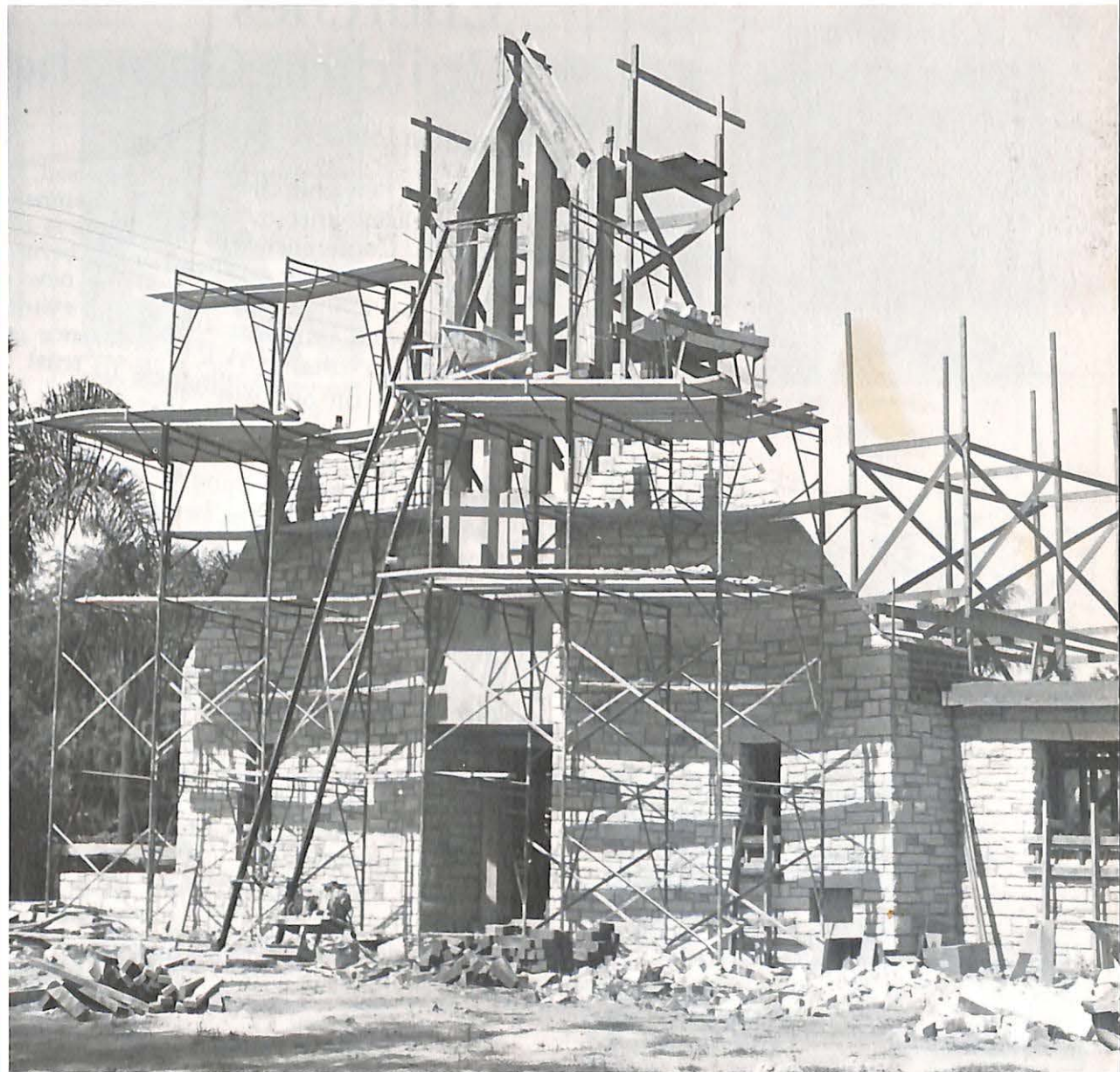


Baptist Herald

June 1981





Churches Building Churches

by Stan Johnson

Starting new churches is our lifeblood. If we stop evangelism through church extension, our N.A.B. Conference will die. There is no neutral ground. We either go ahead or slip behind.

We have always said: Starting new churches will expand our base for world evangelism. I agree! Our total N.A.B. Conference growth is dependent on our willingness to trust the Lord and launch out into new areas.

For instance, with the energy problems we are having, maybe the thing to do, now, is to buy land in the inner cities, before the urban populations start shifting back to the cities. In the near future, people will not be able to afford to drive 30-40 miles to work and back. The shift is coming.

Here are some questions I have to ask myself:
Can inflation stop the work of the Holy Spirit?
Has the Great Commission been amended?
Where is my commitment to church extension?
Am I afraid to venture out?
Does the Holy Spirit only work in beautiful, established churches?
What is the solution? YOU ARE THE SOLUTION.
PRAY—WORK—GIVE—SERVE

Stan Johnson, Tacoma, WA, is chairman,
N.A.B. Church Extension Board.

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Dennis Kee in an interview
with the editor, speaks about
What's It Like to
Start a Church? 4



Association Church Extension
chairmen talk about
New Churches—
Exciting Ventures 8



After being in 4 church
extension churches, Joyce
Crain writes about her
observations

A Laywoman Looks
at Church
Extension 12



A photo view of a
CHURCH
EXTENSION
CHURCH 15/18

FEATURES

- 11 THE EXCITEMENT OF CHURCH
EXTENSION
by Harry Haas
- 16 CHURCH EXTENSION—IT WORKS
BECAUSE OF YOU
- 19 YOU CAN HELP BUILD A CHURCH
by John Fraser

COLUMNS

- 14 CHANGED LIVES PRIORITY AT
RICHLAND, WA, CHURCH
by Larry Salsburey
- 20 WOMAN'S WORLD
- 22 THE GROWING EDGE
- 24 PUTTING IT TOGETHER
by Ernie Zimbelman
- 24 SUMMER VACATION CHECKLIST
by Jim Frey

NEWS

- 25 NEWS AND VIEWS
- 26 OUR CONFERENCE IN ACTION
- 28 IN MEMORIAM

OPINION

- 2 CHURCHES BUILDING CHURCHES
by Stan Johnson
- 30 WHY CHURCH EXTENSION?
by John Ziegler

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What's It Like to Start a Church?

Did you ever wonder what it would be like to start a new N.A.B. church where there was none? How would you feel if you were asked to be the pastor of a church—and you had to gather your own congregation? The editor interviewed the pastor of a church extension church to find answers to these and other questions. The Rev. Dennis Kee, pastor of Neshaminy Valley Baptist Church, Bensalem, PA, agreed to be interviewed. He shares his feelings, his sorrows, and his joys.

How did you become involved in church extension?

I graduated from North American Baptist Seminary in 1977. Prior to that, I had worked for the Dow Chemical Company as a chemist. During my Seminary training, I started a church in Iowa, the Faith Baptist Church in Rock Rapids. Since I felt that I had some gifts in that area, and I enjoyed it, I felt led into church extension. Lyle Wacker, the late secretary of church extension, asked me to come to Bensalem, Pennsylvania, to start a church there.

How was Bensalem chosen as the location for a new church?

Some persons drew a line from Philadelphia, PA; to Jamesburg, NJ; to Bethlehem, PA, and formed a triangle. They asked the question, "Where is the fastest growing area in that triangle?" The answer: Bensalem Township. This area has opened up in the last 15 years. It was a rural area, and it borders Philadelphia proper.

How did you feel the first two or three months of your pastorate there?

During the first year, I had a serious personal, cultural problem. I was not used to the heavy traffic and the suspicious nature of people. Generally, things are done differently in the East than in the

Midwest, where I had lived. There is a different atmosphere and a different way of relating to people here.

How did you begin the church? Was there a nucleus?

We contacted Val and Audrey Hastings, who helped us a great deal and befriended us. Val is the pastor of the Bensalem United Methodist Church, and Audrey is a sister of Dr. Don Miller, pastor, Portland, OR. Through them, we secured the use of an old chapel. We started two Bible studies within three weeks after we got here and began worship services in this chapel within a month. Fourteen people attended the first service. Then whenever prospects asked, "Where are you meeting?", we could tell them.

Through it all, we felt the strong leadership of the Holy Spirit. Anything that I say has that connotation to it.

Who were the people involved in the Bible studies?

The first Bible study began in our apartment with Ron and Mary Jane Resch and Kathy Brennan. They had moved into the area and were from Fleischmann Memorial Baptist Church, Philadelphia.

Soon Russ Wilkens, a member of Pilgrim Baptist Church, Philadelphia, became excited about our church extension work and joined the Bible study. He travels 45 minutes to an hour to attend our services.

Within the first week, I visited a nearby elementary school. There I met the school counselor, Lois Doyle, a Christian without a church. Through her, the second Bible study began in her home. And it included Lois' husband, Robert, who later was baptized and became a charter member. Lois, a woman of 42, had a blood disease and died shortly after. This was a tragic blow to our ministry.



"Knowing that you are not completely alone in the area is great. I've encouraged people to come to our church by telling them that we have sister churches nearby. Many of the Baptist churches here are independent. By belonging to the North American Baptist Conference, I make a distinction. I speak with pride that the North American Baptist Conference is not a breakaway group. I think that's very important. I'm very proud of our Conference."

Now there are more than 50 people involved in weekday Bible studies.

How did your family feel about coming to this area?

We had not experienced apartment living, so this was a drastic change for us. Most of our furniture was stored in Pilgrim Baptist Church.

After coming here, we said, "Lord, you know we were sent here; we know we feel we should be here, just help us." It was a daily struggle to maintain a positive attitude. But, at the same time, we felt the excitement of starting a new church.

Shortly after arriving, we looked for a home, but found our salary was not large enough to purchase one that would meet our needs. That was a disappointing and depressing experience. But with the help of the Atlantic Association, who cosigned for us, we were able to get a loan and move into an adequate house in November.

What problems have you faced during your ministry at Neshaminy Valley?

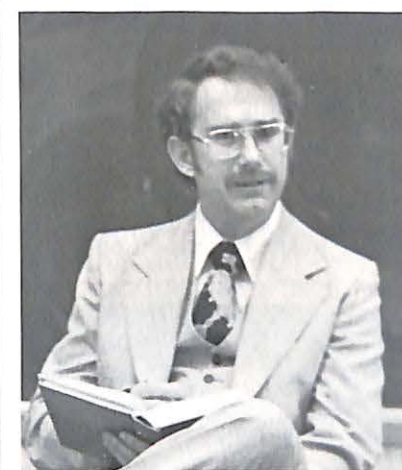
Developing credibility as a solid church and *building up a congregation* in an area where less than two percent of the people have Baptist background. Well over half of our people come from denominational backgrounds other than Baptist. Our church membership, to this point, has grown mainly through baptisms and testimonies of Christian experience. Although recently there has been a noticeable increase in transfers from other Baptist churches.

Another problem is meeting in a school. One of the first couples, whom we contacted, was a couple whom I led to the Lord. The husband was an alcoholic "on the mend," but he really needed the Lord. He and his wife came to our services in the school gymnasium and decided to join another Protestant church in the area because of our lack of facilities. This has happened a number of times. The group that we have are people who are the called few who can look past the school gymnasium,

where we meet, to the real ministry, which we have.

What needs of people do you feel your church is meeting?

It hardly matters what problem a person faces—trouble on the job,



"I could not build the church without the ordinance of believer's baptism by immersion. Baptism allows people who have been baptized as an infant who never had a close relationship with God to say to the world that they now have a close relationship with Christ."

trouble with marriage, loneliness, or depression. There's a spiritual element that has to be sought out and identified. Through Scripture and the ministry of the church, individuals can be helped. When people find out that they have a spiritual problem, they can deal with it on a spiritual basis and make positive progress.

Many people *do not have friends* and are suspicious of one another outside of their family. So we advertise our church as "a caring community." "Perhaps you are searching for fellowship with caring people, for regular Bible study, for peace with God, for an opportunity to serve."

Many people have no hope. After talking to a Jewish man, who was building a new housing project, it was evident that his whole life revolved around his business. He had no hope beyond this life and not much for this world. This man has now filed for bankruptcy.

So we advertise that Neshaminy Valley Baptist Church is a new

church that offers a person hope for living based on God's love through Jesus Christ. When we find a person really in trouble such as with alcohol, we can say, "Okay, your self-esteem is not very high, but God really does love you and can give you hope in Jesus Christ." People begin to listen, and we can talk to them about their need for salvation. Through Christ, our church has met the needs of people.

I have noticed that there are many *people who are really hurting*—many depressed people. Early in our ministry, I made a decision that I was not going to turn anyone away. That was one of the wisest decisions I ever made. Because these hurting people were accepted, they felt accepted. Their lives changed. They feel good about themselves, and they have made a great contribution to our church.

Who are some of the people that your church has reached?

Recently, a black lawyer responded to an invitation to attend our church. He came, and then he stopped coming. I asked him, "What can I do? I want to minister to you, and you don't want to come to our church, because we are white." I said, "Is our church destined to cut a small, thin swatch out of the population and just be like that, or are we going to be a mixture of people? Can we be as the Bible says, 'There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus' (Gal. 3:28)?"

He has since returned and joined our church. His testimony is Gal. 3:28. He wants to make that verse come true for our church.

Another man, in his fifties, who had been a very successful businessman, went through a divorce. His wife left him partly as a result of his changed life. He recently moved into our area. The first Sunday he attended our service, he responded and came forward to join the church.

Last Sunday I baptized him. When I baptized him, he wore his whole suit of clothes and his shoes.

I said, "Don't do that. You don't have to do that."

(Continued on next page)

And he said, "I'm going to do it. I feel so strongly that the Lord has accepted me the way I am. This is the way I dressed in the bars and every place else that I've been. I want this baptism to symbolize that the Lord has cleansed all of me. I'm going to take these clothes home, and I'm going to throw them away. I'm a new man, and I'm going to put on a new suit of clothes." He was very excited.

What type of programming do you have?

Most of the needs of the people are met through the Bible. So my style of preaching is expository. People want good Bible teaching and preaching. At each service I give an invitation. For the past several months, someone has responded every Sunday except for one.

I teach a Sunday school class, and it is strongly theological. We have more than 30 in the adult Sunday school class.

We have the home Bible studies, which are altogether different. These are to support and develop relationships. Here people express their feelings about their religion and their doubts and talk themselves into Christ.

As a result of advertising our church, a group consisting largely of Catholics got together for Bible study. Out of that group, I baptized six people. A few more people, who had previously accepted Christ and were baptized, joined the church. Through that Bible study, they talked themselves into accepting Christ and into baptism.

That's wonderful. God has really been working in your church. Frankly, I've never been in a situation exactly like this, Barbara. It's amazing that there is so much excitement. Last Sunday, four people joined the church. This Sunday eight people will join the church, including four who were baptized last week.

How do you involve your people in the church, and how do you prepare your people for church leadership positions?

Most of our people have not been in a church environment. We have a strong central church council—the only elected body, other than the nominating committee. The church council members are chairmen of various other committees, such as the evangelism committee, worship committee, membership committee, church education committee, and building committee. At this point, we attempt to involve almost everyone in the church on one of



"Our church's mission is to improve lives, to bring others peace, to bring others hope, to bring people to Christ, so people will have a purpose in life."

the committees. The church council members receive training by me. I pay close attention, and they know it. They, in turn, chair their committees and motivate and train people in their areas.

Presently, all the Bible studies are led by lay people, and they are very good. I have worked with all of the Bible study leaders to help them know how to study the Bible and how to conduct a Bible study.

In the Sunday school, there is a regular teacher and an assistant teacher training under the teacher. Because we are growing so fast, we need to do this all the time.

What can you tell another church extension pastor or layperson who may be experiencing low morale or discouragement right now?

I guess I passed through a lot of that myself. I get a lot of my morale from knowing where I am at. Being technically trained, I know how to read graphs. I plot everything out. I know when the church is going down; I know when it is going up. I don't have to have a sinking feeling. If I have one down Sunday, that doesn't mean that the whole bottom fell out of everything.

I keep attendance records of everyone. If there are people who are not coming, I visit them.

Last August we had an average of 47 people at church. In February we had 100. We have 139 people regularly attending now. So the line goes straight up!

How do you build and sustain motivation among your members?

The Holy Spirit is the primary motivator. You sense the Lord's leading.

Another is giving people recognition for a job well done. When I lived in Sioux Falls, SD, I interviewed an outstanding track coach, who taught me a lot about motivation. "Give recognition to people," he said.

One time I watched a track meet, where my oldest son broke a school record. I was elated.

I walked over to the coach, and said, "What do you think about that?"

He looked at me kind of funny and said, "Did you see your other boy today? Did you notice how much better he did than he had been doing?"

It was the incremental improvement that this boy made that was exciting him just as much as the one who was doing the best job. You understand?

You pep talk people all the time at the point where they are. If they do something, encourage them.

Another thing is discipline. We start on time. Discipline is very important in regard to motivation. If you get sloppy, then you really go down.

Hard work is important and working as a team. I talk about our members as a team. When we talk about our yearly meeting, I talk about coming together in a huddle. We're moving ahead as a team—as Neshaminy Valley Baptist Church.

You've talked about recognition of people, discipline and team work as motivating factors. What are other motivating factors that arise out of the fellowship and ministry of the church?

Personal contacts are important for motivation of the whole group. A lot of the people have not had a personal contact with a minister. Now they say, "Here's a minister who came into my life; a minister who prayed with me, who is really concerned about me. He's not just coming around for money."

I am available to people just about all the time. My office door is never closed, and people feel free to call me on the phone.

One of the things that is important in regard to motivation is to appeal to people to make decisions for Christ, but equally as important is the appeal for church membership. Most people want to be associated with something that is meaningful. Our church's mission is to improve lives, to bring others

peace, to bring others hope, to bring other people to Christ, so people will have a purpose in life. Each one becomes a part of a team that has a purpose, and together we are going to do something important.

Symbolism, as motivation, is important. Last Sunday, we had a baptismal service—one of the greatest motivators around. I could not build the church without the ordinance of believer's baptism by immersion. Baptism allows people who have been baptized as an infant who never had a close relationship with God to say to the world that they now have a close relationship with Christ. Seventy-three people attended a baptismal service last Sunday, where two from a Catholic background and two from a Presbyterian background were baptized. I can't explain to you how motivating that is to the whole group.

The excitement of having to set up more chairs in the gym where we meet really is a motivating factor.

Another motivating thing occurs whenever people get up and give a testimony. They talk highly of the warmth of the church; that motivates people.

Your enthusiasm is certainly infectious!

You can tell! I've been on a high for quite some time; things have been happening in the church. You work for a long time, and the growth is rather flat—things don't happen. You work with a lot of people. I mentioned the more than 100 people who are now coming to church. There have been hundreds who have come and gone. All of those people have been followed up. It is a heartache every time a person leaves; even if they only come for a couple of Sundays and leave. When one looks back, the process is exciting.

How have other churches or your Association encouraged you?

I've been greatly encouraged by the two churches in the Philadelphia area: Pilgrim Baptist and Fleischmann Memorial Baptist, which was our parent church. It could not provide monetary

support, but the members provide a lot of prayer support. That was very important. Many times we have held baptismal services at Pilgrim Baptist Church and Fleischmann.

Knowing that you are not completely alone in the area is great. I've encouraged people to come to our church by telling them that we have sister churches nearby and that the oldest church in our N.A.B. Conference is Fleischmann Memorial Baptist in Philadelphia.

Many of the Baptist churches here are independent; they pride themselves in this. By belonging to the North American Baptists, I make a distinction. I speak with pride that the North American Baptist Conference is not a breakaway group. I think that's very important. I'm very proud of our Conference.

I'm very happy to be part of an Association. I call up the ministers in the area frequently, especially Jim Correnti and Paul Meister. They really give a lot of support. Our area secretary, Wilmer Quiring and his wife Eleanor, have been so supportive, also, especially in critical times.

Nobody is going to do your work for you, but the Association is in the background as a support group. Feeling that you belong to a larger group helps everyone. For example, we had our Association meeting in Queens, NY, at the end of April. We have a dynamite choir leader, and our choir was the featured choir at the Association. That was just great. □

New Churches—Exciting Ventures

Excitement is the word most repeatedly used when speaking about starting new churches. Whether it be in Canada or the United States, the East Coast or the West—exciting things are happening. Five pastors who are chairmen of Church Extension Committees in their respective Associations were interviewed by the editor. They are the Rev. Richard Hohensee, Kelowna, BC; the Rev. Leon Bill, Sioux Falls, SD; the Rev. Paul Meister, Philadelphia, PA; Dr. Ed Kern, Edmonton, AB, and the Rev. Fred Jantz, Stockton, CA. They tell us enthusiastically what is happening.

Why is your Association involved in church extension?

Hohensee: The real thing that has sparked church extension in our Association is that we have done it on a small scale, and we have been successful. Lakeview Heights in Kelowna started out approximately five or six years ago, and now it is a thriving church. College Heights in Prince George has gone off church extension and Associational support. We have also been successful in Mary Hill in Port Coquitlam. All of this has motivated us to launch out into new areas.

Bill: First, the South Dakota Association is motivated to be involved in church extension by a group of people who desire fellowship compatible to their spiritual needs and a doctrinal teaching relevant to their Christian faith.

Secondly, we are motivated by a concern for uprooted families, relocated in a boom city, rich in coal and oil (Gillette, WY), as well as the concern to help these people cope with loneliness and related

Rev. Richard Hohensee

"We can really reach a lot of people in newly developing areas. People move in from the prairies. Many of them have a church background, but a lot of them do not. I am speaking only of the Kelowna area. We have a lot of people with marital problems, and people with these problems are driven to the Lord. They are open to the ministry that we can establish with them."

Hohensee is chairman of church extension for British Columbia.



problems. Undergirding these reasons is the constraining love of Jesus.

Kern: The tremendous economic expansion within Alberta due to the whole oil development is really bringing a lot of people into dormant little towns and villages near the main centers. People from our churches, as well as others, moving into these areas, cause us to see the need for starting new churches.

The larger cities are rapidly expanding, annexing new pieces of

property, and developing new residential areas. Some of our people from the older areas are moving to these areas.

Jantz: The NOR-CAL Association has been blessed of God with a tremendous unity of spirit among the pastors and lay people. Sometimes there are differences of opinion, but we are deeply committed to the goal of advancing the Lord's work through the starting of new churches in Northern California. Some measure of success has greatly encouraged our people and given us a boldness to keep moving out by faith for the Lord.

Rev. Leon Bill

"We have a responsibility to Christ to be his witness. Church Extension is one way of fulfilling his command to make disciples."

Bill is the chairman of the South Dakota Church Extension Committee.



The latest census figures indicate that the rich San Joaquin Valley is growing rapidly. This is especially so in the greater Sacramento area. The coastal regions in Northern California are also experiencing rapid growth. Because of that, we need to seize the opportunity and

Dr. Ed Kern

"I am very excited about church extension. In order to develop a stronger, broader base for concentrated mission to the world today, we need a solid foundation here at home. There are many unreached areas and unreached people in the world. There are many, many people right around us without Christ and that, of course, is the primary motivation for any kind of church planting. I, also, see many ethnic groups that are living in our cities with no gospel witness. There is a deep concern."

Kern is chairman of the Northern Alberta Church Extension Committee.



plant the churches now while the land is available, and the ministry can be established on the ground floor.

What is your Association doing in church extension?

Kern: Presently, we are supporting five churches. One goes off support in June.

The Alberta Baptist Association executive committee recommended to the Association at their 1981 session that we begin four new churches in Alberta: in Tabor, in Airdrie (outside of Calgary), a second one in Red Deer, and in Whitecourt, north of Edmonton.

The cost of land causes us considerable difficulty, but our

Association budget for 1981 is \$235,000. That \$235,000 basically takes care of the costs that we have incurred in regard to land purchase in three other places.

For any expansion, the Association has approved a capital funds drive for \$1 million for the next five years at \$200,000 a year.

Rev. Fred Jantz

"I believe the uniqueness of church extension in NOR-CAL is the lack of jealousy, competition and misunderstanding that exists among pastors and people. None of us seemingly are trying to 'guard our turf.' We feel that one of the prime reasons for existing is to bank together and start new works. That sense of commitment makes the rest quite natural."

Jantz is chairman of the Northern California Church Extension Committee.



That sounds like a lot of money, but when you divide it among 6,700 members, this is a feasible goal. At the Association session, an offering plate was passed. The cash and pledges received totalled approximately \$20,000. Our \$200,000 goal for 1981 of the \$1 million drive is over and above the Association's budget. We presently

have a five-year plan, which will absorb all of the funds that we raise in a capital funds drive.

The Alberta Association has three Church Extension committees: the Northern, Central, and the Southern. I am chairman of the Northern Alberta Church Extension Executive Committee.

Jantz: At the present time, we are supervising some works that are one, two, and three years old. We have three good extension works: Crow Canyon, Gold Country, and Sierra College. We provide housing allowances for the pastor as well as try to offer a strong supportive role in each church. Since 1974 we have started five projects.

We also have a subcommittee for prioritizing new works over the next five years. We want to start a new work on the average of every other year until the year 2,000 (should the Lord tarry). To start ten new churches, we must continually be working ahead in planning and preparation.

Hohensee: The newest church extension project is in Kamloops. We already have a pastor there. We have put money aside for another church extension project in Kelowna. We see another possibility for a church in the lower mainland—the greater Vancouver area. So church extension has really flourished; whatever we have done in church extension really seems to be successful.

The Association provides money for the land for a new church. The project does not sit there by itself but has the support of the local committee and the Association as a whole.

Bill: Our first project was Mountain View Baptist Church, Spearfish, SD. While the church is now self-supporting, our Association gives some assistance toward the pastor's housing. Two newer projects, Brandon Valley Baptist of Brandon, SD, and one in Gillette, WY, are totally supported with pastor's

(Continued on next page)

housing and assistance given with land purchase.

How are you motivating people in your Association to support church extension?

Jantz: The source of money for church extension has been through several avenues. One has been outright gifts by churches. On an ongoing basis, we assess ourselves so many dollars per year (at the present time, \$14 per year per member), which goes to NOR-CAL to both service the present work as well as to continue the establishment of funds, which we seek to provide the pool for further works.

Land Banking is a high priority for these future sites. We are trying to develop a pool of limited investors who would help us achieve that goal, plus also incurring a reasonable profit for their investment.

Hohensee: We have three local committees, one in the lower mainland—the Vancouver area, one in the Prince George area, and one in the Kelowna area, to mother a project. We are departing from the concept of a "mother church." We believe that it is more advantageous to unite our churches together to start a project.

Right now, we are experiencing "togetherness" in the Kelowna area, as we start the new project in Kamloops, 80 miles away. We have assessed every church at least two to three dollars per member. We believe that this will really spark interest among churches and our people.

There is a lot of excitement among the churches. Whenever we have an Association meeting, we highlight the success stories of the church extension projects, because that really sparks a lot of interest.

Rev. Paul Meister

In my hands, you see me reviewing the two "Church Extension pastor's monthly reports," which I receive from our Middle Island Baptist Church of New York and the Neshaminy Valley Baptist Church of Pennsylvania. Just five years ago, the church extension chairman of the Atlantic Association had no reports to read, no new area of work to be considered and very little excitement to convey to the people of Eastern United States.

Things are different now! We praise God for it all. One baby has become a child; the other baby has become a full grown adult after three years of prayer, love, and witnessing. Growing up is rewarding; growing up takes patience; growing up is a learning process, and growing up is what life is all about—even spiritual life.

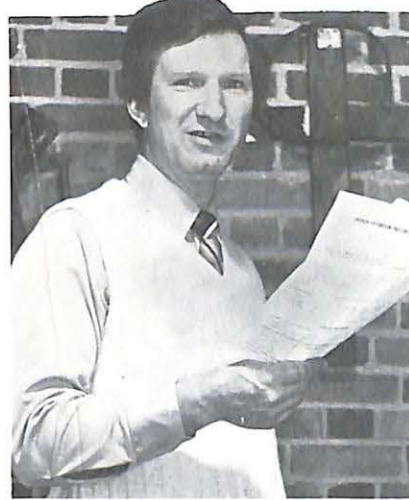
A mother and father are essential for mature growth of a child. Here on the East Coast, we have willing mothers and fathers for our new church extension projects. As our congregations at Pilgrim and Fleischmann participate in combined baptismal services with the new congregation in Neshaminy Valley, led by the Rev. Dennis Kee, our family relationships grow stronger. We depend upon one another for prayer, for

Kern: We have developed four or five plans for various situations in order to get more grassroots, local church involvement. Various plans are 1) a mother-daughter church relationship; 2) a mother-daughter church relationship with associate churches supporting a project; 3) a cluster of churches starting a church, giving finances, personnel, materials, prayer support, and time in labor, possibly for buildings. And 4) when the church extension council starts a work in a new area, the Association buys one acre of land for that project. Finances for whatever other land the local church

assistance, for guidance and for fellowship.

Middle Island Baptist Church in New York is our youngest child, and we unashamedly smother her with love. The Rev. Henry Wilk shares the Word of God faithfully, canvasses the area and follows the leading of the Holy Spirit in his ministry. At one year of age, the vital signs are excellent; growth is consistent; property has been purchased, and the pastor's home has an open door of compassion for all. We trust that God will give the increase.

Meister is chairman of the Atlantic Church Extension Committee.



buys has to be raised by the church itself. The church extension project is responsible for financing the building. Housing is provided on the local level. The pastor's salary comes from our N.A.B. International Office. We help our young churches to feel that we, as North American Baptists, have a God-given responsibility, and this is our mission to fulfill.

From our conversation, it is obvious that strong support by the churches in an association is essential to the initial beginnings of the new church as well as for its continued growth numerically and for the building program. This prayer and financial support, personal participation and encouragement by members of the established churches is essential.

The Excitement of Church Extension by Harry Haas

Eighteen months ago, we left a gracious, kind congregation in Okeene, Oklahoma. These people helped us in the strenuous task of loading up a household of furniture and then tearfully bid us "farewell." We travelled a thousand miles to a community where we barely knew three people. We unloaded our furniture by ourselves. There was no ladies group preparing a meal for the new pastor and his family. There were no invitations to homes for Sunday dinner. But now 25 to 30 families make up our group, and many might shed a tear if we decided to leave. More than a thousand people in the community know us by name.

No two church extension projects are the same. They may have similar heartaches and similar joys—but their origins, their growth, and their people may be uniquely different.

Church extension in Gillette, Wyoming, is an unusual situation. Gillette is a modern boom town with much coal and oil. It has a population of 25,000, and it is estimated that its population is to be from 50,000 to 80,000 by 1990.

The people of the South Dakota Association became concerned about a church extension work in Gillette in 1977. But the work at Gillette did not actually begin until November 2, 1979. Its start was preceded by surveys and trips by the Church Extension Committee to the city. It was hindered by being a very expensive city in which to live. Prospective pastors were either unwilling to enter a field with no nucleus of believers, or they were unable to purchase a home.

The present pastor knew about the work for more than a year before giving consideration to the call extended by the Church Extension Board. Events, that were no less than miraculous, provided a home and, eventually, a beautiful church for the congregation in which to meet. These miracles, however, took more than a year to develop.

Where's the congregation?

What is it like to begin a church where there is no nucleus of believers?

The Rev. Harry Haas is pastor of the church extension work in Gillette, WY.

The first service was well attended by people from the Mountain View Baptist Church, Spearfish, SD, and three people from the Gillette area. This number, however, dwindled to one person shortly thereafter. Families would come for a Sunday, but they did not return. Only Dorothy attended regularly, besides the pastor's family of four people. During those days, tears were plentiful.

Dorothy is a rare individual; God only made one Dorothy. After meeting for four months in the pastor's home with the monthly average not going above fourteen people, Dorothy got the vision of what it might be like to have a larger attendance. She began inviting her friends. Her first real effort brought more than a dozen people to church, and she continues to invite people every week.

Is land easy to find?

The pastor was asked by the Church Extension Committee to find possible land sites for a future church building. Seventeen sites were found. After the Committee surveyed them all, they turned them all down. The next site found turned out to be the one, which we eventually purchased. It is a beautiful location one block from a main highway, just across the street from a beautiful new grade school in a nice residential area. Our church will be seen by thousands of people each day.

The congregation has prepared and set up a sign on the church site inviting the community to worship with us at our present meeting place and then help us to construct a place of worship.

The building, which we hope to construct in 1982, will cost at least \$250,000 for 6,000 sq. ft. It will seat approximately two hundred people.

Who can set a price on a soul?

Interest rates will have to come down before building can even be considered. The cost per square foot is almost unbelievable, but when we see the searching hearts and the changed lives, who would even dare to say we should quit? The returns still far outweigh the investment. Who can set a price on a soul?

The attendance at the worship service is often more than sixty. Peak atten-

dance so far has been 79.

When Sunday school was begun, attendance was sometimes only eight or ten. Now, ten months later, up to 44 attend.



Dorothy, with a vision for a larger attendance, invited friends to church.

There are now Sunday school classes for every age group, staffed by people whom we have reached for Jesus Christ, trained in the essentials of the Christian life and challenged to teach others.

The thrill of a lifetime

It is the thrill of a lifetime to see lives changed, to see a group of strangers become a family concerned for each other, to see men who were afraid of church now serve as ushers, to see a recovering alcoholic witness to another with a problem he once had, to have a regular attender call one on the phone and say, "I asked Jesus Christ into my heart, and now I would like to follow him in baptism and church membership," or to have a member call one just to say thanks for coming to Gillette. Over 100 people, most of whom attended no church sixteen months ago, now consider Gillette Baptist Church their church home.

As of March 15, 1981, three baptismal services have been held. My, what great things God is doing through church extension!

If it were only possible for every North American Baptist to be part of a church extension work just once.

A Laywoman Looks at Church Extension

by Joyce Crain

"We believe we've found more genuine Christians in this little church than in any other church we've attended." This was the comment of a couple being interviewed for membership recently in a music room of a junior high school, where Hazelwood Baptist meets for worship.

The small size of our extension church is its most unique contribution, at this point, to the church body, as a whole, in our community. The people who commit some portion of their time to such a tiny group are literally forced into fellowship; it's difficult to be a "pretend" Christian in such an environment. A deacon of our church likes to point out that one does not sneak in the back door, sit in a back pew, and sneak out again after Sunday service. Every warm, breathing body is recognized, hugged, and handshaked, as well as sorely missed when absent.

As an individual's personality becomes genuinely important to the group over a period of time, he discovers that his need to be needed by like-minded people is met; deep scars of guilt and loneliness can be healed within this faithful support system centered in Christ's adequacy. New Christians can be nurtured, because they tend to be the

center of attention and an encouragement to the leaders.

However, the positive aspect of close fellowship has its temptations. The most dangerous is the tendency among the members to allow little aggravations and personality conflicts to go underground where they fester and grow. The people choose not to "go to your brother," as Christ commanded, because the cost of confrontation seems too great in a small group. The fact of family-like closeness makes conflict too painful.

The tendency to be seriously affected by one another's ups and downs is another temptation. Sometimes, within a family, we need to support a member who is experiencing change, physical

In eleven years of extension work, I see one common positive aspect of the ministry emerge: The recognition that God is powerful; his Spirit is obviously at work. He can, has and will overcome.

stress or job pressure, without demanding an outward appearance of happiness from him. We become tossed back and forth by one another's moods very easily, rather than allowing Christ to anchor each one of us emotionally.

Related to this observation, I must point out a strong common thread, which my husband and I have found, connecting our positive experiences in four extension churches: Each of the faithful people have had an unusually good sense of humor. Perhaps they brought this attitude into the church; or maybe it developed through the demands of the small group experience itself. However it came about, after eleven years of close Christian relationships, I am now convinced that Jesus must have had moments of laughter with his disciples.

Family-oriented Activities

Small size plays a large part in the extension church's family-oriented activ-

ities. Potlucks and fellowship dinners in homes, Sunday school picnics and outings to visit other churches' special programs include everyone, one-week-old through 100-year-old. Everyone is able to fit into one home or backyard, small rented hall, or a few cars. Often there are not enough leaders to establish separate groups for various ages, so the teens are forced to learn what the grandmas and toddlers have to offer, and vice-versa.

The parents find themselves feeling responsible for the well-being of others' children; simply because they are around the little ones so often. Familiarity means a frequent exchange of laps!

The lack of special ministries of an extension church can be a serious weakness, however. Christian teens get to a point at which they need the spiritual support of other young people who are going through similar experiences in the world. They need fast-paced, challenging activities through which to direct their burning energies, and adult leaders who can wisely direct their thinking. Often, the adults who have this ability in the small church are already burdened by so many responsibilities that they simply cannot expend the time for teen work. On the other hand the youth have many opportunities to serve and to develop leadership skills in a church extension church.

Special workshops and social activities for singles and senior citizens are non-existent in the young extension church. It takes many years of growth to develop special topic adult Sunday school classes; dependable nursery care for all meetings; a fairly faithful, quality choir and a library.

The hardworking members of the tiny church can become deeply resentful of some who leave in order to take advantage of the programs a larger church offers. Instead, they need to firmly hold on to the qualities of compassion and tolerance, realizing that Christ himself directs those who love him into the churches, which suit their needs and in which they can be of greatest service to him.

Various Aspects of A Layperson's Ministry

The opportunity to try one's hand at a variety of church "jobs," the responsibility to give liberally and sacrificially, the necessity to participate in gatherings with frequency and regularity: all are positive aspects of ministry the small church offers its members. My husband and I are grateful for the variety of work we have been allowed to attempt in the extension churches we have grown in as active disciples.

Nevertheless, as we have become more responsible as extension body leaders, we have become acutely aware of the intense pressure on a few people to participate in the entire church ministry. A prayer meeting, men's breakfast, or music practice demands just as much time and energy in a tiny church as it does in a large one. Yet, what layman in a large church is expected not only to fulfill two or three responsibilities but also to participate energetically in all church meetings and fellowship gatherings? "Burn-out" has been a popular term lately, when articles are written about police officers, nurses, emergency-room doctors and pastors, but the active lay leader in an extension church is especially prone to this malady, without the paycheck or sympathy of the newspapers behind him or her.

Where does the busy layman find the time to develop an all-encompassing social perspective, to understand how his life as a whole will affect his community and his nation?

Pastors' Awareness Of Lay Leaders' Needs

The pastors of extension churches have the responsibility to be aware of the needs of the lay leaders and to encourage them in unique ways, according to their personalities. Our pastor has recently instituted a monthly potluck supper meeting in his home for the deacons and their wives in order to become aware of their special needs and opinions in a warm, informal atmosphere.

The pastors must continually seek ways to broaden the lay leaders' thinking, to help them see how their activity and financial support are directly contributing to community causes, beneficial overseas endeavors, and the growth of the greater Church body. The pastors will find that this sympathetic upbuilding and support will return to them as the laymen grow strong enough

to provide mutual encouragement and challenging thinking, remaining not only as faithful sheep, but as personal friends of the shepherd.

Lay Leaders to Encourage Each Other

Likewise, lay leaders must frequently encourage one another as well as the pastor in disciplined prayer and in informal discussions over coffee and on the telephone. They must actively challenge one another to read, to think, to take advantage of special seminars, and especially, to rest. As Christian friends, we must be sensitive to the quality of one another's personal family life. If it is suffering, we may have to go so far as to completely disband a non-essential church activity or program to free one another's personal time. This may seem to be a step backward for a church just getting on its feet, but I see it as part of establishing an unshakeable foundation upon which Jesus Christ can build his Church as he sees fit and according to his timetable in a community.

The makeup of any extension church

is complicated—as unique as the individuals who have committed themselves to the work. But through the perspective of eleven years of extension work, I see one common, positive aspect of the ministry emerge. It is an assurance which can be experienced only by the faithful, by those who have become strong through the very fact of the weakness of the extension body. It is an aspect which one can see only as one looks backward over many years of labor and tears and laughter: *The recognition that God is powerful; his Spirit is obviously at work. He can, has and will overcome.*

When growth has taken place in an extension church, when people have joined and remained, experienced healing, and become positive influences in their communities, it has been apart from any cleverness of man or institution. It has been despite worldly odds. It has simply been the result of faith, zeal, and love inspired by Christ . . . because that is what the tiny church has to offer. □

Joyce Crain and her husband, Brian, have been North American Baptists since becoming Christians in 1969. While moving around the Pacific Northwest as Brian was obtaining his Doctor of Optometry degree, they were members of church extension churches: Sierra Heights Baptist, Renton, WA; Portland Avenue Baptist, Tacoma, WA, and Faith Baptist, Hillsboro, OR. Currently, they are members of Hazelwood Baptist Church in Auburn, WA.



Church Extension Project

Changed Lives Priority at Richland, WA, Church by Larry Salsburey

Changed lives through Jesus Christ is the number one priority at Columbia Heights Baptist Church, Richland, WA. We challenge people with the words: "Discover Your Possibilities." These possibilities are found in Jesus Christ.

We are beginning our third year in the Tri-Cities area of Richland, Kennewick, and Pasco, Washington. The touch of God is evident in the lives of the people now attending this church extension church. More than 50 people are involved in Sunday school and worship. The adult Sunday school class is larger now than the whole Sunday school was a year ago. Exciting ministries, such as the children's Bible clubs and women's Bible study, allow Columbia Heights Baptist Church to touch the lives of 40 families, including the 20 families represented in the Sunday school and church.

Getting to know people as friends often leads to an opportunity for ministry. In addition to these families reached through visitation, we now see our people bringing their neighbors and friends. We no longer have to imagine what our congregation will look like, because they are real people with real needs, and we love them. Our church is no longer confined to our housing development. There are six families from our development. The rest of the twenty families are from other areas. We encourage our people to invite others they know and to make an effort to get to know new neighbors.

Prayer is the key of unlocking Christ's power. We often realize that our ministry is more effective when people

remember us in their prayers. It means a great deal to our church extension congregation when we hear that people from the N.A.B. Conference; the Pacific Northwest Association; our mother church, First Baptist, Colfax; our families, and friends are praying for us. We love to have people write and tell us they are praying for us.

We appreciate our support. We receive help from the N.A.B. Conference and the Pacific Northwest Association for our budget. We are receiving help from the Association and First Baptist, Colfax, for the purchase of our new land site. We had to trade our land for this new site due to an indefinite delay in the development. This has given us a much larger land debt, so we are thankful for the help that we have received so far. Recently, we received funds for an IBM typewriter, office file, storage cabinet and three banquet tables. The Pacific Northwest Women's Missionary Fellowship gave us a monetary gift as well. To all we say thanks.

Recently, ten persons from First Baptist in Colfax joined with our people and "New Day" to form 10 teams of two to canvass the community. Several hundred calls were made. "New Day" presented a concert, which 84 people from the community attended.

You can help, too. Continue to pray for response from families and that we can help them discover their possibilities in Jesus Christ. We are ready to begin planning our building program. We will need help as we begin our master plan and unit one. Our school district is concerned that we may be permanent residents, so we need to show signs of progress in our building plans. *Send contributions designated for our project to North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181.* □

The Rev. Larry Salsburey is pastor of Columbia Heights Baptist Church, Richland, WA.



Part of the congregation meeting in the school auditorium for Sunday worship.



Children's story time during Sunday morning worship.

A Church Extension Church Is . . .



Worshipping in a school gym or motel conference room.



Studying the Bible in a school classroom.



Loving.

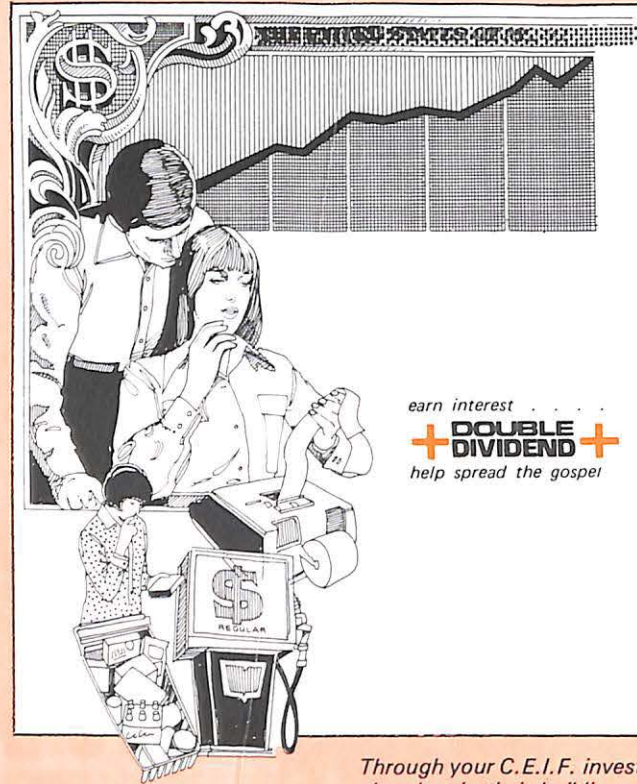


Ministering to children.

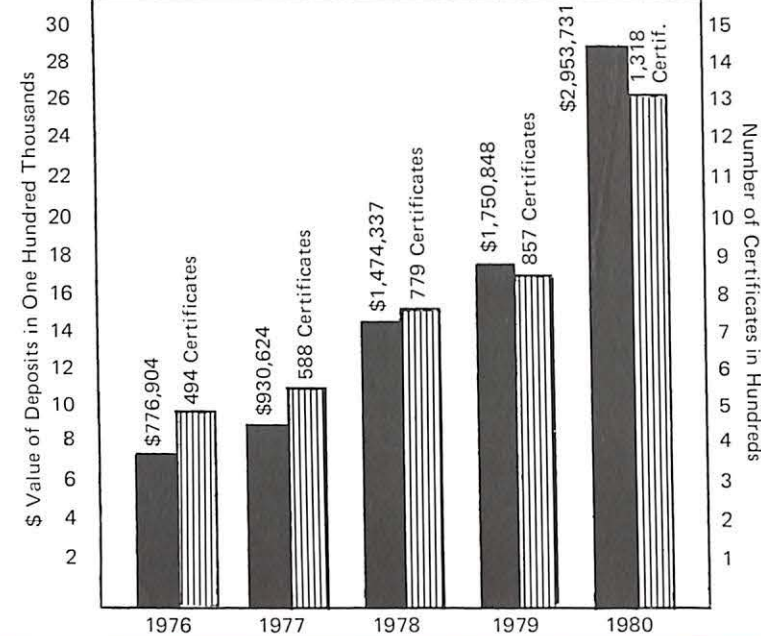


Planning.

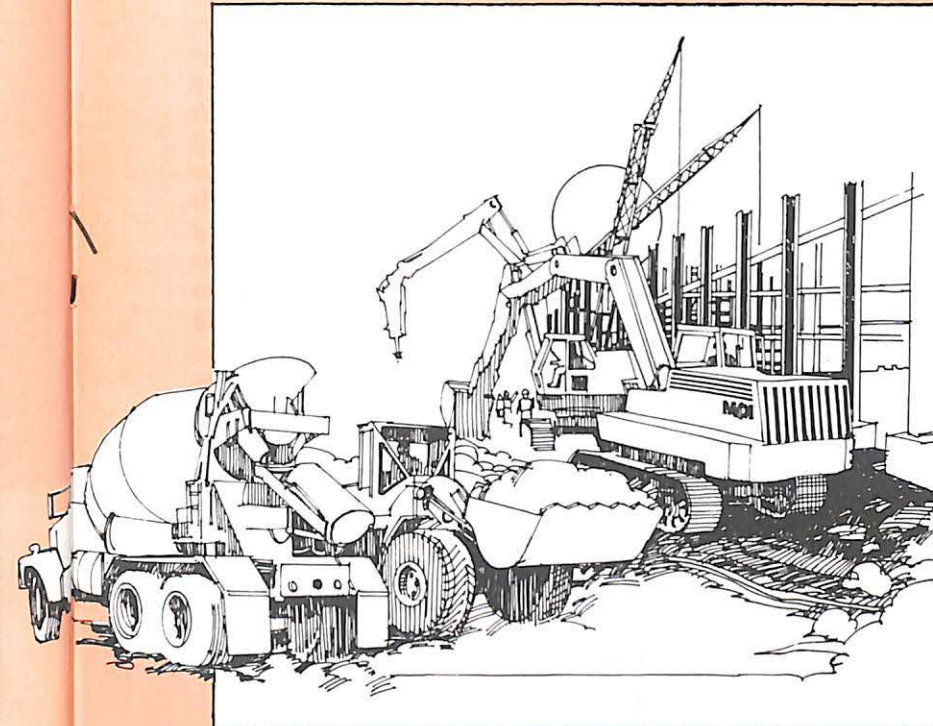
CHURCH EXTENSION . . . IT WORKS BECAUSE OF YOU



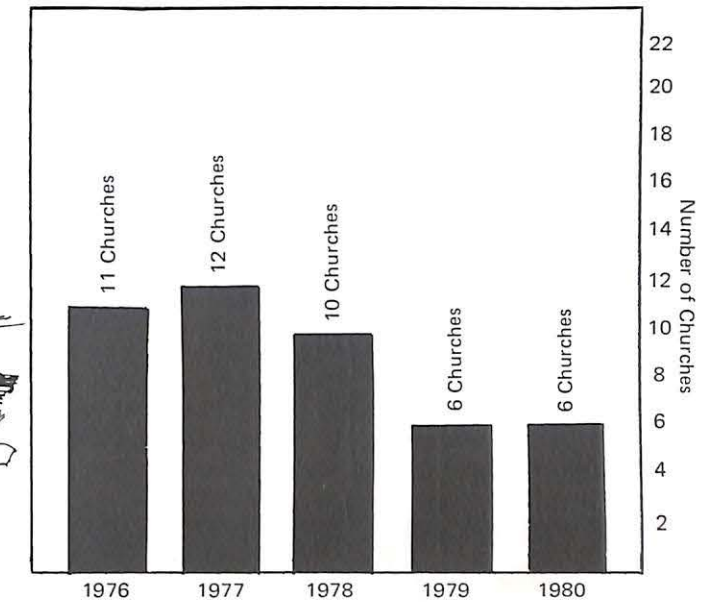
CHURCH EXTENSION INVESTORS FUND CERTIFICATES OF DEPOSIT



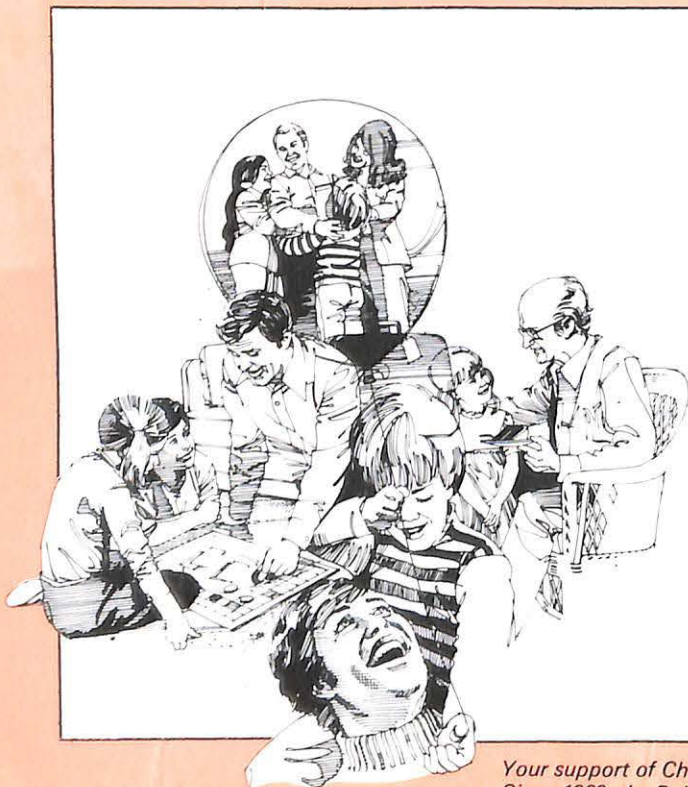
Through your C.E.I.F. investments, you have helped 17 churches and over 2,600 fellow members of N.A.B. churches in their building programs. But, we have only begun. C.E.I.F. will need to raise \$2.5 million in deposits to meet church loan needs in 1981.



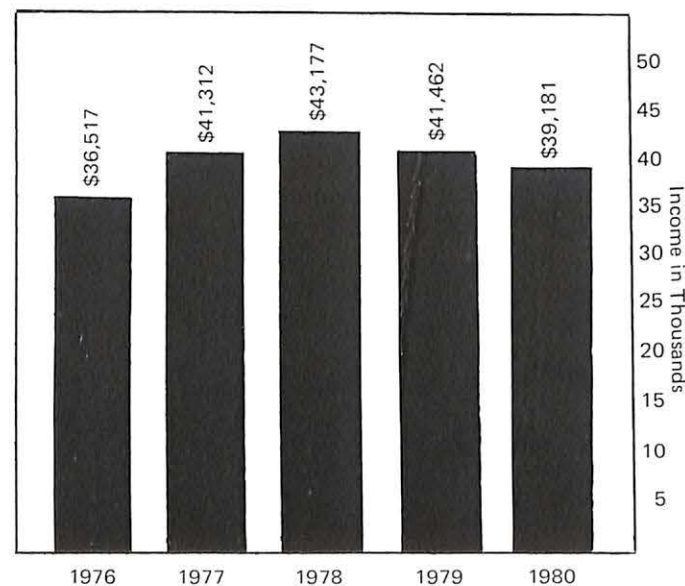
CHURCH STARTS BY YEAR



The starting of a new church is exciting. In recent years, however, we have cut back on our church extension outreach due to increased land and building costs. Despite these cutbacks, it is a blessing to see what God is accomplishing.



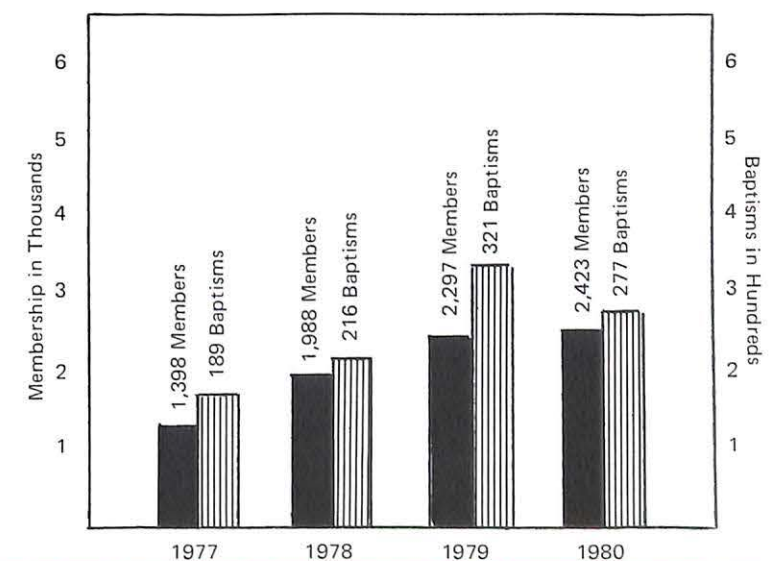
CHURCH EXTENSION BUILDERS' INCOME BY YEAR



Your support of Church Extension Builders provides direct financial assistance for new churches. Since 1960, the Builders program has provided more than \$631,000 in direct financial assistance for more than 130 new churches. Because of inflation, your support is needed more than ever.



MEMBERSHIP AND BAPTISM GROWTH IN CHURCH EXTENSION CHURCHES



The evangelistic outreach of our church extension churches continues to be strong. You have been a direct participant in this outreach through your support of C.E.I.F. and Church Extension Builders.



Welcoming new people



Sharing the Gospel door-to-door



Youth meeting in homes for Bible study



Planning and building



Moving chairs, carrying hymnbooks and Sunday school materials from home, to "church", and back again

You Can Help Build A Church by John Fraser

Crowded Sunday school classes, classes meeting in hallways and foyers, no opportunities for bulletin boards, carrying in and out most of the materials needed each Sunday, limited sanctuary space, running out of chairs, people looking for a church that's permanent rather than temporary,—these were some of the critical problems we faced in the fall of 1979 at Shakopee Baptist Church, Shakopee, MN. Inflation was escalating; interest rates were up to a seemingly insurmountable rate; no mortgage money was available to build a church building at any price.

"God—you have brought us this far, and I don't believe it is your will that we fail now. We need a building, but how?" The answer came through C.E.I.F. (Church Extension Investors Fund).

In November of 1979, Bob Mayforth, treasurer of C.E.I.F., N.A.B. International Office, came to our church and showed us how our dream of a building could become a reality. Up until that time, C.E.I.F. was a vague term that I had read about somewhere. Even in the months that followed, as we sought to present the C.E.I.F. opportunities to our Minnesota-LaCrosse Association church people, the response that we received over and over again was, "What's C.E.I.F.?" C.E.I.F., we shared, is an investment program in which you can invest some of your savings and receive a good rate of interest while, in turn, the money is loaned to us, as a church extension project, to enable us to build our building and make God's plan, and our dreams, come true.

We needed to receive \$150,000 in investments for the building. What a huge mountain to be conquered, we thought in our human sight. But God was sufficient. People's hearts were moved, and investments ranging

from one hundred dollars to thousands of dollars were received. Children invested their savings for college that they wouldn't be needing for a few years; income tax refunds were invested; savings were transferred from banks; life insurance policies were tapped; churches invested their future building funds and future parking lot surfacing funds. Each month, as the report came from Karen Dickau, secretary for C.E.I.F., it was hard to believe how rapidly the total was increasing.

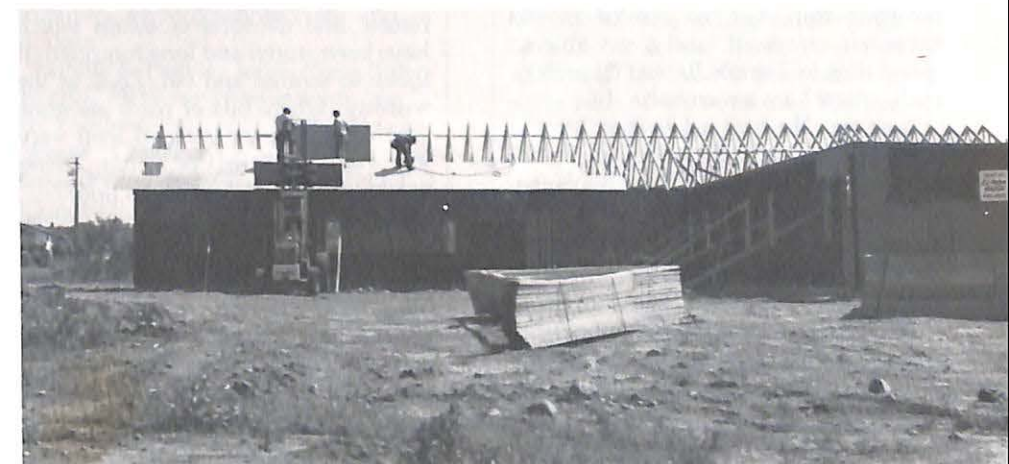
In just five months, the investments were raised to enable ground breaking. April 27, 1980, was that special day for our church, as God's plan and our dreams for a building became a reality. Construction began in May, and on September 28, 1980, we held our first service in the completed building.

Did the building make a difference?

Yes! Morning worship attendance increased from an average of 65 people, just prior to the building, to an average of 95 people by January 1981.

Our ministry has changed, also, since obtaining a building. Before the building, we spent a lot of time and energy struggling with the mechanics of just meeting together and with building and maintaining the nucleus group of the church. With the building and increased attendance, we are able to place far greater emphasis on the spiritual growth and outreach ministries of the Lord both to the church body and in the community.

Would this be possible with you? NO! Today there are churches needing to be built. Won't you prayerfully consider getting involved in some way to meet this critical need?



Shakopee Baptist Church under construction



The present congregation

Remove pages 15 and 18 and post on your bulletin board

Remember . . .

by
Esther Schultz,
former
missionary
to Cameroon,
Greenbrae, CA



It is a gorgeous day in Greenbrae, CA. I've just picked daisies and roses for the house. The old Banjo Seth Thomas is ticking away the morning hours.

Life moves quietly for me here. Caring for a 93-year-old gentleman in his home requires that. He is a charming, gracious, and kind gentleman who amazes me, because he is still able to handle his own business of investments.

I miss my close contact with our Baptist fellowship, but the *Baptist Herald* keeps me informed, and I am able to spend time in Temple Baptist Church of Lodi, where I am a member.

It seems like yesterday that I spent time walking and riding around Cameroon . . . inspecting African schools . . . working at Bali College . . . starting Soppo College . . . working as principal of Saker . . . teaching missionary children.

One of the most vivid memories I have is of the day a Soppo woman brought her two-year-old baby to Myrtle Hein Funnell dying of a home-made medicine cure. Myrtle, Mrs. Michelson, and I stood there watching the agony of the mother and could do nothing, because she could not tell us what the medication was.

I frequently traveled down the Mongo river in a native dugout canoe to inspect schools. On one occasion, I entered a village by the river at dusk and saw a man lying beside the road. He had been there for 21 days. No one would hire the canoe to take him to the hospital on the other side. "Am I my brother's keeper?" Are we in America much different today?

Over the years there were occasions when all of us did women's work, Sunday school, and youth work. One day I

was walking to Banso hospital to help Margaret Kittlitz sew blankets to fit the beds. It was very cold. Suddenly, a woman left her farm and came my way. I could not speak her language, but she smiled, and so did I—truly a universal language. She handed me a hot yam she had roasted in the coals and ashes of her

fire. My hands were warm all the way!

It was always a joy to attend area church meetings and baptisms. How wonderful the fellowship of the missions conferences was! Reports of the various fields, evaluations of our achievements and failures, communion services—how precious those memories are.

Up the Stairway

by Donna McFall,
guest columnist,
Sacramento, CA

Lord, as the old church building is being emptied of the pews, books, furniture, and all sorts of things which have been stored and long forgotten, it looks so scuffed and old. Look at the hallways where bits of paint are gone where the little ones taped their very important pictures of what Easter means to them. Look at the floor . . . it's so dented and scratched where the chairs and tables have been moved over and over again to stretch the space and spare the cost. How about the old air conditioner that has, for so many years, only puffed the string out enough to indicate "Yes, I'm on," but never cooled the sanctuary enough! Our teachers have been so faithful as the rooms were opened up, closed off, rearranged, and switched over the years so there would be "room for one more."

Yes, Father, it looks like an old used-up building as it sits here empty and quiet. I guess it just didn't show up so much when it was full of laughing children and wall-to-wall people. Just an old building . . . but why do I feel my eyes filling with tears?

Is it because this is where toddlers backed up to me so that I would make a lap ready to receive them? Remember the project of the second graders making a life-sized Goliath and how

shocked we all were? This is where Wednesday nights rang out with "Good News! Good News!" and where children said, "Thank you", to Jesus as they received him as their Savior. Young people and sponsors alike tried to "act their age" (and didn't always succeed). Oh, and I remember when we only had one tenor in the choir, and the pianist and organist were the same person.

Lord, this is where our young pastor grew as he faithfully led us through truth after truth . . . helped us to understand that a local church is not a "new car dealership" but only a "used" one . . . taught us to sing and understand that "God is so good" and lived before us his ruling principle of "I must take care of the depth of my life with the Lord, and he will take care of the breadth and width." How valuable and true. Then you brought us another pastor who showed us what a servant is by his example and life . . . then another whose love cannot be hidden for it shows within his eyes.

Lord, you've brought people who have touched my life, and I will never be the same because of them. Lives have been changed in this old building! As memories flood through my heart and mind, I see what you have done as we have walked together . . . with YOU, the very God of creation . . . living at the core of this Body . . . filling us with joy and meaning . . . drying our tears . . . giving us laughter . . . teaching us . . . and bringing richness and depth to our lives.

Well, it's time for me to dry my eyes, because we still have a lot of work to do, Father. Yes, it's moving day, and you have great plans ahead for us. I stand in awe!

Since I returned to the United States, I've always been eager to share my experiences, to remain active in women's work, and even to make African dinners for friends, the church family, and my own family. But my greatest joy is pray-

ing for God's blessings on our own Women's Work, N.A.B. College, N.A.B. Seminary, our other conference departments and workers—and, of course, the mission work on all our fields.

A Time of Refreshing

by Sara Pasiciel,
Woman's World editor,
Steinbach, MB

Summertime . . . and although the living isn't always easier, the contents of our days change. Schedules ease with the children home from school; whole hours appear with nothing to do but sit and sun as we finish the dishes at the cottage, or send the family to the swimming pool, or enjoy the extra period of light and a cool evening breeze.

Here's your chance to catch up on some of the reading you've been meaning to do all winter. The following list of books is, of course, only a small sample. But it may send you exploring at your church or town library, at the bookstore . . . and who knows what gems you'll find! (Thanks to Mrs. Jeannette Stein of Winnipeg for her help in compiling this list.)

The Christian's Secret of a Happy Life by Hannah Whitehall Smith (Fleming H. Revell). A devotional classic.

The Creative Homemaker by Mary Lagrand Bouma (Bethany Fellowship). A firm, feminine voice raised in defense of the age-old institution called marriage.

The Golden Cow by John White (Inter-Varsity Press). A look at materialism in the 20th century.

Her Name is Woman by Gien Karssen (NavPress). Stories of women of the Bible and the lives they influenced.

The Joyful Christian. One hundred twenty-seven readings by C. S. Lewis (MacMillan). A good way to get a "taste" of C. S. Lewis.

Joseph by Joyce Landorf (Fleming H. Revell). A well-written Christian novel, based on the biblical story.

Limiting God by John E. Hunter (Zondervan). Good for personal reading, but also for a Bible study or Sunday school class.

Malcolm Muggeridge: A Life by Ivan Hunter (Thomas Nelson Publishers). A biography of Muggeridge's life and of his ideas.

Parents in Pain by John White (InterVarsity). Help for parents with "problem" children.

Peace Child by Don Richardson (Regal Books). Fast becoming a "classic" in understanding missions and cross-cultural communication.

Secrets to Inner Beauty by Joe Aldrich (Vision House). Aldrich shares his secrets about becoming a beautiful you in family relationships, working relationships, church relationships, and neighborhood relationships.

So That's What Missions Is All About by Wade T. Coggins (Moody Press). Intended as a group study guide, but also good for an individual interested in understanding contemporary missions.

Enjoy your time of refreshing . . . and when you've finished, recommend your book to a friend!

The Local Church—First Priority

by LaVerna
Mehlhoff,
women's
work director



"And the Lord added to the church daily such as should be (those that were) saved" (Acts 2:47).

The early church grew rapidly, and it was a natural growth. These first Christians followed principles which produced results. What did they do? ". . . they continued steadfastly in the apostles' doctrine." This included regular study of the Word, prayer, and fellowship and resulted in healthy spiritual growth. The early Christians were willing to allow the Holy Spirit to use them. And they rejoiced. They had a deep desire to share with others what they had personally experienced. And as they shared, people responded. As long as they followed these principles of growth, they grew spiritually and added to their number. These same principles will produce results today.

As followers of Jesus Christ, we, too, have much reason to rejoice for we can share the same Good News of Jesus Christ that the early Christians shared. The local church, established by Jesus Christ, needs to be number one on our priority list. We have a ministry in our communities through the local church. Strong churches with a vibrant witness will be used by God to change communities. A strong healthy church is needed to produce spiritually strong future generations. As women, we have the wonderful privilege of serving Christ through the local church. Many years ago, the purpose of our women's organization was adopted. That purpose was that women support the program and mission of the local church. Isn't it a thrill to be a part of the on-going sharing of the Good News?

the GROWING edge

Features from your Church Ministries Department to expand the growing edge of the mind and soul—to suggest, perhaps, new avenues of thought and action.

Denny's Column

by Denny Miller, short-term missionary in Cameroon



It is as though I feel no one loves me, and so I want to lash out and hurt someone. I'm being immature. I am so defensive. I guess I just feel self-pity. I say to myself, I don't know what I can do well anymore or who loves me besides my family and God.

I wonder if I'll ever be happy. I think of all the bad things I am. Do I even deserve happiness?

Where am I going? Sometimes I just want to give up. I fail in relationships, with a roommate, as a good teacher, as a writer, as a friend, as a Christian, and in so much more.

Yet I must remind myself of one miraculous thing—God unconditionally loves me, has a plan for me, and allows me to go through trials and problems for a purpose.

Even now, he tests my reactions to less than ideal circumstances. Will I

pass? Only with his power. Only then can I glorify him.

I am reminded of glimpses of Scripture . . . He will not allow me to be tempted beyond that which I can bear . . . We must go through the fire, but we need not be burned . . . The Holy Spirit prays for us unceasingly with words we cannot know.

I also need to know that God can change my attitudes if I am willing to trust him in those things. He can give peace where once was despair, hope where there was sorrow, love where there was hate. Yes, he wants to mold me to glorify him.

Lord, hear the plea of your child. Show me hope that I am able to bear these trials. Change my hard and critical heart that I might show others your love. Remind me that I am worthwhile, if only because you have made me. Amen.

Squirrels, Dogs, and the Scriptures

by Charles Haddon Spurgeon

The following is taken from a sermon preached by Charles Haddon Spurgeon to a congregation at Metropolitan Tabernacle, London, in 1833. Spurgeon's text was Deuteronomy 8:3.

I was sitting one day in the New Forest under a beech tree. I like to look at the beech, as I do many other trees, for every tree has its own peculiarities and habits, its special ways of twisting its boughs and growing its bark and opening its leaves.

As I looked up at that beech and

admired the wisdom of God in making it, I saw a squirrel running round and round the trunk and up the branches. And I thought to myself, "Ah! this beech tree is a great deal more to you than it is to me, for it is your home, your living, your all." Its big branches were the main streets of his city, and its little boughs were the lanes. Somewhere in that tree he had his house, and the beech mast was his daily food; he lived on it.

Well, now, the way to deal with God's Word is not merely to contemplate it, or to study it as a student does, but to live on it as that squirrel lives on his beech tree. Let it be to you spiritually your house, your home, your food, your medicine, your clothing, the one essential element of your soul's life and growth.

There are some who take God's Word and play with it. They are inter-

ested in its narratives; they study its histories in the light of modern research. But it was not meant merely for such a purpose as that. Loaves of bread are not put on the table for you to carve them into different shapes simply to look at; they are intended to be eaten. That is the proper use for bread, and that is the proper use of God's Word.

Some do even worse than this: They do not so much play with the Bible as fight over it. They contend fiercely for a doctrine, and condemn everybody who cannot accept their particular interpretation of it. I have heard preachers who seemed to me to bring out a doctrine on purpose to fight over it.

I have a dog that has a rug on which he sleeps. When I go home tonight, he will bring it out and shake it before me, not that he particularly cares for his rug, but because he knows I shall say, "I'll have it!" And then he will bark at me,

and in his language say, "No, you won't."

There are some people who fetch out doctrines just in that way. I can see them trotting along with the doctrine, just in order that some brother may dispute with them about it, and that then they

may bark at him.

Do not act so, beloved. The worst implement with which you can knock a man down, is the Bible. It is intended for us to live upon—not to be the weapon of our controversies, but our daily food, upon which we rejoice to live.

"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

12 Myths About Careers

by John William Zehring

Myth No. 9: I'll Probably Get Stuck in One Career

Nothing could be further from the truth.

Not only will you likely change jobs a dozen or so times in your life, but you will probably make 180-degree switches and change careers three or four times in your life. So how can you prepare for multiple careers? By becoming as adaptable and flexible as possible, by learning how to make long-range assumptions about the future, and by enhancing your transferable skills. It is liberating to think that you will not get

stuck in one career!

In terms of college, seek education that prepares you for life rather than for one single career, at least at the undergraduate level. (John Zehring is the director of Career Planning and Placement at Earlham College in Richmond, IN. Reprinted by permission from GROUP magazine, copyright 1979, Thom Schultz Publications, Inc., Box 481, Loveland, CO 80537.)

Happiness Is . . .

by Adele Davies

Jesus said happiness is poverty, but most of us spend our days slaving to avoid poverty.

Jesus said true happiness is for the poor in spirit—not just those who have little money or goods but those who are poor enough to know they need to depend on God.

Real happiness is found by those who discover the emptiness of possessions without God, the sheer delight of exploring the richness of God.

Jesus said happiness is for the grief-stricken.

What did he mean? Surely those in mourning for a loved one could not be called happy.

But, on reflection, it's the sorrows and difficulties we encounter that discover our hidden strengths and weaknesses. Grief can reveal to us our need of someone stronger than ourselves. The most productive grief we can know is that which sends us to God asking for forgiveness.

Jesus is actually saying real happiness is for those who discover themselves through suffering, who find in God their strength and consolation.

Jesus said the meek are happy but don't confuse meekness with weakness.

Meek people know how to be angry

at the right time—at injustice, crime, prejudice; they have allowed God to control impulses and passions. Most people are humble enough to be aware of their own ignorance and weakness.

Happiness is for those who allow God to set the pace of daily life.

Jesus said happy are those who are hungry and thirsty to know and do that which is right, because they will find true satisfaction.

To be hungry and thirsty in a minor degree is a common experience. To be so hungry that death is near, to almost die or thirst is fearful. Jesus spoke of this intense degree of hunger and thirst—a desperate craving for righteousness. It's a craving God delights to satisfy.

Jesus said merciful people are happy. To show mercy is to show strength. Merciful people recognize the needs and weaknesses of others. They are able to feel with them and not only for them. Their acts of kindness arise from this understanding and so are not just to relieve their own discomfort.

Merciful people are secure and content in the love of God. They will find mercy because he has shown mercy. Just as judging and criticism bring their own reward, so also does mercy.

Jesus said the people who are pure in heart are happy. Does he mean those naive people who just don't seem to be aware of all that goes on? No. Happiness is for those who positively love that which is good, whose lives focus on

love, joy, peace, truth, beauty, justice, graciousness, and honor.

Happiness is for those who love purity even when in the midst of evil. They shall see God as he is.

Jesus said the people who make peace are happy.

People who make peace do more than just stay clear of fights. They actively promote good relationships between people. They deliberately, thoughtfully, take positive steps to promote harmony. The best peacemakers share what they know of the peace of God—the peace which is available through Jesus Christ.

The peacemaker is a God-like person for God also desires and works for peace. True happiness belongs to peacemakers.

Jesus said happiness belongs to those who suffer because they follow him. Most of us only suffer persecution when we deserve it; we feel we are persecuted when really we are at fault.

Jesus said persecution provides an opportunity to sort out real loyalties. Persecution links us with those who have suffered for right through the ages. Suffering for the faith brings closer companionship with Christ who also suffered.

Happiness is having a faith worth suffering for.

(Published by the Clifford Press, Hawthorn, Australia)



putting it together

Dr. Ernie Zimbelman

John and Letha Scanzoni, after a study of a large sample of husbands and wives, found that families have more disagreement over money and money-related matters than any other area. Thirty-three percent reported problems

Dr. Ernie Zimbelman is professor of Counseling at North American Baptist Seminary in Sioux Falls, SD. He is also the director of the Sioux Falls Psychological Services Clinic.

in this area. In all likelihood, this area, as a problem, is increasing with inflation and a tight economy. We are living in an economy that is almost totally controlled by money. Anything you want or want to do seems to hinge on "How much does it cost?" or "Can we afford it?"

For most families, money-related matters are real live issues. The problem for many young families is that at the time their needs are greatest, their income by comparison is the least. The family earners are young and are either still in training or just beginning a job or profession. Usually, the longer a person is on a job or in a career the better the earnings become. To live through these lean years at a level consistent with the income calls for tremendous patience.

Another major source of family money stress is different spending habits or money values. As one young wife put it: "I tend to be on the generous side, and my husband is downright stingy." When different attitudes about the relative use of money exist, the opportunity for conflict is unlimited. When this happens in a family situation, open discussion needs to take place, and a "family money policy" must be established.

A frequent question is "Where does all this hard-earned money go?" This question can come from deep frustration of working long hours and seemingly not getting ahead. It can lead to family fights. The way to avoid this problem is good family bookkeeping. We should

know where our money goes.

A long-range situation which contributes to family stress is growth in a career or business. Our work is an extension of ourselves. To not grow and achieve in our work can raise havoc with our self-esteem. "To be the best in your field" may mean "I'm going to be a poor mother or father." This does not have to be true, but often it is.

Another source of conflict for many families is the two-career family. I feel this topic is so important that I'll give the whole section to it in the September issue. There are many effective and happy two-career families.

It seems that no accusation hurts more deeply than to accuse a 50-year-old man "that you are nothing but a workaholic." Usually this person has given his life to achieve a high level of financial security only to be told by his wife and children—whom he has alienated through neglect: "Your great achievements leave us unimpressed."

The Bible talks extensively about our relationship to earthly possessions. Paul gives the strongest warning in I Timothy 6:10, "For the love of money is a root for all sorts of evil, and some by longing for it have wandered away from the faith, and pierced themselves with many a pang."

Since money touches us in every facet of our daily lives, we need to work at seeing that it does not become "a root for evil." Whether money works for us as a root for good or evil is our choice.

Send to: James D. Frey, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181 (312) 495-2000.

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News & Views

BAKER SAYS CONSTITUTION ALLOWS STRICTER GUN CONTROL

WASHINGTON (BPA)—In the aftermath of the March 30 assassination attempt on President Reagan by a lone gunman armed with a .22-caliber "Saturday night special," a Baptist constitutional expert says that contrary to arguments by the gun lobby, the U. S. Constitution does not forbid Congress from controlling the right to keep and bear arms.

John W. Baker, general counsel to the Baptist Joint Committee on Public Affairs here, makes his case in a legal analysis of the Second Amendment in the May 1981 issue of *Report from the Capitol*, the monthly publication of the Washington-based agency.

According to the veteran attorney and political scientist, the Second Amendment "as originally drafted emphasized the relationship of the militia to the bearing of arms."

The Second Amendment reads: "A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed."

The lavishly financed gun lobby, spearheaded by the National Rifle Association, has persistently contended that the amendment gives every citizen the constitutional right to own and use guns without any government interference.

Baker's analysis expresses the opposite view. "The Second Amendment guarantees a collective rather than an individual right," he says.

His argument is based on the admittedly small volume of federal case law relating to the volatile subject of the power of Congress and state legislatures to control, even ban, firearms.

Baker notes that in its only decision dealing with that precise subject, the

Supreme Court in 1939 "affirmed that the right to keep and bear arms is dependent on involvement with the militia." The 1939 ruling upheld a section of the National Firearms Act requiring the registration of sawed-off shotguns.

The high court declared then: "In the absence of any evidence tending to show that possession or use of a (sawed-off shotgun) . . . has some reasonable relationship to the preservation or efficiency of a well regulated militia, we cannot say that the Second Amendment guarantees the right to keep and bear such an instrument."

Three years later, in 1942, the First Circuit Court of Appeals upheld another provision of the National Firearms Act, declaring that "the federal government can limit the keeping and bearing of arms by a single individual as well as by a group of individuals" so long as such possession or use of weapons has no "reasonable relation-

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ship to the preservation or efficiency of a well-regulated militia." The Supreme Court, in an action the following year, allowed the decision to stand.

As recently as 1978 the high court likewise left standing a ruling by the Tenth Circuit Court of Appeals that the purpose of the Second Amendment was indeed to preserve the effectiveness and assure the continuation of a state militia.

Baker points out that since the 1939 ruling Congress has adopted numerous laws placing stricter limitations on the receipt, possession and transportation of firearms and has repeatedly entertained proposals for national registration and outright banning of their ownership.

That such efforts will continue and even intensify in light of the eighth attempt in this century to shoot a president is beyond question. Also certain is that the issue will continue to be bitterly debated.

But if the views of Baker and other constitutional experts gain ground, one of the chief arguments of the gun lobby may well be cut out from under it. □

I would like to invite you to join Dr. Roy Gustafson and me for a delightful holiday to Rome and Israel September 12-24, 1981. Dr. Gustafson is an associate evangelist with Billy Graham and has toured Israel over 90 times. Join us for this great time together. Contact me:

Pastor Bill Cummins
Ebenezer Baptist Church
21001 Moross Road
Detroit, Michigan 48236
313-882-2728

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our conference in action

Mr. and Mrs. Fred Fischer were honored at an open house on Feb. 8, 1981, for their 50th wedding anniversary. The open house was hosted by the couple's children: Rienie Fischer, Irene Santos, Harold



Fischer, Linda Farran and their 10 grandchildren. Mr. and Mrs. Fischer are members of the First Baptist Church of Paul, ID. (Janice Brandon, reporter.)

Mr. and Mrs. Fred Renz were honored on their 55th wedding anniversary at a celebration at the home of their son Jake Renz. Their children are Jake, Bob, and



Jerry Renz, all of Paul. Fred and Ida were married Dec. 29, 1925; they are members of the First Baptist Church of Paul, ID. (Janice Brandon, reporter.)

Mr. and Mrs. Ed Frey were honored on their 50th wedding anniversary Jan. 24, 1981, at a family dinner attended by their three children and families: Dahlia (Mrs. Harold Stockdale), Ames, IA; Betty (Mrs. Harold Reed), Bethay, OK, and Robert, Aplington, IA; seven grandchildren, and one great-grandchild. They were showered with cards and good wishes by their many relatives and friends. Both Ed and Marlys are most faithful to their church, Aplington Baptist, where they find joy in serving their Lord.

Rev. and Mrs. Otto Fiesel of Fessenden, ND, celebrated their fiftieth wedding anniversary at the First Baptist Church in Fessenden, ND. They were the first couple married in the then new church on Sept. 5, 1930. Rev. Fiesel pastored six



N.A.B. churches through the years and gives God the honor for the many blessings and results. Members and friends of four of the churches that Rev. Fiesel served helped their children celebrate the occasion.

Mr. and Mrs. Henry Rauser of the First Baptist Church, Elk Grove, CA, celebrated their 50th wedding anniversary on Oct. 12, 1980. An open house reception was given them by their children: Duane and Sally Rauser, Carl and Bernie Rauser, Jim and Grace Pierson, and Tim Rauser. Many friends and relatives attended.



The Henry Rausers were married Oct. 12, 1930, at the Mercer Baptist Church, ND. Ten years later they moved to California, where they joined and have been active members of First Baptist Church, Elk Grove, CA.

CRAWFORD, TX. The W.M.F. of Canaan Baptist Church celebrated its 50th anniversary in connection with the Thanksgiving program. After the Thanksgiving program, a brief history of

the W.M.F. was read, and Mrs. H. T. (Alma) Engelbrecht was honored as the only charter member. She still is an active and valuable member. She was surprised with the presentation of a corsage and a landscape oil painting, painted by a fellow member of the W.M.F. Even though there are only nine members, they are a very active part of the Church and the community. On Sept. 2, 1930, the Rev. C. C. Gossen met with several ladies of the church and thus started the first W.M.F. at Canaan. (Rose Marie Freyer, reporter.)

BOCA RATON, FL. A historical meeting took place in Florida on March 1, 1981, when representatives from the three existing Florida churches met together with two N.A.B. Conference workers to lay the groundwork for the formation of the Florida Association. This meeting is the first in a series of sessions that will culminate in a formal request coming before delegates of the Triennial Conference of 1982 to accept this new Association of N.A.B. churches into the N.A.B. Conference.

Conference workers present on March 1, at the Evangel Baptist Church of Boca Raton, FL, were the Rev. John Ziegler and the Rev. Willis Potratz. Area pastors present were the Rev. Norman Vernon of Evangel Baptist Church, the Rev. Paul Davis of Cypress Springs Baptist Church, and Dr. John Hisel, Community Baptist Church of West Boca Raton. Each of the three churches had two representatives in attendance.

Appointed to draft a proposal to be presented to the Florida churches in preparation for the formation of an Association were Dr. John Hisel, chairman; Dr. Allan Voce, secretary, and the Rev. Chauncey Nordland, representative, and one at large representative who had not been appointed at the time of the meeting. (John Hisel, reporter.)

GLADWIN, MI. Three children and one adult were baptized upon the public confession of their faith in Jesus Christ as their Savior at the Round Lake Baptist Church recently. The service included congregational singing, special music, and a message by our pastor, the Rev. Robert Brown. (Jean Kleiss, reporter.)

BURLINGTON, ON. One hundred and one new members (pictured) were added to the membership of Pineland Baptist Church in 1980. Of these 89 were baptized on confession of their faith in Jesus Christ.

During the past twelve months, hardly a week passed without at least one person coming to know the Lord as Savior either through visitation outreach, personal testimony, and witness of the congregation,

or the various services and programs of the church.



Dan and Julie Leverette, workers at Pineland, won the respect of the youth as they emphasized spiritual growth and fellowship.

The pastor, the Rev. Jake Leverette, his wife, Peggy, and their talented children have blessed us greatly during their first year of service here. (Bill Beck, chairman of diaconate.)

XENIA, OH. Eight young people from Community Baptist Church, accompanied by Pastor and Mrs. Art Bollaert, attended the Penn-Ohio Youth Retreat at Camp Burton the weekend of Feb. 27-March 1. During the evening service the week following, they gave a glowing report of their good time.

Recently the Murdock family ministered to the congregation of Community Baptist, singing beautifully.

Two new converts gave their testimonies and were baptized during a morning service. Their faces showed the joy they had in their hearts.

Once a month on Saturday mornings, the men of the church meet for breakfast and fellowship. This has strengthened them in the faith and in Christian love toward each other. (Mrs. Esther L. Lucius, reporter.)

ARVADA, CO. Meadow Hills Baptist Church of Aurora treated Sierra Baptist Church to a delicious chili dinner and entertainment recently, reports Dr. Jim Dyet, pastor at Sierra. The event honored Sierra as the winner of a six-week-long Sunday school contest. Both churches posted an attendance increase over the same period of a year ago, but the near-one-hundred percent increase by the Sierra church edged out Meadow Hills.

Two humorous skits comprised the evening's entertainment. The first depicted some of the spontaneous antics which characterize an undisciplined primary class, while the second took a tongue-in-cheek look at what might happen if a pulpit committee had to buy a pastor in a department store specializing in new and used ministers.

In presenting a victory trophy and a plaque to Erick Hartman, Sunday school superintendent at Sierra Baptist Church,

the Rev. John Rasko, Meadow Hills' interim pastor, challenged the winning church to another contest next year.

PLEVNA, MT. February 8 was a glorious day for First Baptist Church as two persons were baptized by Pastor Greg Odell (pictured). A blizzard raged outside preventing another person from making it to the Church, so he was baptized the following Sunday.



Family Film Night and the Gospel Puppeteers made their first appearance on February 12. The film, "Givers, Takers, and other Kinds of Lovers," was shown to a record-breaking attendance of 188 people. The Gospel Puppeteers consist of six "youngster" puppets and one "Grandpa" puppet. Three adults and six youngsters, ages 7 to 12, work with the Puppeteers. (Alberta Couch, reporter.)

APPLETON, MN. A mini-missionary conference was held recently at First Baptist Church with Dr. Laura Reddig, pioneer N.A.B. missionary, as guest speaker at the Sunday morning and afternoon service. The conference began on Saturday night with a slide presentation of Dr. Reddig's work in the Cameroon. It was followed by a pizza party for the young people. Pastor John Hoffman, a student at the North American Baptist Seminary, is interim pastor. (Gloria Giese, reporter.)

WOODSIDE, NY. On Feb. 8, 1981, Immanuel Baptist Church celebrated the arrival of the new pastor and family: Dr. Heinz Rossol, his wife Sandy, and their daughter Andrea.

The festivities began with a church fellowship meal following the morning worship service, with more than 200 members and friends attending. The afternoon installation service was led by the church moderator, Glen Kleinknecht. Sharing our joy were area pastors, sister churches and friends. Special music was presented by the German and English choir and the Chorale under the direction of Barbara Fiegas. Guest soloist was Barbara Lake. The Sunday school/junior church chil-

our conference in action

dren lead by Gertie Elgert and Ruth Dorka presented a song and their own original greeting.

Our church praises God for the gift of faithful and committed workers that have maintained and strengthened the ministry here at Immanuel. Throughout the nine months without a pastor, the church has continued to grow, having two baptismal services, a successful vacation Bible school and spiritually filled messages from the pulpit. (Christel Sterling, reporter.)

OCHRE RIVER, MB. On March 1, 1981, the Grace Baptist Church rejoiced at a baptismal service when four people (pictured) were baptized by the Rev. Helmut Poschwatta, pastor, and extended the hand of fellowship as they joined the church. One other person became a member by letter of transfer.



At this service, also, the baptistry was dedicated in memory of a beloved member, Frieda Schroeder. A communion service followed. Four churches in the area joined Grace Baptist for this special service and fellowship. (Dorothy deVries, reporter.)

MISSOULA, MT. Six adults and one teenager followed the Lord in baptism at Bethel Baptist Church recently. Four of these were from one family. The church welcomed all of them into the fellowship.

Tuesday at 7:00 a.m. is reserved for those wishing to join for a time of intercessory prayer for others and for revival in our own hearts.

The Rev. Tom Shell challenged us from God's Word each evening and each forenoon during a week of Deeper Life meetings. Many rededicated their hearts and lives to Christ. The Rev. Hero Ulrichs is the pastor of our church. (Kathryne Staiger, reporter.)

ARVADA, CO. Former missionaries to Cameroon, the Rev. and Mrs. Edwin Michelson, were honored with a kitchen shower by Sierra Baptist Church following the evening service on March 22. The Michelsons returned to the United States in late 1979 when Reverend Michelson suffered a stroke. (Dr. James T. Dyet, pastor.)

our conference in action

EMERY, SD. The Men's Brotherhood hosted a Sweetheart Banquet at the Parkston Steak House. The guest speaker was Fred Lacuesta, an international student from the Philippines, attending the N.A.B. Seminary.



A musical group, "Pathway," from the North American Baptist Seminary, presented a special program, recently.

Members of the Plum Creek Baptist Church pleasantly surprised their pastor, Allen Effa, on his birthday with a program and an informal time of fellowship. The members of the Milltown church were also in attendance.

GOODRICH, ND. The Men's Brotherhood of the First Baptist Church, sponsored a Valentine Banquet, which was open to adults from the community. That day, the men spent most of the afternoon preparing the food (with a little help from the wives), and members of the B.Y.F. served the meal to the more than 100 persons present that evening. Following the banquet, a well-planned time of group games and activities provided lots of laughter and relaxation for everyone. The community Valentine Banquet has become an annual tradition sponsored by the Baptist Men's Brotherhood for the past two years. (Mrs. Kirby Seibel, reporter.)

HUNTER, KS. The Ladies' Mission Circle of the Bethany Baptist Church observed their 60th anniversary on Feb. 15, 1981. Miss LaVerna Melhlhaff, W.M.F., director, was the guest speaker at the morning and afternoon services. There was a brief history of the circle given at the afternoon meeting as well as special music. The anniversary offering went toward the \$675,000 W.M.F. Triennial Goal. (Mrs. Robert Wirth, reporter.)

PARMA, OH. Redeemer Baptist Church's March special meetings were held with Dr. Richard Schilke as the guest speaker. His series on the Holy Spirit, which could be followed by means of his

prepared outlines, was much appreciated. The Biblical teaching was helpful and interesting. (Ruth Strauss, reporter.)

MILWAUKEE, WI. Temple Baptist Church had the joy of witnessing a baptismal service recently. Five adults and two children (pictured with the Rev. Elwyn Zimmerman, one candidate missing) made a public profession of their



faith in Christ through baptism. This service followed an eight-week pastor's class on the study of baptism and church membership. Included in the group were three brothers and a husband and wife. (Ingrid Kalister, reporter.)

Officiating at the funeral service was the Rev. Lester Hirst.

MR. JOHN CHRIST KOHRS (77) born May 8, 1903, near Hope, KS, to Chris and Bertha Kohrs, died Jan. 15, 1981. He moved with his parents to Stafford, KS, in 1923. He married Anna Wemmie of Burlington, IA, on June 8, 1938. John received Christ as his Savior and was baptized at the age of nine. He was a member of Calvary Baptist Church. He joyfully sang in the choir, taught Sunday school, was S.S. superintendent, mission treasurer, and served in many other areas. Survivors include his widow, Anna; one brother, Hugo Kohrs; sisters: Ruby Meilahn, Olga Wuthow, and Alma Menke, and 25 nieces and nephews. The Rev. Elton Kirstein officiated at funeral services in Stafford, KS, and Burlington, IA, assisted by the Rev. Henry Ramus.

MRS. RUDOLPH (LYDIA) ALLMENDINGER, 84, of Bismarck, ND, was born Feb. 8, 1897, at Johannestal, South Russia, to Edward and Anna Marie Reichert Wiest, and died Feb. 17, 1981. In 1905 she came with her family to Bismarck and later to the Golden Valley,

(Continued on next page)

What's Happening

The Rev. John Martens, pastor of Temple Baptist Church, Leduc, AB, since 1978, resigned effective June 30, 1981.

The Rev. Ed Schellenberg will become pastor of Calvary Baptist Church, Regina, SK, on July 1, 1981. He resigned as pastor of Ebenezer Baptist Church, Saskatchewan, where he has served since 1978.

The Rev. Ralph E. Cooke began his ministry as pastor of Grace Baptist Church, Grand Forks, ND, on June 1, 1981. He resigned from First Baptist Church, Minot, ND, where he has been pastor since 1977.

Mr. Randy Kinnison, a 1981 graduate of North American Baptist Seminary, Sioux Falls, SD, accepted the pastorate of First Baptist Church, Ellinwood, KS, effective July 1981.

Dr. John Eccles became pastor of Bernal Road Baptist Church, San Jose, CA, on May 1, 1981. He formerly served in a Baptist General Conference work.

Mr. Marvin Rust became pastor of Northgate Baptist Church, Edmonton, AB, effective May 1, 1981. He had been serving as interim pastor since February 1981. Rust is a student at North American Baptist Divinity School.

Grace Baptist Church, Sterling Heights, MI, officially withdrew from the Michigan Association of North American Baptist Churches in April 1981. *The Rev. Willard Koskinen* is pastor.

West Lenexa Community Baptist Church, Lenexa, KS, changed the name to *College Boulevard Baptist Church*. *The Rev. Rubin Herrmann* is the pastor.

The Grafton Baptist Church, North Dakota, held its final service on April 26, 1981. This church extension project is closed.

The Rev. Connie Salios, secretary of stewardship and communications for the North American Baptist Conference, has been appointed by the Baptist World Alliance to serve on the Commission on Christian Ethics for a five-year term.

Dr. Peter Fehr, moderator of the North American Baptist Conference, was appointed by the Baptist World Alliance to a five-year term on the Commission on Human Rights. The Commission will meet in conjunction with the General Council sessions in San Juan, Puerto Rico, June 17-July 3, 1981.

Students graduating from North American Baptist College, Edmonton, AB, on May 3, 1981 were as follows:

Bachelor of Arts in Religion

James Calamunce, Dean Eisner, Dwight Graf, Martin Hart, Dave Jahn, Bill Kanhoffen, Kathy Kavanagh, Harold Kelm, Rob McBean, Dale Renz, Ron Stotyn, Steve Williams, Phil Zylla, Chrisie Stubelt.

Bachelor of Religious Education

Jerilyn Bayer, Rodger Heringer, Lorraine Hilman, Darlene Kaus, Al Mertes.

Diploma in Music

Ralph Behnke, Murray Braun, Sandra Kosachuk, Naida Neher, Julie Organ, Sandra Plitt, Karla Strauss.

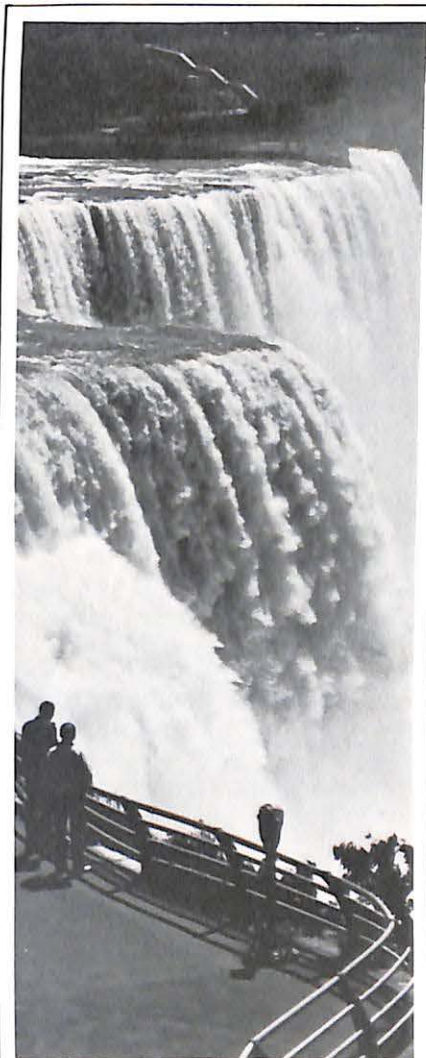
Diploma in Biblical Studies

Herb Adam, Teresa Alm, Lynn Axt, Linda Bahr, Ron Betcher, Karen Diesing, Susan Edwards, Bryan Enos, Randy Foster, Esther Giebler, Rebecca Goltz, Noreen Gramsch, Sharilyn Grueneich, Murray Grunwald, Dorothy Hesmert, Dirk Hildebrandt, Doug Janzen, Hugh Litfin, Linc Malcom, Anita Otterbein, Heather Rietze, Howard Rist, Susan Ruttle, Shereen Rygh, Rainer Straka, Linda Tews.

IN MEMORIAM

(Continued from page 28)

ND, area. She married Rudolph Allmendinger, Feb. 3, 1915, at Golden Valley, ND. They moved to Bismarck in 1947. Survivors include her husband; six daughters: Mrs. Edna Morrical, Mandan; Mrs. Bill (Rose) Glass, Bismarck; Mrs. Esther Brown; Mrs. Fred (Darlene) Tremwen, and Mrs. Kenneth (Romona) Brown, of Napa, CA, and Mrs. Gordon (Mary Ann) Andahl, Cypress, CA, two sons: Clarence, Bismarck, and Melvin, Napa, CA; 17 grandchildren; 20 great-grandchildren; one sister, Mrs. Rose Buechler, and one brother, Edward. The Rev. Orville Meth and the Rev. George Neubert officiated at the funeral service.



Plan now to attend the 1982 Triennial Conference

"Being the People of God" (1 Peter 2:9,10) will be the theme of the 40th Triennial Conference of North American Baptist Churches to be held in Niagara Falls, New York, August 10-15, 1982.

The theme is designed to underscore our uniqueness as God's children to be faithful to our calling. The primary emphasis will be on the development of spiritual maturity and congregational revitalization. Dr. Warren Wiersbe, noted writer, pastor, conference speaker, and radio teacher, will be the Bible Study speaker.

It will be a great time of spiritual renewal, praise, challenge, and fellowship. Plan now to join the N.A.B. family of God at Niagara.

Dr. Donald N. Miller, vice moderator, North American Baptist Conference.

In Memoriam

MRS. KATHERINE (KATIE) PERMAN, 80, Jamestown, ND, was born Dec. 28, 1900, in Odessa, Russia, and died Jan. 20, 1981. She came to the United States with her parents, Anton and Dorothy (Reidlinger) Meisch, in 1904. She married Jake Perman, who predeceased her in 1972. She was a cook at Jamestown Hospital and Crystal Springs Baptist Youth Camp. Survivors include her son, Horace, Waterloo, IA; one grandson, Craig; one great-granddaughter, Lindsay; three sisters: Mrs. William (Pauline) Moser, Mrs. Cyril (Dorothy) Harnack, and Mrs. Edgar (Lydia) McGee. She was a member of Temple Baptist Church and the W.M.F. in Jamestown. The Rev. Jim Dick, pastor, officiated at the funeral service, with the Rev. N. E. McCoy, assisting.

TERESE TUTSCHEK, 88, was born in Poland Sept. 25, 1892, and died Dec. 18, 1980. She accepted the Lord at the age of 10 and was baptized. In 1913 she married the Rev. Wilhelm Tutschek. They moved to East Poland, Zezulin, and Rosyszcze,

where she was a dedicated pastor's wife for 30 years. She immigrated to Vancouver, BC, in 1950, where she joined Ebenezer Baptist Church. Survivors include three sons: Berthold, Edmonton, AB, Walter and Bruno of Vancouver, BC; three daughters: Gerry Prill and Lily Porter, Vancouver, BC, and Antoinette Pohorski, San Francisco, CA; one stepson, Reinhold, Vancouver; 17 grandchildren; eight great-grandchildren; three sisters: Emilie Mateika, Lydia Kreger, and Wilhelmina Jackowski, and one brother, Theodore Rode. Her son, Alois, and her husband predeceased her. The memorial service was conducted by Dr. H. Andersen.

VIRGINIA JEPSEN, 58, was born Aug. 1, 1922, to John and Louisa (Bohlender) Staudinger at LaSalle, CO, and died Feb. 10, 1981. On June 15, 1950, she married Carl Jepsen at LaSalle. Mrs. Jepsen taught school at Telluride, Fraser, Brighton and Gilcrest before retiring in 1951. She was a faithful and active lifelong member of First Baptist Church of LaSalle where she taught Sunday school and held various offices of the church. Survivors include two sons, Carl Jr. and John; three sisters: Mrs. Paul (Betty) Anderson, Mrs. Elma Mark, and Mrs. Kenneth (Patty) Salser.

Why Church Extension? by John Ziegler

"I don't believe in Church Extension!" someone said to me recently. I was surprised and very disappointed. It made me realize that there may be others who think this way. There are perhaps some who think the same about overseas missions. You've heard of the ditty:

This church is for
Me and my wife,
My son John and his wife.
Us four
And no more.

To say that, you must close your mind to the Great Command of Christ repeated in each of the Gospels, "Go into all the world and preach the gospel to every creature" (Mark 16:15; Matthew 28:19, 20; Luke 24:48, 49). Once again in Acts 1:8 the command is repeated. It must be pointed out that the command is "Ye shall be my witnesses." The locale of our witness is 1) at our home base, "in Jerusalem;" 2) our provincial/state base, "in all Judaea and Samaria;" and 3) our global base, "to the ends of the earth."

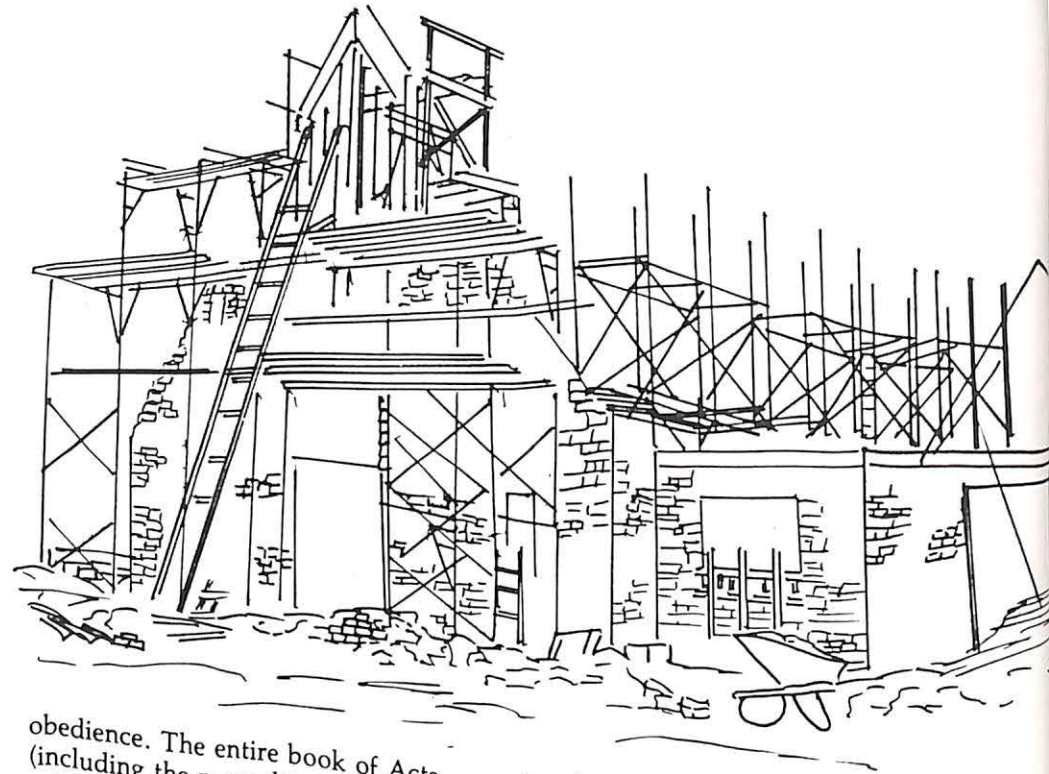
These are the classic references of the great commission of Christ which define the express purpose of the Church. However, Luke points out "all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me (24:44)." "Be fruitful and multiply, and fill the earth" clearly demonstrates God's great concern for the whole creation (Genesis 1:1, 28; 9:1). Abraham's promise was "by you all the families of the earth shall be blessed" (Genesis 12:3). Psalm 96 contains the command "declare his glory among the nations." In Isaiah 52:10 the concern of the Lord was

The Rev. John Ziegler is secretary for church extension, North American Baptist Conference.

"that all the ends of the earth may see the salvation of our God."

When a command is recorded in Scripture, it is to be expected that there will also be a record of

Galilee and Samaria" (Acts 9:31). But notice this, "the Church . . . continued to increase." The emphasis has changed from believers being added to the Church to the



obedience. The entire book of Acts (including the many historical references in the epistles) chronicle the acts of the Holy Spirit through the Apostles and the Church. The day of Pentecost records the "shot heard around the world"—the gospel blitz—when "the multitude . . . each one hearing them in their own language" listened to the amazing gospel, with a response, "there were added that day about three thousand souls." Chapter 1 through 7 tells the story of the evangelization of "Jerusalem." Historians guesstimate that hundreds of churches were planted throughout the city. Probably they were house churches, and one might logically conclude that they followed the Jewish pattern that ten adult males could formulate a synagogue. There is an abrupt change in chapter 8 when Acts speaks of the scattered church going into "Judaea,

churches multiplying themselves. Another change occurs in chapter 13 when Paul and Barnabas began their missionary journeys. Chapter 14 speaks of the appointment of elders "in each church" (v. 23) that they planted. Specific references such as these, therefore, formulate a clear cut call to complete Christ's commission by planting churches.

To evangelize our nation and the world, church planting must be the focus of the ministry of our Conference. It is estimated that by 1990 the U.S. population will grow by 21 million people. In that year four million babies will be born. Is it not clear that we have a mission field being born every year in the U.S. and Canada? I used to conclude a baptismal service with "as it has been commanded, so it has been done, and yet there is room." I followed that with a personal appeal for commitment. That appeal applies in this case as well.

As I reflect, I realize I must reach out. But how?

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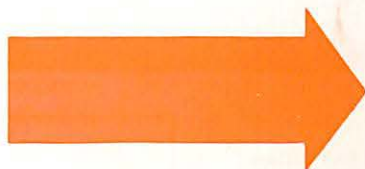
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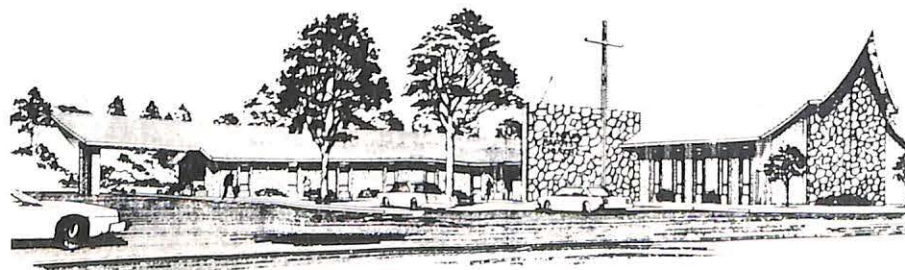


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