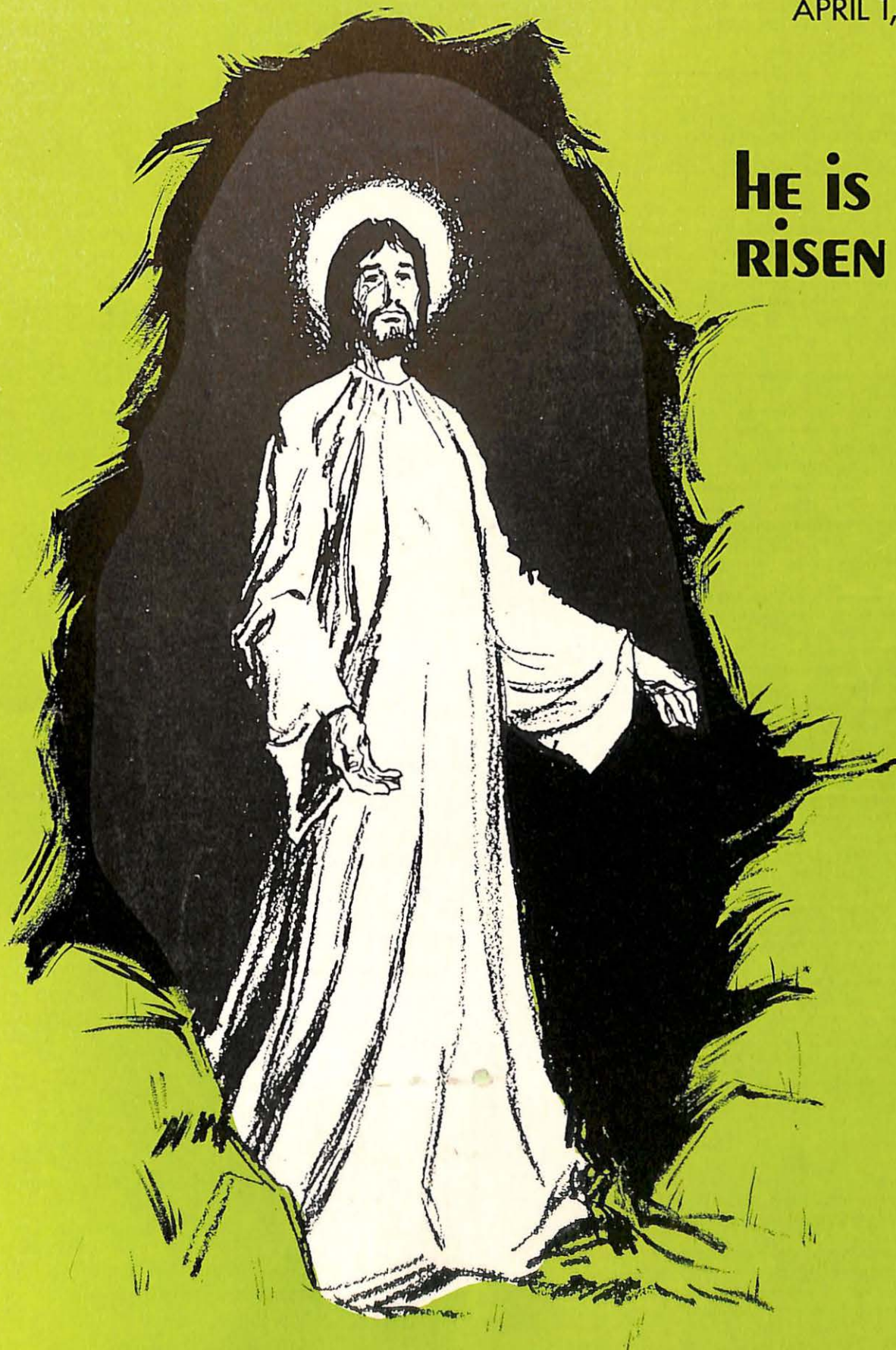


BAPTIST HERALD

APRIL 1, 1969



**HE IS
RISEN**

AS I SEE IT

Religious News Analyzed

by Paul Siewert

THE VISIT of the Canadian Prime Minister, Pierre Elliott Trudeau, to the Vatican early this year has stirred up a whole nest of controversies. Everyone knows that Trudeau is not the first prime minister to visit the Pope. It is also obvious that other high officials have visited the Vatican without sensation. Why was this visit so different?

Actually the visit was not really different. But the man and his flavors are. Mr. Trudeau is known for his insatiable hunger for flamboyancy even in his stately role. Obviously he knew that an announcement suggesting Canada enter into diplomatic relations with the Vatican would incite headlines. On the other hand, Canadians, in spite of the fact that they are normally quite docile, were compelled to become indignant because most are still bewildered and often at a loss to discriminate when the Prime Minister is just being dramatic and when he is actually administrat-

ing. Mr. Trudeau stated that diplomatic relations with the Vatican would be beneficial because of information available through the Vatican channels. But many diplomats are convinced that the Vatican pipe-line is not at all proficient, and the Pope's efforts in diplomacy are very amateurish. And what about the cost? Those who know the Canadian financial burdens are particularly disenchanted with such unthrifty spending.

But even more significant are the ecclesiastical implications. One of the major corner-stones of Western democracy has been the separation of church and state. A great number of people highly suspect that Mr. Trudeau has a hunger to wield not only political powers, but political powers bolstered by religious hierarchy. Thus many concerned people are disturbed simply because they know humanity has already paid too high a price for soul liberty.

HINGSON, LOPES, MIMS, DEHONEY SET AS LAYMEN'S MEET SPEAKERS

NASHVILLE, (BP) Four major speakers have been enlisted for the Baptist Men's Congress on Evangelism and Lay Involvement slated here during the Independence Day weekend, July 3-5.

The four speakers were enlisted by Owen Cooper of Yazoo City, Miss., president of the Pan American Union of Baptist Men which is sponsoring the

congress, in connection with the men's department of the Baptist World Alliance.

A major address will be delivered by Dr. Robert Hingson, director of the Brother's Brother Foundation in Pittsburg, Pa. Dr. Hingson, a Baptist, is widely known for his efforts to immunize disease-ridden countries with the "Peace Gun" he developed to inoculate patients without the use of a needle and syringe.

Two officials of the Crusade of the Americas, 1969 evangelistic effort involving Baptists in North, South and Central America, will also be major speakers. They are Rubens Lopes, pastor, Vila Marina Baptist Church, Sao Paulo, Brazil, and president of the the hemisphere-wide Crusade of the Americas; and Wayne Dehoney, pastor, Walnut Street Baptist Church, Louisville, Ky., and coordinator for the Crusade of Americas in the United States and Canada.

The fourth major speaker so far is Lambert C. Mims, mayor of the city of Mobile, Ala., Cooper said.

Idea for the meeting on involving laymen in evangelism during the Fourth of July weekend in North America came out of the Pan Ameri-



NEWS & VIEWS

can Baptist Laymen's Evangelism Congress held in Rio de Janeiro, Brazil, last July.

Gerhard G. Panke, Buffalo, N. Y., represented the Baptist Men, NABGC, at the recent planning committee of the Baptist Men's Congress.

BAPTIST CRUSADE CAMPAIGN FLOURISHING IN MEXICO

RICHMOND, VA. (ABNS) The Crusade of the Americas, a massive Baptist-led evangelistic campaign in the Western Hemisphere, is getting off to a flying start in Mexico, the Southern Baptist Foreign Mission Board reported here.

The Rev. Ervin E. Haste, Crusade coordinator for Mexico and Central America, said 20 churches of the Guerrero Baptist association registered 592 professions of faith following a one-week campaign in late January. The campaign will feature three main regional meetings in March, May, and October.

REVIVAL SAID PROGRESSING AMONG SPACE SCIENTISTS

MERRITT ISLAND, Fla. (BP) While Apollo 8 and Apollo 9 astronauts were hurled into orbit from nearby Cape Kennedy, a spiritual revival has been in progress among a

great host of the scientists, engineers and technicians who plan to put the first man on the moon. This is the observation of Adrian Rogers, pastor of the First Baptist Church of Merritt Island, which has been the center of much of this spiritual activity, he added.

A significant number of highly-paid space center workers have resigned their positions to enroll in theological study or take positions in Christian work and service, Rogers said. At present 13 of these men are already serving as pastors, ministers of music, or in similar church-related positions, he added. Rogers said that the most significant mark of the spiritual revival in the church is the number, 71 in all, who have made commitments to full-time Christian service.

The pastor said that evangelism is the heart-beat of the church's entire program. Each of the 36 deacons is an active soul-winner, and serves as spiritual ministers to the congregation. Business details are administered by church committees, not the deacons.

Rogers also emphasized that the intelligent and highly-trained people of the space center still respond to the authoritative preaching of the Bible,

stating that "Bible-centered teaching and preaching joined with Spirit-filled laymen can bring revival anywhere."

25,000 PRAYER PARTNERS PAIRED IN CRUSADE EFFORT

BIRMINGHAM, (BP) More than 25,000 prayer partners—this is the result of Pact, an effort to bind Baptists of the Western Hemisphere together in prayer support for the Crusade of the Americas.

Mrs. R. L. Mathis, Pact coordinator, reported that the applications represented 2,621 churches, 8,277 groups (such as Sunday school classes and Women's Missionary Union groups), 7,846 families, and 31,486 individuals. She said there is no way to estimate the number of individuals participating with their churches, organizations, groups and families.

Pact partners are from 49 of the 50 United States, 27 other North and South American countries, 24 APO addresses (mostly servicemen and government workers abroad), Ghana, Japan, Lebanon, England and Okinawa.

CHURCH-OWNED BUSINESSES COST TAXPAYERS \$BILLIONS

NEW YORK. (RD) At a time when tax revenues for schools and other

(Continued on page 14)

Editorial

HURRAH FOR EASTER!

Hurrah for Easter! It is the climax of many things. Lent is over; self-denial forgotten. We can splurge once again.

Hurrah for Easter! The extra choir rehearsals have ended. The musical program was the best ever. Now at last we can stay at home.

Hurrah for Easter! It marked the finish of our church attendance contest. A new record was set. We won first prize. Now everyone can relax and get back to normal.

Hurrah for Easter! Careful shopping paid off again. No one had an Easter bonnet quite as nice as ours. Eight personal compliments were gratefully received with just the proper mixture of humility and pleasure.

Hurrah for Easter? Why, of course! But not for the reasons listed above. Instead, we must give a hurrah for Easter because it validates the unique claims of Jesus Christ as the only Savior of sinful men. We offer a second hurrah for Easter because it presents to all true believers a hope beyond the darkness of the grave. We give a third hurrah for Easter because it inspires our confidence in God's great power to bring astounding victory out of seeming defeat. We shout a final hurrah for Easter because it makes the message of the gospel important.

Easter is indeed the climax of many things—many genuinely good things. Yet, we must note what immediately follows the resurrection records in the New Testament.

Matthew follows his account of the resurrection with these words of the risen Christ: "Go ye therefore and teach all nations . . ." After Mark finished his description of Easter events, he wrote this command of Jesus: "Go ye into all the world, and preach the Gospel to every creature." Following Luke's resurrection story, he records this statement: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

In the chapter which follows John's account of the resurrection, he pens this exhortation of Jesus to Peter: "Feed my sheep." After Paul presented an extended discussion of the resurrection in I Corinthians 15, he begins the very next chapter with: "Now concerning the collection . . ."

Yes, Easter is a time of mountain peaks. It brings both Christian truth and Christian responsibility to their highest levels. Easter is a time for hurrahs of joy. It is also a time for re-doubling our efforts in support of effective Christian witness at home and abroad.

This Easter sing enthusiastically, "Christ the Lord is risen today, Alleluia!"—and also give joyously towards the special mission offering of your church.

Guest editorial by the Rev. David J. Draewell, secretary of stewardship and higher education, NABGC

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When to Stop Praying

by Jack Scott

THE CIRCUMSTANCES are little changed from two thousand years ago. It is only a short walk from Jerusalem across the brook Kidron to Gethsemane. Nestled at the foot of the Mount of Olives, to this day it contains several large, gnarled, centuries old olive trees as well as a lovely flower garden. Remnants of the ancient oil presses are still to be found. That's why they called it Gethsemane (Oil-press).

Dr. Luke tells us that Jesus frequently came here to pray. How little and yet how much we know of His prayer life. In our Lord's teaching ministry He clearly set forth the essential qualities, methods and objectives of true prayer. But His best teaching was in His personal example. He openly inspired and instructed men to pray by praying. It was while "he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray." His action provoked the question.

It was perfectly natural for the Lord to pray to His Father in all the great experiences of crises in His life. He did so at His baptism, before selecting the Twelve, at the raising of Lazarus, before the great confession of Peter, at the Transfiguration, and now as He faces the Crucifixion. In these holy moments in the Garden of Gethsemane, where the Rose of Sharon is to be crushed, He bleeds perfume—the sweet incense of prayer.

The Lord leaves all but three of the disciples near the entrance and asks them to pray. He does not ask them to pray for Him but for themselves that they might "not enter into temptation." Then Peter, James and John are given the special responsibility of being close to Him. He unburdens His soul to them and asks them to watch: "Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." These three disciples of the Inner Circle had witnessed His power in raising the daughter of Jairus and had witnessed the effulgence of His glory on the Mount of Transfiguration. They are now to witness His sufferings.

Tragically they failed their Lord in this hour of testing. They fell asleep.

The conflict begins in the Saviour's heart. On many previous occasions He had prayed for others. Now He has

come to the Garden to pray for Himself. See Him: "And he went a little further, and fell on his face and prayed." Hear Him: "O my Father if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

The veil is drawn. We gaze upon a holy scene. Somehow we feel the seemingly intolerable burden that rests upon Him. In some small measure the agony of the situation from which He seeks release presses upon us. The threefold repetition of His cry emphasizes the inexpressible conflict in His soul: "O my Father if it be possible. . . ."

Basically Christ's prayer involved two things. First He asked for the cup to be removed. And then there is also His expressed decision to do His Father's will, asking and an acceptance. Dr. Luke tells us that the exhaustion of intercession was so great that "there appeared an angel unto him from heaven, strengthening him."

What was this cup that caused such anguish of soul to the Son of God? E. F. Harrison has summarized the various interpretations which have been offered in these words: "The lowest level of interpretation makes the cup to be the fear of death. . . . Another view sees in the cup the fear of Jesus that he was going to die prematurely, there in the garden, so would not be able to finish his course and give his life upon the cross. . . . A third attempt to understand the cup sees in it the fear of Jesus that in the events of the next few hours he himself would be the occasion for increased human guilt. Because of him Judas would become a remorseful suicide. . . . Because of him Pilate would go, tormented to an untimely end. The nation Israel, in seeking his death, would take on itself the curse of bloodguiltiness. . . . The final explanation of the cup, which alone gives promise of throwing light on the dark mystery of the garden experience, contends that what convulsed the Saviour was the fear of separation from God due to becoming the sin-bearer for men. . . . He began to gaze into that cup and discern its awful contents. He had gladly companied with sinners and gloried in it, but now he was to be counted a sinner, standing in the sinner's place, bearing the sinner's curse."

The commitment He made in this

crisis was complete: Not my will, but thine, be done." To Him the will of the Father is supreme. He yields to it. He accepts it. In so doing He finds a peace and calmness that prepares Him for Calvary. He "became obedient unto death, even the death of the cross."

The contemporary relevance of this incomparable experience in the life of the Lord Jesus is evident.

First, we are forcibly reminded that Christians ought to pray. If this was the pattern and practice of the Lord Jesus, how much greater is our need. He did not wait for a crisis to pray. Because it was His custom to commune with His Father, it was the natural thing for Him to do when the great test came. Here we see demonstrated the effectual fervent prayer that avails much. "It is enough for the disciple that he be as his master, and the servant as his Lord."

Again, and equally important, we are taught that there comes a time when Christians ought to stop praying. Three times the Lord asked for the cup to be taken away. The answer was, No. Three times Paul prayed for the removal of the thorn in his flesh. The answer was, No.

There comes a time when Christians must stop praying and start obeying. One of the greatest difficulties is to accept the limitations the Lord allows to come into our lives. The sickness is not removed. The problem is not solved. The burden is not lifted. You pray, but the cup remains.

If this is His will for you, He has promised His grace is sufficient. We need to recognize He chastens every son whom he receives. He does not always deliver us from trouble, but He promises to go with us through it. If you sincerely mean it when you pray: "Not my will, but thine be done," perhaps you need to stop praying for the cup to be removed. That cross may become your crown. "Let us keep our eyes fixed on Jesus, on whom our faith depends from beginning to end. He did not give up because of the cross! On the contrary, because of the joy that was waiting for him, he thought nothing of the disgrace of dying on the cross, and is now seated at the right side of God's throne."

Dr. Jack Scott is pastor of the Ebenezer Baptist Church, Detroit, Mich.



SHALL MAN LIVE AGAIN?

by Leon Bill

A GREAT question always being asked by men is "If a man die, shall he live again?" One generation caught up in pleasure cares nothing for the question. The next generation again picks up the question and asks in all sincerity, "If a man die, shall he live again?" At one stage in a man's life, he may care little for the question. The appealing invitation to life leaves no room for such inquiry. But follow that man, and eventually he will ponder the thought.

The reason men will not let the question alone is because death will not let us alone. If we could rid ourselves of death, we could be rid of the problem. So long as death involves our families, invades our plans, and stalks our life, we will ask the question. We may succeed in ignoring the question for years, then an empty chair will flash across our mind, "If a man die, shall he live again?"

In a scientific age when men seek for demonstrated proof, he continues to ask a question for which there is no immediate demonstrable evidence and this with as great an urgency as ever. However, to accept the Bible as the true Word of God we have no uncertainty, for it teaches the reality of a life beyond the grave with a force and clearness which leaves no room for question.

Immortality has always been believed and hoped for, but it was Jesus Christ who brought life beyond the grave to light. Jesus never argued with men concerning life after death, he took it for granted. God is not the God of the dead, but of the living, was His answer to the ignorance of the Sadducees. In the presence of death, he spoke with accents that never wavered. His words were not arguments but comforts. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." And this was spoken by the one who assured Nicodemus, "We do speak that

we do know, we testify that we have seen."

The Scriptures are very plain at two points about life after death. The soul of the departed believer is still conscious, and it enters immediately into the presence of Jesus. These two concepts are so inseparably linked it is difficult to contemplate one without the other. Expressions, such as, "asleep in Jesus" and "absent from the body," are used to express this intermediate state of the believer between physical death and the resurrection which will take place at the Lord's return.

The Genesis narrative records the source of man's body as the "dust of the ground." Into this divinely created body God brought not only physical life but also "the breath of life and man became a living soul." Both were acts of divine initiative, one having its source in the elements of the universe and the other direct from the Creator. This dual union is human life. But death brings a return of each to its original source. "The dust shall return to the earth as it was: and the spirit shall return to God who gave it." So while the body returns to its original state, the soul that has inhabited the body returns immediately to the presence of God.

Jesus affirms this concept of an immediate consciousness in His presence after death in his story of the rich man and Lazarus. Death was common to each, but their destinies were not. He envisioned each man conscious, but now separated by a "great gulf" over which the spirit of each was not allowed to travel. The distinguishing factor was belief or the lack of it. Lazarus in Abraham's bosom and the other in the place of torment.

The same glorious reality of an immediate conscious present with Jesus after death was illustrated at the cross. One of two men crucified with Jesus was able to see his true self in perspective to the center cross.

His reaction was to cry, "Remember me when you come into your kingdom Lord." Jesus' response was a promise, "Today you will be with me in Paradise." That night a confused and bewildered people quietly returned to their homes to think on the events of the day. The robber had been buried in Potter's Field. Jesus had been properly placed in a borrowed tomb. However, the spirit of the two, Savior and saved, were together in Paradise. Here was affirmation of the Lord's assurance to Martha, "Whosoever liveth and believeth in me shall never die."

Our Lord's deeds were no less wonderful than His words. He confirmed the truth of all he had said by rising bodily from the grave. Death could not hold him. His body was resurrected. This adds a new dimension to the believer's hope. Not only does he immediately go to be with Jesus, but at the coming of Jesus and the resurrection, he will be given a new and glorious body.

The very thought of seeing Jesus overwhelmed Paul. To be finished with this life would mean to be present with Jesus. Paul was confident this would be much better.

The nature of life immediately after death and before the new resurrected body is uncertain. But along with the assurance that it will be much better, we have the promise of "rest from all our labors," that "we will be clothed . . . we will not be found naked," and the liberation from a limited understanding. In the conscious presence of Christ we will "know as we are known." Our capacity to know will be expanded to the measure of Christ's knowledge of us.

"If a man die, shall he live again?" The Bible places no doubt on an affirmative answer. But another question to be asked is, "If a man die, where shall he live again?"

Rev. Leon Bill is pastor of the Trinity Baptist Church, Sioux Falls, S. D.

photo by A. Devaney, Inc., N Y.

WEIGHING CLUES TO THE EASTER EVENT

A leading legal authority takes a fresh look at evidence for the resurrection of Jesus Christ and concludes that the best explanation is still the one found in the Bible.

"Is there really any other theory that fits the facts?" asks Dr. J. N. D. Anderson, dean of the faculty of law at the University of London and director of its Institute of Advanced Legal Studies.

Sifting the clues to perhaps the most disputed historical event of all time, Christ's rise from the dead, Anderson asserts: "The evidence is that his mutilated body, which was somehow transformed—transformed into something that I can only call a spiritual body." But the mere spiritual survival of Christ is not an adequate explanation, he says. "It seems to me that the evidence goes much further than that."

The idea that the resurrection accounts are lies or legends, Anderson declares, has been quite thoroughly discounted in modern scholarship. Instead, "the critics first of all isolate the stories of the empty tomb and attempt to explain them on a variety of ingenious hypotheses, and then they turn to the resurrection appearances and dismiss them as some form of psychological or pathological experience—no doubt vivid and convincing on a subjective level to the apostles, who certainly believed in the resurrection, but, according to the critics, with no objective foundation."

Did his disciples steal the body of Jesus? Anderson replies: "To imagine that they just foisted a miserable deception on the world simply wouldn't fit in with their life and teaching and all we know of them. And it couldn't begin to explain this dramatic change of the little band of defeated cowards into witnesses whom no persecution could silence."

Some suggest that Jesus never really died. To this Anderson asks: "Do you really believe that lying for hour after hour with no medical attention in a rock-hewn tomb in Palestine at

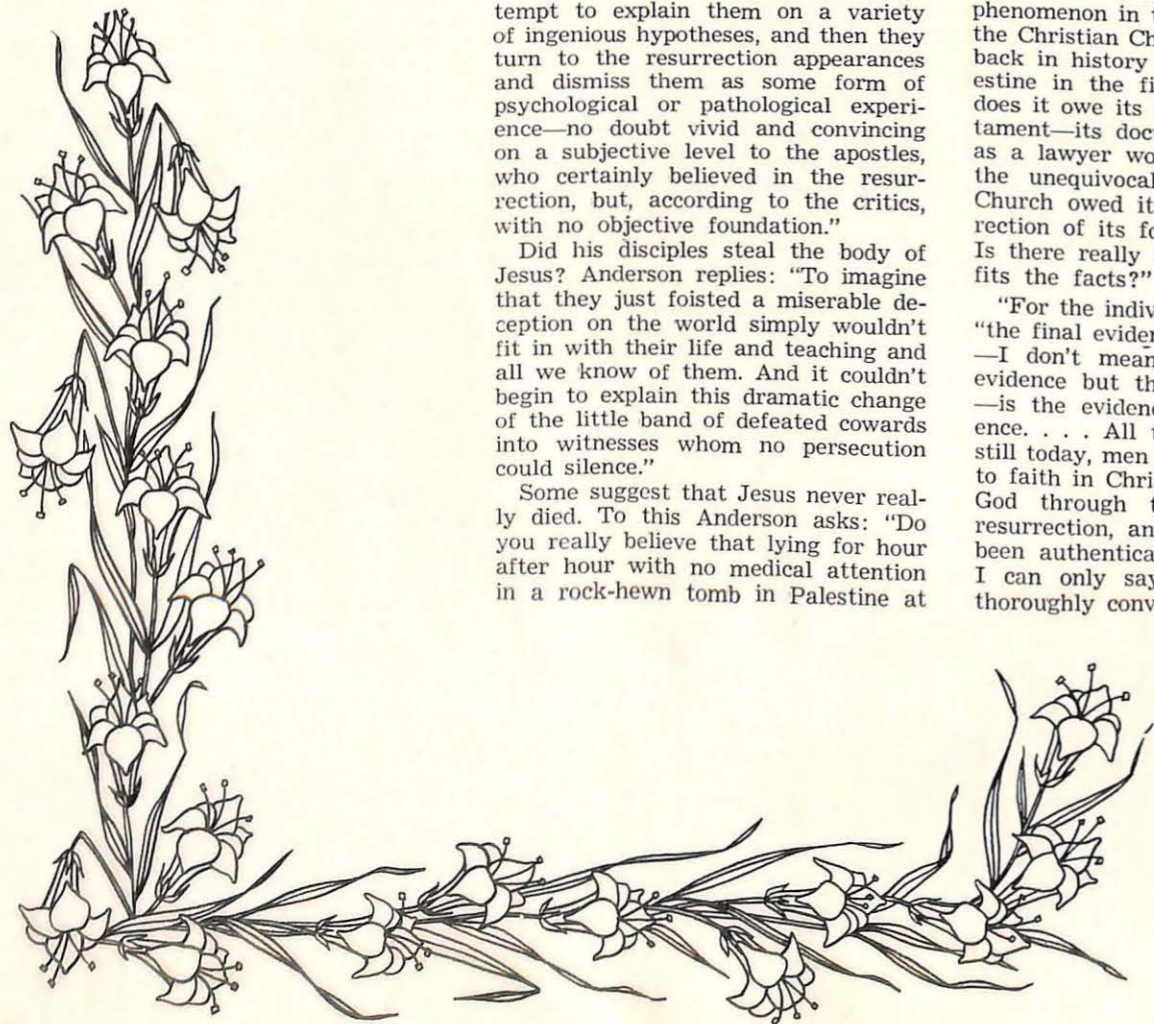
Easter, when it's quite cold at night, would so far have revived him, instead of proving the inevitable end to his flickering life, that he would have been able to loose himself from yards of graveclothes weighted with pounds of spices, roll away a stone that three women felt incapable of tackling, and walk miles on wounded feet?"

Those who contend that Jesus never really appeared after his death, that his followers merely experienced hallucinations, are invited to ponder the fact that five hundred persons are said to have seen him at once. That fact comes from a document acknowledged by almost all scholars to have been written by the Apostle Paul about the year 55, when the majority of the 500 witnesses were said to be still living.

Anderson takes sharp issue with a recent book, *The Passover Plot*. "Never in my life have I read a book which took some bits of evidence and rejected others on such a subjective basis," he says.

Anderson concludes: "There's a phenomenon in the world today called the Christian Church. It can be traced back in history to the region of Palestine in the first century. To what does it owe its origin? The New Testament—its documents of association, as a lawyer would call them—makes the unequivocal statement that the Church owed its origin to the resurrection of its founder from the dead. Is there really any other theory that fits the facts?"

"For the individual," Anderson adds, "the final evidence of the resurrection—I don't mean the most important evidence but the concluding evidence—is the evidence of personal experience. . . . All through the ages, and still today, men and women have come to faith in Christ and through him in God through the evidence for the resurrection, and . . . their faith has been authenticated in daily life. . . . I can only say that I for one am thoroughly convinced."



who am i, lord?

by Marilyn Heiliger

Who am I, Lord?
An animal?
A demigod?

I see myself a paradox:
Full of pride at times
for deeds that I have done.
Full of fear at times
because my noble deeds have gone awry.
Full of questions with no answers,
Pain with no relief
Hope
Despair
Joy
Misery

Who am I, Lord?
My brother's keeper,
though he would not claim me as a brother?
A Good Samaritan
to those who wish me dead
because my skin is black
or red
or yellow?
A friend to those who do not understand me
when I do not even understand myself?

Who am I, Lord?
I cannot know,
I cannot comprehend
Except I find the answer in a
Stable
and a
Cross.

I am your hands
to gently touch a child
and lead him to your nail-pierced hand.

I am your feet
to walk the path you walked
with courage not my own.
To take your Word where others will not go.

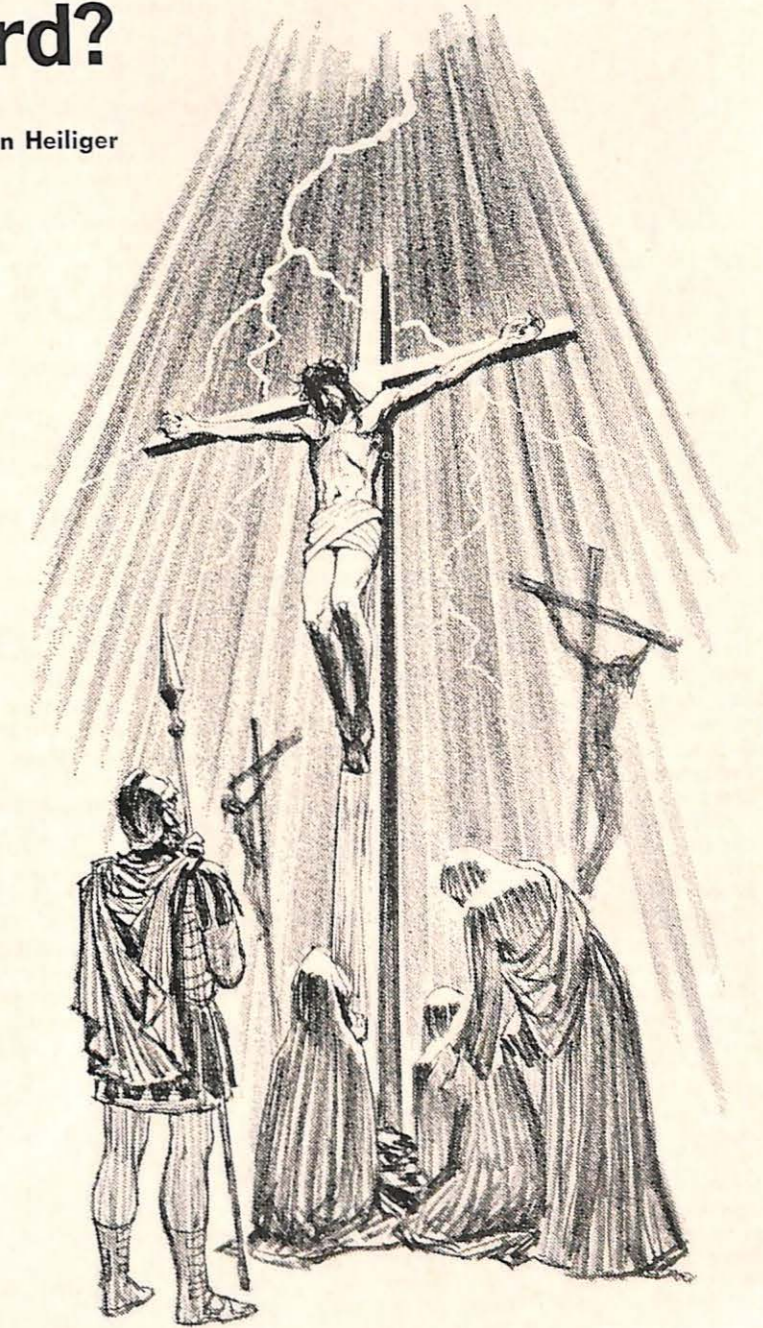
I am your eyes
to watch a growing child reach out for you
and help him find the way.
To look with deep compassion on another's ills
and make them mine.

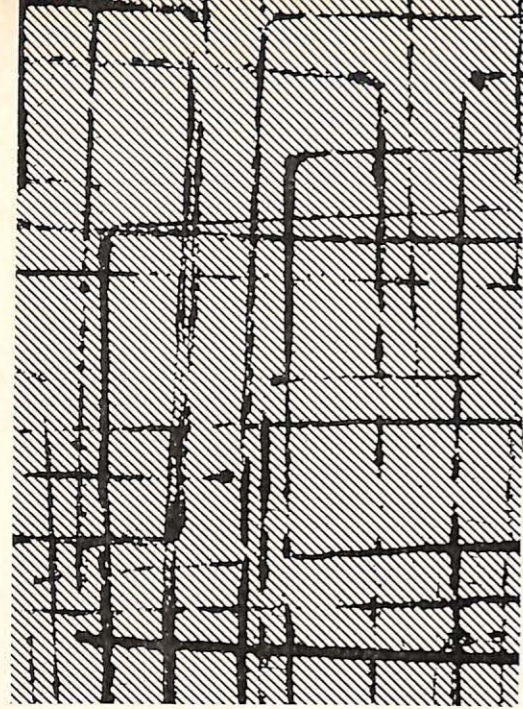
I am your mouth
to speak your Word to those who seldom hear
above the din of TV
traffic
cluttered thoughts.

I am your child, Lord,
Hand-picked
Loved
Chastened
Freed
And bound with chains of love and mercy
to your side.

I am your child, Lord.
Let me not forget.
Because you cared enough for me
to plan a
Stable
and a
Cross.

Marilyn Heiliger is assistant editor, *Teach magazine*, a Gospel Light Publication. Reprinted by permission. © Copyright 1969 by Gospel Light Publication.





Canned Faith

by Carol Siegrist

PERHAPS THERE is a need for the many booklets and manuals available today covering how to be an effective witness, but I would not trade one of them for a few moments of soul searching, asking God to show me the places in my life where there is no abiding union with Him. Scripture tells us that because we abide in Him, and He in us, the sure result will be much fruit. We cannot win souls for Christ without the fruit of the Spirit, as our drawing card. Let us make no mistake, either, concerning the nature of the fruit. The work which His presence within accomplishes is love, gladness, peace, patience, kindness, goodness, faithfulness and self-restraint. Surely this is the influence that rouses up a spirit of reform, that creates the hunger a man must have before he can be expected to partake. No one thirsts after vinegar.

Witnessing is not learning the mechanics or the know-how of giving away a canned faith, all prim and proper and sealed up tight, but an unalloyed overflowing relationship with Jesus Christ through the Holy Spirit, whereby He is so real to you that you cannot help but speak the things you have seen and heard (Acts 4:20). If you cannot speak naturally and enthusiastically about Jesus as a real person, someone you know and have encountered *recently*, perhaps you are faking it, trying to learn it all by rote, canning it and trying to distribute it as fresh country produce. It just won't work. You will probably be surprised, as I have often been, to find the source of the trouble. It is not usually in our overt sins, but in those hidden things of the un-sanctified self where the trouble lies. A witness without an indwelling Christ is wasted, but a witness with the indwelling Christ cannot fail. When we cast our bread, that is,

our spiritual selves, upon the waters, it will not return unto us void.

If we want to sit in the witness stand, we cannot be at the judge's bench. If ever the channels of witnessing get clogged up with dung, it is in this area. We may not sin ourselves, but how often we think we have to have an opinion concerning every misstep taken by others. In so doing, we loose our witness faster than we can forget our canned sales talk. We are judged not only for our own sins, but for our reactions to the sins of others. Holy boldness is needed in witnessing, but often it takes more sheer force to shut up than to speak up. We forget that effective witnessing is a work of the Holy Spirit and that sometimes our greatest witness comes through silence, the self-restraint mentioned as one of the fruits, if God's spirit is to be given a chance to do the work. And again we fail because we think that holy boldness means having an opinion on every subject all of the time.

Some witnesses think the job is done by loading selected "memory verses" into a gun and spraying them out like bullets at their targets. How subtle and witty to expect variety from a gun. If only we could see ourselves, and the foolishness and futility of it, shooting off the same sentences day in and day out, priding ourselves on our disbursement of the facts, never once realizing that it is mystery of Christ working through our individual personalities that must be put into the facts to make them meaningful. Sometimes He will give you a bit of scripture to use, but never in a mechanical, pharisaical way. We must listen for His still small voice, directing us every step of the way. If you have never heard that voice, you are not ready to witness regardless of how many tracts, witnessing techniques and training materials you have read.

When you are ready, God will give you the inner desire to speak for Him, He will lead you to those with whom you will be most effective, and He will direct every thought and word and fit it to the need of the hearer.

Witnessing is a giving of ourselves, our real thoughts, to someone else. There can be no true giving until we are willing to let go of some of our innermost thoughts, for these are "ourselves." The Bible tells us we are what we think. If you are ashamed of what you think, then you are ashamed of what you are and have nothing to give to another. There are many silent streams flowing beneath the rock stratas of our rigid life structures that need to be shared, like our faith. Never forget that it was our faith that lifted the window blind of our dark souls, flooding it with the streaming sunlight of God. And now this same faith must bounce back again cutting its way into human terms through a kind smile, a pleasant word, a silent prayer, a gesture of friendliness, especially when directed toward someone of whom you disapprove, someone who hasn't lived his life as perfectly as you are living yours. It is so easy to witness, to be pleasant, to the "nice" people, but those who are well have no need of the physician.

Every area of our lives is our witness. One of the first lessons the Holy Spirit taught me after I finally made a full surrender of my life to Him, was that everything counted, either for or against God. Not just our words but our total influence. If our clothes were attractive and worn well, it was an A plus for God's side. If our shoes were unpolished and runover, it was a D minus for God's side. If we were pious and sweet while others were watching, but grumpy and overbearing with our families when we didn't think it was being counted, we were

hurting ourselves as well as those we loved and whittling away at our witness. For nothing is done in secret that will not be shouted from the rooftops and there have been a number of "good" Christian people whose children have let the cat out of the bag at the most inopportune time, telling how ill-mannered and rude Mom or Dad can be at home. And if they speak the truth, why should we be shocked or try to shush them up. Lying to cover ourselves only makes matters worse. Many times our witness can be partly salvaged by an "on the spot" humble acknowledgment of the truth.

Witnessing for Christ is nothing more, and surely nothing less, than living the Christian life at all times. There were two people, among many, who influenced me for Christ during the days of deep struggle within myself while I was trying to make my decision for Christ. Above all, their witness was warm, sincere and very real. Neither of them spoke directly of Christ. One was a woman, who radiated such joy, such happiness, as she carried a full schedule, both in the church and out, that I was drawn to her life. More than any one thing, I marvelled at her joy but was puzzled by her tears. During church services, particularly as the pastor gave the altar call or an invitational hymn was sung, the tears flowed unashamedly down her cheeks. Her tears seemed to be saying "because I fell, you can too." I wanted to know her Savior, for He had unbottled her emotions. Mine were tied up, making me nervous and high-strung. I know now that her tears were of the Spirit, washing with a subtle force a place for Christ within, a fresh place, a new place, never before open to His fullness.

The other witness who influenced me was a man, a clerk in the shoe department of Penny's Department store. I don't know his name, and I'm sure he never realized his influence in my life. I came in to buy shoes for my little boy, mad that I had to give up the money. It was just one more demand on the tight budget, and I resented it anytime I had to part with cash. Money was part of my security, and as I saw it dwindle, even for necessary things, my security was being threatened. There I sat, sullen, resentful, grumbling, carrying the weight of the world on my shoulders. The store was not busy, and this clerk was friendly and open. When I muttered something about always having to be buying shoes for the kids, he laughed and said, "You should see my shoe budget!" I asked him if he had a family, and his answer came back a shocking, "Nine."

"But how do you manage," I asked, "on the limited income of a shoe salesman." My husband made twice as much, I was sure, and we had only three children. He just smiled, genuine, sincere, real, and said, "We do. We always make it. My wife, my kids,



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we have a ball." I looked at him, watched his every move. This man was happy, and I was miserable. I began to see that something was missing in my life, for I thought about the incident for a long time afterward. This man should be miserable with nine kids and a low income; yet he was happy. He had something I had missed, and he made me want it.

The Christian witness is a nebulous thing, hard to describe, but easy to recognize. God continues to use the foolish things of our lives to confound the wise. In spite of our obvious shortcomings, if we truly desire to win others for Christ, He will use our lives for His glory. Our main con-

cern need not be the right words or gestures, but a heart beating in rhythm with His great heart, a life surrendered and in His control. If we are yielded, He can use us and in the most unexpected ways. The seeker after Christ must see honey flowing from our lives, but in just as many areas as we hold on to earthbound attitudes, do we make it impossible for the Spirit of Christ to dwell in us fully, enabling the spilling over process to take place. A canned, stereotyped faith will not do, for no one thirsts for vinegar.

Carol L. Siegrist is a member of the South Hills Baptist Church, Erie, Pa.



Rev. and Mrs. Allan Gerber, Marlys, DeLana, Arden, and Leanne.



The Parkdale Baptist Church, Drumheller, Alta., (top left), has recently added classrooms in the lower auditorium of the church building (lower left).

GOD'S AGELESS MESSAGE FOR THE DINOSAUR VALLEY

by Allan Gerber

CHURCH EXTENSION
BUILDERS' PROJECT FOR
APRIL 1969
WILL YOU PRAY AND
CONTRIBUTE?

HERE IN Drumheller, Alberta, we find ourselves in the midst of the ancient past and the fast-moving present. The people here, as in all places, need the ageless message of God. The valley in which Drumheller is located is often called the Dinosaur Valley. Here, in the ancient past, the dinosaurs roamed; and the rock formations and fossil remains hint at a history largely unknown to us. Part of that past resulted in large coal deposits, and coal has been very important to this valley. The coal mines were once the lifeblood of the settlements located here.

The coal mines are nearly all closed now, but their influence remains. Many of the residents of the valley once worked in the mines. Besides that, the typical attitude and outlook of mining towns is still felt here in some ways. In terms of the work of the church, the result is a certain hardness and resistance to the gospel. In the midst of these attitudes, we proclaim the ageless message of Christ.

Drumheller is not a relic of the past, however. It is experiencing much of the fast-moving present. New people are moving in, and other influences, too, are changing the complexion and make-up of the city. Modern, urban society with its conveniences, problems, and sins is becoming more and more the way of life here. It seems that the main response to spiritual things by such people is indifference, at least until life gets to be more than they can handle. We believe that God's ageless message is the word this city, as any other, needs to hear. His message is from old time, but it speaks to people today where they are.

It is in the city of Drumheller that your church extension church, Parkdale Baptist, is ministering. We have been holding services for four to four and one half years now and have been in our new church building for two years. At the time that we moved into the building, it was finished enough for us to use both the main floor and the basement; but there was a lot of finishing work left to be done. During the winter months of the past two years, our own people have worked to complete the building. We are now making plans for our Dedication Service. The most recent project has been the completion of the Sunday school rooms. We praise God for the good building that He has given us. We are located in a new subdivision and thus have some contact with new people moving into the city.

Our church is not experiencing rapid growth, but it is growing. Attendance at the Sunday school and the Sunday morning service has shown a 20% increase in each of the last two years. Five to ten people are interested in membership in the near future. Our present membership is thirty-five.

One of the very encouraging aspects of our ministry is with the children. Our Vacation Bible School during the past two summers has been well attended. This winter, for the second year, we are conducting a midweek children's club. It is proving to be a very worthwhile venture. The children have attended well, and this has given us a contact with a number of non-church homes. When Rev. Edgar Klatt and the God's Volunteers were with us in the fall of 1968, a large proportion of the decisions came from the children of the Club.

The rest of our church program is pretty much the usual type. Our people show a degree of involvement in the work of the church. We have a small visitation program and hope that that will grow and become an increasingly effective part of our ministry.

God has given us this ministry in this place. We know His Word is meaningful to the people here. Please pray for us. We are the extension of your ministry through your support. We continue to enjoy the good support of our neighboring churches in the Extension Committee. Their involvement and the backing of the whole general conference has made possible this witness. We are grateful for your help. We know we must be faithful here and represent Christ to these people, the Christ who is the same yesterday, today, and forever.

Rev. Allan Gerber is pastor of the Parkdale Baptist Church Drumheller, Alberta, Canada.

BAPTIST HERALD



MAP— \$1,000,000— WILL WE REACH IT?

by Everett Barker

and shrinkage because of death and unforeseen circumstances. There have been the expenses for the development and printing of materials, the training and travel expense for thirty-two area committees, and so forth. In addition, the Coordinator, a bookkeeper and two part-time clerical workers share in MAP expense. These salaries will be phased out of MAP as the workload decreases.

Third, Since the winter of 1966-67 when the goal was established, spiraling inflation has taken its toll on the dollar value. For example, land purchases and building costs have skyrocketed for church extension which make figures of six months ago unrealistic from a cost point of view. Each of us has personally experienced the reality that 1969 dollars will not buy what 1966 dollars purchased.

Four, The Mission Advance Program is over-and-above our normal growing denominational support. Our regular operating budget must be maintained simultaneously as we raise MAP funds. Thus far, and the figures will be available shortly, we have kept a good balance between the two. It is understandable that if we provide facilities for mission work and to launch new church extension projects, it will do no good unless we pay the salaries of the workers. We must continue to maintain this balance over the next three years.

Five, Considering expense, shrinkage and inflation a projected need of \$1,250,000 is a conservative figure.

These are a few of the facts which must be weighed when evaluating the progress of MAP. Personally, I have always had the faith to believe that, with the help of God, North American Baptists have the ability to exceed the \$1,000,000 goal. Will this be done? Well, it depends upon your response.

(1) It means that the board and congregation of each North American Baptist Church is going to have

to undergird MAP with prayer and dollars. It has been thrilling to hear the testimony of solicitors, to share the joy of pastors and church leaders in the response of the people.

(2) Some churches, which have not responded to their real potential, will need to reconsider their commitment in the light of their fair share. Understandably, circumstances change over a period of time and an additional commitment will always be helpful. When any congregation fails to respond adequately to its share, other congregations have to pick up the extra responsibility.

(3) In the Leadership Gift phase of solicitation, 378 individuals have indicated a total of \$385,000 in covenants. There are those who, with the blessing of God, can add to their covenant. Others, who may not have been able to covenant in the beginning may find that their new circumstances will permit a leadership gift.

At this point it is well to thank the people who have given nobly to bring us this far in our MAP campaign. Hundreds of pastors and laymen have given untold hours to tell the story. Without their help, it would be impossible to do the job.

North American Baptists at the General Conference in Detroit in 1967 took up the challenge of raising our capital funds needs without professional fund raising assistance. Three hundred and seventy-eight individuals and fifty congregations have covenanted for a total of \$720,000. Think what 50,000 North American Baptists and 339 churches can do when, unitedly, we respond to MAP. Let us with joyful anticipation see what our people can do by the target date of June 30, 1969, in eight of our conferences and by December 31, 1969, in the Northern Conference.

Rev. Everett A. Barker is the director of stewardship advance, NABGC.

AT THE time of this writing we are one year into active solicitation for the Mission Advance Program. Our total covenants for Leadership Gifts plus the reports from fifty church campaigns stands at \$720,000. As Coordinator of the program, I am often asked to comment on MAP progress as to where we are and what we might expect for the total campaign. We endeavor to keep an up-to-date financial total as submitted to us by the churches which have completed their campaigns. Progress must be measured not only in terms of the total response but also in the light of the potential of our churches. Judging current success or failure of the program must also take into consideration a comparison of our present progress with the total need.

I am sharing with you facts which we must all recognize.

First, When the goal of \$1,000,000 was set during 1966-67, it was based on specific needs and their estimated costs. The needs and costs were carefully projected as a part of the total capital funds campaign. It should also be re-emphasized that the four areas of denominational MAP expansion and the total were minimal needs. We could use considerably more in each area, but we must keep the whole denominational program in proper perspective. In reality, what is a \$1,000,000 in our day in comparison to the needs of our schools, mission fields and church extension program?

Second, The goal of \$1,000,000 is a NET figure which simply means the amount of money left after expenses

April 1, 1969

Problems of the Christian Life

by T. B. Maston

PERSONAL AND SOCIAL MORALITY

Unfortunately personal morality and social morality are rather sharply divided in the thinking and practice of some Christians and Christian groups. Too frequently one or the other is neglected.

Some Christians, who seem to be above reproach regarding personal morality, have thoroughly unchristian attitudes toward and relations to some of the more serious moral and social issues. On the other hand, some who have excellent attitudes in the area of social issues are quite careless concerning personal morality.

As is so frequently true, we should not permit a false alternative to arise. We should not neglect either personal morality or social morality. The choice should be a both/and rather than an either/or.

Many who emphasize rather exclusively personal morality tend to magnify unduly the negative aspects of the Christian life. For them the quality of the Christian's life is measured primarily by what he does not do.

If one will major on the positive aspects of personal morality, it will more or less inevitably move him toward the broader social and moral issues of life. He will see that the positive aspects of the Christian life are expressed in and through relationships.

In other words, a positive perspective regarding personal morality will more or less naturally cause one to see that being a Christian means to apply the Christian spirit and Christian teachings to his relations in the home, in the work, play, racial or cultural group. Put plainly, being a Christian involves the totality of life.

We can summarize by saying that one is not as Christian as he ought to be until he maintains in his personal life, both from a negative and positive perspective, thoroughly Christian moral standards. Neither is he as Christian as he ought to be until he is thoroughly Christian in the broader social relationships of life and until he has an unquestioned Christian perspective concerning all of the major issues that face and frequently plague our society.

Christian groups as well as individuals frequently tend to give primary emphasis either to personal morality or social morality and sometimes to the neglect of the other. Which one receives primary emphasis will be determined largely by whether or not the group, to use a distinction that is

NEWS AND VIEWS

(Continued from page 2)

public services are more sorely needed than ever, America's churches are costing taxpayers billions by running businesses that make profits but don't pay taxes. The inequities are so pronounced, according to a March Reader's Digest article, that even church officials are calling for reform.

The situation is made possible by a quirk in the Internal Revenue Code, which specifically permits churches—unlike such other tax-exempt organizations as orphanages, charitable foundations and hospitals—to engage in competitive businesses without paying one cent of income tax. As a result of this loophole, says author O. K. Armstrong, churches are engaged in such multifarious enterprises as real estate, securities, shopping centers, race tracks, electronics, hotels, garbagedumps, liquor stores, nursing homes and retirement communities. One church even runs a girdle factory! None pays any taxes, and one authority has estimated that the exemption on church-owned real estate alone cost U. S. taxpayers 2.2 billion dollars last year!

The total loss of taxes on church-run businesses has been tagged at a possible \$6.5 billion a year.

Fortunately, says Armstrong, although the First Amendment exempts houses of worship from taxation, there is no Constitutional bar to taxing property used by churches for competitive business enterprises. A number of church leaders, as well as public officials have recently expressed support for reform. A National Council of Churches document in 1966 urged that "existing tax exemptions for unrelated business income of a church or church-related service agency be discontinued." Similar views were expressed by the bishops of the Protestant Episcopal Church, by the United Presbyterian Church, the Methodist

frequently made, is a sect or churchly type of group.

In general, a sect type of Christian group tends to separate itself from the world while the church type tends to make its peace with the world. The sect tends to major on personal morality; the church type on social morality.

Baptists, who have a sect background and who still reveal a considerable sect tinge, have tended to major on personal morality. Baptists, however, are moving up in the world. We are increasingly becoming a church type of group. This means that it is natural for contemporary Baptists to give a more prominent place to social morality.

With our sect background, which has not been entirely lost, Baptists have an unusual opportunity to work out and to maintain a proper balance between personal morality and social morality.

Church, the Central Conference of American Rabbis, the National Association of Evangelicals and the Baptist Joint Committee on Public Affairs.

While Congress has refused until now to pass legislation that would close the glaring loophole, the time seems right for another look. Such a law could be the answer to our prayers.

HEART DISEASE INCREASES LEAD AS MINISTER KILLER

DALLAS. (BP) Heart disease increased its lead in 1968 as the number one killer of Southern Baptist ministers and denominational employees. Cancer held onto second place but showed a seven per cent decline.

Statistics released by the Southern Baptist Annuity Board here reveal that heart diseases claimed the lives of 65 per cent of members in the Southern Baptist Protection Program who died in 1968—an eight per cent increase over the 1967 figure.

Eighteen per cent of the deaths were caused by cancer.

Auto accidents and pneumonia each killed seven per cent last year, while five per cent was attributed to suicide and four per cent each to arteriosclerosis and emphysema.

Other diseases claiming lives included gastric hemorrhage, brain tumor, uremia, renal failure and multiple sclerosis.

Heart disease also continued at the chief cause of disability. Forty-three per cent of the persons who were forced to give up their full-time ministry because of disability had heart trouble. This represents a one per cent increase over 1967.

Other causes of disability were: cancer, eight per cent; mental disorder, arthritis and diabetes, six per cent each; emphysema, four per cent.

'LET THE LITTLE CHILDREN COME'

COPENHAGEN. (EBPS) Let your small children come into the Sunday worship service with you, a Danish Baptist pastor told church members in the weekly newsbulletin. But be sure to bring along a string and some raisins!

Give the boy or girl the piece of string first. A string is recommended because it makes no noise, and because it can be twisted and turned into various objects, according to the child's imagination.

When the newness of the string wears off, and the child is still restless, then start handing out the raisins to eat one by one, said K. Kyro-Rasmussen, pastor of Kobner Church in Copenhagen. If the child is still restless after playing with the string and eating all the raisins, then it is still better to have a restless child in church than kept at home. If a child is not brought to church regularly, then parents are neglecting their religious responsibility in a great degree, the Copenhagen pastor said.

Ideas For Christian Education

Edited by Dorothy Pritzkau

THERE IS an old song that begins, "In the good ol' summertime." One thing that makes summertime so good is all the free time available. Yet how many times last summer did you hear a child or young person say, "I don't have anything to do!" Each summer brings hundreds of free hours giving youngsters the chance to use or misuse their time. Without the pressures and restrictions of school work, music lessons and other activities, churches have a golden opportunity to reach children and youth with the Gospel of Jesus Christ. Yet the tragedy is that many churches severely cut programs and activities back during the months of June, July and August.

Many churches, however, are doing a wonderful work for the glory of God during the summer and taking advantage of opportunities. Temple Baptist Church of Lodi, California, has experimented with summer programming and has found it to be successful. Some of the things they did are shared in this article. Other churches may wish to use or adapt some or all of these ideas. These activities do not pretend to be the complete answer to summer programming, but they have met some needs of the Lodi church and may help other churches also.

PRESCHOOLERS AND PRIMARIES

For young children ages three through the third grade, the major summer activity was Vacation Bible School. VBS was held the first two weeks after public school ended. This way, VBS capitalized upon the school routine that most children and parents had followed all year. The school was open to children from the community and many attended. The morning sessions were designed for children ages three through grade six. There was a nursery for the workers' children who were below the age of three. In almost every department, there were high school or college-age youth assisting as recreation leaders, secretaries, refreshment carriers, teachers and assistant teachers. The nine-day VBS concluded on a Thursday evening with a program.

JUNIORS

The following Saturday morning, children (fourth, fifth and sixth graders) and youth left to attend a Family Camp for North America Baptists of the California Association at Hume Lake, California. There was a completely separate campground, program and staff for each of the age groups

and the juniors went to their camp called "Wagon Train."

This week-long camping experience was limited in that approximately four-fifths of the juniors were unable to attend because of space limitations. To meet this need, a Junior Day Camp was begun in 1967. It was held later in the summer at a private lake and high school and college-age youth were involved as leaders and assistant leaders in the program of Bible study, recreation and crafts.

JUNIOR HIGHS

The junior highs had a "Summer Teen Olympics" theme for their evening VBS. Athletic competition was coupled with Bible study that related to the Christian life as a sports event.

Family camp included a separate program, campground and staff for the junior highs.

Each Wednesday evening for the rest of the summer, a combination of recreation and Bible study, called "Teen Scene," was offered for junior high youth. The recreation varied each week and the Bible studies were based on the needs of the youth as they became apparent. This program has been led by a college-age youth from the church for the past two years.

SENIOR HIGHS

Senior high youth also used the "Summer Teen Olympics" for their theme in evening VBS for youth. Since the graduated seniors were moved into the college-age class in June, the senior high department in the summer is made up of only three classes.

Family camp also offered a separate program for senior high youth at Hume Lake.

Beginning with the first Sunday after camp and continuing through September, senior high youth enjoyed meeting in homes after the evening service for "Chat n' Chew." These get-togethers featured open and frank discussion on topics of interest to youth followed by light refreshments.

The senior high edition of "Teen Scene" each Wednesday evening featured recreation and Bible study.

There were special events such as a trip to Santa Cruz beach, North American Baptist area youth activities and a welcoming party for the incoming freshmen.

COLLEGE AND CAREER YOUTH

College youth were generally busy with summer employment but still found time for a weekend retreat featuring water skiing, Bible study and Christian fellowship. There was a college-age camp at Hume Lake

What Do You Do In The Summer?

By Robert Radcliffe

family camp, but due to other obligations, few youth of this age could attend.

PLACE PERSONS ABOVE PROGRAM

In planning for summer activities, remember that the person is more important than the program. Endeavor to find the real needs of the individuals in your group and then plan to meet these needs. Because each person is an individual, and different areas of the country have unusual characteristics and opportunities that may be used in the program, no idea given should be wholly adopted without adaptation to the specific situation.

The old song is right; summer time is good. It is a good time to reach out to children and youth with a creative program designed to tell the good news of the Gospel.

Mr. Robert Radcliffe is the Director of Christian Education at the Grosse Pointe Baptist Church, Grosse Pointe Woods, Michigan.

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Sunday School Lessons

by James A. Schacher

A TEACHING GUIDE

Date: April 20, 1969

THE LESSON PLAN

Theme: **THE DIVINE—HUMAN BOOK**

Scripture: Luke 1:1-4; I Corinthians 2:12-13; II Cor. 4:7; II Tim. 3:14-16; II Peter 1:20-21

THE CENTRAL THOUGHT. It is important to explore the extent of God's action and the degree of man's participation in the production of Scripture.

INTRODUCTION. God did not sit down at a table with paper and pencil and compose the book known as the Bible. Nor did he bring a stenographer into His office and dictate the Scriptures to her. He could have. But He didn't. This lesson concentrates on the part that both God and men performed in the production of the messages of the Bible.

I. MAN'S ROLE IN REVELATION. Luke 1:1-4. Luke did not base his Gospel on any visions. Rather he states that his factual content came from his acquaintance with other human sources who were eye witnesses to Jesus' life. He became convinced that he possessed an arrangement of the facts which would make an additional contribution to the understanding of Christ and His message (read verses 1-4 again). Similarly, Jeremiah spoke within the historical setting of a morally decaying nation. Paul penned a letter to the Galatians in the heat of the struggle for men's minds.

Furthermore, the abrupt, almost impulsive style of Mark and the words selected by John (believing, truth, light) reveal the imprint of personalities. The point: the human element in the Bible involved the active participation of the writers. Their personalities and the surrounding social conditions stamped the final production with their peculiar characteristics. As earthen vessels they were in contact with divine truth (II Cor. 4:7). It is like Jesus, Who, though He was God, yet inhabited a physical body composed of elements of the earth.

II. GOD'S ROLE IN REVELATION. II Peter 1:20-21. First, the writer explains that he is not dealing with word of mouth preaching. He is talking about the prophecies of scripture (literally, scripture means "writings").

Secondly, these were special writings. They were extraordinary—the ones through which the Holy Spirit spoke. Those who were acquainted with them regarded them as sacred.

Thirdly, it is declared that it was not by man's impulse that the scrip-

tures were created. The impetus in all of it came from God. Perhaps like a river, the initial push and substance come from the sources (God), but the depth, width and shape of the channel (style of the writings), varies with the countryside (human writer). Many words could have been used to express God's thoughts. But whatever words were chosen by the human writers were free from human distortions. Simultaneously, God proof-read their statements. The final result was that the Holy Spirit's signature was on all of it ("no prophecy of scripture" was excepted).

III. THE NATURE OF REVELATIONS' INSPIRATION. II Timothy 3:14-16. Paul instructs Timothy in the manner (*inspiration*) in which God's truth is given (*revelation*). What happens when you breathe on a cold car window? It fogs up. Roughly this parallels God's "breath" affecting the book, the Bible. (Inspiration literally means "God-breathed.") It was affected by the Holy Spirit and thus contains His pervading influence (cf. I Cor. 2:12, 13).

Some translations render II Tim. 3:16 "all scripture inspired by God..." From the Greek, this is permissible. The main point is not the extent of inspiration. This is clarified in II Peter 1:20-21; 3:16; Luke 24:25, 44; Rev. 22:18-19. Rather, the key idea here is the quality of inspiration. This passage shoulders the burden of proof in reply to those who question whether God intended the Bible to be a resource book of specific statements or propositions. Since God breathed on it, this does make it dependable for teaching, for correction and instruction in everyday morals and ethics.

QUESTIONS FOR DISCUSSION

(1) How could man's personality be imprinted on the Bible without the human writer's limitations corrupting it?

(2) Are the Divine-human aspects of the Person of Christ a true comparison to the Bible (a valid analogy)?

(3) Can you think of a way to define the difference between "inspiration" and "revelation"?

A TEACHING GUIDE

Date: April 27, 1969

Theme: **THE AUTHORITY OF THE BIBLE**

Scripture: Deuteronomy 6:4-7; Romans 16: 25-27; II Peter 1:16-19

CENTRAL THOUGHT. The authority of the Bible rests upon its reliability.

INTRODUCTION. The matter of Biblical authority causes us to ask,

"How can we be confident about its power to order our lives?" This introduces the related subject of its reliability. The degree to which we can depend upon it determines the extent that it can be authoritative. That is, one would hesitate to obey the commands which might be misleading. Therefore, it is important to know in what way the Bible's authority is to be understood.

I. THE BIBLE'S AUTHORITY STEMS FROM A PERSON. Deuteronomy 6:4-7. This announcement in verse four answers the question, "Who provides ultimate authority?" It is Jehovah. He sets the standards. His Mind contains what is right and wrong. His will is expressed to men to guide their decisions.

The practical application of this authority is that love for God is to be taught to the children of God's people. The family's everyday activities ought to instill reverence for God's place in our lives.

II. THE BIBLE'S AUTHORITY DEPENDS ON HISTORICAL RELIABILITY. II Peter 1: 16-19. The Jesus stories are not myths or fables. They do more than provide a knowledge of the early church's collective religious experience. The heart beat of the New Testament stands or falls on its historicity. The current approach of higher criticism must yet answer the questions: "If the early church created the Gospel stories, how was the church created?" "If the Gospel accounts are fiction, why did not the eyewitnesses who opposed the testimony of the Christians never come forth to contradict these claims?"

Some schools of thought have held that only those Scriptures which harmonize with the spirit of Jesus are reliable. But how does one obtain a true account of Jesus' ideas? One cannot be knowledgeable about Jesus unless one can confidently accept the manuscripts in which they were reported.

There is an objectivity about this view of authority that prevents excessive exploration into the New Morality and Secular Theology. Though there may be disputes about the finer points of doctrinal interpretation, virtually all who hold to a high view of Scripture are unable to reject the Lordship of Christ, the universality of sin, the blood atonement, the necessity of justification and regeneration, salvation by grace, the validity of the church, the literal resurrection and return of Christ and the future judgment.

This is the very point of conflict
(Continued on page 17)

SUNDAY SCHOOL LESSONS

(Continued from page 16)

with those who object to absolute standards. They assert that man should be the final judge rather than being anchored to a record which sets a definite boundary on what can or cannot be accepted. Instead we will insist that God's message, rather than our own variable experiences, should constitute the final authority, when there is disagreement between the two.

III. THE BIBLE'S AUTHORITY REQUIRES OBEDIENCE. Romans 16:25-27. It is not enough to know about God. There must be obedience to the known will of God. Not to obey Him is clear evidence that one does not really believe. One may say that he believes an airplane is one of the safest means of modern travel. But until he is convinced to the degree that he boards an aircraft for a flight, his claim is suspicious. Even so God's revelation is not complete until the communication is perceived, believed and acted on.

QUESTIONS FOR DISCUSSION

(1) Are you willing to accept the prescription of a well-known quack doctor for your seriously sick child? How is this related to the Bible, if one were not convinced of its reliability?

(2) What positive contribution do liberal scholars feel that "mythological narratives" provide?

(3) How would you defend the Bible's reliability?

BAPTISTS LAUNCH BERN WORK IN NEW MEETING AREA

BERN, SWITZERLAND. (ABNS) About 70 people were present for the first worship service held by Baptists in their new meeting place in Bern, Switzerland. The Bern group rents space in the activities building of a local Reformed Church.

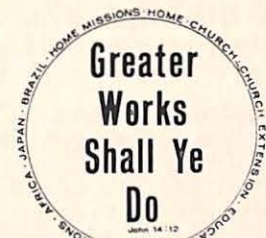
Claus Meister, president of the Swiss Union, presided at the opening service and preached the sermon.

C. Ronald Goulding, London, secretary of European Baptist Federation, telegraphed greetings: "Baptists in Europe rejoice with you in Bern today and wish God's blessings on the new church."

Out-of-town guests, which Meister said numbered about 30, came from Baptist churches in Zurich, St. Gallen, and Ruschlikon, in the German-speaking section of Switzerland where all the churches in the Swiss Baptist Union are located.

While Baptist Work in Bern is not altogether new. It has lacked an adequate, public meeting place, Meister said. Previous meetings took place in apartments or in restaurants. Union leaders hope that the Bern group, which is the union's home missions project, will be given new impetus from the meeting place located near the city center.

April 1, 1969



WE THE WOMEN

BY MRS. HERBERT HILLER,
Woodside, New York,
President Woman's Missionary Union

THE GLAD SURPRISE OF EASTER

"And when they looked, they saw that the stone was rolled away" (Mark 16:4).

These simple words describe in part the glad surprise of Easter which three devoted women experienced many years ago. It was when spring and Easter merged in the triumph song of life over death.

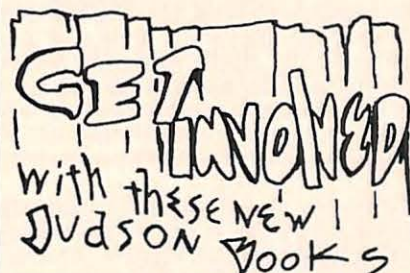
In spring there are strange stirrings in the earth which so long lay asleep in the bands of death. New life vibrates through everything; vast energy pushes through dead branches and slumbering roots and fills the world with surprises untold. How we welcome the fresh green blades of grass, the swelling buds and delicate blooms of spring after the long, hard winter months.

Human life also has its good measure of unpleasant surprises—some startling, bewildering or shocking, painful reverses and losses, sudden illness and violent death. Passion Week deals with the intense suffering and afflictions of our Savior, the Sinless One—His dealings with heartless prosecutors, the bitter Gethsemane cup, His Calvary agony, and then finally, the silence of death.

Some noble men and women who shared in His agony throughout the week and stood by to the end, quietly moved about the shadows of Calvary and Joseph's Garden to do their Master the last honors. But the great, heavy stone at the door of the tomb seemed the last word in the tragic story of the most wonderful life ever lived.

Yet this was not to be the end. God's irresistible resurrection power was to transform tragedy into triumph, death into life, sorrow into joy, and hate into love. These early-rising women on that memorable spring day, hastening to the tomb with spices in their hands for renewed anointing, experienced Easter's glad surprise: the stone rolled away, the tomb empty, their beloved Lord risen from the dead. Now they have a marvellous assurance within, a living story to tell.

While happy and sad surprises come to us all at different times, it is resurrection power which enables us as a Woman's Missionary Union to deal with life's sadness and excel in surprising greater works for our Risen Lord!



KNOWING THE LIVING GOD by Roger Hazelton. Points out the nature of God and ways he works in revealing himself to bring personal responses of faith and love. Paper, \$1.50

STRATEGIC PLANNING FOR CHURCH ORGANIZATIONS by Richard R. Broholm. A unique, workable approach to total church planning. Includes charts, plans and techniques. Paper, \$1.00

THE RECONCILING COMMUNITY by Orlando L. Tibbetts. What's right, what's wrong in today's church? Here is a thought-provoking study of the contemporary scene and ways toward added strength. Calls for action through individual involvement. Paper, \$2.50

COPING WITH CRISES by Ruth Fowke. Probes how the Christian faith and psychiatry have separate but related parts in emotional stability. Paper, \$1.95

DIALOGUE PREACHING: THE SHARED SERMON by William D. Thompson and Gordon C. Bennett. A study of the history and present day effectiveness of dialogue sermons involving two preachers or a preacher and a member of the congregation. Includes selected examples. Cloth, \$4.95

ECUMENISM: FREE CHURCH DILEMMA by Robert G. Torbet. Defines basic concepts of free churches with their historic concern for unity. Shows how they work for ecumenical movement and some of the obstacles, in the light of the New Testament. Cloth, \$3.95

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• Victor J. Gunst was ordained on February 3, 1969, in the Faith Baptist Church, Minneapolis, Minn. He is a senior at the North American Baptist Seminary, Sioux Falls, S. D., and will be graduating in May having completed all the requirements for the Master of Divinity degree.

• Rev. G. K. Zimmerman reported that we now have six chaplains serving in the Armed Forces: Chaplain (Lt. Col.) Leslie P. Albus in Germany, Chaplain Fred A. David in Oregon, Chaplain (Captain) Kendrick A. Gould in Missouri, Chaplain (Major) Clinton E. Grenz in Kansas, Chaplain (Captain) David A. Samf in Arkansas, Chaplain (2nd Lt.) Henry E. Wake in California.

• Dr. Lothar Lichtenfeld will leave Cameroon in May and return to Canada where he will study surgery for four years.

• Mrs. Herbert Hiller reported that 350 W.M.U. popular program packets for 1969 were already sold.

• At the Commencement services this spring the North American Baptist Seminary will confer honorary degrees upon Rev. Hugo Lueck, retiring Professor of Church History, and Rev. H. J. Waltereit, pastor of the Ridgemont Baptist Church, East Detroit, Mich.

WANTED
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O

Contact
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• It was reported that the theme for the General Conference in Winnipeg, Man., in 1970 will be "A Renewed Church in a New World."

• During Dr. Peter Fehr's furlough, Dr. Dieter Lemke is serving as physician and surgeon in the Bansa Hospital, Cameroon.

POLISH BAPTISTS SENDING DELEGATION AND CHOIR TO VIENNA

WARSAW. (EBPS) Polish Baptists intend to send a delegation and a church choir to take part in the Conference of the European Baptist Federation August 6-10 in Vienna, Austria.

More than 80 converts were baptized during the foregoing year, when all churches and mission stations in Poland participated in evangelism campaigns under the theme, "Be Reconciled to God."

Ten students have started their third and final year in the Baptist seminary.

A Baptist hymnal with notes was edited during the year. Union leaders expressed gratitude to "our friends abroad" who supplied paper needed for printing Baptist materials.

Guests from Hungary, DDR (Eastern Germany), and Czechoslovakia lectured during theological courses held in different parts of the country. Eight youth courses were also conducted.

Oncken Verlag, Baptist publishing house in Kassel, Western Germany, together with some other donors, has helped to supply books for the seminary library.

GOD'S VOLUNTEERS TEAM II REPORTS



God's Volunteers Team II (l. to r.): Ken Feske, Phyllis Busch, Sheila Anderson, Fran Gould, David Ehman, and Joyce Giedt appeared on television in Yorkton, Sask., during their November crusade there.

THE JOURNEY CONTINUES

by Joyce Giedt

GREETINGS FROM God's Volunteers, Team II! We all are really enjoying the opportunity we have to work in this area (Texas). The 80 degree temperatures in February have made our canvassing (door-to-door) work much more pleasant.

Our past campaigns have been very successful. We have felt the Holy Spirit working, not only in our lives but also in preparing the lives and hearts of the people in the areas in which we have ministered.

The Houston campaign consisted mainly of a thorough, extensive canvass effort. Besides making about 450 general calls, we placed some 1,445 door hangers on the doors of the immediate area. Since this is a new extension church project, it was encouraging to find some 50 church prospects. We had the privilege to be on the Christian FM station (radio) almost everyday.

The Kyle campaign consisted mainly of canvassing the surrounding rural area as well as the city of Kyle itself. We were able to have an afternoon high school assembly program. To be invited to the Baptist Student Union on the San Marcos campus to present our program was a thrilling experience. The last Sunday evening service held a surprise for each Volunteer, for we were all made honorary Texas citizens, a great honor indeed.

While we were in Donna, Texas, we were given the opportunity to see Mexico. Now, we have traveled from border to border, from the Canadian border to the Mexican border. At this church we were able to make almost 450 calls and found that the young people were a great, enthusiastic help. We had the unique experience of having two services with the border missions (ministering to the Mexican people) at which time, all of our service had to be translated, sentence by sentence, to the Spanish-speaking people.

We do hope that you will continue

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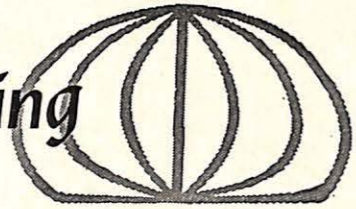
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to remember us in your prayers. We would appreciate hearing from some of you in our past churches, so that we may remember you more positively in our prayers.



Rev. Daniel Fuchs (l.) appeared on television in Yorkton, Sask., during the God's Volunteers Crusade.

what's happening



CONTRIBUTION SUMMARY
February 1969

CONTRIBUTIONS FOR BASIC PROGRAM

Conferences	Feb. 1969	Feb. 1968	Feb. 1967
Atlantic	\$ 3,162.59	\$ 6,041.10	\$ 4,124.22
Central	27,221.69	12,169.85	17,953.44
Dakota	5,251.63	8,042.37	5,074.08
Eastern	1,522.26	1,666.91	2,254.73
Northern	5,067.90	3,996.16	6,425.82
Northwestern	7,162.56	7,452.96	7,077.72
Pacific	14,080.53	7,668.78	6,269.84
Southern	863.33	335.61	505.44
Southwestern	3,953.74	3,714.40	3,474.02
Inter-Conference	2,432.22	2,311.60	3,175.62
Total Basic Program	\$ 70,718.45	\$ 52,899.74	\$ 56,334.93

FISCAL YEAR CONTRIBUTIONS FOR BASIC PROGRAM

	Budget Contributions	Special Projects	Total Basic Program
4-1-68 to 2-28-69	\$1,010,237.02	\$ 87,883.95	\$1,098,120.97
4-1-67 to 2-28-68	904,004.72	118,171.87	1,022,176.59
4-1-66 to 2-28-67	921,806.63	94,680.50	1,016,487.13

CAPITAL FUNDS CAMPAIGNS CONTRIBUTIONS

	Month Feb.	Fiscal Year
Northern Conference Centennial Advance for NABC	\$ 6,216.92	\$ 100,579.47
Mission Advance Program	11,702.88	207,638.04
Total	\$ 17,919.80	\$ 308,217.51

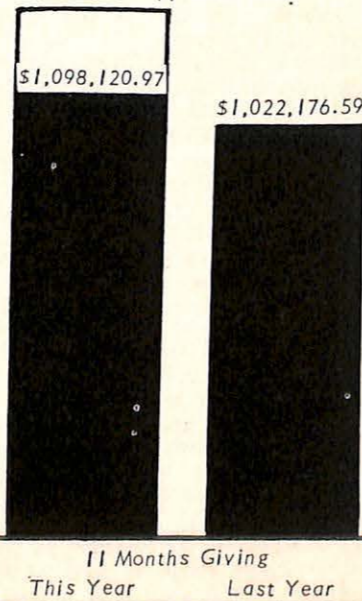
CONTRIBUTIONS FOR ALL PURPOSES

Total Basic Program	\$ 70,718.45	\$1,098,120.97
Capital Funds Campaigns	17,919.80	308,217.51
TOTAL	\$ 88,638.25	\$1,406,338.48

OUR STEWARDSHIP RECORD

N.A.B. MISSION PROGRAM
April - February, 1969

\$1,300,000 Approved Goal



CHURCH ATTENDANCE DECLINE ATTRIBUTED TO 'SHOCK' TACTICS OF SOME THEOLOGIANS

ST. LOUIS. (RNS) Slumping church attendance was attributed here to the departure of many worshippers who tired of playing the role of captive audience for "theologians engaged in a reckless competition to see who can administer the rudest shock to the faithful."

Louis Cassels, a senior editor for United Press International who writes a weekly column on religion published in hundreds of newspapers, offered this appraisal in a talk before the annual convention of the Protestant Church-Owned Publishers Association.

Stressing that many churchgoers are "sick and tired of being told what they can't believe," Mr. Cassels declared: "They want to know what, if anything, they can believe, and many churches haven't been doing a very

good job of answering that question." Mr. Cassels maintained that most people "aren't particularly interested in denatured Christianity being offered to them" by theologians "proclaiming the death of Biblical theism."

He said that some church leaders prefer to attribute the decline in attendance to a disapproval of the church's social action efforts. He added: "This explanation strikes me as rather self-righteous. It says, in effect, 'we are suffering because we, like Christ, have stood up for the right.' My own observation is otherwise. For every layman I know who quit coming to church because he disapproves of social action, I know at least three who are hanging on and supporting the church only because it is a channel for community service."

Mr. Cassels said that there were "hopeful signs that we are approaching the end of the fad for reckless negation in theology. Within the past

year or so," he said, "authors of impressive scholarly standing have come forward to assure bewildered laymen—and I might add, equally bewildered parish ministers—that 'modern man' can believe in a personal, loving, purposeful God without the slightest sacrifice of intellectual integrity. Indeed, some have gone so far to argue—quite cogently it seems to me—that 'modern man' really can't make sense of all the phenomena of his own existence without the hypothesis of God."

This new trend in theological scholarship and the laity's reaction to the earlier era of debunking, according to Mr. Cassels, shows that radical theologians were mistaken in their basic premise "that man, having 'come of age,' finds it impossible to believe in a transcendent God or an order of reality beyond nature. Rumors of God's death have been greatly exaggerated," he add.

Our Churches in Action

GRACE CHURCH WELCOMES NEW PASTOR

GRAND FORKS, N. D. We were happy to welcome Rev. and Mrs. John Thielenhaus and Douglas into our fellowship on January 19 as they began their ministry here. During the morning worship hour an installation service was held, with the charge presented to the pastor and congregation.

After the evening service we met in the social room where the Thielenhaus family was officially welcomed by a representative of each organization. (Mrs. Fred Kranzler, reporter.)

MAGNOLIA CHURCH MEMBERSHIP REACHES 1,000

ANAHEIM, CALIF. On December 24, 1968, a special event occurred at the Magnolia Baptist Church of Anaheim. Member, number 1000 was recognized. Miss Sharon Johnston was presented with a Bible by the pastor, Rev. Kenneth Fischer. She typifies the program of the church which puts considerable emphasis on Sunday evening and special Bible classes and prayer groups for youth on Wednesday evening.

During the past 12 years 1367 people have been taken into membership. Our pastor Rev. Kenneth L. Fischer, has baptized 558 people, the majority of whom have accepted Christ at the Magnolia church. Twelve years ago we were 33. (Mrs. Ellen Froslic, reporter.)

MAGNOLIA CHURCH IS HOST TO BIBLE CONFERENCE

ANAHEIM, CALIF. The Magnolia Baptist Church hosted the 34th Annual Torrey Memorial Bible Conference, sponsored by Biola Schools and Colleges. Fifteen churches participated.

Dr. Jack Wyrzten, Founder-Director of the Word of Life radio and television programs, brought the message to more than 1100 people at the two Sunday morning worship services. Sunday evening Dr. Richard Bennett, English evangelist, preached on the blessed duty of the Christian to glorify Jesus Christ. Others who spoke during the week were Dr. Lambert Dolphin, a Scientist from Stanford Research, who appealed especially to youth.

Dr. Gavin Hamilton spoke on prophecy. Dr. John Mitchell, former president of Multnomah college, brought an inspiring message on Hebrews 11.

On Thursday evening, in addition to the message by Dr. Peter Hoogendam, Pastor of the First Baptist Church of New York City, the congregation heard Rev. Norman Nelson, Singing Ambassador for Overseas Crusade.

Major Ian Thomas, Founder-Director of the Torchbearers Fellowship of England, spoke on the conflict with Amalek in the 17th chapter of Exodus. (Mrs. Ellen Froslic, reporter.)

MISS LAURA REDDIG SPEAKS AT STUDENT CONVOCATION



kens, Wellsburg, Iowa. Barbara Kieper and Eleanor Weisenberger are also graduates of Mounds-Midway.

ST. PAUL, MINN.—Miss Laura Reddig was a recent speaker for a student convocation at Mounds-Midway School of Nursing, St. Paul. Miss Reddig, an alumna of the Baptist-related school, is pictured with left to right: school instructor Mrs. Robert Veninga, and North American Baptist students Kathleen Weber, Underwood, N. Dakota, Lilyan Renaud, Sully, Iowa, and Darlene Heil-



Pastor Walter Kerber, fourth from left, and church officers at cornerstone laying service.

PINELAND CHURCH EXTENSION CHURCH LAYS CORNERSTONE

BURLINGTON, ONT.—After the morning worship service on Sunday, November 17, the congregation of Pineland Baptist Church proceeded to their building site for the Cornerstone Laying Ceremony.

The stone was laid by Pastor Walter Kerber along with members of the Building Committee, and is inscribed "To the Glory of God 1968."

The work on the building has been done mostly by volunteer help from the congregation and sister churches. Although the building is not completely finished, the church is now being used for services and weeknight activities. (D. Herd, reporter.)



New parsonage of the McDermot Avenue Baptist Church, Winnipeg, Man.

McDERMOT AVENUE PARSONAGE DEDICATED

WINNIPEG, MAN.—It was with much joy that we were able to dedicate our new parsonage on Sunday, January 12. The parsonage has eight spacious rooms and is conveniently located next door to the church. The builder was one of our members, Joe Lepholtz.

The combined choir and a ladies' trio sang at the service of dedication. Barbara Schattschnieder spoke the poem, "The House By the Side of the Road."

William Schattschnieder, chairman of the building committee, spoke and two of our deacons led in a dedication prayer.

Our church moderator, William Patzia thanked the building committee, and congregation for their cooperation and presented the keys to our pastor, Rev. Walter Stein.

BAPTIST HERALD

Rev. G. K. Zimmerman of Forest Park brought us a very fitting dedication sermon. Mrs. Wm. Sturhahn sang a solo, "Bless This House."

Our district secretary, Rev. Wm. Sturhahn, led in closing prayer. (Mrs. J. Lepholtz, reporter.)

CALVARY BAPTIST HAS BAPTISM, FAREWELL FOR PASTOR

ABERDEEN, S.D.—Rev. John Thielenhaus had the joy of receiving 9 new members into the church, 7 by baptism and 2 by confession of faith.

A farewell service was held recently for the Rev. John and Mrs. Thielenhaus who brought his ministry to a close after three and a half years of service. All the various organizations brought responses and expressed regrets for their leaving. (W. Tesky, reporter.)

HILLCREST CHURCH DEDICATES NEW ORGAN

CLEVELAND, OHIO—Sunday, February 9, our new Allen organ was presented to the church in memory of Mrs. Wanda Fobell and Mr. and Mrs. Adam J. Ross and their son Clarence. Special funds were contributed to the organ fund in their memory. The choir, under the leadership of Mr. John Mihovk, sang, "Blessed Assurance." The pastor brought the dedicatory message on the subject, "Memories that Bless."

In the afternoon we heard an organ concert by Mr. Jack McKee, a brilliant young organist of Cleveland, Ohio. Following the concert we all met in Fellowship Hall where refreshments were served to us by members of the music committee. (Rev. Edward Kary, pastor.)

BIBLE BAPTIST INCREASES MEMBERSHIP BY SEVENTEEN

LA CROSSE, WIS.—On January 26, 1969 Pastor Leon Franck baptized four young people upon profession of faith in Christ. In previous weeks thirteen other adults and children, coming by transfer of letter, were accepted into the church and received the right hand of fellowship. (Mrs. R. W. Johnston, reporter.)

VALLEY VIEW CHURCH DEDICATES PARSONAGE

SOUTH EVERETT, WASH.—Dedication services for the parsonage of the new Valley View Baptist Church Extension project in South Everett, Wash. were held on Sunday, Feb. 2. About 100 people met to ask God's blessing on this newly built home. The dedication services were held in the recreational room of this new split-level home and open house followed.



Those participating in the dedication service were Sam Bredin, Rev. and Mrs. Harvey Mehloff, Rev. John Hisel, Rev. Herbert Vetter, Rev. and Mrs. Ervin Gerlitz, Rev. Edgar Wesner, Rev. LeRoy Kiemele and Rev. Jerry Foglance.

This is the first great forward step in the establishing of a new base of witness in South Everett, Washington. (Herbert Vetter, pastor.)

IMMANUEL CHURCH OBSERVES 75TH ANNIVERSARY

WOODSIDE, N.Y.—Opening the festivities in our beautifully decorated church the former pastor Rev. A. Husmann brought the 75th anniversary address on "The Changeless

April 1, 1969

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Christ." Another former pastor, Rev. J. Grygo, preached in the German service on, "Ye Are God's Temple," and also served as toastmaster at the church family banquet on Saturday. Dr. Frank Woyke, former executive secretary, gave the address on, "The Power to be Witnesses." A choral concert, under the direction of Mr. H. Hiller and Mr. E. Guddat, followed, interspersed with other musical selections, including piano solos by the Misses Louanne and Dorothy Fuchs, both graduate students at the Juilliard School of Music in New York.

Another highlight was the Jubilee Program on Sunday afternoon, when denominational and New York City Baptist representatives and pastors of neighboring churches brought greetings. Also congratulatory letters from former members were read. Dr. Frank Woyke spoke on, "Behold your God."

In closing Pastor H. Hiller remarked: "Please, do not get old!" The church responded in dedication with "Now in the Days of Youth." The "Hallelujah Chorus" under the direction of Rev. Husmann, crowned the church's jubilee celebration. (Robert F. Herzog, reporter.)

SOUTHERN CONFERENCE BAPTIST MEN HOLD SWEETHEART BANQUET

HOUSTON, TEX.—The Baptist Men of the Southern Conference came together with their wives for a Sweetheart Banquet at Sweden House in Houston, Texas. Eighty-one people attended. Rudolf Kittlitz, president, presided. An offering was taken and sent to Southern Conference Project. The goal for 1968-69 is \$1500. The speaker for the evening was Herman H. Balka from our Dallas church. (Ludwig Casselman, reporter.)

BELLWOOD BAPTIST CHURCH HOLDS MISSIONARY CONFERENCE

BELLWOOD, ILL.—A Round Robin Missionary Conference was held at Bellwood Baptist Church, Bellwood, Ill., on February 9-12. The theme adopted was "Our First Concern." Foster Avenue, Norridge Baptist, and Baptist Mission Church also participated.

Our N.A.B. missionaries participating were Rev. Fred Folkerts, Cameroon; Miss Ruby Salzman, Cameroon; Miss Eleanor Weisenburger, Cameroon; Rev. Richard Mayforth and family, Japan; Miss Joyce Batek, Japan; and Dr. Richard Schilke, General Missionary Secretary.

An unusual Oriental Banquet at Norridge Baptist was our kick-off when we met all the missionaries informally.

The Missionary Conference was a success, and it has deepened our interests in missions. (Mark Warning, reporter.)

ELK GROVE CHURCH HOLDS EVANGELISTIC CRUSADE

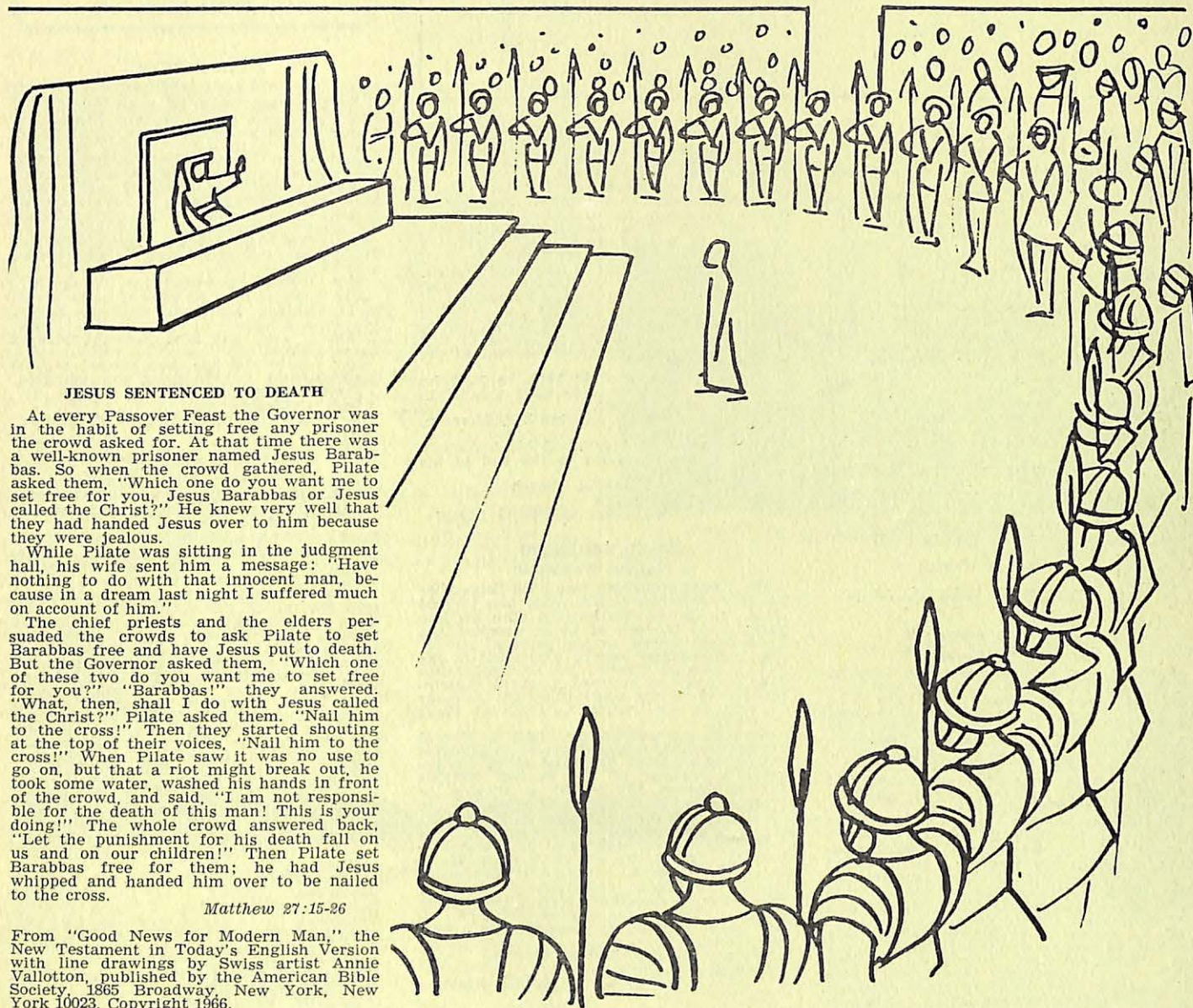
ELK GROVE, CALIF.—"Christ Our Only Hope" was the theme of an Evangelistic Crusade at the First Baptist Church of Elk Grove, California, Feb. 9-14.

Rev. Robert Schreiber, pastor of Trinity Baptist Church of Portland, Oregon was the guest speaker, and Dick Goodwin, from Elmira, California was soloist.

A 24-hour prayer vigil was scheduled in which members participated before the start of the crusade. Mr. LeRoy Collings was the general chairman of the crusade.

Dick Goodwin bears a splendid testimony with his life and musical ministry.

Rev. Robert Schreiber's keynote challenge was: "Is the Christian life I live worth sharing with Elk Grove neighbors and friends?" The message, "Christ Our Only Hope," was challenging to all. There were a number of decisions for Christ as well as rededications. (Mrs. Leonard Fandrich, reporter.)



JESUS SENTENCED TO DEATH

At every Passover Feast the Governor was in the habit of setting free any prisoner the crowd asked for. At that time there was a well-known prisoner named Jesus Barabbas. So when the crowd gathered, Pilate asked them, "Which one do you want me to set free for you, Jesus Barabbas or Jesus called the Christ?" He knew very well that they had handed Jesus over to him because they were jealous.

While Pilate was sitting in the judgment hall, his wife sent him a message: "Have nothing to do with that innocent man, because in a dream last night I suffered much on account of him."

The chief priests and the elders persuaded the crowds to ask Pilate to set Barabbas free and have Jesus put to death. But the Governor asked them, "Which one of these two do you want me to set free for you?" "Barabbas!" they answered. "What, then, shall I do with Jesus called the Christ?" Pilate asked them. "Nail him to the cross!" Then they started shouting at the top of their voices, "Nail him to the cross!" When Pilate saw it was no use to go on, but that a riot might break out, he took some water, washed his hands in front of the crowd, and said, "I am not responsible for the death of this man! This is your doing!" The whole crowd answered back, "Let the punishment for his death fall on us and on our children!" Then Pilate set Barabbas free for them; he had Jesus whipped and handed him over to be nailed to the cross.

Matthew 27:15-26

From "Good News for Modern Man," the New Testament in Today's English Version with line drawings by Swiss artist Annie Vallotton, published by the American Bible Society, 1865 Broadway, New York, New York 10023. Copyright 1966.

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