churches, Indian Mission and Spanish-American Mission. This left all overseas work under the general secretary in addition to overseeing responsibilities in all the other home areas. When in 1973 the evangelism phase was transferred to the Church Ministries Department, it included the Rev. Daniel Fuchs.

The vacancy caused by that move was filled along with a redivision of respon-

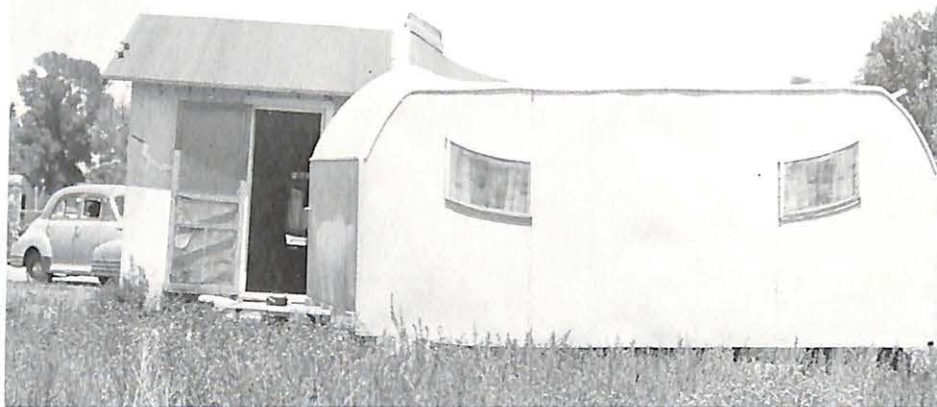
Dr. Richard Schilke, general secretary.

that year by the General Conference meeting in Cleveland, OH. The Society became a corporation in the state of New York in 1902 under the name of "The General Missionary Society of the German Baptist Churches of North America." In 1942 the name was changed to "The North American Baptist General Missionary Society, Inc."

Dr. Richard Schilke is general secretary of the North American Baptist Missions Department.

sibilities. The Rev. Fred C. Folkerts, who had been missionary in Cameroon for 15 years (about 10 years as field secretary), was appointed by the Board as Associate Secretary for Overseas Missions with specific responsibilities for Cameroon and Nigeria. He began this ministry in January 1974. The general secretary kept the overall supervisory responsibilities plus the details for the mission fields in Japan and Brazil and home missions among the Spanish-Americans. In 1976 when Church extension became a separate department, the Board of Missions was left with two staff members: general secretary and

Keiry in Center with an additional outreach in Del Norte. In the early 1970's a Church of God building was purchased and remodeled in Center, and a new parsonage was built. In the winter of 1976-77 an educational unit was added to the chapel at Monte Vista. In the late 1960's a Baptist Health Center was opened in Monte Vista which, under the supervision of Dr. and Mrs. Ahrens, was operated partially on a self-support basis. For several years it



The old trailer house, used by our first missionaries in Del Norte, CO, in front of the Baptist Chapel.



The present church building at Monte Vista with its new educational unit.



The old Baptist Chapel at Monte Vista, CO.

associate secretary for overseas missions.

A summary capsule of the Society's present home and overseas mission fields follows:

Home Missions

San Luis Valley, Colorado. Work among the Spanish-Americans in the San Luis Valley, Colorado, began in 1944 with the Rev. and Mrs. J. J. Reimer as the first missionaries. Presently there are five missionaries in that area: Dr. and Mrs. Earl H. Ahrens and Miss Kathryn Ann Hunt in Monte Vista, and the Rev. and Mrs. David C.

was funded by the Health Department of the State of Colorado. This is where Miss Hunt, a former Cameroon missionary nurse and midwife, found her outlet in service. Her salary and expenses were covered from that funding. The state funding ceased in the summer of 1977, and the clinic part of the Health Center had to be closed. The Board of Missions then subsidized the work temporarily so that a transfer to a maternity center could be brought about.

Rio Grande Valley, Texas. Work in the Rio Grande Valley, Texas, began in Rio

Grande City in 1954 with the Rev. and Mrs. Raymond Castro as the first missionaries. Presently, there are four missionaries in this area. The Castros left after eight years. The Rev. and Mrs. Robert R. Sandoval succeeded them in 1963 and are still serving in Rio Grande City. They have an additional outlet across the border into Mexico: in the city of Camargo and the village of Villa Nueva. The Texas work expanded to Edinburg in the mid 1960's. Presently,

the Rev. and Mrs. Lindberg J. Ake serve part-time until full-time missionaries can be found and appointed. Rev. Ake is on the staff of the Rio Grande Bible Institute in Edinburg; therefore he cannot assume full-time missionary responsibilities at Edinburg.

Inner City Mission, New Jersey. In the early 1970's the home mission work expanded into what might be called inner-city work in New Jersey, supervised by the Atlantic Association Mission Committee. In Union City, NJ, the Rev. Marcelino De la Cruz serves among the Cuban immigrants and formed the Second Spanish Baptist Church (Second because it took over the former Second Baptist Church building). In Newark, NJ, the area of the Walnut Street Baptist Church has become heavily populated by immigrants mainly from Portugal. Dr. Emilio Lopez-Cela serves these Portuguese people at the Walnut Street Baptist Church. In addition to this ministry. Dr. Lopez-Cela continues as president and director of TESNY (Trinity Evangelical Study-Center of New York) which he founded ten years ago in answer to a great need among the Spanish speaking immigrants in New York City.

Overseas Missions

Cameroon, West Africa. The United Republic of Cameroon in West Africa is the oldest North American Baptist overseas mission field. The Baptist witness in Cameroon dates back to 1858 when Alfred Saker, a British missionary, banned from the island of Fernando Po,

came to the mainland of Cameroon. After a brief stay in Douala, he settled in the area which he named Victoria. The founding of the town of Victoria and the establishment of the Baptist witness at Victoria were simultaneous. In 1884, when Cameroon became a colony of Germany, the London Missionary Soci-



Interior of Garcias Ranch Baptist Church in Rio Grande City, TX.

ety asked the Baptists of Germany whether they would take over the Baptist mission in Cameroon. They agreed, formed the Neuruppiner Mission and called for missionaries. The first missionaries appointed from America in 1891 were the Rev. and Mrs. August Steffens from Trenton, Illinois. For forty years missionary candidates from Germany and from America were appointed by this Mission. The last of that line of missionaries from America was Paul Gebauer from Detroit, Michigan, appointed in 1931.

In the mid 1930's, North American Baptists came to an agreement with the Baptists of Germany, whereby a few mission stations in Cameroon (Mbem and Belo) were to be turned over to North American Baptists. Dr. and Mrs. Paul Gebauer were our first missionaries and were appointed in 1934. They left for Cameroon in 1936. When World War II broke out, Cameroon, a British colony since World War I, interned all German nationals, including missionaries. Thus the Baptists of Germany lost their mission field. North American Baptists continued the mission work with four missionaries and eventually took over all mission responsibilities by a formal agreement with the Baptists of Germany in 1947. Growth in all areas began in the mid 1940's following the close of World War II. By the early 1950's, the mission work fell into three main categories: church-related, medical-related, educational-related.

In 1953 the churches in Cameroon organized themselves into the Cameroon Baptist Convention which, as a separate body, became a member of the Baptist World Alliance in 1955. In 1969 the primary schools (104 with over 27,000 children enrolled), secondary schools and teacher training colleges (four with close to 1,000 students) came under the

Education Authority of the Cameroon Baptist Convention. The transfer from mission to convention took place in colorful ceremonies in March 1970. In 1975 the medical work (two general hospitals, one leprosy hospital and four maternity centers) came under the Medical Authority of the Cameroon Baptist



Missionary August Steffens shortly before his departure for Africa.

Convention with an official transfer ceremony from mission to convention.

As of 1977 there were 574 churches in Cameroon with a total membership of more than 39,000. "New Life for All," a program launched in Nigeria, was introduced by the late Rev. Gary Schroeder, evangelism secretary, whose untimely accidental death on Feb. 12, 1970, left a large gap in our mission work. Evangelism and church-planting are the driving forces. To prepare leaders for the work of the church is the task of the Baptist Training College at Ndu; the college has been renamed Cameroon Baptist Theological College. It has an enrollment of 38 students as of 1977, many of whom will be the future pastors of the churches. Youth work has flourished. Radio has had a unique ministry through the medium of Radio Buea where, until now, free programs could be aired weekly and brief devotions daily.

Medical missions gives emphasis to the healing of the body and uses this media to reach people for God. Bansa Baptist Hospital cares for thousands and, in addition, has a program of training nationals in mid-wifery and in nursing. Mbongo Baptist Hospital gives new hope to persons afflicted with leprosy. At various maternity centers (Bansa, Belo, Mbem and Jikijem), the emphasis is on preserving newborn life, thus cutting back on infant mortality. It is in this area of medical missions that

the women of our North American Baptist churches have the greatest contact through their White Cross ministry. Without this, our hospitals and maternity centers would suffer greatly. Healing the body and preserving life has far-reaching influences in all areas of the Christian church in Cameroon.



Midweek service at Camargo, Mexico.

Educational missions give emphasis to the development of the mind and its use in building up a growing nation and, with it, a growing church. In 74 primary schools there were about 20,000 children with 390 primary teachers (1976 statistics). The teachers of the primary schools were trained at the former Baptist Teacher Training College at Soppo and the former Kom Baptist Teacher Training College at Belo. Both of these teacher training colleges found it necessary to change their curriculum. The one at Belo became the Kom Baptist Vocational Technical College; the one at Soppo changed to Baptist Boys Secondary School. In the other secondary schools, Joseph Merrick Baptist College at Ndu and Saker Baptist College at Victoria, a general education is given. These four colleges had a total enrollment of 1,253 students in 1976.

Cameroon's youth seek education and pay almost any price to obtain it. Education is number one on their list. Within Cameroon, the opportunities are limited for any kind of education beyond the secondary schools; though there is a university in Yaounde, the capital of the country. In a limited way our mission seeks to provide some scholarships for young people to study abroad. This is known as the Gary Schroeder Memorial Scholarship.

The tour of the College Singers from Cameroon was without question the greatest mission event in 1969. Missions has become alive through the witness and testimony of these young people. (A sound color movie film of the group, 23 minutes in length, is available to our churches on a mission-offering basis.)

The missionary family in Cameroon numbers 56 adults of which four are short-term missionaries and 34 children. Since 1974 the Rev. Oryn G. Meinerts is field secretary.

Nigeria, West Africa. The Mambilla Plateau was formerly part of British Cameroon. In the late 1930's and early 1940's, the Baptist witness was established at Warwar. In 1961 the people in this area chose to become part of Nigeria rather than part of the Republic of Cameroon. Thus by a political division of the country, North American Baptists found themselves with part of their African mission in Nigeria. There were



The first mission house built by Steffens in Cameroon.



Door-to-door evangelism is a very effective way of reaching people with the "Good News."

about 35 churches with a total membership of close to 3,000 in the area at that time. The Rev. and Mrs. F. Kenneth Goodman were stationed at Warwar at the time when this section of the country became part of Nigeria. Two years later, after we decided to stay, Miss Minnie M. Kuhn, missionary nurse in Cameroon, was transferred to Nigeria and became our first missionary in Nigeria. Our mission in this northeast section of Nigeria is known as the Mambilla Baptist Mission. As of 1977 there were 113 churches with a total membership of 8,177.

The arm of evangelism in this Moslem area is mainly through medical missions. The schools have been turned over to the government. In 1968, a new maternity center was built at Warwar. The people at Gembu, a city across the Donga River, seat of the local authorities and largest population center in the area (over 5,000 at that time), petitioned

the government and asked that the Baptist mission be given permission to build a hospital, since the area was without medical facilities. Our mission agreed to build a 24-bed hospital at Gembu. A site was selected, but before much progress could be made, the government began building a 36-bed hospital at Gembu. This changed our plans. The hospital was then built at Warwar. As of April 1977 the hospital came under gov-



Missionaries Paul and Clara Gebaur enjoying their five o'clock tea in front of their thatched roof hut in Mbem.



Missionary Eleanor Weisenburger conducting a Baby Clinic at Bansa Baptist Hospital.

ernment administration in accordance with Nigerian policy for all private hospitals. However, the entire staff, missionary and national, was asked to stay on for at least the next two years. They agreed. Dr. Ronald E. Hiller, medical officer, and also acting field secretary at that time, signed two contracts with the government, each of 15-18 months duration.

The Gembu (Mbu) site has now become the location of the Mambilla Baptist Bible School which began at Mbamnga in 1971 with ten students. In 1978 it has an enrollment of 25 students. Construction of buildings for the Bible School is presently in progress.

Our mission in Nigeria has a postscript of major importance to our mis-

sionary families in Africa. For several years some of the missionary children from Cameroon attended Hillcrest School in Jos, Nigeria. This is a cooperative school of several missions providing an education for missionary children on both the primary and high school level. In 1968 our mission became an affiliated member of the Hillcrest School. All missionary children from Cameroon above third grade go

there. A home, purchased in 1969 for missionary children, was remodeled to house 10 to 12 of our children and houseparents. It was named Woyke House. The Rev. and Mrs. Harold F. Lang were the first houseparents from 1970-72. Woyke House was then enlarged to house 14 children during the time that the Rev. and Mrs. Peter Schroeder were houseparents from 1972 to 1977. Presently the Rev. and Mrs. Reinhard Neuman are houseparents. The Rev. Harold F. Lang has been chaplain at the school since 1973.

The missionary family in Nigeria numbers 15 adults of which one is a short-term missionary; nine are children. *Japan.* North American Baptists sent the first missionaries to Japan in the fall of

1951: the Rev. and Mrs. Jay Hirth and Miss Florence Miller. After one year of study (now two years are required), they began missionary work in Ise, which is 300 miles southwest of Tokyo. On this Kansai peninsula, churches were organized, and national pastors placed in Ise, Kyoto, Tsu, Matsusaka, Nagoya and Osaka. These five churches had a total membership of 219 as of 1977. A youth center was started in Tsu. Several new churches are being started in the area of Nagoya, South Kyoto and in the Nara Prefecture. It is evident that church growth and expansion marks our present work in Japan.

Osaka Biblical Seminary was a joint effort of the North American Baptist Conference, the Mennonite Brethren Conference and the Baptist General Conference from 1960 to the early 1970's. In 1968 it completed its new campus of a quarter of a million dollars. Its highest student enrollment was about 30, with studies on three levels: a diploma course, an under-graduate (B.Th.) and graduate (B.D.) course. The graduates of OBS are working with our



"Educational missions give emphasis to the development of the mind and its use in building up a growing nation..."

missionaries in established churches and in new areas of outreach. The seminary was terminated in 1976. Property settlement, completed in 1977, brought to each group a dollar value of three times the investment. Nevertheless, it is unfortunate that this cooperative ministry ceased. Our Japan Baptist Conference in its session in March 1977 accepted the invitation from the Japan Bible Seminary in Tokyo to affiliate with it. Thus continued theological education is provided through this affiliation.

A new short-term, two-year program was begun in 1971. This short-term program is in the area of teaching conversational English at universities and business places. This opens the door for English Bible classes for those who are interested.

The Young Ambassadors from Japan, a group of ten young people, accompanied by several of our missionaries, toured the United States and Canada, July and August 1973, and gave more than 40 presentations in drama. They

were present at the Triennial Conference sessions in Wichita, Kansas. Their witness made an impact; many remember Japan in prayer as a result.

The missionary family in Japan num-

Rev. and Mrs. Herman L. Effa and the Rev. and Mrs. Richard C. Rabenhorst. They had a year of language study at Campinas.

The northeastern part of the state of



"Cameroon's youth seek education..."

bers 19 adults of which six are short-term missionaries; nine are children. Since 1974 the Rev. Wilfred L. Weick is field secretary.

Brazil. Brazil is the youngest mission field for the North American Baptist Conference. In 1966 our first two missionary families were sent to Brazil: the

Rio Grande do Sul was chosen to begin the work, for there was no Baptist missionary family residing in this entire section. There existed only one small Baptist church in Caxias do Sul, a city of over 100,000 population at that time, and a Baptist mission, which had not yet organized into a church in Bento



The College Singers from Cameroon at KPTV Station.

Goncalves, a city then of over 35,000 population. The entire area had more than a dozen cities ranging from 10,000 to 100,000 in population. The ratio of Baptists for all of Brazil was 1 to 200; for the entire state of Rio Grande do Sul, 1 to 2,000; but for the 75 mile



Miss Minnie Kuhn, our first missionary nurse in Nigeria, looking after a patient.

radius of the northeast section of the state, 1 to 8,000. The Baptist State Convention of Rio Grande do Sul and the Baptist church in Caxias do Sul had invited us to begin work in this area. In September 1967, the Rev. and Mrs. Herman L. Effa and their family moved to Caxias do Sul, and the Rev. and Mrs. Richard C. Rabenhorst and their family moved to Bento Goncalves.

By 1971 a third family, the Rev. and Mrs. Ralph R. Nelson, was sent to Brazil. After a short period in that area, they received an invitation from the Baptist State Convention, within which framework we minister, to settle at Santo Angelo in the northwestern part of the state, well beyond the area we had selected. This brought the question of area responsibility under review. In 1974



Tract distribution in the streets of a Brazilian town.

the following resolution was adopted: "That we continue to look upon our northeast section of the state as our immediate area of concern and responsibility, with Caxias do Sul as the central place of our mission; that we revise

our policy and widen our outreach to include all of the state of Rio Grande do Sul with regards to the placement of missionary personnel according to the need of such area, availability and talent of personnel and upon invitation of and approval by the State Board."

Since we work within the framework of the Brazil Baptist State Convention, we use the statistics of the state of Rio



Dr. and Mrs. R. Schilke met with the General Council of the Mambilla Baptist Convention in December, 1977.



A Bible class at Tsu.



The Bento Goncalves choir practicing.

Grande do Sul. In 1977 it reported 40 churches, 60 preaching points and 3,400 members.

The Brazil Praise Singers, touring our churches in America and Canada in the winter of 1975-76, accompanied by the

Effa family, will long be remembered. They have brought the mission work closer to our people.

The missionary family in Brazil numbers eight adults and seven children. The Rev. Richard C. Rabenhorst has been field secretary since 1976, succeeding the Rev. Herman L. Effa, who felt led of the Lord not to return to Brazil.

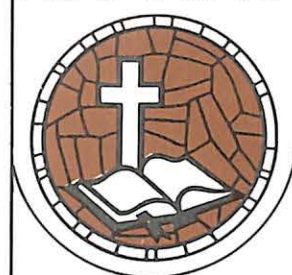


The former Osaka Biblical Seminary.

A New Mission Field. By Triennial Conference resolution in 1976 at Portland, Oregon, the Board of Missions is to search for a possible new mission field and report to the Conference in 1979 in Bismarck, North Dakota, its findings and recommendations. The search is on! Reports and facts have been compiled. About ten countries will be visited by the General Secretary in connection with his visits during this triennium to our present overseas fields. Where will that fifth field be? Will it be somewhere in Europe? In Asia? In Central or South America? Invitations come. Doors seem open in spite of many being closed these days. Let us be much in prayer for God's guidance in this search!

"Go ye into all the world and make disciples of all nations..." is still our Lord's commission to his church. In obedience to this command, let us dedicate ourselves to the task before us and seek his guidance and direction to carry out his will among men everywhere. □

PERSONAL ESTATE PLANNING



A Way to Provide for your Family & for your Favorite Ministry

by David Vander Ploeg

Mr. Vander Ploeg is a Christian attorney from St. Joseph, MI, who is competent in Charitable Estate Planning. He is a member of the Christian Reformed Church and has been a leader in encouraging deferred giving. The following is part of an article written for their members, but it has helpful ideas in it for consideration by North American Baptists.

Note: The following information does not apply to Canadian citizens but is specifically related to United States tax law.

Frequently prospective donors wish to make a large gift of property to their favorite charitable cause, but still retain the income from the property during their life, or during the life of their spouse. Often the desires of the donor can be accomplished simultaneously with a substantial beneficial gift to a charitable organization. United States tax laws encourage such gifts by permitting donors to enjoy both income and estate tax advantages. A few actual cases may illustrate some of the possibilities.

Recently Calvin College was contacted by a gentleman who wished to establish a scholarship fund to attract outstanding Christian high school graduates from the state of Michigan to enroll at Calvin. Since his family responsibilities required a large expenditure each year for health care, it was advisable to have the income paid to him during his life.

After an analysis of his needs and desires, a charitable remainder unitrust was created. It provides that 7 percent of the fair market value of the trust assets will be paid to the donor annually for life. Upon his death, the balance of the trust will go to Calvin College for the scholarship program envisioned by the donor. In addition to meeting the objectives of the donor, a portion of the value of the property placed in the trust may be deducted for income tax purposes as a charitable contribution. Upon his death, his estate will be entitled to a deduction for estate tax purposes for the entire value of the trust at that time.

Another Christian educational institution became the beneficiary of a unitrust created by a lady, who called to inquire about a gift annuity. The development officer responded to the initial contact by visiting her, during which he learned that she owned a valuable parcel of real estate in another state. This property was not developed and produced no income. In fact the annual taxes, which were increasing each year, were a drain on her cash income. The original purchase price many years ago was very low, so she would have had to pay a large capital gain tax on the appreciation, if the property were sold. Following consultations with the development officer, her attorney and her accountant, a six percent unitrust was created. Since the property was producing no income, she wisely chose one of the variations allowed by the tax law, namely, income only with a make-up provision. Until the non-income producing property was sold, she received no income. After sale and reinvestment of the proceeds, she would receive the income from the unitrust, up to six percent annually, plus the amount accrued during the time she received no income. That helped to preserve the principal of the trust for the benefit of the charitable organization and recognized the economic realities of that situation.

She realized the following benefits from this gift:

1. Stopped the cash expense of annual real estate taxes;
2. Received six percent income after the property was sold;
3. Avoided income tax on the gain realized on sale of property;
4. Saved income taxes through use of charitable deduction for value of remainder gift to charity;
5. Reduced estate taxes by value of charitable gift;
6. Avoided probate costs;
7. Experienced the satisfaction of making an important contribution to a favorite cause.

The charitable remainder unitrust is one way to provide income during your

life and to make a gift at death. There are a variety of ways to accomplish the goals you have as a Christian steward. The Personal Estate Planning Counselors of our Conference are available to be of service to you without cost or obligation. Please call or write: Rev. Everett Barker, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Phone: (312) 495-2000. □



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- ☐ Please send information about Charitable Remainder Unitrusts

Send to: Rev. Everett Barker, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.

The Supreme Court & Religious Liberty

by Stan L. Hastey

No other institution in American public life influences the course of religious liberty as does the U. S. Supreme Court.

Housed in a magnificent structure of Alabama marble built in the depression years of the early 1930s, nine men selected by several Presidents of the United States are the final arbiters of legal battles in all kinds of cases.

One category of cases handled by the high court is that of religious liberty. In fact, religious liberty issues are vital to our national life—not just to the churches—in that the sections of the U.S. Constitution dealing with religion come at the very beginning of the Bill of Rights. They form the cornerstone for all our other precious individual liberties.

The First Amendment to the Constitution states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Whenever Congress or any of the

Stan L. Hastey is Associate Director in Charge of Denominational Services for the Baptist Joint Committee on Public Affairs and is Baptist Press correspondent at the U. S. Supreme Court.

state legislature passes a law which individual citizens or groups of citizens of this nation feel violates either of the two religion clauses in the Constitution, that law may be tested in the federal courts. Eventually, it may reach the Supreme Court for ultimate decision of its constitutional validity.

Obviously, then, what these nine men do with such a case has far-reaching implications for all of us.

During its 1976-77 term, for example, the high court dealt with a number of important First Amendment questions in the field of religion. Two of these received full hearings, and decisions were handed down by the justices. The issues at stake were public funds for non-public schools and the constitutional right of practicing sabbatarians to have Saturdays off from their jobs.

These are only two of many such cases which the court must decide year after year. Every such case receives careful consideration by the justices and their legal clerks, but relatively few receive full hearings in which oral arguments are presented by both sides.

Last term the court, while docketing more than 4,000 cases, was able to hear approximately only 150 of them. Nevertheless, all the others were disposed of by some action by the justices.

In all of these, the noble ideal of the nation's highest tribunal is that ex-

pressed on the facade of the Supreme Court building in Washington, D.C., "Equal Justice under Law."

That goal is, of course, unreachable. But it is imperative that it remain one of our most cherished national objectives. It should go without saying that it ought to be a high priority for Christians in this land.

Because they deal with the fate of persons whom God created and of principles which are indispensable to our survival as a free people, the Justices of the U. S. Supreme Court deserve and need the prayers of Christians throughout the nation.

And Baptist Christians, perhaps more than others because of their deep historical commitment to religious liberty, ought to be more concerned about what the high court does in this field.

We must be prepared not only to pray for these nine men upon whom such enormous responsibility is placed, but we must also be ready to speak the prophetic judgment of God upon their actions. For they, like we, are fallible humans.

Most of all, we have a growing obligation as Christians and as citizens to apprise ourselves of the issues of religious liberty which affect our lives.

Religious Liberty Sunday provides us with an occasion to sharpen such an awareness. It will be observed this year on June 11 in Baptist churches across the nation. □

Observe Religious Liberty Day

June 11, 1978

Sponsored by Baptist Joint Committee on Public Affairs, Washington, D.C.

insight into christian education

The Bus Ministry: It Works In Alpena

by Jacob Ehman

Alpena in Michigan is a city of about 15,000 people with approximately another 14,000 in the surrounding area. There are 27 churches in the city plus numerous churches in the surrounding area. About a year or two before my coming, the people of the church took a good look at themselves and discovered that: (1) the church was not growing as it should; (2) something was needed to bring more life and vitality to the church; and (3) the church was not reaching out into the community as it should and could. The church began searching for answers. Some of the people attended a bus ministry seminar which challenged them to think seriously about launching out in this direction. At first, a number of people in the church did not feel that this was for them. It looked discouraging. But when people are enthused about something, they are not easily put off. One of these concerned lay people was in the construction business. He and his partner decided to buy three used school buses for the church. This brother also volunteered his services as a bus captain and enlisted the help needed. The work got started. The people surveyed the area, did the visitation and took on the responsibility of reaching out into the community. Three routes were going well, and a fourth bus was needed.

When I became pastor of the church, I must confess that I knew little about a bus ministry. I read books on it—how other churches have done who were involved in this ministry and how they were able to use the ministry to reach the community. I also went with the bus captains on their Saturday calling. We called on all the families involved for several reasons: (1) We were interested in the total family and their spiritual needs; we wanted to minister to the whole family. (2) We wanted to get the reaction of those who rode the bus. (3) We wanted to get acquainted with these families in their homes. (4) We wanted to share Christ with all who were open

and receptive to receiving him as Lord and Savior.

When the church entered the bus ministry, their purpose was to bring the children to Sunday school. Since the morning worship service was held before Sunday school, the bus personnel were out every Sunday morning during the worship hour picking up the children. Some of them had not been to a morning service for over a year. The church felt that we needed a children's church program, giving the children a two-hour experience on Sunday morning. This would also enable bus personnel to attend the worship service. One fear the church had was that we would lose about half of the children if they had to come for a two-hour service. To our surprise and delight, the opposite was true. More children came, and some of the parents came to the worship service. So we changed our schedule, having Sunday school before the worship service so that the buses had a little more time leverage in case of problems on the route. Children's church was a real help in reaching a number of children for Christ.

Some Problems We Faced

Have you ever taken more than one hundred children who have never been inside a church and mixed them with a

little over half that many church children? If you have, you know what I'm saying. Or try to bring about a hundred children, who have never been inside a church, to a worship service and see what happens. For a number of Sundays it took a great deal of love and grace to help these children understand why they were in Sunday school and church—what the benefits were to their lives and souls; that they were not with babysitters or away from parental guidance, so that they could do their own thing. But the grace and patience of the teachers, bus personnel and all members of the church brought and is bringing in the harvest. In December 1977, I baptized 13, of which, about half were bus children, in addition to the number of families we had taken in before.

Another problem we face is the cost of upkeep and running the buses. To keep four old, used buses going costs quite a sum throughout the year. We are now replacing the old buses with newer ones, that are easier to drive and have less upkeep.

We also have the problem of bus personnel. Some people want to be relieved for awhile and some even permanently. This means recruiting and training new people.

We face the problem of families moving to another location or sometimes out of town, which causes a bus route to dwindle. We try to follow up on these moves the best we can. On several occasions, the children have missed Sunday school and church so much that we have been notified of their new location and can follow up on them.

The Advantages Are Great

It is my feeling that the bus ministry is a tremendous home mission opportunity.

(Continued on page 28)



The Rev. Jacob Ehman is pastor of Ripley Boulevard Baptist Church, Alpena, MI.

YOU OUGHT TO KNOW...

that your North American Baptist Conference Mission and Ministry needs are met, in part, every time you or your church purchases curriculum and other supplies from the Church Ministries Department.

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BUS MINISTRY

(Continued from page 27)

nity. We talk about missions all over the world and often forget our home field. Here is a mission field at our door step, ripe for the harvest.

Through the children we reach the parents. A number of parents have come into the church because their children started coming on the bus. Chil-

dren and parents are born again and become part of the family of God.

It gives the church a new purpose and outreach ministry. People, who would feel very inadequate doing something else in the church, become involved in this ministry.

What Does it Take to Have a Bus Ministry?

It takes dedicated lay people who are willing to serve as bus captains, co-captains, drivers, bus hosts or hostesses, personnel director, bus maintenance personnel or any other type of work required.

It takes bus captains who are willing to spend several hours each Saturday visiting every home on their route, reminding the children that they are coming to pick them up. Bringing along a little treat for each child on Saturday shows love for the child, establishes a relationship and reminds the child to be ready to ride the bus on Sunday. Very often the parents do not care if the child goes or not.

It takes money to operate a bus ministry, but so does everything else we do. Yet winning one child or adult to Christ is worth it all.

It takes follow-up work. These homes need visiting. Often the church people feel that all the visiting goes to the bus families and they are neglected. Those, however, who are involved in this visitation ministry realize that this is the way it should be. The late John F. Kennedy said, "Ask not what your country can do for you, but what you can do for your country." This type of philosophy surely is important for Christians. Don't ask what the church can do for you, but ask what you can do for the church. The bus ministry gives you many oppor-

tunities to reach the lost for Christ. There is no greater mission field than our local community. It takes a pastor who will encourage the people in this ministry.

You Can Have a Bus Ministry

No matter what size your church or your area, you can have a bus ministry. Start out small if need be, but do your best to reach your community for Christ. Many doors of home mission outreach and involvement will be opened. It will bring much growth and reach many people for Christ. □

chuckle with bruno

It is surprising how often people agree with you if you only keep your mouth shut.

A prominent man in politics denied that he was conceited, but said that he's absolutely convinced that if he hadn't been born, people would want to know why.

A class reunion is a gathering where you come to the conclusion that most of the people your own age are a lot older than you are.

The biggest need in auto safety is to recall a few million defective drivers.

The man who reached his hundredth birthday said, "If I'd known I was going to live this long I'd have taken better care of myself." □

Answers to Baptist Quiz

Answers to questions appearing on page 16.

1. The Philippines. (Churches there have mission relationships to American Baptists, Conference Baptists, General Baptists, Seventh Day Baptists, and Southern Baptists.)

2. Martin Luther King, Jr. (In Atlanta, Georgia, in 1929.)

3. Mississippi. (According to the 1974 publication, "Churches and Church Membership in the United States.")

4. New Brunswick. (At Sackville, in 1763. However, a church with both Baptists and Congregationalists had been organized at Horton, now Wolfville, Nova Scotia, a little earlier.)

5. James Carl Sams. (President of the National Baptist Convention of America.)

6. 1921. (Mrs. W. A. Montgomery presided over the annual meeting of 1922.)

7. General Association of General Baptists, and the Southern Baptist Convention. (Four churches related to the GAGB, three to the SBC.)

8. Thomas Kilgore, Jr. (President of the American Baptist Convention, 1969-1970, and of the Progressive National Baptist Convention, 1976-1978.)

9. 43,547. (Of these 37,129 are in the Convention, and 6,418 are outside.)

10. *Moments With God*. (Published by the North American Baptist Conference. Some other Baptist bodies distribute daily devotional booklets of other publishers.)

Green Bay Baptist Camps

BOYS & GIRLS 1

JULY 1-8

Ages 9-12 years.

Fee: \$44.00

Speaker: Mr. & Mrs. Joe Walker, lay members of Olympic View Baptist Church, Tacoma.

Puppeteers

FAMILY 1

JULY 8-15

Speaker: Rev. W. Muller, director of development and professor of Pastoral Theology at N.A.B. College, Edmonton, AB.

TOPIC: The Genesis View of the Family

BOYS & GIRLS 2

JULY 15-22

Ages 9-12 years.

Fee: \$44.00

Speaker: Rev. Allan Fredlund, associate pastor, Central Baptist Church, Edmonton, AB.

Bible Dramatist

FAMILY 2

JULY 22-29

(Most programming in German)

Speaker: Dr. H. J. Waltereit, pastor, Bethany Baptist Church, Vancouver, BC.

TOPIC: The Bible—God's Holy Word

FAMILY 3

JULY 29-AUG. 5

Speaker: Dr. J. Gordon Harris, associate professor of Old Testament at N.A.B. Seminary, Sioux Falls, SD.

TOPIC: Old Testament Families

FAMILY 4

AUG. 5-12

Speaker: Dr. Gordon Neufeld, professor of Psychology at U.B.C. and executive director of Growth Concerns.

TOPIC: Family Relationships

TEENERS

AUG. 12-19

(13-15 years)

Fee: \$48.00

Speaker: Mr. Tom Starr, executive director of Northwest Youth Enterprise, Spokane, WA. Formerly pastor and Campus Crusade staff member.

TOPIC: The Challenges of Being a Teen-ager

FAMILY 5

AUG. 19-25

Speaker: Rev. R. W. Paetzel, assistant professor of New Testament at N.A.B. College, Edmonton, AB.

TOPIC: Focus of The New Testament

HIGH SCHOOL

AUG. 25-SEPT. 1

Ages 16 years to graduation

Fee: \$60.00

Speaker: Mr. Ron Carlson, president, Christian Ministries International.

TOPIC: What Makes Christians so Certain that the Bible is the Only True Revelation of God?

COLLEGE & CAREER

SEPT. 1-4

Fee: \$32.00

Speaker: Mr. Ron Carlson, president, Christian Ministries International.

TOPIC: What's Wrong with T.M., Yoga, Scientology, and other Western and Eastern Cults?

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CHURCH EXTENSION BUILDERS REPORT

IDAHO FALLS, ID, CHURCH EXTENSION PROJECT

by Bob and Elsa Seidel

June 1978

Eagle Rock Baptist Church is located on the growing western edge of Idaho Falls, ID. Situated on the falls of the upper Snake River in the shadow of the Grand Teton, the area first became known as Eagle Rock Crossing to the early pioneers, because of the nesting eagles on the large lava rock at the ford. Even after the ensuing flood from the collapse of the Teton Dam in June 1976, several eagles continue to prosper in the area.

The community, now numbering 45,000, is expected to double by 1990. Growth is stimulated by increasing demand for the Idaho potato as well as expansion at the Idaho National Engineering Laboratory, a leader in nuclear energy research and fuel reprocessing. Electricity was first generated here by nuclear power in 1951.

We of Eagle Rock Baptist Church are pleased that God has chosen to plant this church. We have abundant joy because God has given us great victories. Only one year ago we were just a Bible study group. By summertime we were "discovered" by the Oregon-Idaho Association and adopted by our "mother church," First Baptist of Paul, ID.

Meanwhile, the Lord was preparing us for our pastor and growing ministry. In late October, the Rev. Robert Lennick and family joined us. Having been deprived a place to worship by the city, library board and school officials, we petitioned the school board for use of a facility. Through a miracle our prayers were answered. Our first worship service at the school was held Dec. 11, 1977. At the first official public service, Jan. 15, 1978, Area Secretary Hans J. Wilcke installed Pastor Lennick. Visitors included friends from the community and our mother church. Now we have completed negotiations for the purchase of a building site.

Our small fellowship is growing because of the genuine love and concern in the body and in home Bible studies. We are concentrating on building an effective Sunday school, together with a meaningful worship service to form the basis of our ministry. We reach out into the community by visitation, calling on our new neighbors and those moving into new housing developments.

The challenges are exciting as we anticipate what God will do next. Pray that the Lord will continue to bring new families into our fellowship. We know that this ex-

Bob and Elsa Seidel are members of Eagle Rock Baptist Church, Idaho Falls, ID.

tension project would not be possible without your help; we particularly appreciate your support for the pastor. Our new property commitment is substantial. If you can help, send your gifts designated for Eagle Rock Baptist Church, Idaho Falls, ID, to North American Baptists, Inc., 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. □



Sunday School can be fun, as these children are discovering.



Youth in Bible study.



Pastor Robert Lennick



The new congregation in worship.

small groups key to BWA conference in Manila

When 5,000 youth from Baptist churches around the world gather in Manila for the Ninth Baptist Youth World Conference in July, it won't take long for them to develop international friendships. Each participant will be assigned to a small group of 12-15 persons for an intensive community-building experience that should lead to deep and lasting relationships.

Jeffrey D. Jones, coordinator of the community groups which are scheduled for each morning of the four-day conference, says the emphasis will be on interaction between people from different countries. "We will make every attempt to insure a cross-section of people from various countries and cultures," he said.

The small groups will study a common theme each day, bringing together personal and biblical concerns. On the first day, they will focus on the self—Who am I as a person? On the remaining days they will share their cultures, consider what their faith means and define their mission.

The small group design was first tried at the Baptist World Alliance sponsored youth conference in Portland in 1974 and was one of the high experiences of the conference. The groups provided youth with a sense of "belonging" which is sometimes missing in a large conference, facili-

tated interaction between internationals, and enabled youth to explore their faith in depth.

The success of the small groups in the Portland meeting was attributed in large part to the extensive training of leaders. Small group leaders for the Manila conference will also be trained for their roles—some in a pre-conference session at Manila and others in regional training events in Europe and North America.

The small groups should help people to both broaden and deepen their faith. Youth will come to see that their own personal faith is not individualistic. If they have a broader understanding of the Christian faith, worldwide, they can then have a deeper, personal faith.

The Ninth BWA Youth Conference will be held in Manila, the Philippines, July 19-23, 1978. North American Baptist youth will be traveling in two tour groups:

- 1.) Tour guide, Rev. Ray Harsch. July 13-28. Cost: \$1,128.—Includes: 5 days in Japan, 5 days in Manila, 2 days in Hong Kong, 2 days in Hawaii.
- 2.) Tour guide, Rev. Wenzel Hanik. July 11-31. Cost: \$1,425.—Includes: 5 days in Japan, 5 days in Manila, 3 days in Hong Kong, 8 days in Hawaii.

WEDDING ANNIVERSARY

Mr. and Mrs. Theodore Kusler of Baker, MT, were honored at an open house at the First Baptist Church of Plevna, MT, in celebration of their fiftieth wedding anniversary on Oct. 30, 1977.

Mr. and Mrs. William Fedelleck of Ebenezer, SK, celebrated their 50th wedding anniversary on April 15, 1978.

Mr. and Mrs. Elso Brink were honored by the Grace Baptist Church, Ochre River, MB, in celebration of their fiftieth wedding anniversary. Participation in the program by family and friends with gift presentations on behalf of the Church

and the Women's Missionary Society concluded the service. (Fred J. Amman, reporter.)

Mr. and Mrs. Michael (Agnes) Ginter of Swan River, MB, celebrated their 60th



wedding anniversary on December 27, 1977, in the First Baptist Church of Minnetonka, MB. Mr. and Mrs. Ginter immigrated to Canada in 1928 and farmed in the Minnetonka district until retirement in 1965. They have been faithful members of the First Baptist Church in Minnetonka.

ANAMOOSE, ND. Music has played an especially important part in the life and ministry of the Anamoose Baptist Church. The God's Volunteers ministered to us in song.

Later three other area N.A.B. churches

joined with our church for a joint evening service. The congregation was stirred by an excellent film, "The Miracle Goes On." This screen biography of John W. Peterson includes Christian music by a full orchestra and 200-voice choir. A time of fellowship followed. The Rev. Richard Macha is pastor. (Lorraine Frank, reporter.)

JAMESTOWN, ND. On March 12 the Revelation Singers of Aberdeen, SD, presented an evening of music and testimony.

On Easter Sunday evening seven persons were received into the membership of Temple Baptist Church, three by baptism and four by transfer.



After the evening service a fellowship hour was held to celebrate our pastor's birthday. The Rev. George Robinson is our pastor. (Mrs. Theodore Meisch, reporter.)

LEDUC, AB. On March 5, 1978, the hand of fellowship was extended to our new pastor and his wife, the Rev. and Mrs. John Martens. The pastor then welcomed



ten new members into the fellowship of Temple Baptist Church. (Violet Fleck, reporter.)

KELOWNA, BC. At a combined service of the Lakeview Heights Baptist Church and Trinity Baptist Church, fifteen new Christians entered the waters of baptism. The Rev. Richard Hohensee, pastor of the Trinity Baptist Church, baptized four persons. The Rev. Ed Hohn, Lakeview Heights Baptist Church, baptized eleven candidates. These new Christians were added to the membership of the respective Trinity and Lakeview Heights churches. (Ervin Hoffman, reporter.)

LEDUC, AB. The Induction Service at Temple Baptist Church for our new pastor and his wife, the Rev. and Mrs. John Martens, was held March 5. Many members and friends filled the auditorium. Dr. E. P. Wahl led the opening prayer. The charge to Pastor Martens and the prayer of dedication was given by Dr. J. Sonnenberg, president, North American Baptist College.

Greetings were brought from neighboring churches, the ministerial association, and the Rev. Sig Schuster, who represented the Edmonton area churches. The Rev. Ron Berg, pastor of Steele Heights Baptist Church and chairman of Alberta Baptist Association, welcomed them into the Alberta Baptist Association. Rev. Berg also gave the message. Pastor Martens closed in prayer. (Violet Fleck, reporter.)

ELGIN, IA. The First Baptist Church gave a reception for their new minister, the Rev. Ben Hulsing, Mrs. Hulsing, and their daughter, Kimberly. A candlelight service was shared by officers of the church and other leaders, representing the church, the Sunday school, the youth, and ladies group. Pastor Hulsing was welcomed by other ministers of the area as well as the Baptist churches of Sumner and West Union.

Rev. Hulsing is a 1973 graduate of the North American Baptist Seminary, Sioux Falls. (Mrs. Leon Jacob, clerk.)

SASKATOON, SK. Members and friends of Hudson Bay Park Baptist Church gathered for a "New Life Celebration." The testimonies of six baptismal candidates bore evidence of the great pursu-



ing love of God through the work of the Holy Spirit. They confessed him as Savior and Lord with praise and thanksgiving. The Rev. Dieter Gohl, pastor (pictured at right) baptized them; they were received into membership of our church. (Gerda Schuman, reporter.)

ABERDEEN, SD. Mr. and Mrs. Ed Hoepner and family, missionaries on furlough from Cameroon, spent a day at Calvary Baptist Church. "Sharing Ourselves with You" was the theme they had chosen. They expressed their appreciation for the White Cross materials and the Kilo Boxes with many needed items packed into them. A potluck was served in the church followed by a slide presentation of the work in Cameroon.

A candlelight service was held in observance of the beginning of the Christmas Season on December 11.

"The Ready Heart," the Sunday school Christmas program was presented December 18. Mrs. LaVonne Bertsch was the director. The Rev. A. R. Niederer is the pastor. (Lorraine Bertsch, reporter.)

MARTIN, ND. The Martin Baptist Church had several highlights recently, beginning with our Harvest-Mission Fest. The Rev. Fred Fuchs, Fessenden, ND, was the guest speaker for the morning and afternoon services.

Dr. and Mrs. G. Dunger, former missionaries to Cameroon, and now of Brandon, SD, were present for the dedication of the White Cross work of the Ladies Mission Circle.

The Rev. G. G. Rauser, Lodi, CA, was our speaker for a week of deeper life meetings. Mr. Milton Fisher, a layman who accompanied Rev. Rauser, inspired us with his song leading and special music.

Our S. S. Christmas program, "The Shepherd Who Couldn't Believe," told in a unique way the story of Christ's promised birth, life and death through the eyes of the shepherds. The Rev. Adine Harsch is pastor. (Mrs. Dan R. Fiesel, reporter.)

CAMROSE, AB. The Rev. Willy R. Muller of the North American Baptist College, Edmonton, conducted a week of deeper

life meetings at the Fellowship Baptist Church. During the meetings, we realized that, as a church, we must take specific steps in order to reach out to the unsaved in our community.

The Women's Mission Circle celebrated the 63rd anniversary with a special program. Our president, Mrs. Helen Link, led the program. The guest speaker, Pastor Peter Campbell, showed slides of Rhodesia. A time of fellowship followed. The Rev. Henry Schumacher is pastor. (Winona Roth, reporter.)

ST. CLAIR SHORES, MI. A wedding bells service was held at Bethel Baptist Church honoring the couples married by Pastor Kenneth Fenner over the past ten years. Four of the partners were selected to give testimonies as to God's goodness in their marriage and lessons they had learned since they became one.

The service included the singing of music used in some of the wedding services, congregational singing of love songs, and the repeating of their vows as they stood at the front of the church. All came down the aisle to the "Wedding March" as the service began.



This is part of the three year Family Life Emphasis program now under way at Bethel. (Pastor and Mrs. Fenner are pictured in the center.) (Ruth Gerber, reporter.)

RIDGEWOOD, NY. After an instruction period by our pastor, the Rev. A. Lamprecht, Richard Marklein was baptized on Palm Sunday.

Our early Easter morning program was presented by the pupils of the church school. Mrs. Thomas Mangino, superintendent, gave a brief resume of the meaning of the presentation she had prepared. The table was set for the Seder meal. Each junior brought an item to the table and explained what it meant to the Jews who celebrated Passover. The wine was poured from a pitcher into the four glasses. Bitter herbs, unleavened bread, a lamb bone, glass of salt water and spring of hyssop were in turn placed on the table. Appropriate Bible verses were read concerning the Last Supper. Two girls demonstrated the foot washing ceremony Jesus used to teach his disciples true service. The communion table was set; Bible verses about the symbols were given.

At offering time the White Cross materials were displayed. Several girls and a mother modeled the hospital gowns used by patients in the hospitals of our Cameroon mission and showed the type

of layette presented to all new mothers there.

A large photo of our longest term and best known missionary, Laura Reddig, was on display. We were reminded of her outstanding work and urged to make a good donation to the Laura Reddig Easter Mission Offering to meet the continued needs of our N.A.B. mission outreach. Breakfast was enjoyed. The family worship service followed. (Marion von Ahnen, reporter.)

WINNIPEG, MB. The 25th anniversary celebration of the Rowandale Baptist Church during January 18-22, 1978, provided excellent opportunities to be reminded of the riches of God's grace.



Rev. M. Taubensee (guest speaker and third pastor), (l. to r.: Rev. H. Herrmann, first pastor; Dr. Wm. Sturhahn; Rev. G. Poschwatta, present pastor; others are pastors with their wives of local churches)

Despite human errors throughout the years, God has richly blessed this church which originated as a German-speaking congregation during the peak immigration period. Only three of the 82 charter members are still with us. At this time it was mentioned that nine pastors or missionaries were either members of this church or had attended Sunday School or Boys' Club meetings here at some time in their lives. (One of the Boys' Club members was the Rev. Reimer Clausen, now missionary in Japan). Also, the giving per capita has increased more than ten times.

It was a blessing to welcome the Rev. and Mrs. M. Taubensee, the former pastor, as guest speaker. The first pastor, the Rev. H. Herrmann has been seriously ill for many years, but he was able to participate in the Sunday afternoon service. The church's second pastor, the Rev. G. Koehle, Kelowna, BC, could not be present so sent greetings.

Many former members from as far as Calgary shared this event with the congregation and their pastor, the Rev. G. Poschwatta. (H. Kahler, reporter.)

VENTURIA, ND. The Venturia Baptist Church was honored to have the Rev. Ron Dalzell for two and one half months as interim pastor. Rev. and Mrs. Dalzell served through musical selections and challenging and inspiring messages. They will be serving in various evangelistic meetings throughout the United States and Canada.

A potluck supper was held in their honor on Feb. 16, 1978, at which time the Dalzells brought us a musical program. (NyLetta V. Heupel, reporter.)

CAMP CAROLINE, AB. Eighty-four youth group executive members and youth sponsors met at Camp Caroline for a youth leadership workshop, Feb. 3-5, 1978. Bruce Rich, Ray Harsch, and Dave Gladder very ably led the group in singing, skits, workshops and discussions pertaining to their role of leadership within their churches. Along with stressing the areas of programming, evangelism, and the dynamics of relationship between youth and their leaders, time was given for practical application.

The worship hour Sunday morning was planned by the youth. A spirit of love and unity was evident as all took communion together.

The workshop was sponsored by the Alberta Baptist Association church ministries committee. (Mrs. Phyllis Buyer, secretary.)

COLUMBUS, NE. The Rev. Walter Hoffman, Sioux Falls, SD, and the Rev. Elmo Tahrn, Rapid City, SD, ministered nightly during a week of special meetings at the Shell Creek Baptist Church. An alternate service was held on Saturday night, preceded by a time of eating pizza and fellowshiping with the youth. Messages were preached by Rev. Tahrn, with children's features by Rev. Hoffman, assisted by DeeDee, the ventriloquist's dummy. Both men presented vocal and instrumental music at each service.

The Shell Creek Baptist W.M.S. hosted the World Day of Prayer service in the afternoon of March 3 with area churches as guests.

Easter season activities included the showing of a film, "Crucifixion and Resurrection," on Good Friday evening to the combined congregations of Creston, Redeemer, and Shell Creek. The BYF served breakfast to the congregation on Easter Sunday morning. The Rev. William Effa is pastor. (Ruth Effa, reporter.)

DALLAS, OR. Easter Sunday at the Salt Creek Baptist Church started with the traditional youth breakfast. The morning worship service was highlighted with two glorious numbers by the adult choir, one being the "Hallelujah Chorus" from the *Messiah* by Handel, led by Steve Aebi.



An evening musical service included baptism of six children (pictured). They along with four others were given the hand of fellowship into the church membership.

Following the service there was a farewell reception for the youth pastor, Mr. Nielsen and family, who terminated their duties with the Salt Creek Church the end of March. He had been with the church over two years and is going on to other Christian service.

The youth choir, led by John Pattison, gave the musical, "Share," by Cam Floria. This is a modern cantata of song and speech about sharing the gospel with others around us. George W. Breitkreuz is pastor. (Grace Voth, reporter.)

GOODRICH, ND. Three individuals were recently baptized at the Frist Baptist Church. They, along with two others, were welcomed into the fellowship of the church. Representatives from each of the various church organizations greeted the



new members with a handshake and words of welcome and encouragement. Pictured with the new members is Pastor Daniel Heringer. (Mrs. Judie Seibel, reporter.)

HILLSBORO, OR. Faith Baptist Church dedicated its much needed addition to the Christian education wing on January 1. The addition was built by volunteer labor, with one of our members as builder. The addition was paid for by the time it was completed.

During the month of March, we had two baptismal services and added 10 new members to the church, five by baptism and five by letter. At present, a number of our people are participating in "Search Ministries" outreach, a discussion evangelism plan designed to reach our friends and neighbors. The Rev. Jim Green is the pastor.

GRAND FORKS, ND. The senior choir of the Grace Baptist Church gave the cantata, "Tribute to the Trinity," at the Holmes United Methodist Church, Thompson, ND. The same cantata was given on Palm Sunday at Grace Baptist Church.

On March 29 and 30, 1978, a school of missions was held with seven missionaries discussing fourteen different topics. The listeners were able to ask questions and receive good answers regarding our

mission work in Cameroon, (Mrs. Bonita J. Shambaugh, reporter.)

APPLE VALLEY, MN. Good Friday service was focused on the crown of thorns in remembrance of Christ's death on the cross for us.

"The Five Faces of Easter" was the theme of the sunrise service written and performed by the senior high group. Each skit was preceded by a musical number also by the group. The junior high group then served a breakfast to 65 people.

Our atio of the Risen Savior was continued into Sunday School. The Easter message was brought to us by the Rev. Donald Decker, pastor. (Mrs. Norman Burnette, reporter.)

MARION, KS. A very impressive baptismal service was held the afternoon of April 9, 1978, at the Southern Baptist Church, Hillsboro, KS. Four converts from the Strassburg Baptist Church were baptized. A communion service was held that evening at which time our pastor, the Rev. Lester Buenning, extended the hand of fellowship to the new members. (Mrs. Jacob Stenzel, reporter.)

CARRINGTON, ND. Recently the Calvary Baptist Church of which the Rev. Frank Unruh is pastor added eight persons to



its membership, two by baptism and six by letter and testimony (one is not pictured). (Elizabeth Reddig, reporter.)

KANKAKEE, IL. A week-long "Adventure in Family Living Conference" with Craig Massey was held at Immanuel Baptist Church with two other churches cooperating. Average attendance each night was 345.

The church celebrated its 114th anniversary with a ground breaking ceremony and dinner on March 12. Construction is underway for a multi-purpose building with gymnasium and several classrooms. The building's dedication is planned for this fall.

The Women's Missionary Society celebrated its "Spring Fling" with a banquet at Olivet Nazarene College, April 28. Mrs. James Shubring, Norridge, IL, painted a portrait in oils, while her husband, Rev. Shubring, brought an appropriate message from the Bible. Mrs. Shubring sang several selections and accompanied herself on the autoharp. Mrs. Leonard Foster is president of the W.M.S. Mrs. Walter Dingfield, pastor's wife, is program chairman.

The Youth Banquet was held May 12 at a Chicago area restaurant. Singer Art

Perry of the Barry Moore Evangelistic Crusades presented a musical program. (Mrs. Alice M. Luhrs, reporter.)

MINOT, ND. Our church celebrated its 90th birthday, April 2, during a fellowship hour following the evening service. A birthday cake baked by one of the members was served to a host of friends. A display had been arranged that depicted the progress and growth of the church which had started with only six members in 1888.

Our oldest member, Mrs. Margaret Nehrenberg, is observing her 90th birthday this year, and the Lord has blessed her with good health to enable her to attend most all of the services of the church. She was honored for being an inspiration to countless people in the church for many years.

Our gift to the church was in the form of designated gifts of money for hymnals amounting to almost \$900.00. The Rev. Ralph E. Cooke is the pastor. (Inez Rhone, reporter.)

HILLSBORO, OR. Nineteen couples from Faith Baptist Church took part in a Marriage Enrichment Seminar on April 21 and 22. Led by Dr. James Soliday, a Christian psychologist from the area, the Seminar dealt with the topic of Communications, especially in the area of the husband/wife relationship. Specific topics discussed included: The importance of feelings in communications; strengthening my listening, and dealing with anger. All were discussed from a Biblical perspective.

There was no charge to those participating, and babysitting was provided. Because of the good response and interest to this Seminar, future sessions are being planned. Rev. Jim Green is the pastor.

LA SALLE, CO. The choir of the First Baptist Church presented the cantata, "Crown Him King," under the direction of Mrs. Shari Cartes.

The Rev. and Mrs. Edwin Michelson, missionaries to Cameroon and our former pastor and wife, participated in the worship service of the church on two occasions.

During the Colorado Fellowship Missionary Conference, Joel and Donna Tuttle told of their work in Ethiopia.

Two beautiful stained glass windows were installed in our church and dedicated in memory of Albert Jerke and Pete Croissant.

Our Fellowship hall is being enlarged to include a baptistry and two dressing rooms. (Virginia Jepsen, reporter.)

MT. STERLING, MO. The Pine Oak Baptist Church celebrated Easter Sunday beginning with a sunrise breakfast. The Victory Quartet of Granite City, IL, sang at the morning service and during Sunday school as well as giving a concert that afternoon. A fellowship dinner was enjoyed by all. The day was completed on a joyous note with a baptism of five new members and the adding of one new

member by letter. The pastor of the Mt. Sterling Church is the Rev. Frank Armbruster. (Phyllis Rikard, reporter.)

CALGARY, AB. On April 2, 1978, Grace Baptist Church extended the hand of fellowship to 20 new members (pictured); nine (pictured) had been baptized on Palm Sunday, eight by transfer from



other Baptist Churches and three by testimony. To become better acquainted with the new members a time of refreshments and fellowship followed the evening service in the church gym. Rev. Edward Klingenberg is our pastor. (Mrs. Ruth Benke, reporter.)

MORRIS, MB. Three members were added to the Emmanuel Baptist Church by testimony on April 9.

The Women's Missionary Society celebrated its 55th anniversary at their annual program on March 19. They presented the play, "The Desert Shall Bloom." They are also active in getting their White Cross work done.

Once a month our church broadcasts the Sunday morning service. On Good Friday the service was broadcast over several stations in Manitoba. The adult choir presented a cantata, "He Lives Again," on Easter Sunday evening. (Mrs. Joanne Neumann, reporter.)

EBENEZER, SK. On Easter Sunday, our pastor, the Rev. Ed Schellenberg, baptized four young people from the Ebenezer Baptist Church. These were received into the fellowship on April 9.

Our youth group has prepared a special musical program plus the play, "My Son, My Son." This program was presented at our church as well as at the Springside Baptist Church and the Balgonie Baptist Church.

Recently, the Singing Men visited various places, Roblin, MB, and Yorkton, Canora, and Moosomin, SK, with a sacred concert. (Mrs. Martha Dreger, reporter.)



INVEST IN GOD'S WORK TO BUILD NEW CHURCHES

through the

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in memoriam

WALTER J. ARNDT of St. Clair Shores, MI, died Jan. 23, 1978. He was born Jan. 18, 1920, to William and Helen Arndt in Whittemouth, MB. In 1924 the family immigrated to Detroit, MI, U.S.A. and became members of Bethel Baptist Church, where Walter accepted Christ as his personal Savior and was baptized. He married Norma Kimbro in 1942. Walter served in the Medical Corps in World War II. Survivors include his beloved wife, Norma; three daughters: Mrs. Karl (Walleen) Berakovich, Mackinaw City, MI, Mrs. Michael (Deborah) Wosniak, East Detroit, MI, and Susan; four grandchildren; his mother, Helen (Arndt) Wuerch; two brothers: William and Edward; three sisters: Mrs. Len (Lydia) Parks, Mrs. Vic (Phyllis) Crump, and Mrs. Earl (Dorian) Sutton. One sister, Hannah, and his father preceded him in death, Pastor Rupert H. Lindly officiated at the funeral service.

DICK R. ENDERS, 56, St. Joseph, MI, loving husband of Mildred (Bluschke) Enders, was born July 13, 1921, in Berrien Center, MI, and died Jan. 2, 1978. Dick served in the U.S. Navy during World War II. He accepted the Lord as Savior and was baptized at Clay Street Baptist Church, Benton Harbor, MI, in 1946. He was a charter member of Napier Parkview Baptist Church, Benton Harbor, where he was a faithful worker in the public address system control room. Pastor Reginald Shepley conducted the service.

ALBERTA R. LANGE was born in Freehold, NJ, on Sept. 6, 1895, and died March 16, 1978. Miss Lange was a member of the First Baptist Church of Jamesburg, NJ, maintaining an active role in the church in her youth and adulthood until her profession and health ruled otherwise. She was a registered nurse and a graduate of the McKinley Nursing School, Trenton, NJ. Alberta is survived by her sister, Mrs. Florence Schroeder, a brother, C. Lange, and three nephews.

FRED LOEBS was born to Gottlieb and Margaretha Loeb at Eureka, SD, on Oct. 7, 1894, and died on Feb. 19, 1978. He married Louisa Dohn on Jan. 27, 1914. In 1920 they moved to a farm northwest of Leola. In 1957 they retired in Leola. Since 1972 he was a resident at the Eureka Nursing Home. He was preceded in death by his wife in 1974, his parents, one daughter, one grandchild, five brothers and two sisters. Shortly after his marriage, he was converted, baptized and became a member of Johannestadt Baptist Church, near Ashley, ND; later he joined Eureka Baptist Church and finally Leola Baptist Church. He is survived by two daughters: Mrs. Jake (Emma) Kirschman, Leola, and Mrs. Oscar (Lodeva) Ketterling, LaMoure, ND; ten grandchildren and ten great-grandchildren.

RUDOLPH NIGHTINGALE was born March 13, 1890, in Poland and died Oct. 17, 1977, in Portland, OR. He immigrated to Edmonton, AB, in 1912, where he joined the Bap-

BOOK REVIEWS (Continued from page 16)

and the available resources, it is miraculous that they did so well.

King James had little personal interest in the translation. For him it was a modern public relations venture. His tragic past left nothing to prepare him for such an important undertaking. Queen Elizabeth had given the word to behead his mother. Mary of Scotland helped to bring about the death of his father. To make up for that tragic past he now had to defend and maintain his divine right as king. The Geneva Bible had marginal notes that seemed to scoff at kings.

From a human point of view it seemed as if they were all doing the right thing for the wrong reason. God somehow uses the weaknesses and even the machinations of men in order to bring about his will.

William Tyndale's last words, when he was condemned as a heretic and burned at the stake, were, "Lord, open the King of England's eyes." His prayer was answered, and the King James Version became the Bible of the common people.

Although we have dozens of versions, translations and paraphrases of the Bible, the history of the King James Version is by far the most interesting and exciting, and some of its language still the most beautiful.

tist church. In 1921 he moved to the U.S.A. and worked as a carpenter until he retired. In 1924 he married Johanna Henkelman. In 1974 they celebrated their 50th wedding anniversary. He was a member of Trinity Baptist Church, Portland, OR. Survivors include his widow, Johanna; two children: Gordon of Mountain Valley, CA, and Dorothy Wrigtsman, Portland, OR; seven grandchildren; four great-grandchildren, and a sister, Emma Henkel of Winnipeg, MB. The Rev. Frank Friesen and the Rev. Wesley Henkelman officiated at the funeral service.

EMMA NINNEMANN, 96, was born at Appleton, MN, Dec. 16, 1881, to Johann and Wilhelmina Friedrich. She grew up in Edison Township. Her marriage to John Ninnemann took place Dec. 10, 1902. She was a faithful member of First Baptist Church of Appleton, MN. Mrs. Ninnemann died Feb. 6, 1978, at the Luther Haven in Montevideo. Survivors are three daughters: Mrs. Olavus (Carrie) Winje and Mrs. Elmer (Gertrude) Peterson, both of Montevideo, and Mrs. Lydia Liebe of Appleton; one son, Eric Ninnemann; 14 grandchildren, 36 great-grandchildren and seven great-great-grandchildren. The Rev. Terrance Jarosch and the Rev. Wilbur Madsen conducted the memorial service.

MRS. JOHN (FREDA) STADING, 76, of Bismarck, ND, died March 17, 1978. She was born Jan. 12, 1902, in Glen Ullin, ND, to Fred and Rosina Hirsch. On March 19, 1925, she married John Stading at Hebron, ND. Mrs. Stading was an active member of various missionary societies, a member of the Baptist Home Choir and served as a volunteer worker at the Home. Mrs. Stading leaves her husband; three sons: Victor, Warren, PA, Gerald, Miles City, MT, Vernon, Minot, ND; three daughters: Mrs. Corienne Krieg, Dickinson, ND, Mrs. Kermit (Ruth) Butler, LaFayette, CA, and Mrs. Ray (Gertrude) Koch, Billings, MT; one brother: Art Frey; three sisters: Mrs. Louise Shaver, Mrs. Ernest Albright and Mrs. Orville Jeredee; 17 grandchildren and 5 great-grandchildren. The Rev. Ron Norman officiated at the funeral service.

Reaction Over Israel's Religious Law Mounts

JERUSALEM (BP)—Baptists across Israel continue to react sharply to recent legislation which has the potential to limit Christian activity and endanger religious liberty.

Under provisions of the December 1977 law, it will be illegal, as of this April 1, to offer or receive material inducements to change religions.

Fuad Sakhnini, chairman of the Baptist association of churches and pastor of Nazareth Baptist Church, said, "Of course we are against any kind of material enticement to be given to people.

"But," he continued, "everything we do is done to influence people for the gospel, including preaching, teaching and helping. The difficulty lies in the interpretation which may be given to this aid. If it is interpreted that preaching the gospel is against the law, then we are ready to go to jail rather than to stop preaching."

Baptists Establish Work In New Areas of Ghana

TAMALE, Ghana (BP)—Baptist work in Northern Ghana has experienced breakthroughs into new areas after years of work confined to the Mumpruli and Dagomba tribes in this West Africa nation.

One of the fastest growing efforts involves the Tampula people.

Carter Visit Points Up Role Of Baptists in West Africa

(BP)—President Jimmy Carter's visit with the heads of state of Nigeria and Liberia, both of whom are Baptists, points up the prominence of Baptists in these two West African nations.

The visit of Carter, an active Southern Baptist, will give Baptists in West

Africa a new sense of pride and a new sense of prominence.

The president, who stopped in Nigeria and Liberia on the final swing of his seven-day tour of South America and Africa, attended church April 2 with the Nigerian head of state, Olusegun Obasanjo, at the First Baptist Church in Lagos.

Obasanjo worships regularly in Baptist services, including the influential First Church of Lagos. His chaplain, Solomon Abegunde, was pastor of the Lagos church before he moved to Ogbomoshosho to do translation work. Abegunde travels to Lagos each weekend to hold services for Obasanjo and others at the military barracks where the Nigerian head of state has his headquarters.

Baptist work in Nigeria dates back to 1850. At the end of 1977, the Nigerian Baptist Convention reported 780 churches, 1,620 mission points, and a membership of 200,000. That makes it one of the 10 leading Baptist populations in the world, according to Baptist World Alliance figures.

In Liberia, Carter met with President William R. Tolbert Jr., who also is a Baptist pastor, president of the Liberia Baptist Missionary and Education Convention and a former president of the Baptist World Alliance. The Liberian convention has 160 churches, 34 mission points and a membership of 30,000.

Christians Thrive Despite Persecution in Uganda

(BP)—Idi Amin will change his policies only when Americans and other concerned people back their high sounding statements with positive actions, a Ugandan refugee and church leader reported.

Kefa Sempangi, pastor of the Redeemed Church of Uganda, who said he narrowly escaped death at the hands of assassins, said the most immediate action Christians can take concerning Uganda is to support legislation in Con-

gress supporting a boycott of Ugandan coffee, which 32 U. S. companies distribute.

U. S. Sen. Lowell P. Weicker Jr., R., Conn., introduced three bills, S2414 urging boycott of coffee, S2413 which would prohibit export of U. S. goods to Uganda, and S2412 which would prohibit all imports from Uganda. Similar legislation was introduced in the House by U. S. Rep. Donald J. Pease, D., Ohio.—H.R. 9522 (exports), H.R. 9524 (imports) and H.R. 9526 (coffee).

"The government takes the money from the sale of coffee and gives the people empty vouchers," said Sempangi. "If the growers complain, they will be beaten or killed."

The Ugandan pastor said he was marked for assassination after he started an orphanage for children of people murdered by Ugandan mercenaries.

The first effort to kill him came as he prepared to preach to thousands of people gathered for an Easter service in 1972. Five assassins surrounded him with their guns, told him they had come to kill him and asked if he had any last words.

"I'm already dead," he replied, "dead and buried in Jesus, but I would like to pray for you. Bow your heads."

The men lowered their guns and he prayed for their souls.

"God intervened," said Sempangi, and the would be assassins were converted. They became counter agents and were responsible for helping to save more than 1,000 marked people including Sempangi and his family.

Instead of obliterating Christians in Uganda, said Sempangi, persecution has caused their numbers to increase from 52 percent before the persecution to 65 percent.

"There's something about persecution that's essential to the Christian life," said Sempangi. "People flocked to the

(Continued on page 39)

Baptist men from 43 nations participated in worship, sharing and fellowship at the Second World Conference of Baptist Men at Indianapolis, IN, April 5-9, 1978. Representatives from three countries are shown in this opening session photo. They are, left to right, David Y. K. Wong, an architect of Hong Kong, president of the 29-million member Baptist World Alliance; Stephen Steeves, retired Cadillac dealer of Moncton, NB, chairman of the BWA Men's Department, sponsor of the conference; and Ernest K. Martin, a former government official of Victoria, Cameroon, president of the Cameroon Baptist Convention. All are laymen. The conference theme was "God Working Through You." Photo by Gene Medaris.



■ The Rev. Reuben Stading has accepted the call to First Baptist Church, McLaughlin, SD, effective June 1978. He was pastor of Shakopee Baptist Church, Shakopee, MN, since 1973.

■ The Cornerstone Baptist Church, Union City, NJ, closed in March 1978.

■ Dr. Herbert Hiller became the Minister of Membership at Grosse Pointe Baptist Church, Grosse Pointe, MI, in October 1977.

■ The Rev. Nevin Beehler resigned from the pastorate of Pioneer Baptist Church, Pound, WI, effective April 30, 1978. He had been pastor there since 1975. His future plans are unknown.

■ Mr. Robert Lounsbury resigned as pastor of Creston Baptist Church, Creston, BC, effective May 19, 1978. He has served that church as pastor since 1977.

■ Mr. Douglas Bittle has accepted the call to become pastor of West Center Street Baptist Church, Madison, SD. Mr. Bittle is a 1978 graduate of the North American Baptist Seminary, Sioux Falls, SD.

■ The Rev. Gordon Thomas has accepted the call to Bible Baptist Church, Troy, MI, effective July 1, 1978. He has served as pastor of Calvary Baptist Church, Bethlehem, PA, since 1972.

■ The Rev. Walter Stein of Winnipeg, MB, died March 28, 1978. During his 34 years in the pastorate, he had served N.A.B. churches in the following places: Ebenezer, SK, Minitonas, MB, Ashley, ND, Tyndall, SD, Grand Forks, ND, two churches in Detroit, MI, as well as McDermot Avenue Baptist and Ellice Avenue Baptist, Winnipeg, MB. He retired in 1976 in Winnipeg, MB, where he was engaged in pulpit supply work especially at German Baptist Mission Church. He was instrumental in the beginnings of the Meadowood Manor, a residential and personal care facility for the aging, recently dedicated in Winnipeg.

■ The Fellowship Baptist Church of Camrose, AB, recently changed its name to Century Meadows Baptist Church.

■ The Rev. Isador Faszter's new address is 6708 Silver Ridge Way NW, Calgary, AB, T3B 4R4. He is the Northern Area secretary.

■ The Rev. Kenneth E. Huffman resigned from the position of minister and music and Christian education at Bethel Baptist Church, St. Clair Shores, MI, effective April 30, 1978, and has accepted another position with a non-N.A.B. church in Colorado Springs, CO.

■ Mr. Kenneth J. Knight resigned as pastor of Trinity Baptist Church, Warren, MI, in September 1977. He had served as pastor there since 1976.

■ The Manitoba Association severed its organizational relationship with Pinawa Baptist Church, Pinawa, MB, during its annual session on April 15, 1978. The action came as a result of the Pinawa Church not requiring baptism as a prerequisite for church membership.

■ The Rev. Steve Corum resigned from the pastorate of First Baptist Church, Chancellor, SD. □

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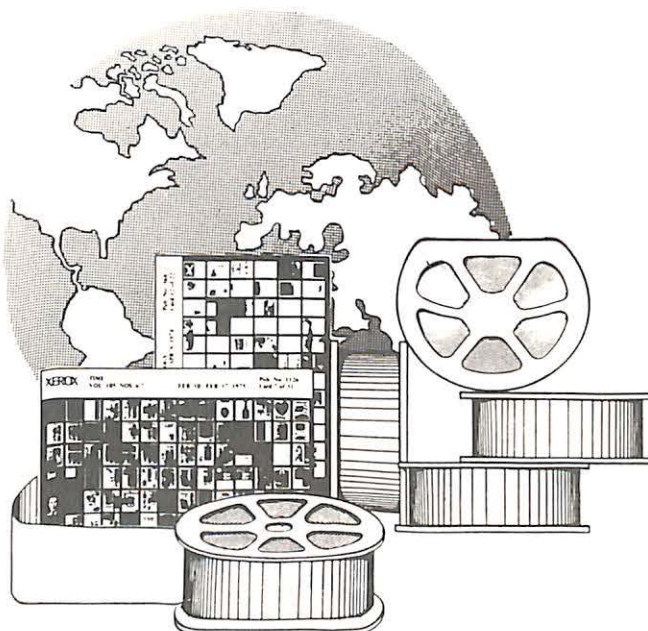
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