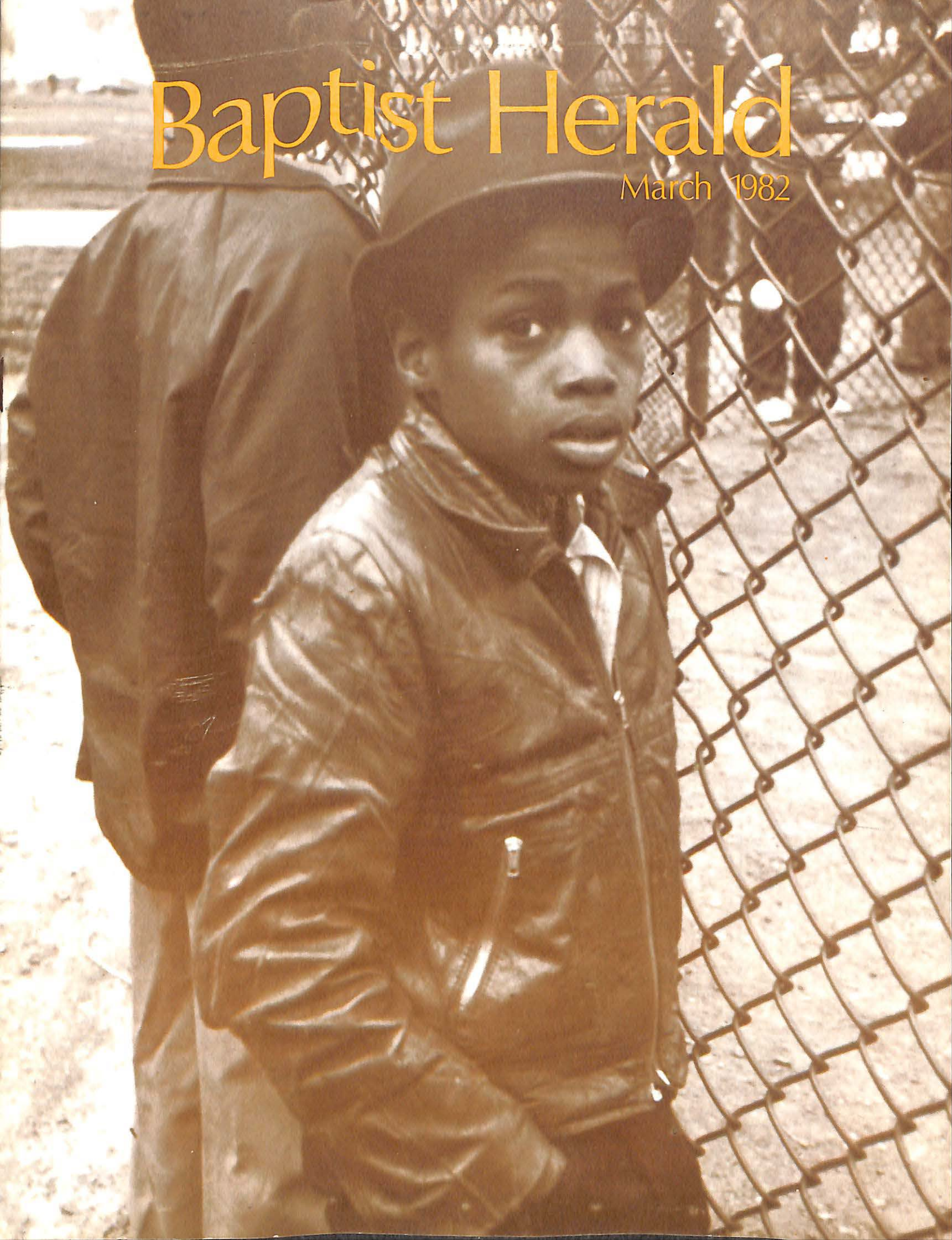


Baptist Herald

March 1982



Choice

When along the twisting, Jerusalem road, velvet robed,
Smooth-skinned, walked pensive, clever spoken
Privileged ruler of men,
Came the Savior's sweet request
Probing, commanding, loving,
Soft and winsome,
Piercing like a dart,
"Follow Me" into poor homes,
Rude boats, dwellings of demons. What then?

When by blue Galilean waters, sandy-shored,
Sandal-footed, strode swarthy, rough-spoken
Sturdy craftsmen of the sea,
Came the Savior's sweet request
Gentle, poignant, demanding,
Soft and winsome,
Piercing like a dart,
"Follow Me" through rocky desert,
Burgeoning city, lonely hills. What then?

Deciding, deciding, count through the centuries,
Multiply their names—Peter, John, Francis,
Luther, Judson, Elliott, Bitterman.
Unswerving, steadfast; determined, determined.

When in today's market place amid computer stress,
Dow-Jones anxiety, office complex pressure,
Move restless people of the now age,
Comes the Savior's sweet request
Persistent, provocative, pleading,
Soft and winsome,
Piercing like a dart,
"Follow Me" into high government levels,
Illiterate tribe's locale, garrisoned ghettos. What then?
Nancy Folkerts

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Baptist Herald

Volume 60 March 1982 Number 3

Monthly Publication
of the
North American Baptist
Conference
1 So. 210 Summit Ave.,
Box 159, Oakbrook Terrace,
IL. 60181

Interim editor: Barbara J. Binder
Contributing editor: Sara Lou Pasiciel
(*Woman's World*)

Cover: Youth in Inner-City
Photo by Harry Lehotsky



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BAPTIST HERALD: Send editorial and business correspondence to Barbara J. Binder, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Advertising rate: \$8.00 per inch single column (2 1/4 inches wide) black and white. Send address changes to Baptist Herald Subscriptions Department, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181. Six weeks notice required for change of address. Furnish effective date and address label from recent issue. Published monthly (except July/August and January/February bi-monthly) by the North American Baptist Conference, 1 So. 210 Summit Ave., Box 159, Oakbrook Terrace, IL 60181. Second class postage paid at Villa Park, IL 60181 and at additional mailing offices. Subscription rates in the United States and Canada: \$7.00 one year; \$13.00 two years. Church Family Plan: \$5.00. Single copy .70 cents. Member of Evangelical Press Association. News reported and views expressed are not necessarily the position of the North American Baptist Conference. (Printed in the U.S.A.) USPS 042560

Caring Is More Than Hugging

It is quite obvious from the life and teaching of Jesus Christ and the early church that the church was meant to be known as "the caring community." by Ron Mayforth

A young Christian acquaintance was attending a lively, ecumenical sharing group, mainly because it showed such love—hugging—for one thing. Many people gave others a hug everytime they arrived at the meeting. However, after several weeks, he stopped attending. When asked why, he replied, "No one even asked my name after attending for six weeks. Christian love is more than just anonymous hugging."

Many churches make a great deal of being "the friendliest church in town." However, like the hugging group, many turn out to be "the association of friendly strangers." Bruce Larson, in essence, implies the same when he says that the caring in some churches is not much deeper than the counterfeit fellowship people obtain at the local bar for the price of a few beers (*We Belong Together*, B. Milne, IVP, p. 78-9).

However, it is quite obvious from the life and teaching of Jesus Christ and the early church that the church was meant rather to be known as "the caring community." Caring motifs, models, and ministries challenge us from most every page of the New Testament—shepherd, serve, sacrifice, love, care, forebear, forgive, heal, reconcile, fellowship, weep, rejoice, support, restore, teach, give, share, help, guide, edify, encourage, comfort, bear, equip, liberate, preach, warn, feed, and share good news—urging us to go far beyond a random handshake or hug.

Is your church a "caring community?" Is that what insiders would call it? Would your community call it that? Think with me for a few moments how you might

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enrich the caring ministries of your church.

How Can You Enrich the Caring Ministries of Your Church?

Five simple prepositions will help us look at several levels of caring which should characterize the local church: about, for, in, out and with. *Caring about* means we love others enough to get to know them, to share our lives with them, to affirm them, to tell them of our love, to share our faith with them, to

Caring motifs, models, and ministries challenge us from most every page of the New Testament—shepherd, serve, sacrifice, love, care, forebear, forgive, share, help, guide, edify, encourage, comfort, bear, equip, liberate, preach, warn, feed, and share good news.

celebrate them, to endeavor to build a friendship. We are not only concerned with "how are you" but "who are you." We value others because they are made and loved by God, can be remade by God, and can enjoy his friendship forever.

Caring for means that we move beyond interest and involvement to investment—God's love active in me constrains me to invest some of my time, thought, money, talent, energy, service, or home in another's salvation, sanctification, "need satisfaction," survival or success. The Good Samaritan Society puts it well in a promise to its employees, "We will do everything we can to help you succeed."

Caring in means that we care about everyone who is a part of our church fellowship, regardless of age, sex, marital status, race, economic standing, talents, needs, vocation,

spiritual maturity, education, or position in society. We learn to tailor our love to fit each special, unique person.

Caring out means that we care about and for the world—the neighborhood, city, state or province, country, and other countries. We are not an isolated island of piety in a sea of desperate needs. As individuals, in task force we create, or in community services with which we cooperate, we endeavor "to find hurts and heal them, find needs and fill them" (Dr. Robert Schuller).

Caring with means that we do our service as the Body of Christ, not just as separated parts—an eyeball looking here, a tongue speaking there, feet walking here, or hands helping there. We are never really alone in our service. We enjoy doing things together—pray, evaluate, listen, feel, plan, brainstorm, budget, enlist, train, serve, report, support and revive. We are learning to maximize the values of unity and interdependence. Our grand Bible word, fellowship, implies all of these levels of caring when we understand it to mean a partnership—in the same person (God), in the personal (one another), and in the same program (the kingdom of God). How is your church doing with caring about, caring for, caring in, caring out, and caring with?

Some Possibilities for Being a Caring Community

Anything can happen when we look at the world through the Word of God in the love of the Spirit! The possibilities for being the caring community are as diverse as the human personality, human need, the heart of God, and the talents, gifts, burdens, and visions of God's people. Let me remind you of what some caring churches are doing.

"Abide with us." Sharing Christian hospitality—open hearts, open homes, eating and talking together at the kitchen table, in the dining room, park, coffee house, drop-in centre, backyard, coffee shop, restaurant. The emphasis is on the personal more than the place or possessions.

"Need a lift?" Using our vehicles to get people where they need to go—doctor, dentist, store, park, via cars, vans, buses, bicycles.

"I seem to hear you say." Christian counseling to meet the needs of the whole person—spiritual, marriage, family, personal, physical, grief, financial, legal, vocational—in person, through a clinic, on the phone, by mail.

"Come on along" to the restaurant, service, sports activity, park, museum, concert, conference, picnic.

"We can help it." We will help cook it, clean it, fix it, paint it, rebuild it, shovel it, or read it.

The possibilities for being a caring community are as diverse as the human personality, human need, the heart of God, and the talents, gifts, burdens, and visions of God's people.

"Let's talk." This is communicating by phone, card, note, gift or visit. Some churches encourage members to drop "affirmation notes" in the offering plate. These are mailed to the intended by the church secretary.

"And you visited me." This includes visiting people in the home, hospital, nursing home, rehab centre, orphanage, prison, rescue mission, college dorm or student centre, military base, place of work, senior citizen's centre to listen, share, witness, counsel, befriend, serve, encourage, or to bring a tape, book, magazine, flower, bulletin, or garden produce.

"The Stewards' Store." We will collect *stuff* (new and used) which others might need to be given away graciously—money, food, clothing,

household goods, daily necessities. Others call it "the Lord's Larder" or "the Care Closet." "Roll those bandages, fold those sheets, fill those kilos." "We welcome you in Jesus' Name." This is an orientation for newcomers to the church (welcome class), community, country. So many have been creatively helpful to refugees.

"That's tough, but we'll try." These are ministries to delinquents, released prisoners, unwed parents, drug addicts, alcoholics, prostitutes, the abused, the severely handicapped or retarded.

"Let's have a party." This is celebrating the high points of others' lives—weddings, graduation, birth, promotion, award, achievement, retirement, Christian service, or victory.

"Let's get it together." Needs and resources are matched. Some churches do it on Sunday evening. One states a need; another offers a resource, and so on.

"FLEP." Family Life Enrichment Program.

"Old First Baptist Had a Farm." The church supervised a collective

(Continued on next page)



farm. Different persons and families planted a section. The produce was lovingly given away.

"Cells for Life." Christians meet regularly in small groups for multiple purposes: personal discovery and discipleship, Bible study, prayer, service, evangelism, family enrichment, mission support, recreation, and pastoral care.

"Jesus loves the little children—so do we." Sunday school, junior church, clubs, day care centres, foster and adoption programs, and help for abused.

"We are one in the Spirit"—with Christians, churches and ministries in Cameroon, Japan, Nigeria, Brazil, Colorado, Texas, Sioux Falls, Edmonton, and Oakbrook Terrace.

"Let's get His salt out of our shakers into the soup." This is loving and wise involvement in the political structures and process which so radically affect the quality of life—offering Christian alternatives to the status quo.

"Let's get ready together." Equipping one another for service.

"Whatever it takes to do the job well." Buildings, leaders, organization, groups, plans, programs, workers, budgets, resources (money, experts, library, AV, seminars.) This may lead a church to create a drop-in centre for senior citizens or youth, a coffee house, a recreation hall, or a counseling/reading/meditation centre in the midst of a large shopping mall.

"We'll take you on." Adopting a friend, family, or new Christian for a year of special love.

"Have another Kleenex?" When someone or something dies, we'll try to help you go on living.

A good resource for ministry ideas is *The Local Church in Ministry*, Wm. M. Pinson, Jr., Broadman Press, 1973. To be sure, we can't do it all. However, we can sincerely and regularly ask God Paul's question, "Lord, what do you want us to do?" As with Paul, God will let us know. There is no legitimate unemployment in the Church of Christ. I would be interested in hearing from you about the caring development in your church.

Steps to Get Started

Sometimes the biggest hurdle we face is to get started in some new direction. Hopefully, the following steps will help to that end:

Realize. Caring is not new for us. A lot is going on in and through our church. Thank God for what is!

Developing a caring community is not a quick panacea for all church problems or a surefire scheme for rapid growth or obvious success. It involves hard work, deep thought, sincere prayer, wise planning, the assumption of problems and burdens, success and failure, high costs, courageous faith, and sacrificial love.

Personalize. Begin by enriching your own caring attitudes, attributes, abilities, activities, and achievements.

Agonize. Become acquainted with and pray about the needs of your world.

Sensitize. Share your care growth creatively with an ever-enlarging number of Christians through



preaching, teaching, music, testimonies, prayer, posters, AV, guest lecturers from the community, and field trips.

Strategize. Evaluate needs and resources; pray; determine goals; formulate plans; estimate budgets, schedules, personnel; share ideas with many others to receive feedback; revise plans; present to church.

Organize. KISS, or Keep It Simple, Servant! Appoint a core coordinator and clerk to keep minimal records and coordinate caring plans, profile, and programs. Minister through your existing structures like the Deacon Board, Sunday school class, Women's Missionary Fellowship, Brotherhood or youth group. Focus more on ministry than machinery. Sometimes new task forces may be necessary.

Actualize. Recruit, train, motivate, commission, support, equip, fund, and supervise the caring corps. Remember, these troops will need regular renewal from and with the congregation in order to maintain their vision, love, patience, joy, strength, and creativity.

Developing a caring community is not a quick panacea for all church problems or a surefire scheme for rapid growth or obvious success. It cannot be purchased in a kit at the bookstore or latest success seminar. It involves hard work, deep thought, sincere prayer, wise planning, the assumption of problems and burdens, success and failure, high costs, courageous faith, and sacrificial love.

However, developing a caring community will produce contentment in the will of God, the joy of Christian fellowship, adequate ministry purposes, fruitful opportunities to share the gospel, a dependency on God and one another, countless needs met, and persons with a growing sense of self-worth. This will happen because they are loved; they belong; they are discovering who they are, and they are becoming more of what Christ dreamed they could be. May God bless your church to this end. □

A Man, Misunderstood at the Time, Speaks to Us Today

Walter Rauschenbusch claimed that the Christian message had implications not only for individuals but also for societies as well. by Stephen Brachlow

North American Baptists can be proud to claim a man who, as one of the pioneer leaders of the North American Baptist Conference, has also become a figure of legendary proportions in the history of American Christianity. Open any textbook on the history of American religion, and you will find the figure of Walter Rauschenbusch, towering above all the rest, commanding a position of immense respect and interest. Henry P. Van Dusen wrote: "It is clear . . . that the greatest single personal influence on the life and thought of the American Church in the last 50 years was exerted by Walter Rauschenbusch," a German Baptist theologian/pastor from New York at the end of the century.

However, the memory of Rauschenbusch has been obscured, if indeed almost lost. Only rarely does his name resurface in evangelical gatherings or publications.

The reason for this is fairly simple. It has to do with Rauschenbusch's participation in the Social Gospel movement—a movement that reminds us of some of the worst extremes of old-line theological liberalism with its humanized Jesus and purely sociological interpretation of the faith. It is true, of course, that Rauschenbusch gained his prominence as one of the outstanding prophets of the Social Gospel movement. We



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would, however, do him a great injustice if we left the impression that this was all he was. If we are to gain a balanced, accurate appreciation of all Rauschenbusch stood for, it is important first of all to understand what the Social Gospel movement was and why Walter Rauschenbusch became involved.

The Social Gospel movement, which ran its course between 1890-1920, arose in response to the appalling misery and degradation caused by the Industrial Revolution. The advent of the "machine age" at the end of the last century brought wide-sweeping changes to America as it turned rather dramatically from a simple, rural, small-town society into an industrialized, urban society. Farmers were gradually driven off the land by machines to crowded, dismal, dirty cities swelled with unskilled people, hungry for work in the mushrooming factories. Overworked and underpaid, blue collar life in the big cities became a dreary drudgery of work and no play.

It was to this reality which Social Gospellers, like Rauschenbusch, presented the Gospel of Jesus Christ. Angered by the intolerable conditions of the urban poor, the discord of industrial strife, and the ever widening gap between the "haves" and the "have nots," Social Gospellers like Walter Rauschenbusch, claimed that the Christian message had implications not only for individuals but for societies as well. They were convinced that the ethical teachings of Jesus were reliable guides for improving the social order as much as individual lives.

Walter Rauschenbusch was converted to the Social Gospel movement during his pastorate in a Baptist Church of German immigrants located in the heart of a seedy, slum district of New

York City known rather affectionately as Hell's Kitchen. There he ministered for 11 years among the cast-off wrecks of a de-personalized industrial complex and the suffering caused by the economic exploitation of the underprivileged, the immigrants, the poor, and the elderly. He witnessed firsthand the hardships and misery of the losers in the Industrial Revolution and became an impassioned advocate of the poor, the destitute and oppressed. He was a tireless critic of the excesses in capitalism and a standard-bearer of what he sometimes called "Christian socialism," a somewhat vague economic program that made a Christ-centered concern for social justice more important than the amassing of capital for profit. The great aim of all this, in the words of Rauschenbusch, was "the creation of a free, just, and brotherly social order."

God Takes the Side of the Wretched and Poor

Rauschenbusch turned to the Bible for support. According to him, one of the central themes of the scriptures reveals that God is socially biased: He takes the side of the wretched and poor of this world while turning a cold shoulder to the greedy. This is especially evident, Rauschenbusch believed, in the preaching of Jesus and the prophets of the Old Testament, his two favorite sources. Jesus, he said, quite specifically forbade "the hoarding up of unused property" in Matthew 6:19-20 and, in doing so, condemned all unearned gain. Moreover, Christ's teachings in the Sermon on the Mount were to be taken literally: if both rich and poor have an equal chance to get into heaven, Rauschenbusch queried, "Why does Christ say 'it is hard for a rich man to enter the Kingdom' and not that it is hard for any man?" He slammed the door on

any equivocation when he said flatly, "It is not possible to get great wealth except by offending against justice."

It should be kept in mind that



Walter Rauschenbusch

Rauschenbusch was neither a Marxist nor a narrowly dogmatic socialist. He was always careful to distinguish his own biblically grounded vision for social justice from other secular-oriented programs. In personal terms, Rauschenbusch was, in fact, a charming, gracious and winsome man who won the admiration of his contemporaries in our denomination, captivated the hearts of his students at our Seminary (then at Rochester, New York), endeared himself to many in the upper levels of Rochester society, and even maintained a cordial correspondence with John D. Rockefeller, multi-millionaire, from whom he helped secure a major contribution for our first Seminary Endowment Fund.

(Continued on next page)

Rauschenbusch Took Seriously Personal Sin and Need for Savior

Nevertheless, Rauschenbusch's link with the Social Gospel movement has raised doubts about his theological soundness in some circles. In the minds of many, the Social Gospel movement represented the culmination of nineteenth-century liberalism with its watered-down Christology and its failure to take seriously the profound nature of personal sin and the need for a divine Savior. By virtue of his connection with the movement, Rauschenbusch has suffered, perhaps, too much a kind of guilt-by-association, when, in fact, he always managed to reflect in his writings the deeply personal piety and evangelical faith shared by his father, August Rauschenbusch, and the German denomination to which he remained fondly and actively committed throughout his career.

It is, of course, possible to go too far in claiming Rauschenbusch for modern American evangelicalism. There is no question in my mind that he spoke a theological language which would send spinal chills up and down many a conservative Protestant today. And it does not take much reading in Rauschenbusch to feel the pulse beat of nineteenth-century German liberalism; he was, for example, a devoted student of Schliermacher, Ritschl and Harnack, the three patriarchs of German liberalism. More significantly for some, however, he was also sensitively aware of the many pitfalls that German liberalism at times left in its tracks. He was wary of what he called "the rational subtractions of liberalism" that, in his words, could "snuff out the flame" of living faith. In addition, we should always remember that Rauschenbusch empathized deeply with those who longed to preserve the heritage of orthodoxy. It was always his abiding desire to "clasp hands" (to use his own rather tender metaphor) with the conservatives of his day, as he did when he dedicated his last book with reverence and gratitude to the Baptist theologian, Augustus Strong.

I am convinced this is the Rauschenbusch that needs to be recaptured for evangelicals today

if we are ever going to recognize and "own" for ourselves that prophetic vision for social justice that we, as evangelicals, so desperately need in our often over-privatized version of the gospel.

The Message of Salvation: Enlarged and Intensified

For Rauschenbusch *the social gospel represented nothing more (nor less) than, as he said, "The old message of salvation . . . enlarged and intensified."* While Rauschenbusch is remembered in the history textbooks for his advocacy of social and political programs, such as public ownership of the railroads and utilities, a more equitable system of taxation, safer and better working conditions in the factories, the abolition of child labor, the institution of social security insurance, and the development of public parks, playgrounds and libraries, all of this should not blind us from the fact that his social concern was unrelentingly biblical and, in the broader sense, evangelical. Along with his interest in changing what he believed to be the corrupt and corrupting structures of society, Rauschenbusch stressed the importance of personal regeneration through Jesus Christ. Indeed, he reached a critical turning point in his own spiritual pilgrimage when at the age of 17 he personally encountered Christ and experienced a conversion. Four years later, while still a young seminary student, Rauschenbusch had a second personal spiritual crisis that led him to dedicate his life to follow Christ no matter what the cost. Of that experience he wrote:

"I wanted to work hard for God. Indeed one of the great thoughts that came upon me was that I ought to follow Jesus Christ in my personal life, and die over again his death. I felt that every Christian ought to participate in the dying of the Lord Jesus Christ, and in that way help to redeem humanity, and it was that thought that gave my life its fundamental direction in the doing of Christian work."

Rauschenbusch made it clear in his book, *Christianizing the Social Order*, 1916, that the salvation of the individual was still essential and that spiritual

rebirth was the most important event in the life of an individual. He wrote beautifully and vividly: "Spiritual regeneration is the most important fact in any life history. A living experience of God is the crowning knowledge attainable to the human mind."

Rauschenbusch never lost that sense of personal religious experience. His awareness of Christ's presence coursed through his theological views and provided the dynamism behind all his activity. "The more Jesus Christ becomes dominant in us," he wrote, "the more does the light of God shine steadily in us, and create a religious personality which *we* do not have." Surprising as it may sound to some, he believed personal evangelism to be a vital, rewarding part of his

For Rauschenbusch the social gospel represented nothing more (nor less) than, as he said, "The old message of salvation . . . enlarged and intensified."

total ministry. In a letter written in 1918, the year he died, Rauschenbusch explained: "My life would seem an empty shell if my personal religion were left out of it. It has been my deepest satisfaction to get evidence now and then that I have been able to help men to a new spiritual birth. I have always regarded my work as a form of evangelism which called for a deeper repentance and a new experience of God's salvation."

What Rauschenbusch strenuously objected to, however, was a personal piety that turned away from the world and became self-centered and self-serving. The experience of regeneration in Christ, if authentic and healthy, turned one not only from self to God but also from God to the service of human kind.

The Gospel Drives Us to a Caring Concern

The Gospel of Christ has profound implications for individual salvation, Rauschenbusch believed, but it also drives us into

a caring concern for the world. This was a holistic view of salvation; something he thought had been lacking in the old, individualistic style of evangelism. Rauschenbusch struck a balance between preaching the gospel and helping the helpless. For him this was a new, more well-rounded Gospel, "a distinct type of personal religion" as he explained it, "that in its best manifestations . . . involves the possibility of a purer spirituality, a keener recognition of sin, more durable power of growth, a more personal evangelism, and a more all-around salvation than the individualistic type of religion which makes the salvation of the soul its [only] object."

There is today a fresh, awakening social conscience among evangelicals that has not always been there. The past decade has witnessed a rising tide of new, socially sensitive evangelical leaders who share many of the same activist concerns of the old Social Gospellers, with the difference that their social activism is rooted in theological conservatism. One can see it on so many different evangelical fronts, from Ron Sider's stinging critique of rich Christians in a hungry world to the born-again-Galloping-Gourmet, Graham Kerr, who gave away his millions, voluntarily reduced his income to a modest \$12,000 a year, and has devoted his energies to developing "micro farms" among impoverished third-world peoples.

It is this new evangelical spirit, expressed so succinctly in the affirmation of the Lausanne covenant that "evangelism and sociopolitical involvement are both part of our Christian duty," that resonates so deeply in the spiritual caverns of our own Walter Rauschenbusch. It is a full-blooded, well-rounded vision of the Gospel of Christ, who not only offers forgiveness and grace to every individual but also calls those who respond to repent, forsake their selfish ways and begin to love their neighbors as themselves. This was the vision of the Social Prophet from Rochester, Walter Rauschenbusch, and it is a rich dimension of our heritage that I hope we will claim for the future. □

Inner-city Ministry: The Church in Working Clothes

by Harry Lehotsky

It was late Sunday night, and I was walking home alone through Chicago's infamous Cabrini-Green housing project after a basketball game. Aside from that, I could think of no reason for being forced to look down the barrel of a loaded gun while the plainclothes policeman's careful hands searched my pockets. Apparently satisfied, he let me lower my arms, and one of the first questions he asked was if I knew where I was.

Earlier that day, I began my week working as intern pastor at Holy Family Lutheran Church in Cabrini. Every Sunday we offer a breakfast program for the church, followed by Sunday school and our morning worship. During the week, the ministry of the church includes Headstart, Homestart, and Afterschool Programs, youth groups, sports programs, visitation, meetings, choirs, and a legal aid program. Some of our members are involved in other programs ranging from Lutheran Congregations for Career Development, Chicago-Orleans Housing Association, community organizations and a detox program, to a conference on Inner-city Ministries. In 1978 our

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church joined with four other congregations to form a Housing Association which built a 307-unit housing complex. But still we are haunted by a knowledge that all this is not enough.

The Problem

Cabrini-Green occupies a five by eight block area on Chicago's Near

The deeper problem lies with those who are so wrapped up in their own problems that they will not even consider any real sacrifice to help their fellow citizens.

North side, housing more than 15,000 people in 23 high-rises and 55 row-houses. According to statistics, almost 70 percent of the residents are minors; almost 80 percent of the families are officially headed by one parent, and the average family survives on \$4,000 a year. Beyond the statistics, lie a multitude of related problems, ranging from gang violence and police corruption, to unemployment. In two months there were 10 murders and more than 35 reported gunshot injuries, most of them gang-related. The various labels attached to Cabrini by the media include that of "war zone" and "hell on earth." Said one reporter, "There can be few other communities of 15,000

Americans in which it is harder to have confidence in the future."

The Deeper Problem

I am convinced, however, that the deeper problem lies outside Cabrini, in a society which allows and encourages the existence of Cabrini-Greens. The deeper problem lies among those political, financial, social and religious institutions which refuse to use their resources to facilitate change in the plight of Cabrini. (It is hard to pull yourself up by your bootstraps when both your arms are tied, so you can't even reach the bootstraps.) The deeper problem lies with those people who themselves benefit by supporting these negligent politicians and systems. The deeper problem lies with those who are so wrapped up in their own problems that they will not even consider any real sacrifice to help their fellow citizens in Cabrini.

The deeper problem is one of fear. There are whites who, because of fear, will never walk through Cabrini. Yet, I have been with grown men and gang members that refused, for the same reason, to walk through several white neighborhoods in Chicago. It is also helpful to note that fear rises not only from our perception of another's power, but also from our perception of his need. I feel the truth of Jean Vanier's statement, "We are afraid of the person in misery because he constitutes a danger to us. His poverty and his needs challenge our riches. So we raise the barriers to keep him from our sight." A key to understanding racial tension is in the feeling of fear. It is true that "perfect love casts out fear," and it is also true that perfect fear casts out love!

The deeper problem extends even to the *liberal* Gospel preached throughout the country. The funny thing is that many of these liberals

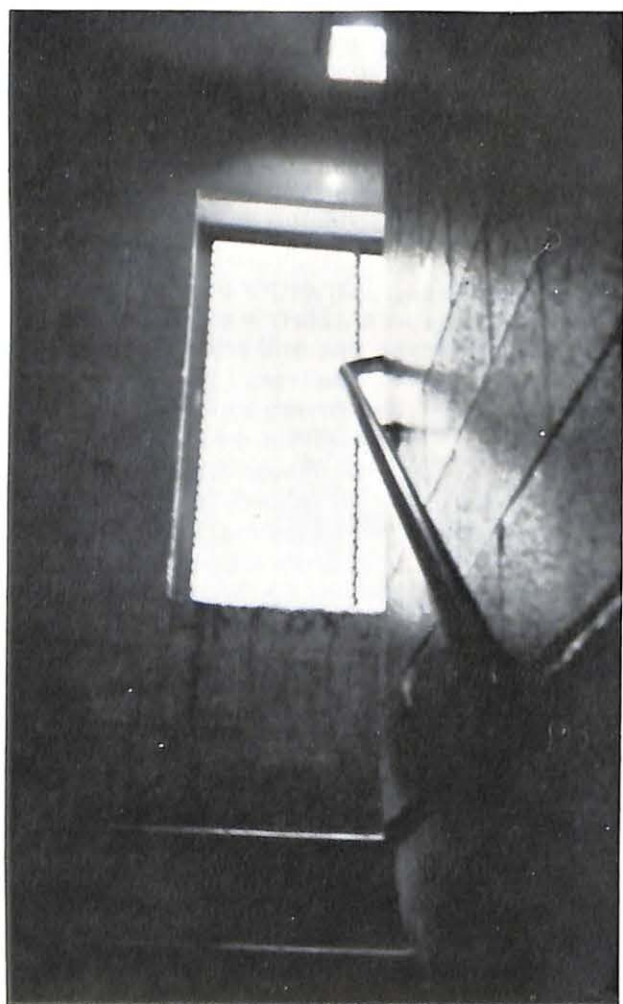
(Continued on page 13)



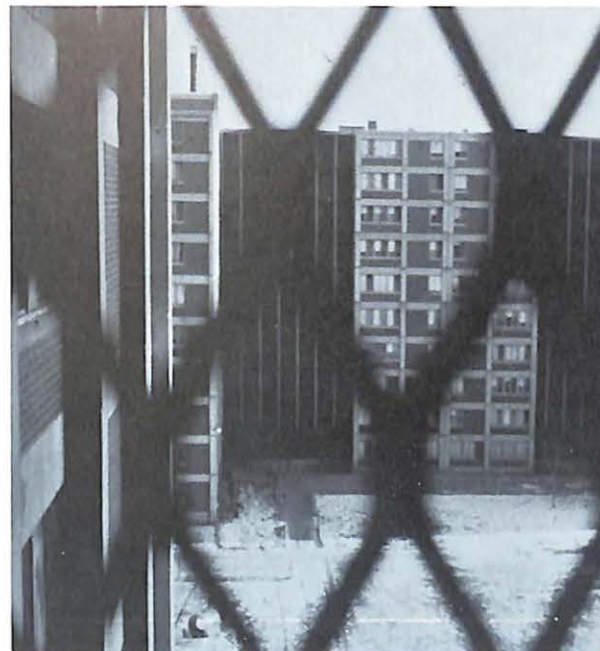
Cabrini-Green occupies a five by eight block area on Chicago's Near North side, housing more than 15,000 people in 23 high-rises and 55 row-houses. Almost 70 percent of the residents are minors; almost 80 percent are one parent families; and the average family survives on \$4,000 per year.



Labels attached to Cabrini-Green by the media: "a war zone" and "hell on earth." "There can be few other communities of 15,000 Americans in which it is harder to have confidence in the future."



A 14-year-old with her own baby . . .



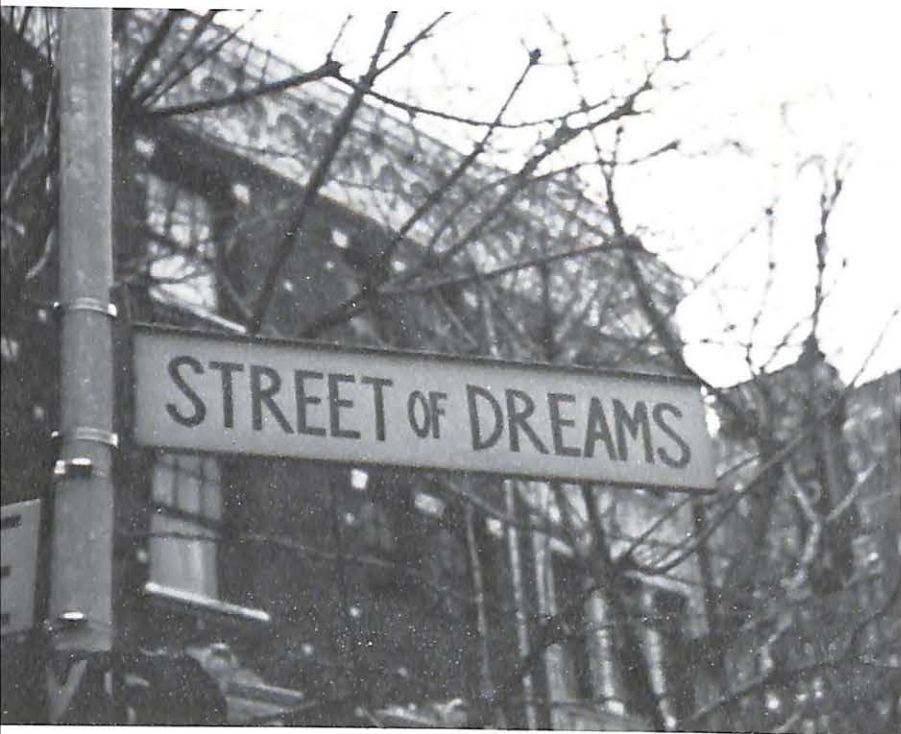
Looking from inside out . . . at Cabrini-Green. It is hard to pull yourself up by your bootstraps when both your arms are tied, so you can't even reach the bootstraps.



Every Sunday we offer a breakfast program for the church, followed by Sunday school and morning worship. During the week, the ministry of the church includes Headstart, Home-start, and afterschool programs, youth groups, sports programs, visitation, meetings, choirs, and a legal aid program.



Photos by Harry Lehotsky



"I am kept from despair by a vision of a God who is real enough and near enough to make a difference here and now. The vision is of a Gospel which can be taken literally enough to effect reconciliation in all realms of life," says Lehotsky.



People are crying for love—for hope and help—in cities throughout Canada and the U.S.A. How is your church ministering to these people? Fleeing or staying and ministering?



Broken dreams . . .

(Continued from page 9)

will call themselves "conservatives." The problem with the likes of Jerry Falwell is not that they're too conservative, but that they're not conservative enough. For me, conservatism is determined by our commitment to the complete teachings of Scripture (including passages like Proverbs 31:8, 9; 14:31; Isaiah 58:1-2; Matthew 25:31-46, and I John 3:16-18).

If you were to take all the verses in the Bible and organize them by themes, the two themes with the most individual verses supporting them would be God's hate for idolatry and God's concern for the poor and oppressed. When words and actions show a lack of commitment to such a major theme in God's Word, claims to "Christian conservatism" become a farce.

To this point, God has seen fit to protect me in the midst of the confrontations with gang members, the threats and snipers' bullets. I have been encouraged by some of the visible improvements accompanying the brief move of Mayor Jane Byrne to the neighborhood. I only hope that temporary improvement in some of the most visible problem areas in Cabrini will not trick us into believing that the deeper problems no longer require urgent attention.

In 1887 Walter Rauschenbusch wrote a paper in response to the problems he encountered very early in his New York City ministry:

Dear friends, there is a social question. No one can doubt it in whose ears are ringing the wails of the mangled and crushed, who are borne along on the pent-up torrent of human life. Woe to the man who stands afar off and says: Peace, peace when there is no peace . . . Let us take heed lest we bow to that which is, and refuse allegiance to that which ought to be."

The vision

I am continually challenged by spiritual, social and economic realities which seem very far from the ideal. In the midst of this, I am

learning that ministry is more than using people to feed an egotistical Messiah complex. I am also kept from the opposite extreme of despair by a vision. This vision is of a God who is real enough and near enough to make a difference here and now. The vision is of a Gospel which can be taken literally enough to effect reconciliation in all realms of life.

I am kept from the extreme of despair by a vision. This vision is of a God who is real enough and near enough to make a difference here and now.

My dreams and hopes are grounded in a vision of a kingdom; a kingdom where justice, equality and peace are the norm rather than the exception. The dream rises not out of naivete but a belief that to call Jesus Christ "Lord" is to make a statement not only about myself but all of creation.

The Opportunity

Near the conclusion of *Walden*, Thoreau writes concerning dreams, "If you have built castles in the air, your work need not be lost. This is where they should be. Now put the foundations under them." Christopher Sudgen comments, "The Kingdom always draws the church forward to put it into working clothes in concrete terms of this world."

The ministry of prayer is a primary and universal opportunity for those who are concerned with furthering peace and justice for all. We also have the opportunity to educate ourselves experientially on the moral and political mechanisms which foster racism and poverty. (I

would be glad to offer a list of books and ideas for experiences if you write.)

With regard to the actions which grow out of that prayer and education, I agree with the general statement that "while personal commitment to change our lifestyle without political action to change systems of injustice lacks effectiveness, political action without personal commitment lacks integrity." As we view the opportunities for our involvement and ministry, let us remember to continually balance both of these elements.

As I was preparing for our Sunday school opening one Sunday, one of our members came in quietly and sat at the back of the sanctuary. As I moved back to greet her, I saw the swollen face and the cuts on her cheek. I saw the glassy eyes and smelled the "anesthetic" on her breath. I remember all of those things, but I will never forget what she mumbled, half to me and half to herself, "I'm only 25 . . . I'm too young to be this old."

To remain uninvolved is no longer an option for me. In order for things to change, this woman must become more than just another faceless stranger or sad story; we must begin to realize that she is our sister. She does not need our pity, but she does need our love. She needs not only those who will offer her help and encouragement in her sickness, but those who will accept and encourage her in health; those who are making room for her by working on the deeper problems. It is my prayer that we, as North American Baptists, will share in ministry on both levels; an active ministry of love grounded in a clear vision of the Kingdom of God.

Weary Hands and Beautiful Feet by Ray Hammill

A summer mission work project had been the dream of the Mission Committee of the Grosse Pointe Baptist Church, Michigan, for some years. Plans began to develop for that dream to become a reality during the church's "Christmas in October" mission program emphasis in 1980. Dr. and Mrs. Earl Ahrens were invited to come to Grosse Pointe and share a report of their ministry in Monte Vista, Colorado, with Spanish-Americans.

They came and brought with them a challenge to see the work and help in it. Like Paul's vision of the Greek, the Ahrenses were saying, "Come out here and help us." The response in Grosse Pointe was like Paul's to the Macedonians, "Well, that settles it. We would go to Macedonia (Monte Vista) for we could only conclude that God was sending us . . ." (Acts 16:9-10). And so, during August of 1981, 19 persons from the Grosse Pointe church went.

As these "fledgling missionaries" drove into the San Luis Valley surrounded by the beautiful Sangre de Cristo mountain range and began to fellowship and work with our missionaries, Earl and Lois Ahrens and their daughter, Corinne, and Nurse/Midwife Kay Hunt at the Baptist Health Center, they soon discovered the truth of the Scriptures in Isaiah 52:7 and Romans 10:15: "How beautiful upon the mountains are the feet of those who bring the happy news of peace and salvation and bring glad tidings of good things."

These four pair of "beautiful feet" were unbelievably busy caring for the spiritual and physical needs of hundreds of people where the Ahrens had served for almost 20

Ray Hammill is minister of youth and Christian education, Grosse Pointe Baptist Church, Michigan.

years. The group quickly became acquainted with the many ministries that were being provided in Monte Vista: The food commodities program, housing program, thrift



Children gather outside our mission church, Grace Baptist, waiting for Vacation Bible School classes to begin.

store resale shop, Baptist Health Center (five babies were delivered while the group was there), and of course, the work at Grace Baptist Church.

And so these Michiganian missionaries began their work to help lighten the load for eight "weary hands." They went to



Part of the paint crew hard at work are (left) Pat Quinlan, chairman of Grosse Pointe Baptist Church Mission Committee, and the Rev. Bill Taft, pastor, Grosse Pointe Baptist, on the ladder.

Colorado equipped with vacation Bible school materials and supplies, paint and equipment, pots and pans, and food and groceries to feed all of them three meals a day for two

weeks, and what they felt was an inexhaustible supply of energy and enthusiasm for the tasks ahead.

At the end of nearly two weeks, they had seen almost 100 boys and girls attend vacation Bible school with 15 first-time decisions for Jesus Christ; a closing V.B.S. program which filled the church with boys, girls, moms and dads; the interior and exterior of the church and its education wing completely painted; sod purchased and laid and shrubs planted in the front and side of the building; young people involved in evening programs of recreation and Bible study; a stake truck motor repaired and made usable again for the housing construction ministry; hundreds of pounds of food commodities loaded for needy families, and friendships established with the hospitable folk in the Ahren's community of ministry.

As the project concluded and the "experienced missionaries" headed back toward Michigan, they left with a new vision for missions and a deeper compassion for those in our North American Baptist family who minister here at home and in overseas fields of service.

Was it worth the effort? Ask any

of these Grosse Pointers who went: the Rev. William and Donna Taft and Rachel (pastor and family); Ray and Judy Hammill and Steven (minister of youth and Christian education and family); Ruth Platz (church secretary); Arnie and Sue Krueger, Daniel and Joseph; Pat Quinlan (Mission Committee chairman); Sandy Ferrol; Andy Bedsworth; Glen Tallarek (assistant project co-ordinator); Ellen Bartel; Lillian Umbarger; Carolyn Brewer, and Dick May. They will tell you with the writer of I John: "We are telling you about what we ourselves have actually seen and heard and handled so that you may share the fellowship and the joys we have together in Christ."

The work in Monte Vista is more than the Ahrens' and Kay Hunt's work. It is our ministry together as North American Baptists and most particularly as servants of Jesus Christ, and the task is far from finished. Jesus said, "I was hungry

and you fed me; I was thirsty and you gave me water; I was a stranger and you invited me into your homes; naked and you clothed me; sick and in prison, and you visited

me' . . . Then these righteous ones will reply . . . 'When?' . . . and Jesus will tell them, 'When you did it to these my brothers you were doing it to me.' " □



Children from the Kindergarten Department share in the V.B.S. closing program.

A Little SCUPE

by Gregg Donaldson

Impressions:

Every year the seniors at North American Baptist Seminary are fortunate to have the opportunity of spending two days at the North American Baptist Conference International Office in Chicago, IL. The gracious attitude of the personnel is only surpassed by the sincere desire to orientate us to the services they provide to the local church.

While in Chicago, I was among three other fortunate individuals to receive an invitation by Harry Lehot-

Gregg Donaldson is presently studying at the North American Baptist Seminary, where he is a senior in the M.Div. program. He is working as student pastor in Valley Springs United Church of Christ, part-time.

sky to take a quick look at the Seminary Consortium for Urban Pastoral Education (SCUPE) environment at night. With a little apprehension, we all piled into the van and headed for the "verticle ghetto" of Cabrini-Green. The agenda for the night called for a walk through part of the "project" from a parking lot to the church itself, (a mere five blocks).

After being admonished by Harry to park the van as close to the security guard as possible, we made our way toward the church. We walked under the elevated subway track and headed toward Seward Park (also known as Death Field). Being situated in the middle of the projects, it had become a favorite place for sniper fire. Fortunately, there were no such incidents while we were there. But that fact did not lessen the anxiety felt until we reached the church.

The shroud of apprehension was shattered the moment the front door flew open and a half dozen children exploded out of the door mobbing Harry. I had never before witnessed

such a spontaneous expression of love. This same love was seen in the affectionate embrace given Harry by Pastor Dave. It was not simply a polite handshake, but something only rarely seen in normal greetings among ministers. It was quiet and sincere, communicating an understanding shared only between themselves. I knew I could never share that special feeling only they possessed. We spent about an hour at the church and met many of the people to whom Harry had the opportunity to minister.

This event in my life was extremely short by normal measurement but had a profound effect on my understanding of inner-city ministry. I have learned that inner-city ministry is unique and requires a great deal of "re-education" for traditional ministers. We who stand upon the rock of tradition must dip our toes in the cold water of change to see the new ways open to minister in the inner-city. May God grant us the vision and willingness to do so.

Tribute to Harold Johns

Harold Johns, a Partner in the Gospel

The Apostle Paul thanks God for the helpful ministry of many lay persons: "I thank my God in all remembrance of you . . . thankful for your partnership in the gospel."

All of us, and especially our N.A.B. missionaries, who have served during the last half century, recognized Harold B. Johns as a partner in the gospel.

I am not aware of a lay person in our Conference who knew more about our mission fields, especially Africa, than did Harold Johns. He was personally familiar with virtually every missionary, helping many of them to move from just knowing how to press the button on a camera to becoming good photographers. His excellent example in photography challenged many to better quality.

He personally told the story of missions in many churches after having traveled to various fields—all at his own expense.

For many years, Harold gave significant leadership to the Roger Williams Press as a member and chairman of the board. He assisted in proof-reading various publications in recent years. He came to the Conference office virtually every day to assist in various tasks.

He had a deep love and devotion to his Lord and incomparable loyalty to his local church and Conference. He gave unreservedly of his time and financial resources to advance the cause of Christ.

For more than 30 years, he had a vital part in developing the pension program for pastors and Conference personnel. He had a special concern that benefits for pensioners be improved.

For these and many other contributions too innumerable to mention, we joyously give tribute and thanks to Harold for being a partner in the gospel.

John Binder, N.A.B. executive director.

Harold Johns, a Teacher

There are many individuals with whom we come in contact, but few have a profound effect on our lives. The person who helped mold my Christian life was Harold Johns, a true follower of Jesus Christ.

I first came in contact with Harold at the Forest Park Baptist Church while I was in high school. Harold was our Sunday school teacher, and many of the things he taught us are still with me today.

Harold's theory was to have each of us pray audibly and read a portion of Scripture. Little did we realize how important this would be to each and every one of us as we got older. He always took time to listen to any questions we had regardless of the nature of the question.

His lessons were excellent, and the Word of God was the authority in his classes.

As each of us would leave for some branch of military service, he would challenge us to live the Christian life and to tell others of our faith in Jesus Christ. The words that stuck with me, regardless of the situation I was in, were, "You cannot serve two masters. . . ."

We were very fortunate to have Harold as our Sunday school teacher when we all came back after the war. It was then that Harold taught us the true meaning of giving. He challenged all of us to tithe, and I believe most of the members in that class are tithers today.

Harold had a true love for his church and also the North American Baptist Conference. Through his efforts, we were kept abreast of our missionaries and their various places of service.

As the years passed and I no longer attended the Forest Park Baptist Church, I would stop by Harold's home or the N.A.B. International Office and talk to him. I will miss Harold, because I respected his counsel and his words of encouragement.

As the Lord said, "Well done thou good and faithful servant."

Rolf Grupp, Lisle, IL, former Sunday school student of Harold Johns

Harold Johns, a Missionary

Harold Johns was a missionary. He didn't live overseas, but he had a missionary heart as big as the world. In a quiet way, he was a tremendous missionary helper. His example of sacrificial giving, concern for

the needs of others, thoughtful notes of encouragement, and careful attention to every detail were a great inspiration to many missionaries and others throughout our N.A.B. Conference.



Harold had a keen interest in portraying the story of missions effectively. Many missionaries were armed with good audiovisual equipment as a result of his provision.

I saw a sample of Harold's heart for missions when the Cameroon Choristers arrived in September 1981 for their

tour. Harold met them with a box full of Kodak Instamatic cameras which they had ordered. He paid the first third of the cost for them.

They had the pleasure of recording on film their memorable trip. It gave him joy to see theirs. Harold didn't see the end of it.

Many who would not otherwise have done so, saw and heard the gospel through Harold Johns. Your missionaries thank God for his memory.

Fred Folkerts, N.A.B. missions director.

Harold Johns, the Ideal Christian Gentleman

Harold B. Johns was in many ways the embodiment of the ideal Christian gentleman. That he was a man of quality was most evident in his service to his church. He was a living illustration of I Timothy 6:17-19, a man who knew how to give away and to share. Let no one misunderstand; it is Harold himself that we miss so sorely, not his generosity. I read these words of Chaucer, from the prologue to the Canterbury Tales, as the closing words at Harold's funeral. They serve as such a perfect description of Harold, that I offer them again:

A knight there was, and that a worthy man,
Who, from the time that he first began
To ride out, loved chivalry,
Truth and honor, freedom and courtesy . . .
And always he had a kingly reputation,
And yet, though he was worthy, he was wise,
And of his manner meek as is a maid.
He never said any evil thing
In all his life to any manner of wight:
He was a very perfect, gentle knight.

David Wick, Harold John's pastor, Forest Park Baptist Church, Illinois.

An Unusual Christian Worker

Those who knew Harold Johns well will agree that he was an exceptional man. Highly intelligent, talented and successful, he was at the

same time, unassuming and a thoroughly dedicated worker in his church and in the North American Baptist Conference fellowship. He distinguished himself in his service in our Conference in several ways.

In the length of his service. I first met Harold more than 50 years ago in connection with our youth program, at that time organized as "The Young People's and Sunday School Workers' Union." Already entrusted with leadership responsibilities, he continued without interruption to serve the Conference in various capacities ever since. During his retirement years, he often served virtually full-time at the office as a "dollar a year man." All that was needed was a task to be performed and a desk and chair—and he was ready to start.

In the generosity of his service. I cannot think of any lay person who donated more time to the work of the Lord during all these years. Whatever the call, he always seemed to have time. His vacations appeared to be reserved for visits to various mission fields, at his own expense. He was not only generous with his services and time, but also with his financial contributions. Although Harold was a very private person and did not display his generosity, we all knew that his contributions were substantial.

In the breadth of his service. His most important leadership assignments were as chairman of the board of trustees of the Publication Society, concerned with all Conference literature; as chairman of the Pension Fund Committee, concerned with the needs of pastors and pastors' widows, and as chairman of the Committee on Constitutional Changes, concerned with N.A.B. Conference policies. He also served on numerous special committees.

In his personal relations, Harold Johns was also a thoughtful and considerate friend. He was a good Christian man and faithful to the end.

Frank H. Woyke, N.A.B. executive secretary (1946-1968) Southbury, CT.

Harold Johns, Friend of Missions

Harold Johns made about eight trips to our Cameroon Mission field, visiting every station, and returning home with hundreds of excellent photographs. He became a real mission-booster to our home churches. To each of the missionaries, he brought encouragement just when we needed it most. He led us to feel we were needed and appreciated, and that this work for the Lord was important. I can still see him standing with two travel companions on the newly-laid foundation of Mbingo Baptist Hospital, trying to visualize what might take place in the future for God's glory.

He let the missionaries feel that we were an important part of our North American Baptist family. He was responsible for securing countless needed supplies for missionaries packing for Cameroon or for emergency calls from the field. I know Dr. Paul Gebauer often called on him for special needs, whether photographic supplies, new missionaries, or equipment urgently needed for Cameroon mission work. We will never actually know just how much he did for missions and missionaries, but we counted him as a valued friend, and thanked God for Harold Johns.

Laura E. Reddig, retired missionary to Cameroon, Bismarck, ND.

New Day Emphasizes the Importance of the Family

by John Kiemele and Connie Kaiser

Have you ever viewed an old photograph of a pioneer family at work on the homestead? They represent the olden days when children would gather around the table in the evening, the light of the kerosene lamp filling the room, and listen expectantly as father read the Bible. In the days gone by, friends and neighbors relied more upon each other, and happy times meant the involvement of the whole family. Why is it that we look to old photographs for most of the ideas of family harmony and happiness? What is happening to our present-day family unit? Today we see the family unit as a prime target for Satan and his demonic demolition crew.

"New Day" draws a real picture of the family through a musical drama titled "Home Again: Portrait of a Family." Along with its humor, this drama shows the reality of a family so caught up in the activities of life that it isn't until a tragic event occurs in the family that the family bond is drawn together. The drama's characters are interested and involved in various activities which demand great amounts of their attention and time.

This is evident with the father, Bob Custer. He is extremely preoccupied with the welfare of the family, while his wife Cheryl feels there are no existing problems. She fails to recognize any tensions, because she busies herself with reading books like *The Christian Family Survival Kit*, and attending Tupperware parties. The Custer children are John, Kim and little Jimmy. John focuses in on nothing else except his girlfriend and the high school play. Kim, also feeling the pressure from peers, has two main interests—Tony and Bill. Jimmy, their lovable pre-schooler, is the one who brings to grandma's

attention the fact that the family is so busy that grandma and Jesus are the only two who are ever around. He goes as far to say that she was the only one who gives him hugs.



Ed Weiss (l. to r.), Dennis Harsch, Lori Stipanuk, and Diane Loof

Grandma (Birdie) and grandpa (James) lay the foundation for the family by possessing a secure, stable relationship to Christ. It is evident in their concern for the family and their deep love for each other.

Though the Custer family is busy, they do try to witness to their next door neighbor, Fred Ackerman. Fred is an overly obnoxious person whose heart is bitter and hardened to church and religion because of his wife's death. Throughout the drama's course of events, the family avoids any opportunity for strengthening their commitments to Christ and themselves. It takes the tragedy to open their eyes and hearts.

The purpose of "Home Again" is to encourage and help families draw together as a unit where Christ is loved, taught, modeled. At the conclusion of the drama, all the families

in the audience are asked to gather all their members together. During these moments, families, stirred to tears of emotion, make commitments to each other and God to join together in unity: a Christ-centered unit that places God first and desires to let him make their family all it needs to be for the future.

It's only through the power of Christ that we can generate the type of atmosphere needed for a solid family unit. The importance we put on the family unit now will determine what our families will be like for generations to come. What will our family portraits represent? □

John Kiemele and Connie Kaiser are members of "New Day" and the team's reporters.

Two to Five-Year-Olds to Have Program at Triennial Conference

by Lavina Schuessler

The 1982 North American Baptist Triennial Conference to be held August 10-15, 1982, is fast approaching. We trust that you are considering spending some of your summer vacation in Niagara Falls, NY. There is no prettier place where you can find such an unlimited number of things to do with your whole family. It is not a case where mom and dad must leave their children at home, because there will be nothing for them to do, or no one to take care of them while mom and dad attend the Conference sessions. The Nursery Committee is making plans now to take care of your children ages six months through five years of age during the Conference in Niagara Falls.

To start with, there will be a cry room available for parents and their infants to six months of age. If the infants become fussy during the Conference, you will be able to take care of their needs. In the room, a refrigerator is available to store formula and baby food. Changing space will also be available as well as a place for nursing mothers.

Well-Staffed Nursery

Our nursery will be well staffed. We plan to have a three children to two adult ratio in the six month to 23-month-old age group and a one adult to each seven children in the two-to five-year-old age group.

The two-and three-year-olds will

Lavina Schuessler, Cowlesville, NY, is chairperson of the Nursery Committee for the 1982 N.A.B. Triennial Conference.

have a place of their own. The entire space is available in the Niagara Falls International Convention Center, all in one area. You will be close to the activities going on. You will not have to race to another location to pick up your children, so you can rush off to another spot to feed them, rush them back to the nursery, and then back to the Convention Center for the next meeting. This will be easier and less time consuming for you.

When Is Nursery Care Available?

You will be receiving a registration form for your children after you pre-register for the Conference. This will give you time to fill it out and check the appropriate times you will be needing nursery care.

Nursery care will be available as follows:

Tuesday evening
7:30-9:00 p.m.

Wednesday and Thursday
9:30 a.m.-12:00 noon
1:30-5:00 p.m.
7:00-9:00 p.m.

Friday
9:30 a.m.-12:00 noon
12:00 noon-3:30 p.m.
(lunch provided for two-to five-year-olds)
7:00-9:00 p.m.

Saturday
9:30 a.m.-12:00 noon
7:30-9:00 p.m.

Sunday
10:00-11:00 a.m.

The doors will be unlocked 15 minutes before the session and locked

15 minutes following the close of the session.

How Much Will It Cost?

The cost for each child will be



Nursery care will be provided for two through five-year-olds at the 1982 N.A.B. Triennial Conference in Niagara Falls. These children had a good time at the 1979 N.A.B. Triennial Conference in Bismarck.

\$11.00 registration fee for all sessions during the Conference or \$3.00 registration fee per day except for Friday, \$4.00 which includes lunch. On Friday, there will be many special programs going on for the adults, and so this will be the only day a lunch will be provided for your child.

Your child will be having Bible stories, missions emphases, singing, and filmstrips during his time in the nursery. Books and records will also be available. We also will have a snack time and a quiet time, where your child can take a nap or rest. As you can see, he will have a busy day, just as you will.

I am praying daily for God's guidance, as I prepare to make your time in Niagara Falls, NY, an enjoyable one with God's help. As you can see, a lot is being done to accomplish this. We will see you on August 10, 1982, in Niagara Falls, New York. Registration forms may be obtained from your pastor or the North American Baptist International Office. □

WOMAN'S WORLD

Retirement: Older and Better

by Jeanette Stein,
Richmond, BC

Retirement can be a wonderful event in your life, a time when a new door opens with new opportunities for service and for growth. It is a time in life when you are free to do as you choose. If you choose to invest yourself in something that excites you, you will feel an exceptional surge of energy. Every morning you can waken with anticipation of what you will experience or do that day. This enthusiasm is very infectious and will be caught by those with

whom you associate; they, too, will become enthusiastic.

Retirement is an ideal time to pick up new skills. Adult education is one of the most rapidly growing businesses and is carried on by colleges, schools, and community organizations. Here skills are learned so that interesting avocations can be pursued successfully and enjoyably. Examples of such avocations are arts, crafts, hobbies, new forms of exercise, music, working with the disadvantaged, and others. Pursuing any of these can be very fulfilling and rewarding.

This is also an opportune time to improve present relationships. The thirties and forties can be crisis years for family relationships, and a real ef-

fort needs to be made to again begin living affectionately and caringly. Improvement of relationships is indispensable for the maintenance of vitality and a reason for growing and living.

We also need to keep in touch with people who are different from us in years, race, religion, place of living, and place in society. We have to remove the wall of separation and become interestedly aware of everyone around us. We can learn from the young and from the old and appreciate both.

The sphere of our interest must be kept wide and not allowed to become so narrow that it includes only our own bodies—our temperature, our blood pressure, our digestion, our pain. We need to keep up with the news of world affairs and community and church events. We can also volunteer for special services such as making telephone calls, attending public meetings, or offering our services for other human welfare services. Every activity is a means of

Up The Stairway

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

Increasingly, as the year progresses, there is talk at our house of the Triennial Conference to be held at Niagara Falls. Plans for travel, lodging, stops along the way, especially plans for meeting old friends, visiting with family, finding new friends.

I must confess, there's a little extra spice added this year because of the 75th anniversary of the W.M.F. Whether you call them W.M.S. or W.M.F. or Ladies' Aid, the women's groups in our churches are special. Whether they are a bustling, growing group, a quietly active group, or even a struggling, fading group, there's something about them that encourages a church, that reminds the Body of the missionary purpose of the church, that provides a solid, calm foundation of prayer and strength.

I also think of the women of our conference as individuals, and I've only met a few of the many across two countries. The vigorous, consistently cheerful workers; the ones who are always on the cleanup committees; the new pastors' wives who come from other denominations and find the new identity bewildering, but don't give up or back down; the missionaries who happily attend retreats and workshops, never failing to give their message meaningfully, along with a good dose of personal relationships; the elderly women who sew, knit, bake, and send cards; the women who grew up in N.A.B. family, and who provide a foundation of spiritual and historical confidence in our work and witness.

Older women who came from Germany, Poland, or Czechoslovakia after the War, giving of their determination, gratitude, and faith. Younger women, new Christians, overflowing with enthusiasm, new ideas, and love for their new sisters. Young mothers who find strength and wisdom in Bible studies and provide mutual encouragement. Grandmothers who find fulfillment in special kinds of service, giving

and teaching as they haven't had time to before. Single women who graciously overlook frequent misunderstanding and faithfully contribute time and effort. Widowed or divorced mothers who find loving families in the church and give understanding attention to others with aching hearts. Women of various ethnic backgrounds who "go the extra mile" in contributing toward an understanding of the true meaning of fellowship and brotherhood.

I could put names to all of these women, but so could you, because they're in our churches throughout the U.S.A. and Canada. It seems appropriate that our next Triennial Conference will be held at a location that spans the border between the two countries, for even that factor adds to the distinctiveness and flavor of the N.A.B. Conference.

Our women . . . each one a loved child of God, each one with her own gifts and abilities, each one a vital part of our W.M.F. This 75th anniversary doesn't celebrate groups, organizations, or churches; it celebrates the thousands of N.A.B. women who have worked, prayed, and witnessed to the glory of God!

keeping the mind alert and ourselves related to the mainstream of life.

We can also grow and keep alive by living vicariously through the reading of all kinds of books. Libraries have display shelves of new books that can be reserved and picked up when they are released for circulation. Reading is a way of traveling, exploring, and expanding the horizons within which we live.

Staying alive and growing calls for the capacity to accept change and to change within ourselves. The temptation is to fight change and keep things as they were. Periodically, we need to ask ourselves: Have I changed my ideas lately on at least one major issue? How flexible are my feelings? Can I forget an insult? Can I ap-

preciate someone else's viewpoint? Our answers to these questions will influence how we age: bitterly or growingly.

Retirement is a time for reflection, not reminiscing, but a study of the past for the sake of a more successful and interesting present. Needless to say, one does not acquire the talent to be interested in later life. This talent needs to be built into life at an early age and practiced throughout life. To make retirement a success, one must begin while one is young. (Note: Mrs. Stein recently moved to Richmond from Winnipeg, where she taught school until June 1981. Her late husband, Walter, was pastor at McDermot Ave. Baptist Church for many years.)

Look What's Coming

by Elenor Kern,
Fair Oaks, CA

- Women's Workshop?* Yes, entitled: "New Approaches and Expanding Ministries"
- Where?* At the Triennial Conference in Niagara Falls
- When?* August 12, 1982
- Why?* To encourage women to see what exciting things can be done in and through their own W.M.F.
- Who?* You are personally invited to come and hear about creative ideas you can use to stimulate interest in your women's work.
- Worthwhile?* I believe so, because this is what will be shared:
Part I: Where Are We?
—Evaluation (Take

your women's pulse!)

- Steps to Improvement (Carefully, one step at a time.)
- Slide Presentation (Overview of what can be done.)
- Part II: Let's Spice It Up!
- Preparation and planning.
- Ways to publicize and create interest in your women's work.
- Possible outreach ideas.
- Creative suggestions to add sparkle and enthusiasm to your meetings.

Workbook? Yes, each woman attending these workshops will receive a printed resource booklet of ideas that have been tried and which can be adapted to your own women's group.

Wunderbar? I hope so! And I'm sure it will be, if YOU will come and join us.

"I Thank God Upon Every Remembrance of You"

by LaVerna Mehlhaff,
women's work
director



I am so grateful to the many women who have responded to our request for testimonies, pictures, information, and stories about the 75 years of our women's organization. Our request was for historical information as well as news of what our women's groups are doing now. It has been heart-warming and thrilling to learn of the ways in which our women have so faithfully served the Lord over the years. Please pray for our editorial committee as they select material to be used to tell our story in our anniversary booklet. All of the information we have received will remain in our files for use in the booklet, the Diamond Jubilee drama (to be given at the W.M.F. luncheon in Niagara Falls), or in our publication, "Sharing Time." Thank you, ladies, for sharing the work of your W.M.F. with all of us.

We praise the Lord that the \$600,000 triennial goal was surpassed by \$7,903.80. The special Thanksgiving and Praise Diamond Jubilee project of \$75,000 has not been reached; \$41,473.15 has been received. Thank you for your generous support and deep commitment to the work that God has entrusted to us.

1982 affords us many new opportunities to serve Christ in the local church and to assist in her mission. Count it a joy and a privilege to serve the Lord. I would certainly say with Paul, "I thank God upon every remembrance of you" (Phil. 1:3).

Church Extension Project

A Miracle Is Occurring in Mississauga

by Christopher P. Creech

When Faith and I first came to Mississauga, we couldn't believe the growth in the community. The environment was more like a boom town than a quiet suburb of Toronto, Ontario. We felt unquestionably that this was a good area to build a church, and we were the people God wanted to do it.

We had developed a program of discipleship, and we knew this program would work in this environment. Our program would utilize the principle from 2 Timothy 2:2. We would begin by developing the core group God would give to us. As these would grow, they would take positions of responsibility according to their talents and levels of maturity. After a year or two, the group would slowly be able to minister to others thus multiplying the ministry that God had given to Faith and me.

When we left for Mississauga, problems began to plague us. Everything that could go wrong began to happen. Our largest problem was repeated major car repairs. Then after we arrived in Mississauga, I noticed that our survey work was receiving relatively poor response. We discovered that the growth in Mississauga was coming largely from first generation Catholic immigrants who were just beginning to achieve material success. Most of them believed that they had found all that they were seeking, as they had just moved from the city to the affluence of the suburb. Most, if not all, seemed to be hostile to the gospel.

To be honest, Faith and I began to wonder if we had made a mistake. But we remembered the lessons of faith God had taught us many years ago. We knew that tribulation might mean that God would be blessing this work if his servants would only learn to persevere. We continued the survey work and began to see conversions. These

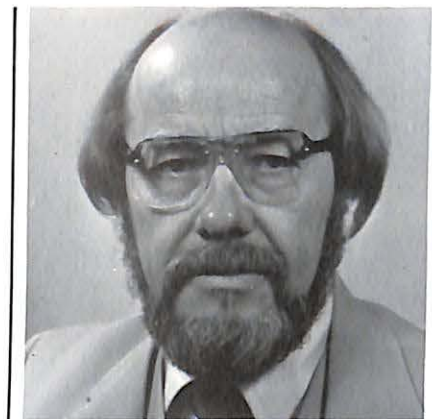
The Rev. Christopher P. Creech is pastor of the newly established church extension work in Mississauga, ON.

conversions, however, were usually children and individuals rather than entire families. We found it difficult to see a church being formed.

Then we began to see a miracle occur. We had our first service, and 27 people came to worship. Then in our second service, we saw 34 come to worship. But the amazing thing was not just the numbers in attendance, but rather who these people were. For the most part, these people were not the ones with whom we had been working. They were mostly those who had come by word of mouth or by casual association with Faith and me. Ironically, they were not the ones with whom Faith and I had spent so much time. We were learning a lesson! God was going to build this church, not Faith and I.

But the miracle continues. These people who are coming demonstrate great leadership ability. Five families have already demonstrated interest in being discipled. We had anticipated that it would take six months to gather this group together, and God did it in three. The core of a church is now gathered, and Faith and I can definitely say we did not gather it. We are merely God's servants who have a great opportunity to see a miracle occurring.

As the miracle continues, we ask the members of our churches to come and participate in this miracle. We urgently need your prayers during every phase of our growth. We are learning more now than ever that prayer is the most important ingredient in building a church. The costs of land and construction are unbelievably high in Mississauga. Your financial help is urgently needed. You can help by sending gifts to our N.A.B. Conference Office, or by placing your savings in C.E.I.F., and earmarking this help for Faith Baptist Church in Mississauga. Faith and I will be excited as we see God provide for this new church miraculously for its financial needs, also. Maybe God wants you to be a part of this miracle in this way. □



putting it together

by Ernie Zimbelman

Dual-worker marriage is not a trend. It is a reality. The majority of families now are in situations in which both spouses have major responsibilities beyond the home. Society, as a whole, and most individuals have not yet accepted this new family organizational pattern as normative; consequently those involved in this life-style are experiencing many growing pains.

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.

When we talk about a dual-worker marriage, exactly to what are we referring? Sometimes the term *dual-career* family is used. The precise term is not important. A dual-career or dual-worker relationship is one in which both partners in the marriage have a significant commitment—full-time or part-time, for pay or not for pay—to a role outside the home.

It is estimated that, at the present time, about 56% of all American husband/wife families are of the dual-worker or career type. This change in the family pattern is probably the most important sociological change of the twentieth century.

Much of this change has taken place in the 60s and 70s. Most revolutions take more than two decades. The phenomenon, which we are talking about, has been both radical and fast; as a consequence, families are having great difficulty coping with this change. Society can ill afford to have careers that imperil or destroy family life. The way in which present dual-worker situations are handled cause the institution of the family to suffer. There is a need for new approaches to family life that will help families adapt to their new circumstances.

The reasons dual-worker families have developed over a period of time are many. The major reason is related to all the changes in regard to the industrial revolution and the development of a society based on **technology**. With these economic changes came the opportunity for greater educational opportunities for

women. With the education of women came a greater self-awareness and a realization of their potential and a need for greater self-fulfillment. These are some of the long-term reasons.

The immediate reason why wives go to work is the phenomenon of the "shrinking paycheck." As inflation increases or continues, and as middle class couples develop more sophisticated lifestyles, one paycheck simply is not enough to meet all the needs and desires. Therefore, wives go to work.

But with this change have come serious problems. It appears that most of the changing has been done by women. Usually when a woman takes a job, it does not mean that her home responsibilities are cut in half, with the husband assuming the other half. What it means for a wife and mother to take a job is that she elects to work longer hours—she takes on the work outside the home. She frequently keeps all or most of the mother and housewife tasks, as well. Invariably, this causes serious strains on the marriage relationship.

The major challenge for making the present family pattern functional belongs to husbands and fathers. Ephesians 5:21 must be taken very literally: "Honor Christ by submitting to each other." This is the theme of the balance of the chapter—caring, loving, giving, sharing. This Biblical truth must be comprehended by husbands and wives who hope to have a fulfilling marriage in today's circumstances. □

Hunger in Poland

"Reports reaching this office indicate at least half a million Polish children are suffering from hunger," states A. R. Goldie, associate secretary for relief and development Baptist World Alliance. One report indicates that the youngest children, may suffer serious health consequences throughout life because of food shortage. The elderly and chronically ill face particular difficulty due to their inability to stand in

line waiting for food. Rev. Z. Pawlik, Vice-President of the Baptist Union of Poland, said that extensive influenza epidemics are expected through the winter months because essential foods and medicines are lacking.

Rev. Knud Wumplemann stated that the European Baptist Federation and the Baptist Union in the Federal Republic of Germany have established a channel for delivery of food to Poland. The first shipment of 10-Kilogramme food parcels from the European Baptist Federation reached Poland in early November. This food was purchased and packed in West Germany and shipped from there

directly to distribution centers in Poland.

Substantial contributions have been made by the Baptist Union of the Federal Republic of Germany, the Baptist Conventions and Unions of Britain, Denmark, the Netherlands, Norway, Sweden, the Foreign Mission Board of the Southern Baptist Convention, and the Baptist Federation of Canada. Funds for world relief should be sent to the North American Baptist Conference Office, 1 So. 210 Summit Ave., Oakbrook Terrace, IL 60181, designated as such. They will then be forwarded to the Baptist World Alliance office. □



In a Sunday school class, children learn about Jesus Christ.



The Rev. and Mrs. Christopher Creech.



Persons who attended the first service of the Mississauga church extension project.

our conference in action

EDMONTON, AB. From Oct. 26 to Nov. 3, 1981, 24 Edmonton and Northern Alberta churches participated in a missionary conference, using the theme "Co-operators in Mission." Mr. Gordon Kirsch was chairman of the planning committee. A project of \$25,000 was met, with \$20,000 designated for the Cameroon Baptist Theological College at Ndu. The youth groups of the area churches contributed an additional \$1,800 toward a project for the Baptist Boys Secondary School, where Stan Blade of Millet, AB, is now teaching as a short-term missionary.

Participating as speakers were Ron and Joan Stoller and Wilfred Weick, Japan; Minnie Kuhn and Don and Anne Goltz, Nigeria; Trudy Schatz, Berndt Lemke, and the Rev. and Mrs. Willy Muller, Cameroon; Deanna Barker, former short-term missionary, Japan; Dr. Edwin Kern, North American Baptist College; Dr. Laura Reddig; the Rev. Harold Lang, associate missions director; Dr. and Mrs. Dieter Lemke and Eunice Kern, formerly of Cameroon. The Cameroon Choristers and tour members joined in the closing weekend rallies and services.

Besides services and other mid-week activities in individual churches, there were many combined events. The week began with a get-acquainted supper and fellowship for the visiting missionaries to meet pastors, committee members, church missions representatives, N.A.B.C. faculty, and spouses. Missionaries mingled with College students in various missions classes and spoke at chapel services; a senior citizens' luncheon and missionary breakfast were also held. A very successful, new venture was the morning, afternoon, and evening home coffee parties scheduled in various locations, at which interested constituents could meet and share with missionaries informally.

The missionaries and Cameroon Choristers received an overwhelming reception by 400 youth at a Saturday night pizza supper and rally.

The 2,800-seat Northern Alberta Jubilee Auditorium was filled to capacity for the closing conference rally on Sunday evening with Dr. Jerry Fluth and the Cameroon Choristers' special presentation.

It was rewarding to note that, besides reaching our financial goal for missions, 10 young people made a commitment to missionary service. As the planning committee held its evaluation meeting, the foremost item was their unanimous and deep appreciation for the spirit-led way in which all of our participants ministered to us and challenged us anew in the worthwhile cause of missions. (Verna Peter, reporter.)

TROCHU, AB. Trochu Baptist Church held their 70th anniversary celebration on Oct. 11, 1981, with the Rev. E. P. Wahl

as the guest speaker.

To emphasize the theme, "Holding Forth the Word of Life," letters were read from 13 former members who are now in the Lord's work. With the same theme in mind, the historical account given centered on young people in the congregation today who could trace their family trees either to those who were present when the church was formed in 1911 or who could look back to at least 1920. Two founding members were present and were recognized by the present congregation. (Mrs. Richard Snook, reporter.)

EMERY, SD. The First Baptist Church had a farewell program for our youth and choir director, Jim Derman, following the Sunday evening service.



We were also privileged to have the Cameroon Choristers in our church in November.

Recently Dr. Roy Seibel, N.A.B. Seminary, conducted evangelistic meetings. The Rev. David Korb is pastor. (JoAnn Weber, reporter.)

TACOMA, WA. The Pacific Northwest Association met in Calvary Baptist Church from Oct. 8-11, 1981. The theme of the Association was "Joy in Christian Living."

We were delighted to have Dr. Herbert Dickerson, from the N.A.B. Seminary, and Mr. Ron Stoller, missionary to Japan, as guest speakers.

The younger children from Calvary Church presented a drama, "Kids Praise," directed by Mrs. Al Bibelheimer. The Sunday school attendance award was presented to Columbia Heights Baptist Church, Richland, with Pastor Larry Salsbury accepting the plaque.

We praise God for the way he has worked in our churches and in our lives. (Evelyn Ensley, clerk.)

NAPOLEON, ND. The Rev. Bob Lang of Carrington, ND, was the Deeper Life speaker at Napoleon Baptist Church. He told meaningful stories to the children each evening. The services were challenging to everyone.

On Nov. 1, 1981, we had our Mission Fest. The speaker was the Rev. Clinton Grenz, (pictured) assistant administrator,



Baptist Home, Bismarck, ND. He told of his experiences in serving the Lord as chaplain in the armed services. A morning and afternoon service was held with the ladies serving potluck dinner at noon.

Both of these fine young men spent part of their youth growing up in this church. The Rev. Lyle Spicer is pastor (Mrs. Edna Zimmerman, reporter.)

CAMROSE, AB. Recently, Century Meadows Baptist Church had the privilege of having Dr. Joe Sonnenberg and Professor Ron Mayforth and their wives, from N.A.B. College, Edmonton, as guests in the morning service.

In the evening six ladies and two men were baptized making a public commitment of their faith in Christ.

We also thank God for the decisions that are made each week, as teams go out evangelism calling each Thursday evening. Our total membership now stands at 133. The Rev. Larry Froese is pastor. (Anne Soderstrom, reporter.)

EUREKA, SD. Five new members were accepted into the fellowship of the First Baptist Church earlier this year, three by



baptism and two on their confession of faith, having been previously baptized. They are pictured with Pastor Walter Weber. (Sue Berreth, reporter.)

GRAND FORKS, ND. "Five Fabulous Days," for which Grace Baptist Church had planned and prepared, turned out to be just that. "New Day" music section arrived Oct. 15, 1981, and presented concerts three evenings.

The annual missions banquet was held on Saturday evening, at which Miss Pat Lenz spoke, and "New Day" provided the music. Our Sunday services featured Miss Lenz and "New Day," with Dan Heringer sharing the Word. Since Beth Wright, associate music director, is a member of Grace Baptist, it was a big plus to have the team here and to see how God is using her in the ministry of music. (Mrs. Fred Kranzler, reporter.)

EBENEZER, SK. Recently a reception and welcome service was held for our new pastor and family, Stephen Patrick, his wife, Gayle, and children, Elizabeth and Stephen.

Pastor Patrick spoke in the morning worship service. A potluck dinner was served by the ladies at noon.

The afternoon session convened as a welcome service. On behalf of the village, R. Bohn welcomed them as residents to the village. The Rev. S. Schuster, Saskatchewan/Manitoba Area minister, was the guest speaker. The Rev. Delvin Bertsch, pastor, Central Baptist, Yorkton, gave the charge to the pastor and also to the church.

The ladies of the W.M.F. held their annual program on November 1, celebrating the 75th anniversary of the W.M.F. of the N.A.B. Conference. The program included music and historical reports. Our pastor's wife, Gayle Patrick, was the guest speaker.

The Singing Men presented a sacred concert on November 8 at the Hilldales Baptist Church in Regina. (Mrs. Martha Dreger, reporter.)

HUNTER, KS. Upon the profession of their faith and following three months in the pastor's class, five young people (pictured) entered the waters of baptism on



Nov. 29, 1981, and are now members of the Bethany Baptist Church. The Rev. Dennis Sigle is pastor. (Mrs. Robert Wirth, reporter.)

RAPID CITY, SD. The Mission Circle of South Canyon Baptist Church had Beulah Carpenter, missionary to Chad, speak at a recent meeting. A belated birth-

day offering was taken for her. The N.A.B. filmstrip, "Keys to Lasting Happiness," was also shared with ladies by the missionary reporter.

Beulah Carpenter and Ben Strohschein, both missionaries to Chad, gave stirring challenges to all as they shared their work. A film was shown to give us a picture of the land and its people. (Maxine Bettenhausen, reporter.)

VANCOUVER, BC. On Friday, Oct. 2, 1981, a sumptuous banquet was prepared by the Dorcas Circle for the enjoyment of Bethany Baptist Church fellowship. It was the first time the ladies used the newly enlarged and better equipped kitchen facilities.

Miss Minnie Kuhn was guest speaker, and, in her own inimitable way, she shared the needs and concerns of the mission effort in Nigeria. The Dorcas ladies had decided that all profits realized would go toward the purchase of a vehicle for the Bible School (\$5,000). The 300 people in attendance felt the need, opened their hearts and pocketbooks, and gave generously. The sum of \$5,000 was raised for this much needed vehicle. Praise the Lord! (Trudy Zindler, reporter.)

WEST FARGO, ND. Members of Grace Baptist Church were privileged to have Evangelist Ron Susek of Continental Christian Crusades, Inc. of York, PA, with us for two weeks of crusade meetings in October. He challenged the congregation to become caring Christians. Traveling with Ron are Jay and Anna Sleep, who have devoted their retirement years to the Ron Susek crusade ministry (pictured).



Two young people recently followed the Lord in baptism. They and two adults were received as members of the church.

The King's Daughters (W.M.F.) of Grace Baptist Church held their World Day of Prayer breakfast at a local restaurant. At another meeting, the group filled kilo boxes to send to missionaries. Earlier in the year, one of the church members gave instruction in C.P.R.

Grace Baptist observed its annual Harvest-Mission Festival with morning and afternoon services and a noon potluck meal. Dr. Ernie Zimbelman,

our conference in action

N.A.B. Seminary, was guest speaker and showed slides of his tour of Malaysia, Hong Kong, and Japan and of the mission work there. Dr. Leslie P. Albus is interim pastor. (Arlene Franchuk, reporter.)

FESSENDEN, ND. First Baptist Church has had a variety of special speakers and concerts recently. A girl from the area told about her drug and alcohol addiction and what she had to do to overcome her problem.

On family night, the Esther Circle presented the Tedrow Sisters in a concert.

Teachers presented Scripture memory awards on Promotional Sunday, on which day a picnic followed the morning service.

Pastor Dan Berger spoke on Harvest-Mission Sunday. A fellowship dinner followed the service.

Dr. Earl Ahrens, Colorado; the Rev. Wilfred Weick, Japan, and Miss Wilma Binder, Cameroon, were speakers during mission conference week.

"The Knockabouts," four singing brothers from South Dakota, presented a concert. At another occasion, Dan Grueneich of Iowa presented an inspirational concert.

Missionary Barbara Kieper of Nigeria came home to Fessenden for a short visit and told of her work in Nigeria. The Rev. Dan Berger is pastor. (Regina Pepple, reporter.)

GEORGE, IA. Central Baptist Church welcomed its new pastor and wife, the Rev. and Mrs. Glen Epp and their children, John, James and Susie, on June 28, 1981. A food shower had been placed in the parsonage kitchen, and a potluck supper was served.



An installation service was held during the morning service for our new pastor and family on September 27. The Rev. Helmut Strauss, First Baptist Church, George, gave an inspiring sermon. A potluck dinner was served at noon. The Women's Missionary Society and Missionary Guild won first prize with its float (pictured) in the Fourth of July parade. The theme was "Under the Big Top—Red and Yellow—Black and White." (Helen Sudenga, reporter.)

our conference in action

ONOWAY, AB. On Oct. 18, 1981, Onoway Baptist Church's Thanksgiving Day was held. It was evident by the beautiful array of fruits, vegetables, and preserves that an abundant harvest had been gathered.

Following the morning service, an excellent turkey dinner was served to approximately 150 people.

For the afternoon service, various groups were represented by special numbers. The choir from the German Zion Baptist Church of Edmonton sang. The Rev. Ed Broadway of the Whitecourt Church Extension project of which we are the mother church gave a report on the progress there, in a message, "Break Up the Fallow Ground."

The Thanksgiving mission offering goal was well oversubscribed. It was divided between the Whitecourt Church Extension and North American Baptist missions.

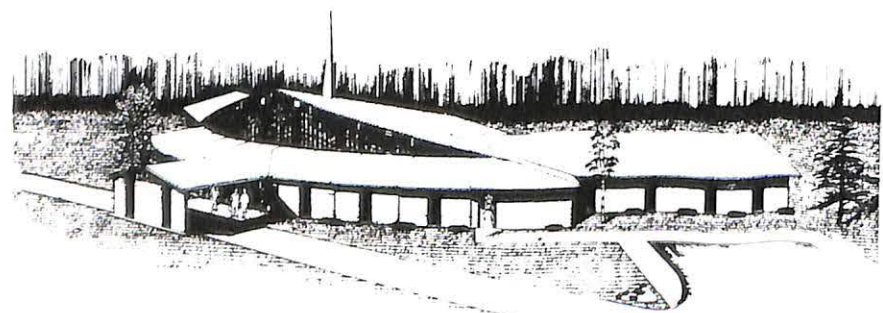
The following week Miss Minnie Kuhn, missionary, Nigeria, and Mr. and Mrs. Ron Stoller, missionaries, Japan, challenged the church to be more alert for missions. The Rev. Wenzel Hanik is pastor. (Mrs. Sonia Turner, reporter.)

HEBRON, ND. Community thanksgiving services were held at First Baptist Church with many blessings as all the churches of Hebron participated in the service. Father Benedict of St. Ann's Catholic Church brought the message, "Gratitude." The Hebron High School choir sang two songs under the direction of Grumen Schimke.

SIoux FALLS, SD. Members and friends of Hillcrest Baptist Church moved into their new building at 4301 E. 26th St. and held the first service there May 17, 1981, with a record attendance.

For several years, plans were discussed to relocate the church. After selecting the area, the church changed the name to Hillcrest Baptist Church. In the late fall of 1980, construction began.

June 14, 1981, was another special day. In the morning worship service, Dr. Ralph Powell, North American Baptist Seminary, brought the message, "To This You Must Add." Dr. John Binder, executive director, N.A.B. Conference, inspired us



It was a blessing to worship with people from all walks of life and of different Christian denominations, and know we all worship a living Lord and Savior. The Rev. Herb Schauer is pastor. (Mrs. Walter Kitzan, reporter.)

PRINCE GEORGE, BC. With thankful hearts, members and friends of Bethel Baptist Church celebrated their 65th anniversary on Nov. 15, 1981.

A Sunday school was begun in 1903. The Rev. Abraham Hager first visited Prince George in 1905 arriving from Edmonton by mail coach. He made successive visits, sometimes by paddle wheel boat. He organized the church in 1916 with 19 members.

Through the years, many pastors and lay people have served faithfully. In the last 20 years, the following have been our pastors: W. K. Schroedter, W. Ertis, F. Goliath, and E. A. Hoffman, who is presently pastor.

The special anniversary celebration service included songs by the mixed and ladies' choirs, instrumental music, and a presentation by the Sunday school. Mr. William Teschke reminisced concerning the work of the church since 1929 when he first came to Prince George. Former pastor, W. Ertis, spoke on Eph. 1:23. "Church, be what you are—the body of Christ—there is nothing higher."

Pastor Ertis also spoke the following three evenings in deeper life meetings. (Ingrid Pankonin, reporter.)

with God's Word at the dedication service. Dr. Herb Dickerson, professor, N.A.B. Seminary, gave the invocation. The choir sang "Cornerstone." Greetings and recognitions were read by Pastor William Crews, followed by the act of dedication by Pastor Crews and the congregation. Approximately 300 people attended this service.

The sanctuary seating capacity is 349 including the choir, with good facilities for Christian education and a fellowship hall. The floor space of the entire building is 11,800 square feet. The total cost, including land and furnishings was \$399,600. (Louise Westerman, reporter.)

CHICAGO, IL. On September 27 after a potluck dinner, "Happy Birthday" and "Happy Anniversary" was sung to celebrate the Rev. Eldon Schroeder's (pictured) birthday and 10th anniversary



of his ministry at Foster Avenue Baptist Church. After introductory remarks by Edward Meister, church moderator, a vocal solo was sung by Tom Pareigat. Mrs. Tina Guzzi and Mr. Arthur Leuschner, Sr., congratulated and thanked our pastor for his faithfulness in expounding the Word of God and special concern for our youth. Two couples are presently enrolled at our N.A.B. Seminary.

A baptismal service was held October 11. (Edward Meister, reporter.)

CRESTON, NE. The Rev. D. Lee Grace, interim pastor, Creston Baptist Church, recently baptized three persons and welcomed them as members of the church. One person joined the church by testimony of faith. Mrs. David Zimmerman (pictured with the baptismal candidates) held a church membership class for them.

The junior Sunday school class gave more than \$400 for the Laura Reddig Easter mission offering. They earned this money at various jobs and by selling crafts which they had made. They also assisted the Dorcas Society in assembling health kits for the Spanish-American mission in Colorado.



The youth participated in a Teen Convention with Willard Behlen of H.I.S. Ministries in charge of the program. They also viewed the film, "Joni."

The Baptist Youth Fellowship hosted a banquet for high school and eighth grade graduates of the Creston, Redeemer and Shell Creek churches and the H.I.S. Ministries—all of Columbus. The Rev.

Terry Chrisope of Redeemer Baptist Church, Columbus, presented the graduates. Music and testimonies were brought by Jerry Scheffler and group of Norfolk, NE.

At the annual Dorcas Picnic, special guests were the Rev. and Mrs. Larry Scheffler and two children, missionaries on leave from Cameroon. (Mrs. Milton Scheffler, reporter.)

EUREKA, SD. The 20th Annual Men's Singfest of the Central Dakota-Montana Association was hosted by the Men's Brotherhood of the First Baptist Church, Oct. 25, 1981, at the Eureka School auditorium. The afternoon service included remarks by the officers of the first and the tenth singfest which were also hosted by the Eureka group.

The evening service consisted of musical numbers from 21 of the 31 association churches represented. The program ended with special music by the Cornerstone Quartet of Aberdeen and was enjoyed by an estimated crowd of 1,200 people. (Sue Berreth, reporter.)

NEW LEIPZIG, ND. "How often does your family play together?" was one question asked of families nationwide in the ninth annual American Music Conference quest to find an "Amateur Music Family of the Year" to represent the nation's 50 million amateur musicians.

Floyd Roehl, mayor of New Leipzig, and his family were named national winners for 1981. The family received a plaque from North Dakota Governor Allan Olson (pictured).

"Our music has been a way of doing something together as a whole family group," says Mrs. Shirley Roehl, "and I really believe our children have been good kids because of the influence of Christian music."

Well-known in New Leipzig as "the family that sings," the Roehls and their six children: Holly, 21; Kenton, 19; Jewell, 18; Neal, 16; Warren, 12; and Reva, 11, collectively play piano, organ, clarinet,

SPRUCE GROVE, AB. On June 14, 1981, Parkland Baptist Church celebrated "Ten Years by Faith." The entire Sunday was a tremendous blessing. Testimonies were heard from some of the early members as well as from more recent members.



Prof. Walter Goltz, president-elect, N.A.B. College and Divinity School, Edmonton, gave greetings on behalf of the schools. During the morning worship hour, the Rev. Harold Weiss, pastor of the church at the time, praised God for his blessings. God truly honored the step of faith that the first three families took to

form the church ten years ago.

The goodness of God was apparent as ten brothers and sisters in the Lord were baptized at the conclusion of the service. At the afternoon service, testimonies were given by those who began the church 10 years ago. Greetings were extended from our mother church, Meadowlark Baptist, Edmonton. Prayers were offered for continuing witness in the community. The Rev. Irwin Kujat, vice moderator, Alberta Baptist Association, and pastor, Sturgeon Valley Baptist, extended greetings.

The afternoon message was given by the Rev. Mark Morris, pastor, Fort George Baptist Church, Prince George, BC. He was the first student pastor at Parkland Baptist. Glowing testimonies were heard from a young couple who recently accepted Christ and joined Parkland Baptist. Greetings were extended from the Edmonton area N.A.B. pastors and the Northern Alberta Church Extension Council. (Irene Janzen, reporter.)



OLDS, AB. The congregation of East Olds Baptist Church experienced excitement on Aug. 2, 1981, on the occasion of the dedication of the new church. Approximately 550 guests and members heard addresses by Dr. E. P. Wahl, founder of the church, and the Rev. Isador Faszler, Alberta Area minister, as well as greetings from political dignitaries. Pastor Ritchie White led the congregation in the formal act of dedication. A buffet supper was served.

Construction of the church building commenced after May 18, 1980, when Dr. E. P. Wahl turned the first sod. The building progressed under the capable supervision of Len Huber, Building Committee chairman, and multitudes of voluntary labor. (Hilda Unger, reporter.)

SASKATOON, SK. Four men declared their testimony of faith in Christ through baptism at Hudson Bay Park Baptist Church. Pictured with candidates are



pastor Rudy Lemke and another young man, who by testimony of his conversion experience and previous testimony of baptism, also joined our church body. The occasion was a distinct blessing to us all. (Rudy Lemke, pastor.)

In Memoriam

NANNIE ZIMMERMAN, (83) daughter of Leonard and Mary David Ollenburger, was born in Marion County, KS, Feb. 21, 1898. Nannie lived most of her life in Kansas until the death of her husband in June 1971. She then moved to Weaubleau, MO, to be near her family. She was converted and baptized on June 7, 1914, joining the Durham Baptist Church where she was a member until her death. Nannie was united in marriage to Sam Zimmerman on Nov. 23, 1916. Survivors include her son, Raymond, and his wife, Althea, of Weaubleau, MO; seven grandchildren; one brother and four sisters.

JOHANNA MATTER (77) was born Oct. 23, 1904, in Berlin, Germany, to Karl and Minna Gaertke, and died Nov. 21, 1981. She accepted Jesus Christ as Savior at age 14, was baptized and joined a Baptist Church in Berlin. In December 1950 she and her husband, August Matter, immigrated to Canada. In Edmonton she first joined Central Baptist Church and later Immanuel Baptist Church where she was a member until her passing. Survivors include one sister, Lisa Franke; one daughter, Hertha Ludwig, Detroit, MI; one daughter-in-law, Anna Breikreuz, Edmonton; three granddaughters: Martha Horn and Elsa Dentzien, Edmonton, and Maria Hanik, Onoway; two grandsons: Alexander Muchortow, Detroit, and Michael Muchortow, Houston. The service was conducted by Pastors Brad Westover and Wenzel Hanik.

GUSTAV ROTH, (90) was born Jan. 12, 1891, and died Oct. 7, 1981. He received Christ as his Savior at an early age, was baptized in 1906, and joined First Baptist Church of Leduc. He had a deep love for God. What he exemplified influenced others. On April 11, 1916, he married Amelia Zielke. In 1958, they moved to Edmonton and joined Capilano Baptist Church. His wife predeceased him on Oct. 17, 1980. Survivors include five children: three daughters and two sons: Lillian (Mrs. Edgar Klatt), Edmonton; Inez Johnston, Collingwood, ON; Velma (Mrs. Willis Hiltzman), Salem, IL; Dennis, Leduc, and Arvin, Edmonton; nine grandchildren; 12 great-grandchildren; four sisters: Mrs. Hannah Wuerch, Mrs. Frieda Bienert, Mrs. Emma Hammer, Mrs. Elsie Riehl, and three brothers: Walter, Fred, and Elmer Roth. Rev. Bruno Voss, assisted by Dr. E. P. Wahl and Rev. Edgar Klatt, conducted the funeral service.

MARY FASZER (Diedrich) (80) of Edmonton, AB, was born March 3, 1901, in Wishek, ND, and died May 10, 1981. She married Charles Faszer on March 2, 1919. Charles predeceased her May 29, 1964. She was a loving wife and mother who is survived by ten children: Isador, Calgary; Esther Jespersen, Spruce Grove; Eleanor Lappin, Edmonton; Walter and Herbert, Grants Pass, OR; Elmer, Edmonton; Violet Bienert, Three Hills, AB; Alvina Andringa, Beaumont, AB; Helen Kirsch, Edmonton; Allan, missionary, India;

42 grandchildren; 18 great-grandchildren, and one sister, Lydia Kramer. Rev. Harvey R. Wilkie and Rev. Edgar W. Klatt conducted the funeral service.

ROBERT NEUMANN (84), Edmonton, AB, was born Jan. 3, 1897, in Leuch, Poland, and died Jan. 3, 1981. He immigrated to Canada in 1906. He became a Christian early in his youth and was baptized in 1911. On Aug. 11, 1926, Robert married Elizabeth Reuter. He earned his living as a farmer and also served the Lord through the years of his life. He was a custodian and treasurer in the Glory Hill Baptist Church. After retiring in 1962, he moved to Edmonton, where he became caretaker of McKernan Baptist Church. He was predeceased by his wife, Elizabeth, on July 2, 1971. He is survived by two sisters: Stephanie Neumann and Elizabeth Kartz; his children: Ellen Neumann, Vancouver, BC; Walter Neumann, Edmonton, and Ben Neumann, Lloydminster, AB, and nine grandchildren. Rev. Harvey R. Wilkie and Rev. Edgar W. Klatt conducted the funeral service.

GORDON HEUSSNER (54) was born in Detroit, MI, April 19, 1927, to Frank and Millie Heussner and died Sept. 15, 1981. At the age of four, he moved with his parents to Alpena. At the age of 14, he accepted Christ as Savior, was baptized and joined Fourth Ave. (now Ripley Blvd.) Baptist Church. On July 4, 1947, he married Dorothy Thompson. Survivors include his wife; a daughter, Sandra Mills; four sons: Ron, Terry, Calvin and Joel; five grandsons; one sister, Mrs. Lillian Robbins, and a brother Leslie. Rev. Jacob Ehman conducted the funeral service.

ANNA MICHAELLA ERTIS, nee Prokopiuk, (69), Waterloo, ON, was born June 22, 1912, in Staryi-Orechow, Poland, and died Sept. 1, 1981. She accepted the Lord as Savior in her youth and was baptized in 1927. After Bible school and nurses' training, she engaged in missionary work, 1939-46, in Poland, Ukraine, and Berlin. After her marriage to Rev. Otto Ertis March 15, 1946, she engaged in relief work in refugee camps in and around Hannover, Germany. Following the Ertis' immigration to Canada in 1951, Mrs. Ertis was a beloved pastor's wife ministering faithfully in the churches of our N.A.B. Conference that her husband pastored. The people of Morris, Lethbridge, Toronto, Edmonton, and Kitchener will long remember her retiring and faithful concern especially for the needy and the lost. She was a member of Salem Baptist Church, Kitchener. Survivors include her husband, Otto; daughters: Veronica (Mrs. Yoshito Kojima), Vancouver and Maria, Toronto; stepchildren: Berndt, Mississauga, ON, and Ingrid (Mrs. Werner Schulz), Castlegar, BC; sisters: Helena (Mrs. Andrew Tesluk) and Paraskewa (Mrs. Basili Schatylo), and six grandchildren. Rev. Dieter Reda officiated at the funeral service assisted by Rev. John Goetze.

FRED WILLIAM MEYER (88) was born May 5, 1893, in Platte Center, NE, to Henry and Jantje Meyer, and died Oct. 16, 1981, in California. He was converted and baptized in the Shell Creek Baptist Church in Nebraska

when he was eight years old. On Feb. 8, 1916, he married Olga Settje. He was a former member of Creston Baptist Church, NE; Forest Park Baptist Church, IL, and Bethel Baptist Church, Anaheim, CA. Survivors include his wife, Olga; two sons: LaVern of California and Charles of Riverside, IL; six grandchildren, and two sisters.

WALTER EDWARD RUEB, son of Jacob F. and Magdalena Lechner Rueb, born McPherson County, SD, Jan. 23, 1914, died Nov. 5, 1981. He married Vivian Albrecht Oct. 25, 1942. In his early married life, he accepted Christ as personal Savior, was baptized, and joined Huffnungfeld Baptist Church near Leola. Instrumental in organizing a church in Leola, he was a faithful member, serving many years as deacon, trustee and Sunday school teacher. He also served the Central Dakota-Montana Association as statistical secretary. Survivors include his wife Vivian, Leola; three daughters: Sandra (Mrs. Lee Ehlers), Sioux Falls, SD, Gwen (Mrs. Jeffery Smith), Grand Junction, CO, and Karen Rueb, Standford, CO; three grandchildren: Jason, Travis and Sonya; two brothers: Wesley and Willis; five sisters: Freda Schell, Lavina (Mrs. Emil Albrecht), Florence (Mrs. Edmund Albrecht), Adeline (Mrs. Leo Lochner), and Erlene (Mrs. Albert Fischer). Rev. Arnold M. Friez officiated at the funeral service.

JULIUS WOLLENBERG (83), born Antonufka, Poland, Nov. 8, 1897; died Oct. 26, 1981. On May 22, 1919, he married Helen Wolters in Poland. They were married more than 59 years. In 1928 they came to the Hannah, AB area. And in 1931 to the Onoway District. In 1932 when the Onoway Baptist Church was organized, they were charter members faithfully serving in various capacities for more than 40 years. In 1961 he retired from his vocation as a farmer and settled in Onoway, later moving to Edmonton, where they united with the German Zion Baptist Church. On July 6, 1978, he was preceded in death by his wife Helen. Survivors include five children: August, Panoka; Ruth, Chilliwack; John, Osoyoos, BC; Reuben, Onoway; 16 grandchildren; two great-grandchildren, and one sister, Mathilda Zellmer. Rev. Wenzel Hanik and Rev. K. Hildebrandt officiated at the funeral service.

OTTO SCHROEDER (79) born Kassel, Germany, May 19, 1902, died Sept. 27, 1981. He was saved and baptized in his teens. At age 21, he came to Detroit and became an active member of Burns Ave. (now Grosse Pointe) Baptist Church. On Dec. 28, 1928, Otto married Margaret Ernst. To them were born four sons: Richard, Donald, David and Dennis. After Margaret died, he married Katy Ehmer who had three children of her own: Ilse, Paul and Esther. For 30 years he served as deacon and became known in the church as "cheerful and praying Otto." For the last six years, he lived at Zephr Hills, FL. Survivors include his wife Katy; seven children; 19 grandchildren, eight great-grandchildren, and an appreciative church. Dr. Herbert Hiller officiated at the funeral service.

What's Happening

Mrs. Diane (Quiring) Freye resigned as director of children's and youth work at Latta Road Baptist Church, Rochester, NY, effective Dec. 27, 1981. She had been there since 1973. She was married December 5, and her husband Bob is youth director at Westside Baptist Church, Rochester, NY.

Mr. Paul Stanley was ordained at Valley Stream Baptist Church, New York, on Oct. 25, 1981.

The Rev. Harold Drenth accepted the pastorate of First Baptist Church, Bison, KS, effective Jan. 17, 1982. He has been pastor of Mowata Baptist Church, Eunice, LA, since 1973.

The Rev. Robert Hess will be retiring from the ministry after 42 years of service, on Feb. 15, 1982. He served as pastor of First Baptist Church, Auburn, MI, since 1979.

Mr. John Bogden is the youth pastor at Sierra Heights Baptist Church, Renton, WA, as of Oct. 1, 1981.

The Rev. Volker Klaue resigned as pastor of the Immanuel Mission Sta-

tion in Surrey, BC. He served there since 1979 and is now serving a non-N.A.B. church.

Mr. Robert Lounsbury was ordained Nov. 21, 1981, at Bethany Baptist Church, Hutchinson, MN. He is pastor of the church.

Mr. John Hoffmann, a 1981 graduate of North American Baptist Seminary, SD, was ordained Nov. 14, 1981, at First Baptist Church, Appleton, MN.

The Rev. Bill Loge, Henning, MN 56551, is involved in special ministry in evangelism and music with churches as well as in a radio ministry.

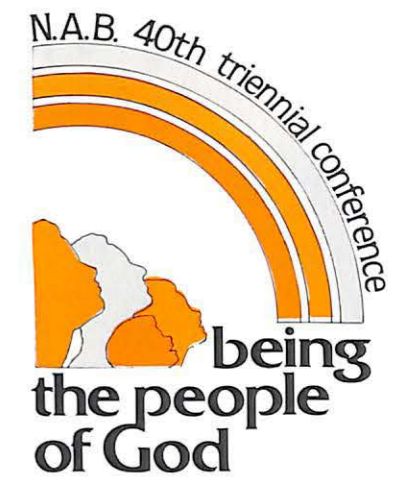
Chap. Bill Schmidt has accepted the position of director of the Department of Pastoral Care at Royal Alexandra Hospital, Edmonton, AB, effective June 1, 1982.

The Rev. James Timmons, missionary pastor at Garcia's Ranch Baptist Church, Rio Grande City, TX, died of a heart attack on Dec. 16, 1981. His wife and seven children, six of whom are adults, survive. Our deepest sympathy is expressed to the family. The deacons of the church will be ministering at the church until a successor is found.

Dr. Robert Schreiber has retired from the ministry as pastor at North Highlands Baptist Church, Dallas, TX, where he has served since 1977. He is assuming a position with a business firm in Lodi, CA, effective March 1982.

The Rev. Leslie Albus, retired army chaplain, received a Ph.D. degree from the International Institute for Advanced Studies in September 1981. He is presently serving as interim pastor in various N.A.B. churches.

The Community Baptist Church, Sun Prairie, WI, was officially accepted into the Wisconsin Association at its annual meeting Oct. 16-17, 1981. **The Rev. Dave Rushton** is pastor.



PLAN NOW TO ATTEND THE 1982 N.A.B. TRIENNIAL CONFERENCE

NIAGARA FALLS, NEW YORK AUGUST 10-15, 1982

Carter to be Keynote Speaker



Dr. Harold A. Carter, pastor of the New Shiloh Baptist Church, Baltimore, Maryland, will be the keynote speaker on Tuesday evening when the Conference opens in Niagara Falls.

Dr. Carter is widely known as an outstanding pastor, preacher, evangelist, and innovator of effective local church ministries. He is the author of two books, *Myths That Mire the Ministry* and *The Prayer Tradition of Black People*. A third book on *Jonah* is in process.

Plan now to join the family of God at Niagara.

Donald N. Miller
Dr. Donald N. Miller
Vice Moderator

The Rev. Reinhold Wilde became pastor at Jansen Baptist Church, Saskatchewan, effective Jan. 1, 1982.

The Rev. Daniel Fuchs became interim pastor of First Baptist Church, Bellwood, IL, December 31, 1981.

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Editorial Viewpoint

Does Anybody Care?

N.A.B. Area Minister Attacked, Robbed and Threatened in Motel . . .

Woman Executive in State Medical Position Beaten Because She Would Not Break the Rules . . .

In Purse-snatching Incident in Chicago, 50-year-old N.A.B. Woman, Attacked at Bus Stop as Others Look On, Dies after Several Weeks in Coma . . .

Church Members' Homes Ransacked and Burglarized in Portland . . .

N.A.B. Missionary Drops from Exhaustion . . .

Unemployment Hits Seven Families in One N.A.B. Church . . .

Cancer Strikes . . .

Refugees Swarm to Shores of North America . . .

Woman Raped . . .

Student Fights for Survival on an Impersonal University Campus . . .

These are only a few of the episodes in the lives of persons in our N.A.B. Conference during the past several months. Almost everytime we listen to the news or read the headlines, violence, hurt, and tragedy confront us. The feeling of safety and security at home as well as in travel for some is slipping away.

In this issue of the *Baptist Herald*, the theme of caring—meeting people's needs—not only spiritual but also physical and social—runs through the articles in the first half of the magazine. Each of us knows individuals who need help or a sense of hope—people whose needs are not being met. On the other hand, some of you can joyously tell of caring ministries in your churches affecting people in the community. It is exciting to hear of some of the caring

ministries of our churches. I relate only a few of them here.

While chatting with Herb Lattin from Temple Baptist, Lodi, CA, recently, he told of the food pantry that the church began to meet the needs of the unemployed and their families. Church members contribute to this, and someone distributes the food as needed.

The oldest church in our N.A.B. Conference, Fleischmann Memorial Baptist in Philadelphia, PA, chose to stay in the inner-city. Pastor Jim Correnti recently wrote: "We continue to go out and share our faith in the community . . . three to five groups go door-to-door weekly to tell others about Jesus Christ . . . several home Bible studies are designed for people with a limited knowledge of English." Correnti says that exciting things are happening in the Puerto Rican community: A growing number are willing to discuss spiritual things, and God has saved several including those from one of the city's toughest gangs and has brought them into the membership of the church.

"This is an important breakthrough in our efforts to become a true community church, penetrating all levels of society," Correnti says. He also states that six Cambodians have accepted Christ as Savior, and that 11 or 12 attend Sunday school and a special worship service conducted with the help of a translator.

Another illustration of a caring ministry is occurring in Sheboygan, WI; in 1980 that city became home for several hundred Hmong, refugees from Laos. In October 1980 the people of Bethel Baptist Church learned of a Hmong family living in a house without heat and beds and with little winter clothing or worldly goods. The congregation contributed many items to this family, and within this past year, 20 Hmong received Christ as Savior and joined Bethel Baptist.

Darrell McKay, pastor of Bethel, preaches and a Hmong interprets at a special worship service preceding the Sunday school hour. "These months have been times of learning and

growth for the people of Bethel as well as for the Hmong," says Pastor McKay.

First Baptist of Bellwood, IL, made a commitment to reach a changing community about five years ago. Loren Weber, pastor, and John Binder, evangelism chairman at the time, enlisted a few members of the church for door-to-door visitation inviting people in this changing community to receive Christ as Savior as well as to become a part of the church. It took awhile for this to happen, but now there is a full sanctuary, and many of the new people are leaders in the church. When the pastor resigned and left in December, this oft-repeated statement was heard: "We joined this church because the pastor *cared*."

The Aplington (IA) Baptist Church recently presented the Ed Hoepner family with a pantry shower. These missionaries to Nigeria live in Ames, IA, since Ed's motorcycle accident in 1980 while in missionary service.

Well, back to the headlines at the beginning of this piece. Can Christians really make a difference in society? Must this violence and greed continue to grow, or can it be curbed?

A Boston minister, Va Countess Johnson, whom I don't know, was recently quoted as saying that she attended the American Festival on Evangelism in July, because she was tired of Christians "talking and squawking about Jesus but missing the point of a committed Christian lifestyle." She said, "If 40 million evangelical Christians in America were truly born-again, they would turn this nation (U.S.A. and Canada) around." Gary Warner of the Evangelical Press Association says, "The turn is still awaited!"

Can a Christian make an impact in politics, in education, in the community? Can Christians affect moral and ethical standards? Can they emphasize responsibility and human rights? Or shall we sit back and let our countries "go down the tube"? Is your church a caring church? Do we give help and hope?

Does anybody care? Shall we sit and wait 'til the Lord returns?

Will he be able to say, "Well done, thou good and faithful . . ." ?????

—Barbara J. Binder

Rev. James Timmons, Preacher of the Gospel, Called to be with the Lord

The Rev. James Timmons loved to preach. Following his death on December 16, 1981, his wife described the final weeks of his ministry at Garcia's Ranch Baptist Church in Rio Grande City, Texas, where he and his family served as home missionaries with the North American Baptist Missionary Society. Mrs. Timmons gives this account:

"When he had his first heart attack in September, he was in the hospital for 11 days. He was released on Thursday, and on that Saturday, he held his weekly youth Bible class. He preached Sunday morning in Garcia's

Ranch Baptist Church, and on Sunday afternoon, he preached in Camargo, Mexico. On Sunday night he preached and conducted a baptismal service at Garcia's Ranch Baptist Church. Then on Monday he began revival meetings in Camargo, Mexico, which lasted a week.

"Following a second heart attack in November, he was losing his eyesight. He used a magnifying glass every time he preached. As sick as he was, he never stopped preaching."

The Lord greatly blessed Rev. Timmons' two-year ministry at Rio



Grande City, where the attendance at the worship service of the Baptist church doubled. During this past year, Rev. Timmons baptized 13 people. We thank God for this devoted preacher and evangelist of the Gospel.

Mrs. Timmons will probably settle with her mother or one of her seven children, six of whom are adults. □

The Rev. Fred Folkerts is N.A.B. Missions Director.

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Ministers Introduced to N.A.B. Ministries

New ministers in the N.A.B. Conference met in Oakbrook Terrace, IL, at the N.A.B. International Office for orientation. They were (pictured) (back row l to r): Rev. Humberto Fernandes, Newark, NJ; Rev. Dave Collins, Melville, SK; Rev. and Mrs. Mike Hodgkin and son, Greeley, CO; Mr. Ben Engbrecht, N.A.B. Seminary; Mr. Neil Effa, Springside, SK; (front row, l to r): Rev. and Mrs. Glen Epp, George, IA; Rev. and Mrs. Robert McBroom, St. Joseph, MI; Rev. Dennis Sigle, Hunter, KS; Mr. Raynor Hammill, Grosse Pointe, MI; Mr. Tim Totten, Kenosha, WI, and Mr. Bob Carroll, Richmond, BC.

NABS DECISION

Conference on Church Related Careers

HOW CAN GOD SHOW ME WHAT HE WANTS ME TO DO WITH MY LIFE? WHERE DO I FIT IN? WHAT CHOICES ARE OPEN TO ME?

Are there Christian vocations that offer a career-challenge worth investigating? Do I have what it takes? Are there opportunities for women?

What kinds of gifts and training are needed to do the job? Why is seminary training important?

If you are perplexed by questions like these . . . we invite you to attend a **DECISION CONFERENCE ON CHURCH RELATED CAREERS**, sponsored by NABS, March 26-28, 1982.

The conference is designed to help you clarify your vocational goals, and to help you discover God's will for your life.

For Decision Conference Information contact: Art Helwig, Conference co-ordinator

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Prayer Concerns as N.A.B. Boards and Committees Meet

Pray for God's leading as the members of these N.A.B. Conference committees and boards meet to make various decisions in March.

Baptist Beliefs Committee—March 5 and 6

as they meet to develop the Statement of N.A.B. Conference Beliefs to be presented to the 1982 Triennial Conference, August 10-15, for action.

New Day Committee—March 10 as they select the 1982-83 "New Day" team from applications received.

Conference Visitation Committee—March 12 as they assign speakers to the various camps, retreats, missionary conferences, and associations.

Church Extension Board of Trustees—March 12-13

as they give further consideration to the 1982 church extension projects and discuss the new organizational structure.

Missions Board of Trustees—March 15-17

as they appoint missionaries to fill the needed positions on mission fields in Cameroon, Nigeria, Brazil, Japan, and in home missions, as well as consider the various ministries.

North American Baptist Seminary Trustee Board—March 18-20 as they seek to find a president

for the Seminary, set objectives and determine the budget for 1983.

North American Baptist College and Divinity School Trustee Board—March 25-27

as they determine educational objectives of the College and Divinity School and determine the budget for 1983.

N.A.B. Seminary Decision Conference—March 26-28 as people from Canada and the U.S.A. come to Sioux Falls to learn about church-related careers and the challenge of serving Christ in their lives.

The Christians in Mambilla, Nigeria, spent all day, April 24, 1981, in prayer for missionary replacements for the Mambilla Baptist Convention and for God's guidance on the N.A.B. Conference Board of Missions members as they met in Oakbrook Terrace, IL, reports Peter Tomnyi, principal, Mambilla Baptist Theological School, Mbu-Gembu. Will you take time to pray for the Missions Board of Trustees meeting, March 15-17?

