

Baptist Herald

September 1971

The Death of the
Sunday School
by C. T. Winters

The Life of the
Sunday School
by Donald Richter

20 Years
Japan Mission



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Baptist Herald

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September 1971

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'STAND FIRM, DILIGENT IN THE LORD'S WORK!'

by Fred G. Moore

A Report of the Special 20th Anniversary Commemorative Deeper Life Conference of the Japan Baptist Conference, Held in Ise, Japan, May 1-3, 1971

"Surely, not all these cars are heading for Ise?" This was a comment overheard in one of the cars stalled in the bumper-to-bumper traffic between Tsu and Ise on Saturday afternoon, May 1. The two-lane highway seemed about to burst with the overflow of vehicles, but not ALL of these cars were on their way to the Ise Baptist Church. Our annual Deeper Life Conference is regularly held during "Golden Week," a period around the 1st of May that has four holidays within one week. Thus the highways and trains are always crowded with people seeking some sort of recreational activity. Some of that particular holiday crowd, though, WERE wending their way to a very special time of fellowship and blessing at our Japan Baptist Conference 20th Anniversary "Seikai." For three days many of the members and friends of our churches in Matsusaka, Tsu, and Kyoto, as well as representative groups from the newer "church extension" projects in Nagoya, Mukomachi, and Ikeda enjoyed the warm hospitality extended to the conference by our Christians in Ise. Registrations for the conference reached a total of 80, which seemed to be a very good percentage considering that we have a total conference membership of about 155. And for the Sunday morning conference worship service, 91 people filled the Ise Baptist Church to capacity.

But figures and statistics can never tell the real story. This year's conference was very special — the 20th Anniversary of the ministry of evangelism

The Rev. Fred G. Moore has been a missionary in Japan since 1957. He is presently serving as president of Osaka Biblical Seminary.



Participants in the 20th Anniversary Deeper Life Conference, Ise, Japan, May 1-3, 1971

and church planting which your North American Baptist General Mission in Japan began in 1951. With hearts full of praise and thanksgiving we looked back to realize anew what the Lord has done in our midst. The Rev. Edwin C. Kern presented a special showing of interesting slides depicting the progress of our church growth, which very fittingly began in Ise. A panel discussion on Sunday morning before the worship service also reviewed the historical development, including a number of very humorous incidents which reminded us of our human failures — and God's patient faithfulness.

We were very sorry that our "pioneer missionary," Miss Florence Miller, was unable to be with us for this special occasion. Miss Miller had been scheduled to return to Japan from furlough by the end of March, but the sudden serious illness of her mother required her to prolong her stay at home. At our conference, however, Miss Miller was warmly remembered in word and in prayer as we recalled her diligent and faithful service to Christ as she was personally used to start our first three churches, in Ise, Kyoto, and Tsu.

The historical perspective of our 20 years in Japan, however, was only the launching pad for our future planning and development. Our hearts were stirred by our guest speaker, the Rev. Kenji Otani, pastor of a large (for Japan) Baptist church in Tokyo, as he emphasized our need for an enlarging vision to press forward with the Gospel of Christ. Leading us in a study of our conference theme passage, 1 Corinthians 15, Rev. Otani pointed out that we are continuing to make Christian history in the same spirit and with exactly the same message as the pioneers of the faith in the New Testament. And this passing on of the faith was not just the work of the pastors and evangelists; it was, and IS, the work of all Chris-

tians through the ages. We must hold fast to the truth of the cross, and press on in full confidence of our ultimate victory in Christ. The ministry of the Gospel of Christ here in Japan may indeed be difficult, but it is his work, and he will triumph, as we go forward in faith.

For this reporter, however, a special highlight of this conference was the challenging message, "Our Outlook for the 70's," given by our own Rev. Hisashi Murakami, pastor of the Tsu Shinmachi Christian Church. Noting the long years of giving to the development of the Japan Baptist Conference by the NAB Mission and the missionaries, Brother Murakami challenged the conference with the questions: "Have we become too accustomed to just receiving? When are we as a Japan Baptist Conference going to take the initiative in launching forth; in being givers instead of just being receivers? Isn't this our conference challenge for the 70's?" He pointed out that our vision is based on the Word of God; we must always remain a truly Bible-centered conference. We need more sacrificial giving; more personal, individual involvement in evangelism and church service; and more dedicated workers to meet the increasing demands for further outreach.

So many other impressions and incidents from our "Seikai" come rushing to mind: the group discussion time, divided into young people, men and women; parents wondering how to more effectively convey Christ's love to their children; the old problem of "dialogue;" a challenging business session on the last afternoon, with new goals set for the coming year. Any conference involving brothers and sisters in Christ has a warmth of fellowship, and this conference certainly was no exception. Between the meeting sessions, and after the evening meetings, there

was always the hot cup of green tea, and some type of "goodies" to munch on as we enjoyed being together and talking with one another. Almost all of the delegates were housed in the homes of the Ise Church members, and this, too, was a rich fellowship experience. On Sunday afternoon we had a picnic lunch together in a beautiful, wooded grove situated on a hill close to the church, overlooking the river. It seemed that this year there were so many new faces at our "Seikai," and they all fitted right in with the older ones. Many young people were present which bids well for the future of our Japan Baptist Conference.

The roads were just as crowded as we left Ise for home, but our hearts were filled with praise to the Lord. We wish that much more could have been accomplished for Christ in these past 20 years, but as you pray with us, we beseech the Lord for a real outpouring of the Holy Spirit, and your NAB work here in Japan will see an increasing harvest for Christ in the years to come! "Stand firm, diligent in the Lord's work!" □

All This He Hath Done

by Florence Miller

Our mission work in Japan began with an unusual prayer meeting. About ten months after the Hirths and I arrived in Japan in 1951, we began to think and pray about the area in which we should begin our evangelistic work. A study of various church surveys revealed several prefectures that had very few Christian churches. We decided to visit three of them to see whether or not the Lord might be directing us to one of them. While Mr. Hirth visited Mie Prefecture, I went to Tokushima Prefecture on the island of Shikoku.

I had been given the address of Pastor Eiichi Ito living in Tokushima and called on him one day, explaining my purpose in coming. After talking to me concerning the churches and Christian witness being carried on in the prefecture, he invited me to spend the night with his family since it was too late in the day to get the return ferry. He even offered to gather his church people together for a special prayer meeting on behalf of our future mission work. I was overwhelmed by his kindness and sincere efforts to help and encourage us. He got on his bicycle and went around the little town invit-

Miss Florence Miller has been a missionary to Japan since 1951.

ing people to come to the prayer meeting. Shortly before starting time, he said to me, "Of course you'll say something to them, won't you?" I had had only about eight months of language study and was not yet capable of more than simple conversation. I tried to decline but he would not take "no" for an answer. Thus I was forced to give my first spontaneous testimony in Japanese and the pastor graciously explained to the people what he thought I was saying. It was the "push" I needed to get me started witnessing in Japanese. Then those present prayed for me and our new mission work that the Lord would lead and bless us in it. Though we had met for the first time, I felt that we were members of the same body. And now as I look back on that prayer meeting, I realize that it played an important part in the beginning of our work when some very important decisions were being made.

The Lord's leading in my own personal ministry during my twenty years in Japan seems to have paralleled that of the development of our total mission program. It began with pioneer church evangelism, branched off into a concentration on student evangelism to get leaders, and eventually led to the establishment of a training program at the Osaka Biblical Seminary. This three-pronged ministry continues to the present. Today there are three independent churches and four new ones in varying degrees of development. A small student center has been built and a specialized ministry to university students is being conducted there. A seminary program is being carried on in cooperation with two other missions.

When our work began I was assisted only by a twenty-year-old Japanese girl who had a sincere faith in Christ, but had not even been able to complete elementary school due to the war.

Today our missionary staff consists of five couples and three single women with five short termers who have just joined our ranks. We have five Japanese pastors and one young lady who have had college and seminary training. Three other young people will soon be graduating from the seminary.

With the addition of each new worker and the expanding of our evangelistic outreach, it is good for us to pause and consider the ways in which the Lord has led us. At this twentieth milestone, we are reminded that "all this HE hath done" and we give thanks for the prayers supported by the sacrificial gifts and service of many who love the Lord. □



Our N.A.B. Missionaries in Japan



Osaka Biblical Seminary Graduation, 1970 Student Body Chorus



Sunday School Children Working at their Handcraft Projects



Fellowship time at Osaka Biblical Seminary. Florence Miller in center of photo

A NEW DAY FOR CHURCH PLANTING IN JAPAN

by Edwin C. Kern

In looking back upon the twenty years of mission work in Japan, it is impossible to overlook the leading of the Lord. That first group of people in our North American Baptist Pacific Conference, who through reports and testimonies, were given a vision of the spiritual vacuum in post-war Japan are now beginning to see the fulfillment of that vision. The preparation and prayer for the initial thrust of mission beginnings in Japan are impressive. Our first missionaries, the Hirths, Miss Miller, the Sukuts and the Auchs were used by God as channels through whom the proclamation of the Gospel could be initiated in Japan. These beginnings were undoubtedly adventuresome but also tremendously taxing. All these "newcomers" had to study the language, adjust to a post-war Oriental society under Western occupation. In their trust was left the responsibility to make that first thrust for evangelism, church planting and discipling. This indeed is a miracle in God's tremendous plan for the building of his Church in Japan. From their beginnings in Ise, the Lord has seen fit to bring four organized churches into being and the present opportunity to open four new church planting projects. The present membership in our organized churches and church planting areas is approximately 155.

A cooperative education program for the training of pastors and leaders in the churches was begun at the Osaka Biblical Seminary. At present 21 students are studying at the seminary. The Japan Baptist Conference has been supplied with three pastors and one Christian education leader. At present two men and one lady are enrolled at the seminary in preparation for leadership in our conference-related churches. One of the young men, Mr. Fujie, is presently enrolled at the North American Baptist Seminary for further study. The educational program at the Osaka Biblical Seminary is now under seri-

The Rev. Edwin C. Kern has been a missionary to Japan since 1955.

ous study and review which will of necessity lead to some changes in its teaching ministry.

The organizational patterns and trends in the work of the Lord have come under review as times have changed and growth has been realized. In the first stages of the work a mission and missionary-centered pattern of organization was followed. As churches were organized, they began looking for ways of fellowship which resulted in the annual deeper life meetings for the churches and evangelistic points. This fellowship and Bible study resulted in the formation of the Japan Baptist Conference. At present the North American Baptist General Mission in Japan and the Japan Baptist Conference work hand in hand in the educational and evangelistic plans for church planting and its related ministries. Along with the gradual growth in the conference ministry the work is steadily changing from a mission-centered administered body to a church-centered organization. The vision and plan of your missionaries for an indigenous church is notably becoming history.

To illustrate the shift in responsibility, the look forward as presented to the Japan Baptist Conference by its executive committee chairman, the Rev. Hisashi Murakami, will give you the present trend in the conference. At the annual meeting in May, 1971, Brother Murakami mentioned that "it is time for a turning point in the Japan Baptist Conference." The conference must turn from the position of having received to that of giving and taking up the burdens of the American Christians who have largely been doing the giving and the sending. The plans as presented to the Japan Baptist Conference session for this new decade are optimistic and are steps of faith in the Builder of the Church.

1. Each of the established churches should aim at deeper spiritual maturity. A spiritually mature church is a living organism that will make a strong impact on society.

2. The present organized churches are challenged to open preaching points and aid in developing them into organized, indigenous churches.

3. The present church planting projects jointly initiated by the conference and the NAB Mission should be developed into self-supporting and self-propagating churches.

4. The churches are requested to pray the Lord of the harvest to send men into pastoral and leadership responsibilities for new church planting projects.

5. The Japan Baptist Conference wants to do its part in the development of an educational program at the Osaka Biblical Seminary that will truly serve the Japanese churches in meeting their challenges in institutional and church planting projects.

The Rev. Neil Braun, a missionary to Japan, in his book, *Laity Mobilized*, states: "The churches which grow are those which intend to grow, which work for growth, which possess the spiritual enthusiasm and stamina necessary to achieve growth, and which utilize the right methods of obtaining growth." The Japan Baptist Conference wants to see the churches grow and for this growth, plans under the guidance of the Holy Spirit are being made. To see growth will require the spiritual fiber of spiritually mature men. It will require men of vision who will in faith be able to see things as they really are in relation to God's plan for a growing Church. This venture of faith is intensely challenging.

A new day is dawning for the Japan Baptist Conference — the North American Baptist General Mission in Japan related task of church planting. The unchanging mandate to God's chosen people is to go in his authority to make disciples, to baptize them and to teach them what he has commanded. Yes, even in this day of uncertainty, the Lord assures the Church of his eternal presence (Matt. 28:18-20). Pray the Lord of the harvest to send laborers who will be equal to the challenge of this new day for mission in Japan. □

Witnesses for CHRIST

by Lucille Wipf

It has been an enriching and wonderful experience to interview the individuals of whom you are about to read. Space does not permit sharing the entire testimony; so we have chosen some significant point of emphasis in each presentation.

The Shoji Shina Family

Christian homes are rare in our churches in Japan. We are thankful for a family such as the Shinas. Mrs. Shina's mother was a Christian and thus Mrs. Shina was led to Christ at an early age. Even during the difficult war years they continued their Christian testimony. Mr. Shina became a Christian after his return from serving in the army. As Christian parents they have sought to train their children in the ways of the Lord. Job transfers have taken them to various cities, not always near a church. The last transfer brought them to Tsu where the Shinas and their sons, Akira, a university freshman, and Izumi, a high school junior, are members of our Tsushinmachi Christian Church. Mr. Shina serves as treasurer and deacon while Mrs. Shina has served as president of the Women's group. Akira is an assistant Sunday school teacher of the fifth and sixth grade class and active in the youth group. During his high school days he was active on the baseball team and Izumi is now active in the pingpong club.

Asked what they consider the secret of happy Christian living Mr. Shina replied, "We must be conscious of sin in our lives and confess it for daily cleansing. It is wonderful to know that we are new creatures in Christ." For Akira the verse, "Remember now thy Creator in the days

Lucille Wipf has been a missionary to Japan since 1960.

of thy youth" is important. He said, "God loves me and I've really learned this recently. I'm thankful for the consolation and help my parents gave me during the difficult time when I prepared for and took the university entrance examination." "I'm thankful to know that God exists and I'm thankful for my Christian parents," said Izumi.

Their pastor told me that the other Christian boys from the church have expressed a real freedom and fellowship when they go to the Shina home. Mr. and Mrs. Shina were surprised to hear this and were not aware just how much of a blessing their home has been. For those who find opposition in their own homes because their parents are not Christians the Shina home is a warm place to come. □

Hiroshi Arita

Pastoring our Inokoshi Christian church in Nagoya is Hiroshi Arita. Here is his testimony.

"During my first year at the university I attended an English Bible Class at our Rakkyo Baptist Church in Kyoto. This was my first contact with Christianity. I wasn't interested in the Bible but was learning English so I attended the class. As I studied the English Bible I became interested and began to realize my need of Christ. It was in April of my second year that I accepted Christ as my Savior. The following December I was baptized and joined the Rakkyo Baptist Church.

"I felt a burden for others and didn't want to keep this good news of Christ's salvation to myself. A friend and I became active in Campus Crusade. Toward the end of my third year I prayed about becoming a full-time Christian worker. One Sunday morning after hearing a mes-

sage on Matthew 4:19 I dedicated my life for Christian service. Upon graduation from the university I entered Osaka Biblical Seminary and studied there for four years. I entered because I felt this call from God. But during my third year I became ill and had to stay out of school several times. "Why am I weak and how can I work as a Christian worker if I'm going to be sick?" I asked myself. This illness was really a time of testing. But my call was clear to me. I prayed to God for healing and he heard my prayers. I was able to return to the seminary to complete my training. During my seminary days I felt a burden for pioneer evangelism. After graduation the Lord led me here to Nagoya.

"The first year was especially difficult as I didn't know how to carry on pioneer evangelism and besides that I was a single, young man. However, on April 12, 1970, I was married and my wife and I are now serving here together. We are living in a 450 unit government housing project. Most are young couples with young children. Since the general meeting room in the housing project cannot be used for religious gatherings our desire is to begin a home meeting in our apartment." □

Mr. and Mrs. Kinnosuke Ueda

The land on which our Matsusaka Baptist Church stands was made possible through Mr. and Mrs. Kinnosuke Ueda, members of our Matsusaka Baptist Church.

The Bible says, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." In the case of the Uedas it was their children who were won to Christ when young and they led their parents. The children presented their mother with a Bible for her 53rd birthday and told her to read it through from the beginning and not just hit and miss here and there. Though the parents didn't understand it they read it and also began reading it together as a family. Both parents accepted Christ and became active in the Southern Baptist Church where they were living at that time. This was approximately 15 years ago.

(Continued on page 31)

BUILDING



Members of Faith Baptist Church with the Rev. Martin Franke standing on the right.

ON FAITH IN HILLSBORO

by Martin Franke

In I Corinthians 4:2 we read, "Moreover it is required in stewards that a man be found faithful." Recognizing that faithfulness is what the Lord requires from us, we, as stewards of the Hillsboro, Oregon Church Extension Project have called ourselves, FAITH BAPTIST CHURCH. But of greater importance than our faith is His faithfulness. For we have learned in the ten, short months of our existence as a new church extension project that, "without him we can do nothing" (John 15:5b).

The work here at Hillsboro began last September when we moved into the new dual purpose building which serves as both the family's living quarters and temporary meeting place. There was

The Rev. Martin Franke is the pastor of the Faith Baptist Church, Hillsboro, Oregon.

much to be done at the time of moving since the building was not yet completed indoors or out, nor had the grounds been cleaned up or landscaped.

The first gathering of people consisted of a small group which met in the parsonage living room for a Bible study. On the third evening of our study in the gospel of John, a young married couple received Jesus Christ as their Savior. This was an encouragement to the new group as we could see the evidence of the work of the Holy Spirit among us.

Interest was seen in the work by the response of our Oregon Association churches who supplied hymn books, chairs, pulpit, communion table, Sunday school materials and other needed equipment. And how we thank God for the dedicated families and individuals who have come out to work with us in establishing a new church here.

They are helping with the teaching, music, ushering, youth work, missionary work and many other things.

We are in a new community on the east of the city limits of Hillsboro, about twenty miles west of Portland, Oregon. Hillsboro is the County Seat of Washington County, the fastest growing population area in the state of Oregon. Surrounding our four acre building site are open fields which are producing a crop of new homes. Several new families have responded to our visitations and are attending the services. On Easter Sunday a young mother asked to receive Christ as her Savior. She is now actively involved in a ladies' home Bible study group that is effectively interesting others in the community in the Lord and our building of his Church.

A planning committee has been appointed and is looking into plans for a first unit of a church building. We have already outgrown our temporary quarters and urgently need classroom space in order to increase the growth of our Sunday school. Classes have been doubled up and some are meeting in the pastor's home.

On July 7, we held our first official business meeting to begin organizational procedures. Twenty-one people have responded so far to become charter members of FAITH BAPTIST CHURCH, seventeen by letter of transfer and four by baptism. Our church attendance during the summer months has been averaging in the thirties with a record attendance of forty-three. We recognize that all these things are due to our Lord's faithfulness as we abide in him. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15:5)

To those of you who read this, we ask for your prayers, even at this very minute as you finish this article. We believe in the power of prayer and thank you for remembering our work for Christ here in Hillsboro. □

HILLSBORO BAPTIST CHURCH EXTENSION BUILDER'S PROJECT FOR SEPTEMBER 1971

Will you pray and contribute?

Anyone having friends or relatives in the area is encouraged to send their names and addresses to the pastor: The Rev. Martin Franke, 24495 S.W. Golden Road, Hillsboro, Ore. 97123



MUSIC TURNS THEM ON TO JESUS: The Jesus movement grooves to the sound of rock music, and rides the crest of sound waves from guitars. Members of the Love Song, a Christian rock group, sing, play and give their testimonies before an estimated 5,000 youth attending the Everlasting Living Waters Rock Concert at Woodrow Wilson High School in Long Beach, Calif. (BP) Photo by Everett Hulum.

by W. L. Knight, Baptist Press

Love Is Its Theme; And Evangelism Its Response

"Wow! Jesus loves you."

Over and over teenagers across the nation are using that phrase as the "Jesus Movement" shakes their lives. To them, it is a startling revelation. And it captures the theme of the movement. Love is the theme. Jesus is the subject. Surprising discovery is the response. In Southern California, a mustached youth shook his head and repeated the phrase. "Wow, I used to hate cops, and now I just love everybody. Praise God."

In the worship services for teenagers in the movement, love is the mood. You can feel it, hanging heavy in the atmosphere. "It's so peaceful there, man," said one teenager in describing a worship and Bible study period at Calvary Chapel in Costa Mesa, about 40 miles south of Los Angeles. "You can go there and sing or listen and know Jesus loves you. The love is just so heavy."

It shows on the faces of the kids present. Look closely at their radiant, happy expressions. Wear your nerve ends on

THE JESUS MOVEMENT IS UPON US

PART 2

your eyeballs, and sense what you see: the freshness, the vigor, the openness, the commitment in those shining faces. When did you last see that? Listen as they greet, not just their friends, but strangers. "Jesus loves you." — "Jesus is the answer." — "Praise the Lord." — "God bless you." — "Glory to God."

Even when greeted with jeers, the response is love. "Freaks! A bunch of wierdos," yelled a youth with a beer can in his hand as an old Cadillac wheels past three long-haired girls entering Bethel Tabernacle, another Jesus movement center in Redondo Beach near Los Angeles. One of the girls turns calmly. Her answer is quiet, almost serene and completely without rancor: "Jesus loves you," she says.

As love is its theme, evangelism is its response. The Jesus movement is intensely evangelistic. Why? The youth have discovered Jesus, and his love. And they can no more bottle it inside them than they could cap a volcano with a cork. They've got to tell others. "Hey man," they say, "Jesus died for your sins." "Yeah, man, get turned on to Jesus. He's the greatest high in the world." Everywhere they go they bubble over with the news of what Jesus is doing in their lives. They bring friends to church, Bible studies, communes, rock concerts. They pass out tracts on the streets.

It's a social event, sure; but it is more. It is their attempt

to lovingly offer friends the peace they've found. It's their effort to share the rapture. Their witnessing is in the idiom of youth, not the pious phrases of the older generation. Instead of asking, "Brother, are you saved," they often respond with a friendly, "Jesus loves you; can we rap about it?" Their loving, sharing phrase takes evangelism out of the "selling" category and puts it in the "sharing" category. And they are willing to leave the response to the Holy Spirit, without using high pressure evangelism techniques. So intense is this evangelistic sharing that freelance writer and photographer Jack and Betty Cheetham, who sold their story on the Jesus movement to LOOK, were converted during their investigation. Instead of just "covering" the Jesus movement, they joined it.

Some of the most intense public expressions of love as a basic characteristic of the Jesus movement are shown at the mass baptisms where hundreds of kids are immersed in the swirling waves of the Pacific. Calvary Chapel in Costa Mesa, for example, recently baptized 700 in one day. Earlier, they had baptized more than 1,000 young people. It's a super-charged time, with the youth feeling unique crowd electricity. "Wow," exclaimed one dripping young girl, "I just love Jesus so much. I've never been so happy in my whole life. Oh, praise Jesus." Water — or was it tears — streamed down her face, but she was oblivious to it. Her friends swallowed her up with open arms and shouts of congratulations, praise and joy.

At a mass baptism at First Baptist Church in Houston following a crusade with more than 4,000 conversions and 1,100 baptisms, the crowd expelled thundering cheers and whistles and applauded loudly as the pastor raises a new convert from the water. "Praise Jesus," one youth shouted. "He needed that . . . Praise Jesus!" The rapture, joy, celebration, love, electrifying sense of the presence of God all are manifestations of the theme of love embracing the movement. These characteristics are seen, not only at the mass baptisms, but in the music of the movement as well.

When the Jesus rock groups play and sing of the love and Jesus, the kids respond with an emotional "high." And music is where it is at. Music communicates. Music is "in." Preaching is "out." There is in the movement an apparent de-emphasis on preaching. With it goes the strong beat of rock music, and the twang of an amplified guitar. And the feeling, like the technique, is electric. Testified one thin, long-haired girl in a maroon T-shirt: "Wow, I went to the rock concert Friday night . . . and wow, it was just wonderful. So beautiful. 'I mean, like the guys were playing and I raised my arms, and I could just feel it. I mean, my arms got so light and I felt I could just reach out to heaven. And it was so goood. . . .'"

She was referring to a rock concert sponsored by Calvary Chapel at the Woodrow Wilson High School in Long Beach. As estimated 5,000 kids were there, packing the 1,700 capacity auditorium. Another 1,000 jammed into the gymnasium. Thousands were turned away; hundreds waited outside hoping someone would leave. Inside, five Christian rock groups, (one of them symbolically called Love Song), play and sing. Their sounds are quality; their musicianship, professional. Both in song and testimony, they tell of their search for meaning in life, their trips through drugs and sex occult religions to Jesus. About 400 kids respond to the invitation, tears rushing over their cheeks; smiles cutting their faces in half.

A boy sitting on the steps of the stage comments aloud. "Oh, wow, it's so wild. It's so wild. Praise the Lord."

Though perhaps not necessarily a manifestation of the Jesus movement, but certainly complimenting it, "God-rock" music is sweeping the country in popularity. According to authorities in the music industry, only about one out of every 100 records becomes a hit; but one out of every 25 hits now has a religious theme. The examples are legion: Judy Collins' old-time-religion recording of "Amazing Grace," George Harrison's, "My Sweet Lord," the amazing popularity of "Jesus Christ, Superstar," and top-40 hits like "Put Your Hand in the Hand of the Man from Galilee." Rock music is part of the youth culture, and it has been a natural thing for the Jesus people to take an idiom of youth culture to express their faith. Yet the movement is strangely inconsistent in its blending of culture and religious expression.

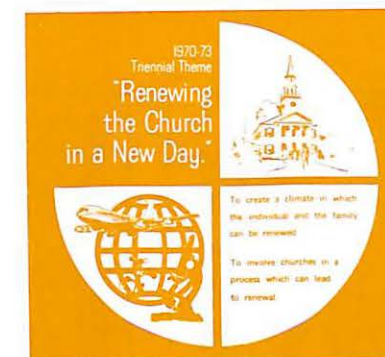
Bare feet, long hair, ragged clothes — the mod look — are blended with a new pietism in the movement that defies understanding by most adults. They look like "hippies;" but they talk like pietistic fundamentalists. Accompanying the new pietism is a new literalism in biblical interpretation. Yet there is nothing new about it, except that youth educated in a culture that teaches logical criticism accept with such unquestioning, simple faith the Bible, and its application to life.

Coming out of a youth culture where permissiveness has recently sanctioned everything, the pendulum is now swinging the other way. The movement stresses the Ten Commandments. It strongly prohibits promiscuity, greed, pride, drunkenness, drugs, debauchery, laziness, cigarettes, etc. A new kingdom in moral conduct seems to be waiting in the wings. It is most apparent in the Christian communes that have sprung up in many major cities. Girls wear long maxi-dresses, sleep upstairs, and never go into the boys' rooms except to clean them. "We want this place to be an example of the way Christians should live," said the director of Mansion Messiah, a commune in Los Angeles. About 30 single young people live there, mostly just studying the Bible. A feeling of Puritanism hangs in the air. The house has rigid rules and curfews. And they have no "moral" problems. And the youth seem to have the ability to accept the discipline with a willingness that causes them little distress.

Paradoxically, love is the theme of the movement; yet many of the participants would reject the situation ethics concept that Christians should reject rules in favor of doing whatever is "the loving thing to do" in each and every situation. Instead, they search the Bible for prooftexts for a rule for each action. Pietism, fundamentalism, and legalism are both strengths and weaknesses in the movement. Most would rejoice that the youth are seemingly turning this direction and rejecting the former state of drugs, sexual permissiveness and atheism.

Others would counter that the movement is simplistic; that it has a shallow grasp of biblical theology; even that it is an emotional escape from the harsh reality of the world. "Turning on with Jesus" has been substituted for "turning on with LSD." Yet it is not that simple. Generalizations about a phenomenon so diverse are difficult to substantiate. But if any trend seems to come through loud and clear in the movement, it is the theme of love. And love runs deep, not shallow, in the heart of the gospel. □

It's Happening at Cedarloo by Iver Walker



LOOK magazine recently reported "massive, fundamentalist, Christ-as-personal-Savior revival has caught hold in California and shows every sign of sweeping east and becoming a national preoccupation."

What this article predicted is happening, IT'S HAPPENING AT CEDARLOO!! "This is the Lord's doing; it is marvellous in our eyes" (Ps. 118: 23). We will never be the same. Let me share what God is doing.

Our church was hosting a Youth Rendezvous the weekend of March 26-28. This was for all our Iowa churches. We were expecting about 60-70 kids. Only about 20 came. It looked like a sure flop. Saturday morning a few more came. One of our local ladies gave a talk on some Bible characters. She was followed by a former drug addict who was only 12 weeks old in the Lord. As he shared what the Lord was doing in his life and how he was witnessing our young people drank it all in. That evening we had a banquet and a lay speaker brought a brief message on temptations in the area of sex. Several raised their hands indicating a need of getting right with the Lord. After this we came back to the church for a folk sing, which didn't seem to go too well, when another new Christian (one month) shared what Christ meant to him and that all he needed was Jesus. He was followed by a girl who told how precious and real Jesus was to her. Then silence followed. We all just sat there and didn't have anything to share. The lay speaker began to share the joy of leading hundreds of people to the Lord. When silence followed again, he said something along the line, "if you haven't got anything to share you're dead!" A fellow next to me started talking, "Between the Sveden House (where the banquet was) and the church I found Christ! I have been the greatest hypocrite . . ." (tears flowing down his face). Others started

The Rev. Iver Walker is the pastor of the Cedarloo Baptist Church, Cedar Falls, Iowa.

sharing that they knew Christ but simply weren't experiencing victory. Prayer requests for lost friends and parents were exchanged and we prayed standing in a circle holding hands. After several had prayed one of the persons praying broke down and wept. Soon I realized others were weeping. As I looked up I saw fellows hugging each other and just weeping their hearts out. The same was happening with the girls. People confessed wrong feelings toward one another and others began witnessing to some in the room who didn't seem to be "with it." Some people were leaving the room and soon I also went upstairs and entered our sanctuary which was dark except for a light on the cross in front of the room. I first saw a fellow standing before the cross and just loving Jesus out loud. Then I became aware of about five or six people kneeling in front of the communion table. As I knelt with them I heard a young man pray, "Humble me more Lord! Grind me into the dust! . . ." Later I saw this fellow with beaming face, praising God.

What has happened? God has poured out the fullness of His Holy Spirit upon us and had transformed our lives! Revival has come! IT'S HAPPENING!

Sunday morning in connection with the message I told the congregation what had happened and gave opportunity for people to share. As people shared how they had gotten right with the Lord at the youth meeting or during the night—I don't believe there was a dry eye in the room. That evening young people again shared radiant testimonies and adults rejoiced at what God was doing to their young people. During the invitation a girl raised her hand indicating she wanted to receive Christ. Our young people invited youth groups from the Waterloo and Cedar Falls churches for singspiration and "rap" time after the evening service. Well over 100 turned out. Many of them were really "turned on" for Jesus. We sang and shared with each other what God was doing. The spirit of love

for Christ and others was tremendous. As the group broke up I noticed a circle of people kneeling and praying. They were helping a girl find assurance of salvation. Another pastor shared with me a few days later that he was in a café that Sunday evening and saw a fellow walking between the booths and with hands in the air he said, "Hallelujah I found the Lord at Cedarloo."

Tuesday night our teens came to church to put a chorus book together and one of the girls who had been witnessing every opportunity the Lord gave her had brought a friend with her who wanted to accept Christ. We had the joy of leading her to the Lord. That same night some of our young people who just a few days earlier didn't care too much for the Lord were now screaming into the night "Jesus Loves You!"

Wednesday night was prayer meeting, and what a prayer meeting it was! We had been averaging around 25 or so, but now the Lord had brought out 72! Some I had never seen in prayer meeting before. The sharing of what God was doing was simply beautiful, and the prayer time that followed was great. One man, who hadn't been in prayer meeting since I have been pastor here prayed, "Lord, I haven't been a witness for you as I should. Help me to be a better witness . . ." and he broke down and wept. The next Sunday morning he had five or six of his friends in church and had witnessed to many more during the week.

God's timetable is perfect. We were scheduled to broadcast the morning service over KNWS during the month of April. So He sends us a revival the last Sunday in March so we can tell all of eastern Iowa of "The mighty works of God." What a joy to tell a full church and a radio audience on Palm Sunday that "The King Has Come!" Not only to Jerusalem some 2000 years ago but into our lives in a new and glorious way. After we were off the air we had a time of sharing the joys of salvation and witnessing for about half an hour. One of those responding was the girl

(Continued on page 27)



by Gerald L. Borchert

Dear Dr. Borchert: I am a little disturbed because the young people of our church recently had the opportunity to lead our evening service and some of the adults became very critical of their music and the fact that they brought guitars into the service . . . I really do not think their music is so bad and I would be grateful if you would share your views about such music . . . J. L.

Dear Mr. L. The issue of music is exceedingly important and I am grateful for your letter, because it gives me a brief opportunity to discuss the problem.

At the outset we should all recognize the fact that our likes and dislikes of music are very much culturally conditioned. The types of music we are accustomed to associate with familiar aspects of our lives become easily identified and accepted by us as that which is right or appropriate in any given circumstance.

Furthermore, appreciation of music has to be learned. When I was young I had very little appreciation for Verdi's operas; but when I went to university I acquired a taste for opera. On the other hand, I was brought up on "good old gospel singing" and I somehow identified it with the ancient music of the angels. Little did I realize that the music was very recent and that the entire structure of music like "The Old Rugged Cross" and "What a Friend We Have In Jesus" was patterned on love

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

songs or romantic music of an era that is not even a century old.

The piano and the organ were almost to me the instruments of Christianity and it never dawned on me that a drum should be played anywhere else than in a dance hall. But little did I realize how important the piano was to the entertainment pattern of the day or how significant the organ was in many of the early silent movie houses. I began to realize that the music of David was probably much closer to the strumming of the guitar than to the tinkle of the piano keys or the resonant notes of the organ. Moreover, I ask myself, should I forbid the African the joy of his drums in worship? Dare I make him first a western American or Canadian musician in order to make him a Christian?

Music is one of the God-given means by which a person expresses his innermost personality and he uses the music patterns familiar to him and developed by his contemporaries. What is of ultimate significance, therefore, is what his music says to him and to his contemporaries. Does it advocate the experiences of the lower nature or does it grapple with the problems of man and point him to Jesus?

I do not mean that all Christians will appreciate all Christian music. Those brought up on the grandeur of the Bach chorales, hardly accepted the gospel songs without learning to appreciate the spirit that gave them birth. So also those who are familiar with gospel songs and earlier hymns may find it difficult to learn to understand and accept the medium of the new Christian folk songs.

The issue is not really the musical style or the instrument. The new folk medium can be used by God for speaking to the contemporary world. But it will definitely depend upon the character of the singers and their songs.

What we need is patience with each other and a sensitivity for what each of us is trying to say about the grace of God through the variety of styles in music.

Let us pray for understanding and may God grant Christian insights and dynamic to the musically talented of the new generation. □

book reviews

by B. C. Schreiber

The Charles L. Allen Treasury. Edited by Charles L. Wallis, Old Tappan, N.J. Fleming H. Revell Co. \$4.95.

These are not pithy illustrations but thoughts that reveal the spiritual and practical depth of a minister who is pastor of the First Methodist Church of Houston, Texas, with a membership of 9,000. □

Strangers and Exiles: A History of Religious Refugees. By Frederick A. Norwood, Nashville & New York: Abingdon Press, 1969, 2 volumes. \$25.00.

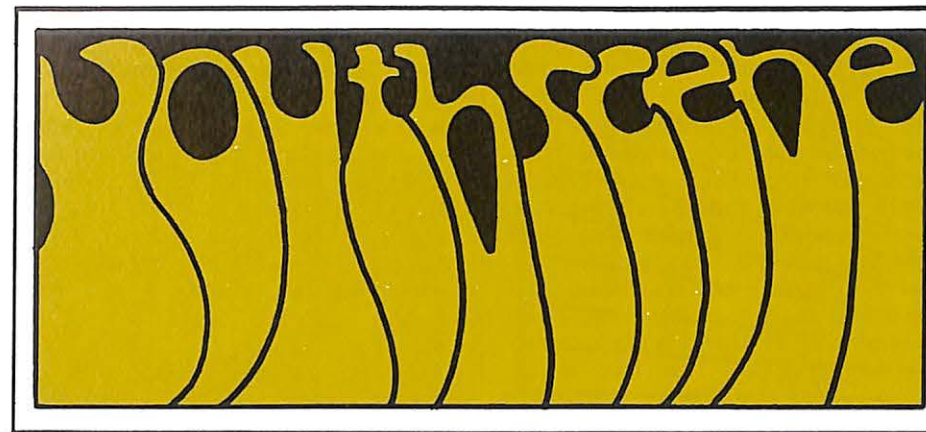
The author, who first became involved with refugees while a student at Yale in the late 1930's, and who is now professor of History of Christianity at Garrett Theological Seminary, Evanston, Ill., comprehensively tells the story of religious refugees in Judeo-Christian history.

Volume I covers the periods from the early beginnings of Old Testament times through 1685. Volume II brings the story up to the present.

The author develops a full pattern of cause and effect, dealing with such questions as: What forces of intolerance, persecution, social and economic pressure gave rise to the situation? What effect does uprooting have on the people concerned? What economic and social effects have resulted from these dispersed groups?

For the first time this work of two volumes brings together the whole theme of religious refugees with encyclopedic thoroughness. *Publisher's Weekly* calls the work an impressive, scholarly, yet surprisingly lively as well as comprehensive survey of the history of religious persecutions and migrations born of religious intolerance throughout history.

Historians, pastors, students, refugees and other readers will find it absorbing for its interesting and original approach and the almost measureless riches of information. RJK □



How Did You Spend Saturday Afternoon?

Two groups of high school students, one in a major suburb of New York City, the other in Little Rock, Arkansas, were queried by us as to how they had spent the previous Saturday afternoon.

Most youngsters in both places had opted for a kaleidoscope of varied individual activity. The young people in the New York suburb worked, shopped, played music, visited New York, participated in social service activities. In Little Rock, activities ranged from work, making home movies, playing in bands, "driving around," preparing for a party, visiting a college, baking a pie, attending the theatre.

Lesser numbers in both towns took part in church work, studying, reading, being with friends.

By far the largest single activity in both areas was some form of athletics — outdoor sports such as skiing, mountain climbing, exploring. Many in the New York suburb "stayed home" or, in Little Rock, went shopping.

The majority in both places said they had enjoyed what they did, and found it meaningful.

Asked what activity they would like to see offered in their localities, most wanted more outdoor and sports facilities, recreation and teen centers, more "nature." There were repeated requests for more art shows, concerts and movies, particularly free movies. In the New York suburb, there were requests for discussion groups, particularly anti-war discussion, for the local library to be open more hours, for museums, zoos, handicrafts and "more creative activities, not just 'hanging out'."

The Little Rock group asked for better physical education teachers, programs for "little kids," free music lessons, discussion groups, facilities for picnics, dancing, writing workshops, a zoo and coffee houses. One adventurous spirit asked for "a new town."

A junior girl in the New York suburb wanted nicer friends, more woods, swamps, birds to watch, bike paths, fewer cars, more free land.

A girl who had just graduated from high school asked that the library be opened on Sunday, films be shown free, roads be closed for bikers and walkers (as in Central Park in New York).

A senior boy said: "The Saturday afternoon situation is bad! There is never anything to do outdoors. There are plenty of indoor things, but they get old quick!"

A junior girl asked for outdoor concerts, parks, for the library to be open longer, for a place to meet more people and talk.

In Little Rock, a senior boy commenting on Saturday afternoon said: "It's harmful to most teenagers because they don't have anything to do but smoke dope and drink beer."

A junior girl: "I think the Saturday afternoon situation is very beneficial to the average teenager because it supplies him with a break from the monotony of school work. Regardless whether 'planned' or 'supervised' entertainment is provided, the teenager will create his own entertainment, and nine times out of ten, will have a lot more fun. If emphasis is to be placed on keeping the teenager active on the weekend, special consideration should be given to Sunday afternoon. At this time, most of the novelty of the weekend has worn off and the teenager is at odds for things to do."

A junior girl: "Saturday afternoon is a situation that can harm or help teenagers. Any constructive activity must be self-initiated. It can be fun, or it can be a big bore. One must decide which."

A senior girl: "I think the present Saturday afternoon situation can be made into what the individual wants to make of it. Whether or not we have places to go for the teenagers isn't very relevant to the situation; a teenager is going to do what he or she wants to do regardless of what else there is to occupy his or her mind. If you are the kind who likes to go have fun on picnics and to climb mountains, you'll always find a place to go or a mountain to climb. But if you want to sit somewhere and hold flowers in your hand, you'll find that too."

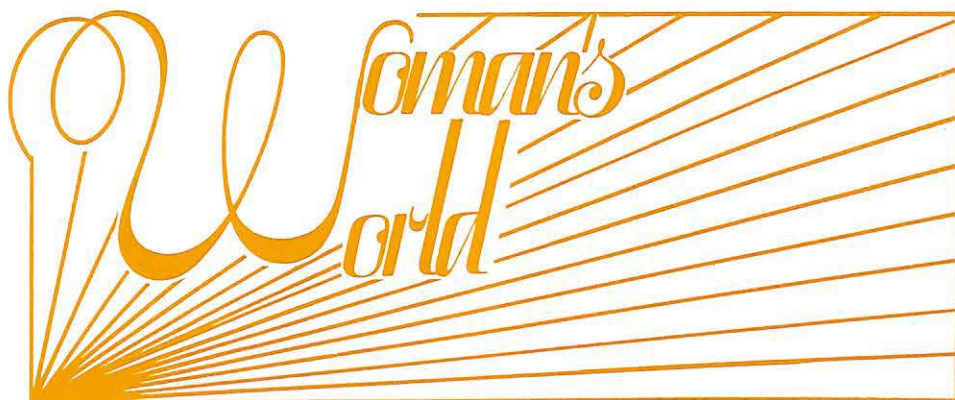
A senior girl: "It (Saturday afternoon) is harmful to teenagers because as the situation is now, they are not given the chance to develop themselves by having diverse activities available in their community; nor are they exposed to all sorts of cultural activities, e.g., that can help broaden their experience."

A senior girl: "My Saturday afternoons would be beneficial to any teenager! Especially since it was a Christian gathering in a Christian place. I am fortunate to know Christ and through him the great benefits like with the *Young Life* movement. I wish everyone could be turned on to Christ." □

Reprinted by permission from *Youth Report*, a monthly newsletter for youth workers, 667 Madison Avenue, New York, N.Y. 10021.



"Be sure to call us in four hours. We have to be home by six."



LATER THAN YOU THINK

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

"It's later than you think," is a phrase we hear so often that we pay very little attention to it, unless something in our personal lives drives it home to us. Did it ever happen to you that you woke up thinking that it was the usual time only to find that it was an hour or two later? This can be quite embarrassing and yet if we hurry we can still reach our destination in time. "The night is far spent, the day is at hand" (Rom. 13: 12), was Paul's way of telling the Romans that it was later than they thought and high time to "get up and go."

In June a letter was mailed to all our societies with information about the missionary children's home at Jos, Nigeria. This building is too small to accommodate all of the children and some of them have had to stay in other homes. This summer the home was to be enlarged so that there will be room for all the children. The necessary furniture was also to be purchased. The cost of this project was estimated at \$10,000.

Offerings have been coming to the Forest Park office all summer, designated for Jos, and it is most encouraging to note how our women have a heart for missions and especially for the children of our missionaries. There are, however, still some societies who have not responded. Could it be that the letter was mislaid and forgotten? If this is the case then we would encourage you to remedy the matter quickly by taking an offering in this month and sending it in for this project. It may be "later than you think" but it is still not too late and every contribution will be gratefully received. May God bless you as you give and may God bless the children and fill them with joy when they return to their

"home away from home" to find that they can all stay together. □

TESTIMONY OF A PASTOR'S WIFE

Mrs. Yoshio Akasaka

Eighteen years ago, while working at the Reader's Digest office in Tokyo, I became dissatisfied with life. Every morning I dreaded the thought of getting up and facing another new day. "Why am I here and what is the purpose in living?" I wanted to know. Though I read different books and talked to various people I could not find a satisfactory answer to my questions and living became disgusting to me. One of my fellow-workers was a friend of one of the Navigator missionaries and suggested that I go and talk to her. I followed my friend's advice and went to see this missionary. She said, "You are a sinner but if you believe Christ you will have everlasting life." Every time I went to talk with her she repeated the same thing and I reacted to her saying I was a sinner. However, on March 6, 1953, after several visits I repented of my sins and accepted Christ as my Savior.

Until now, facing a new day was drudgery, but after I accepted Christ there was a purpose for living and I no longer dreaded a new day. New hope had come into my life! While continuing my work at the Reader's Digest office I attended the Navigator Bible classes. I also began to attend church and was baptized.

About one year after my conversion I felt called to serve God in some way. I prayed about this and for about one year worked in the Correspondence Bible School at the Navigator office. It was here I met the man who is now my husband.

From there I enrolled in a Junior College. Although it was a mission school, it was rather liberal and there too, I had opportunities to talk to my

friends about Christ. Upon completion of my Junior College training I enrolled in the Kansai Biblical Seminary in Kobe. During those years I lived with a Japanese pastor and his family on a small island a short distance from Kobe and commuted to the seminary. It was while living here that I had occasion to go to our Rakuyo Baptist Church in Kyoto to give my testimony. At a women's meeting I met Mrs. Uchida and Mrs. Igaki, two of the members, and also Mrs. Edwin Kern. This was my first contact with our present Japan Baptist Conference churches. My husband, too, had been to the Kyoto church before our marriage. Thus we both had had some contact with these churches and after our marriage on April 6, 1958, we received a call to come and serve the Ise church.

There were adjustments to be made as both my husband and I were from the Tokyo area. The use of words and the way of thinking were different in Ise. But the people were considerate of the fact that we were still young and so overlooked our mistakes. The fact that devotion to the Ise Grand Shrine is engrained deep in the hearts of the residents of Ise makes it a difficult place to work. Our women's group is small but we are trying to reach out to win others for Christ. We also had a small part in the annual Deeper Life Conference by singing as a choir.

The visit of the American and Canadian Christians to our church in July of 1970 has certainly made us feel closer to one another. I really felt they are praying for us and we can pray more realistically for them too. It was indeed a great blessing to have them here. □

20th ANNIVERSARY OF MISSION WORK IN JAPAN

by Lucille Wipf

On other pages of this Baptist Herald you have been made aware of the fact that this year marks the 20th anniversary of our mission work in Japan. The women are an important part of our churches. They are in charge of beautifying the sanctuary with flower arrangements, cleaning the church, serving meals on various occasions and doing other often unseen tasks. Through their women's groups they seek to make further contacts for Christ. Two of our Japanese Christians, Mrs. Yoshio Akasaka, wife of the pastor of the Ise Baptist Church, and Mrs. Taro Igaki, wife

of one of the laymen of our Kyoto Rakuyo Baptist Church, will share their testimonies with you.

Mrs. Taro Igaki

"It is thirteen or fourteen years ago since I first heard the message of Christ. My family and I were living next door to the missionary residence in Kyoto. Before the church was built services were held there. From time to time as I heard the hymns coming from the mission house it brought back pleasant memories of songs I had heard during my college days. Though invited time and again to attend I refused, thinking to go my own way and depend on myself. Then I became physically weak and my self-confidence was gone. During one series of evangelistic meetings I made up my mind to go and see what was going on. The service was already underway. Just as I entered the speaker pointed my way and said, "Judge not, that ye be not judged . . . and why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eyes?" Until then I hadn't thought of myself as such a bad person though I had severely criticized those around me. As the speaker continued it was as though someone had told him all about me ahead of time. Now I began to see how wicked I was. As a child I had been taught to recite the Buddhist chants but didn't understand their meaning, and every Sunday my parents took me to the temple. The message I heard at this evangelistic service was easy to understand and the words spoke to my heart. It was impossible for me to sleep as I kept thinking about what I had heard. Later I spoke to the evangelist privately and asked, "How can I be saved?" He explained how Christ died for my sins but it was quite some time afterwards before I really saw my need of Christ and accepted Him. Until then I had thought of the Bible as a wonderful book but now I saw its full meaning for me. From then on I eagerly studied the Bible. During those years if I had any questions I'd go just as I was, apron and all, day or night, to the mission house next door to ask for explanations of what I was reading. After receiving assurance of salvation I wanted to be baptized but I was told to wait and I joined the baptismal class to become further grounded in the word of God before being baptized. After my conversion, I tried to share this new found joy with my husband and boys. But my husband, being an

engineer, said this wouldn't fit into his reasoning. But about a year after I was saved he accepted Christ too. Even before I became a Christian, my boys had gone with missionary Florence Miller, to children's meetings in another home. After my conversion they went to church with me but as they grew older they became less interested and now are not attending. The burden on the heart of my husband and myself is that our sons might come to know Christ as their personal Savior and that we might worship together as a family.

Our women's group, of which I am a member, has chosen as its verse for this year James 1:22, "But be ye doers of the word, and not hearers only, deceiving your own selves." We not only want to hear the word but carry it out, too.

Now that my children are grown I have more free time. The Lord has given me a burden for those who have dropped out of church and for those who for various reasons cannot attend the church services as they would like. My aim is to visit these ladies and share with them the message heard on Sunday and seek to help and encourage them. This is a vision I have for not just one or two years but for the remainder of my life. Even when I become old and must walk with a cane I want to call on individuals, though it may be only one person in a year. If there are those who have drifted from Christ and the church but are brought back as a result of this contact with them I shall be very thankful.

Christians in the United States and Canada have made it possible, through their prayers and offerings, for missionaries to come to Japan. If the mission house had not been next door and if I hadn't had the opportunity to hear God's word I would still be lost in my sins. Before I turned to Christ he called me and for this I am indeed thankful. □

Please send all correspondence to Mrs. Adam Huber, 11565 S.W. 67 Ave., Portland, Ore. 97223.

Bible Study

(Continued from page 21)

GOD JUDGES NATIONS

October 31, 1971

Scripture: Hab. 1:5-13; 2:6-8.

CENTRAL THOUGHT: We cannot know God's plan for secular history; we can be sure that the most decadent nations also will accomplish purposes within God's larger plan.

INTRODUCTION: Scripture uniformly testifies that God is sovereign over history — personal and national. Knowledge of his governance is at times all that prevents the believer from despairing entirely of international and domestic order.

I. ASTONISHMENT (1:5, 13). God is well aware how contradictory it seems that he who is holy and righteous would use evil men to fulfill his plans; that he allows unrighteousness at all is puzzle enough. Even though it remains strange to us that man's wrath can further God's purposes (Ps. 76: 10), we can take comfort in this assurance of God's control of evil (see lesson for May 30).

II. INSTRUMENT (1:6-10). The Assyrians are history's most bloodthirsty nation; ruthless, cruel, their main deity Ashur was a war god. "Bitter, hasty, terrible, dreadful, violent, arrogant, derisive" — secular history confirms all that Scripture says of this brutal nation which took such pride in its cruelty that it was detailed in the royal annals.

III. RETRIBUTION (1:11; 2:6-8). Assyria's pride will be its downfall. Although it will serve God's purpose, it hardly qualifies for God's favor in the long run. Its brutality will bear its natural consequences of revolt.

IV. POSSIBLE IMPLICATION? There are no chosen nations today in the sense of God's covenant at Sinai. Yet whatever reasons God may have for postponing the return of Christ and the end of history, his purposes are being served by nations today. Those nations which strive for justice, which restrain individual and national selfishness, which maintain civil righteousness (see July 11 lesson) do so by God's grace and may enjoy a greater degree of stability and security.

A nation's spiritual condition cannot be determined by its political situation any more than an individual's relationship to God can be deduced from his economic or social position. The Christian's trust can only be in that divine control; he dare never despair no matter how desperate conditions may become.

QUESTIONS: 1) Why didn't God end history before now? Discuss in detail. 2) Is there any need or value in discovering what influence or role any modern nation may have in "God's plan for the ages?" 3) Are motives of evangelism/missions and religious liberty all that need prompt the Christian's participation in political affairs? □

Insight into Christian Education

THE DEATH OF THE SUNDAY SCHOOL

by Chester T. Winters

Although there was some attempt at Christian education earlier, the date usually given for the beginning of the Protestant Sunday school program is the year 1780. It was in that year that Robert Raikes, a printer and publisher, saddened by the condition of the children in his native city of Gloucester, England, decided to act. He believed the children were "ragged, dirty, profane, delinquent, underprivileged and ignorant." He gathered some of them together on a Sunday—the only day of the week when they were free from work. The primary purpose of his teaching was to give them the rudiments of education, of which religious instruction was a part. The venture began with four paid teachers and a five-hour session—from 10 to 12 in the morning, and from 1 to 4 in the afternoon.

There was some opposition to this movement, but it had almost immediate success and within a century the Sunday school idea developed a new style of church architecture—the *Akron Plan*. This is the type of church in which many of us were reared. At the present time we would never think of building a church without some sort of an educational unit.

There were six basic characteristics of the early Sunday schools:

1. It was a lay enterprise. It was begun by laymen for laymen and the first Sunday schools were held in private dwellings. It soon was taken over

The Rev. Chester T. Winters is the pastor of the Baptist Church in the Great Valley, Devon, Pa. Reprinted by permission from The Torch, June 1971.

by the church, but not without some resistance.

2. It was a school for children, six to fourteen years of age.

3. It was quickly utilized by the church for evangelism.

4. It was to give a basic education, and Bible teaching was only a part of the curriculum.

5. It was interested in persons. It was not founded to promote an institution.

6. The teachers had a lot of time—five hours per Sunday.

From this beginning we now have an idea and an institution which in nine years will be celebrating its two hundredth birthday. Or will it? If events and trends keep going as they now are, instead of a large birthday cake for the Sunday school in 1980, we might well be employing a large grave in the cemetery in which to bury the remains of the Protestant Sunday school program.

Why do I make such a dire prediction? Simply because Sunday school attendance and participation is rapidly declining. Our churches are experiencing less and less participation, contribution, and concern over the Sunday school. It is not that anyone or any group is trying to kill it. To the contrary, it is not being considered at all by a majority of the people. Church school simply has become a very unimportant aspect of our life.

Consider these statistics (taken from national and state annuals):

American Baptist Convention

1962 — Church membership 1,545,000
Church school members 1,000,000

1969 — Church membership 1,350,000
Church school members 670,000

Pennsylvania Baptist Convention

1958 — Church membership 120,000
1969 — Church membership 118,000

1958 — Church school members 86,000
Average attendance 58,000

1968 — Church school members 68,000
Average attendance 41,000

1969 — Church school members 38,000
Average attendance 38,000

In checking with other ministers, I find the same trend is true with Methodists, Lutherans, Presbyterians, and Episcopalians. Church school participation is on a downward trend.

Obviously there are some churches that are not feeling this decline of the Sunday school, but the decline is being felt nationally.

What are the reasons for this lack of attendance and participation? Here are some of the reasons that seem basic to me:

1. *Affluent society*—The fact that many of us are doing things during the weekend that we could not do unless we had money. Sunday has lost its aura of holiness and has become a time for recreation, with the emphasis on the "rec" and not the "create."

2. *Lack of necessity*—We finally are reaping the results of parents who did not attend, and do not feel the necessity of having their children attend church school. The permissiveness we hear so much about is a part of this—"I won't force religion on my children!" is the statement so often heard. We will force math, and science, and history, and band, but not religion.

3. *Lack of dedicated teachers*—Sunday school, in most instances, still is a voluntary lay endeavor, but the layman has found so many other things to take up his time he does not want to be "tied down" Sunday after Sunday.

4. *Just plain indifference*—In our scientific age, marked with great freedom of thought, it is much more difficult to challenge, to startle, and to confront people within the necessary boundaries of a Sunday school program. The theological problems of a generation or so ago now fall on deaf ears.

I do not believe that one should try to scare people into heaven. I do believe that we are intelligent enough to recognize that if teaching children to read, and to write, and to spell, and to speak are so important, the development of moral character and sense of

(Continued on page 31)

THE LIFE OF THE SUNDAY SCHOOL



by Donald Richter

I believe that now is the time for the renewal and growth of the Sunday school. Not everyone shares my optimism. One man in a town and country church said (after I had challenged him to visit in his community and invite others to Sunday school) that everyone already attended somewhere. "I would feel foolish," he said, "going to people I often see in order to invite them to Sunday school." I learned also that there were dozens of families this man did not know by name and could say little about their spiritual condition. Another brother in a metropolitan area told how he and others from his church had visited hundreds around their church in order to invite them to attend church or Sunday school. "Last year we passed out tracts and invitations in a city-wide campaign in which we were involved," he said. "No one that we know of attended the meetings, our church, or was saved. What's the use?"

Still I am optimistic. I believe that the Sunday school that is active in its visitation and follow-up program can

The Rev. Donald Richter is Adult Ministries director with the North American Baptist General Conference.

be a wedge for Jesus into homes and lives. This sort of Sunday school is basic to renewal of persons and churches. Why believe this when discouraging evidence is seen in some closing and declining Sunday schools? Before this is answered, our priorities need to be put in order.

A wise Sunday school leader needs to learn that neither he nor his Sunday school can do everything others are doing and recommending. He needs to put first things first. The first concern for the Sunday school is *outreach*. This must be the first concern in terms of planning, use of time, finances, and channeling human energy. This priority is based primarily on three basic facts: 1. people are lost and need Jesus as their Savior; 2. people who are lost are constantly being readied by the Holy Spirit for someone to speak to them of Jesus; and 3. people who are ready are waiting for someone to come and tell them the way to God.

God's Volunteers director, Ray Harsch, has found through experience that out of 100 calls made by him or those in churches where he serves, about ten turn out to be prospects. Out of ten prospects there may be one or two who become Christians and follow through to baptism and church

membership. This generalization has its rare exceptions but in the main finds support in the experience of many pastors and soul winners. *Outreach* needs to be the priority of the Sunday school. A worker in the Sunday school needs to have a desire to visit that is equal to the desire to teach the Bible.

The Rev. Winters, in his article, *The Death of the Sunday School*, foresees the decay of this movement because Christians prefer weekends for themselves, because Christians are members of permissive churches—churches that fail to demand decisive personal commitment in time and money, because Sunday school teachers are tied down Sunday after Sunday and this is not wanted, and because the Sunday school is plain and low in challenge and adventure. These criticisms are founded on fact—unfortunately! The alternatives are few. Ride with the tide into death and final oblivion. Hold together what can be held together—a sort of "save the pieces" attitude. Press for renewal and personal dedication that will result in an excellent visitation and teaching Sunday school program.

The leaders bold enough to press for renewal and personal dedication are certain of triumph, for Jesus will always be with those who carry out the great commission. Until he comes this is the essential task of the Sunday school. The answer to every factor Mr. Winters says is destroying the Sunday school, is renewal and personal dedication. People who go away often on weekends will not appreciate equating commitment to Sunday school work with attendance. People who have been permitted to fall into a lazy pattern of Christian living will not want someone to challenge them to regularity and involvement. Teachers who do not visit students and visitors will resent being told this is as much a part of their work as teaching. People who view the Sunday school as a child's activity and for those especially religious, will resist the call to make Sunday school alive and adventurous. Whatever their views, the Sunday school has potential. It has to get its priorities straight. It will then be in God's will. It will then succeed. It will grow. It will have enthusiasm. It will be exciting.

The Sunday school is alive! It will be even more alive as it clears its priorities—*outreach*—and does the will of God. It has not failed to work before. It will not fail now. Let every leader be renewed and dedicated to Jesus and then call for the same in the Sunday school. □

THE GREATER CHICAGO GRAHAM CRUSADE

Chicago gave Billy Graham a warm welcome during his 11-day church-sponsored Crusade in the rebuilt McCormick Place. Residents of the nation's second city and guests are saying that the metropolis is a little friendlier now, the churches are more united and there are evidences of a spiritual awakening. Temperatures, mostly mild for the Crusade held June 3-13, even warmed up to set two days of record 97 degree heat.

Coming to Chicago this year was for Mr. Graham a sort of homecoming. In the early '40's he studied at Wheaton

College, 30 miles west of the Loop. He met his wife, Ruth, here. He also began a lifelong friendship with George Beverly Shea, Crusade soloist, here. He pastored his first church — an only pastorate — (First Baptist Church, Western Springs) and he became an evangelist with a budding organization here, Youth for Christ International.

It was here that Mr. Graham held one of his largest evangelistic Crusades in 1962. This Crusade met in the nation's largest exposition center, the vast new McCormick Place-on-the-Lake. A total of over 325,000 people came to the 34,500-seat exhibition hall, large enough to hold four football fields with room left over.

A small irritation occurred at one of the Crusade meetings in the form of a band of seasoned protesters. On the sixth night of the Crusade, approximately 75 young people dressed in hippie style assembled in the rear of the auditorium and shouted anti-christ chants while Mr. Graham spoke. They attempted to move forward when the service closed but ushers and fervent "Jesus People" united to keep them back. One newspaper, referring to the "Jesus People," headlined a story "HECKLERS ROUTED BY BILLY

BACKERS." They did have the last word, forming a triumphant circle after the sermon ended, and chanting "Join the Jesus Revolution." "Jesus is the way," they cried, pointing their index fingers toward heaven. Ron Rendleman of West Chicago, a spokesman for the "Jesus People," identified some of the protesters as members of a sizeable Satan-worshipping group. "Tell Billy Graham the Jesus people love him," he said.

Crowds at McCormick Place averaged more than 26,000 nightly. Over 1,200 chartered buses brought delegations from all over metropolitan Chicago, west and south, throughout Illinois, and from Wisconsin, Iowa, Indiana, and Michigan.

Illinois Governor Richard Ogilvie proclaimed "Billy Graham Days in Illinois," and he and Mayor Richard J. Daley attended the meetings.

The highest one-night total of people making decisions, 1,793 on the first Youth Night, exceeded the number of inquirers in the 1962 Crusade closing meeting at Soldier Field, when 116,000 attended.

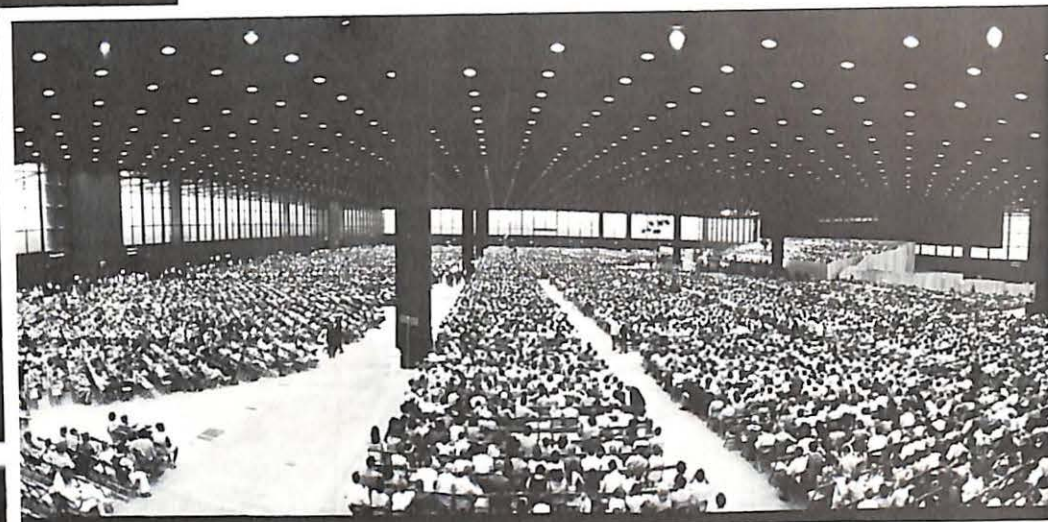
Young people under 25 comprised a majority of the audience night by night. The under-20 set comprised approxi-

mately 70 percent of the near total 12,000 people who walked forward in response to Mr. Graham's nightly invitation. Sixty percent of all decisions registered by inquirers during the 11 days were "to receive Christ as personal Savior."

Special guests at the Crusade who told the audience what being a Christian meant to them were Chicago Cubs shortstop Don Kessinger, Chicago Bulls basketball general manager Pat Williams, pastor and radio preacher Ben Haden, converted Hell's Angel Rick Carreno, former Black Panther James Weston.

"America's second city has a stability and a moral strength still," said Mr. Graham at the outset of the Crusade. "We believe God has brought the Crusade here at the right time. The youth revival that has swept other parts of the country has not reached Chicago. If America does not have a spiritual awakening in this decade, we are through as a free democracy," he warned.

Three of the services from the expansive McCormick Place will be televised nationwide in September of this year. □



CHICAGO MCCORMICK PLACE — Billy Graham closed his 11 day GREATER CHICAGO CRUSADE June 13, with the total attendance reaching 326,300, (down from 8 years ago) but decisions for Christ totaled 12,000, up 25% from 8 years ago. Young people showed a new interest in Jesus Christ as 61% were under 25 years of age. Photo by Russ Busby.

CHICAGO, ILLINOIS — Mayor Richard J. Daley sings a hymn during his attendance at the Billy Graham Crusade last week in McCormick Place. Mayor Daley, often referred to as the boss of Chicago, had this to say: "This hall is used for many purposes, but there is no meeting in my opinion that is more significant or important to our people than this crusade of Billy Graham. He is doing so much for America, and is doing so much to rekindle the early spiritual teaching and practices of early America." Photo by Russ Busby



**IN MEMORY OF THE
REVEREND HAROLD W. GIESEKE**

by Dr. Richard Schilke, general missionary secretary, given at the Memorial Service, July 7, 1971, at Calvary Baptist Church, Bethlehem, Pa.

On behalf of the denomination I express our deepest and heartfelt sympathy to Mrs. Hilda Gieseke, to her son Gordon, to the relatives present, to the church at Bethlehem, and to all friends who share in this memorial service. My personal acquaintance with our beloved deceased Brother Harold W. Gieseke goes back to 1949 when at the General Conference in Sioux Falls, S.D., he was elected as president of our National Baptist Young People's Union. He was then a senior at Northern Baptist Seminary in Oak Brook, Ill., and in the next three years

became known throughout our conference area in the capacity of that office as president. In 1958 our General Conference in Edmonton, Alta., elected him as Secretary of Education and Publication, and from 1958-61 he became our co-worker at the office in Forest Park, Illinois.

I remember an occasion at the Southwestern Conference in Hillsboro, Kan., in August, 1958. Brother Gieseke was still the pastor at Lorraine, Kan., but had already accepted the position of Secretary of Education and Publication. He and Mrs. Gieseke talked at length with me concerning the new responsibilities awaiting him in that office and which he so nobly carried out in the next three years. During that period he made a host of friends throughout

the churches of our entire conference. I remember another occasion when Brother Gieseke came to me, as he frequently did, and confided in me with regards to his decision to return to the pastorate. "I love preaching," he said, "and I do that mostly when I visit our churches. I believe that I can do so better in one pulpit with one church rather than visit churches around the country." He carried out that decision, led of the Lord, and concentrated again on preaching the gospel of our beloved Lord. This church is richer for having had him as pastor these last six years, and his excellence in preaching will long be remembered.

Two days ago, when I heard the news of Brother Gieseke's homegoing, I telephoned Hilda (I know her by that name since the time of her nurse's training in Edmonton when she attended my former church) and told her that I am coming for the memorial service. Within a few minutes of that news the Lord gave me the word in Psalm 116: 15, "Precious in the sight of the Lord is the death of his saints." God evaluates life and death quite differently from what we evaluate it. We evaluate life all too often from the standpoint of success, and death from the standpoint of tragedy. Not so God! The death of a saint, a servant of the Lord, such as our brother was, is most precious in the sight of God.

It is precious because of the ministry of this servant of God to the lost and to the saints. Brother Gieseke had a heart of concern and compassion for the lost, ever seeking them out and presenting to them the claims of Christ upon their lives. He had a unique ministry to the saints through the excellence of his preaching and Bible teaching, presenting the fullness of God's Word to them and desiring that they grow in their Christian life and into a greater likeness of their Savior. This ministry is now concluded. God called and said, "Well done, thou faithful servant; enter thou into thy eternal reward." This church and the host of friends throughout our churches will long cherish the memory of our brother.

On the tombstone of John Bacon, a sculptor, is found this inscription: "What I was as an artist seemed to me of some importance while I lived. What I really was as a believer in the Lord Jesus Christ is the only thing of importance to me now." In that spirit our Brother Gieseke lived and died, and I pray that this memory continue to be a comfort and a source of strength to his loved ones and to all of us. □

GOD CALLS MEN

October 3, 1971

Scripture: Ex. 3:1-14.

CENTRAL THOUGHT: God calls us to be his agents and assures us he always stays with us to do us good.

INTRODUCTION: While few of us ever experience such dramatic confrontations with God's claim on us, we may learn something of the nature or God's demand, of his assignment, of God himself through Moses' experience in the Midian desert. Moses' repeated objections to his qualifications to serve as God's spokesman and leader are well-known; unfortunately, we sometimes use them to excuse our hesitations, even our disobedience. Rather we should see what God tells us here of himself.

I. GOD OF PAST FAITHFULNESS (v. 6). The God who here addressed Moses was the same one who had so faithfully lead and protected the forefathers of his nation. Always he approaches with the reassurance: "As I did in the past for so-and-so I shall also do for you now."

II. SYMPATHETIC GOD (vv. 7-8). While we may feel forsaken, God sees and knows and cares. Our pain is not a private agony, but a shared suffering. His desire is to end our tragedy, to give us freedom, to allow us joy — not only for us, or for some others, but for all.

III. HUMAN HELPERS (v. 10). The agent of deliverance, of help, of happiness is often a man obedient to God's direction. God wants us each to be ministers of his grace, servants at his disposal for use when he commands. No one will deny that God can work his miracles without human assistance, but it is part of the humility of God that he chooses to use us. It is part of his sympathy that his care is shown in the everyday interest of others, so as not to frighten us with his power on our behalf, and even to allow us the freedom to deny that it is he who is our help.

IV. GOD WHO IS THERE (v. 14). The origin of "yahweh" as God's covenant name is unknown. Here it is related to existence. God is; there is no need for names. The complexity of

this phrase is reflected in the various translations: "I am because I am," "I am who I am," "I will be what I will be." It is expressive of God's continual presence and power on behalf of Israel and all who believe in him. It is equally expressive of God's freedom, his independence of human manipulation. He is not merely there; he is there on our side, actively concerned and providing for us.

That will not change. He was the God who cared for Abraham, Isaac and Jacob, giving them a calling, land, protection, prosperity. He now promises to do the same for the whole nation, delivering, protecting, providing for them. And he will always do so! God's faithfulness never ends.

BIBLE STUDY

QUESTIONS: 1) Has God ever ignored your difficulties? Have you ever felt deserted? 2) Make a list of God's goodness to your church, your family, yourself. 3) How do you remind yourself that God is present to help, guide, love? ☐

GOD CREATES A COMMUNITY

October 10, 1971

Scripture: Ex. 19:1-8; 1 Pet. 2:9-10.

CENTRAL THOUGHT: Providing deliverance, God invites us to bind ourselves into a community around himself through a sort of formally contracted allegiance.

INTRODUCTION: Community is the opposite of aloneness; it is related to "communion" — communication, unity, sharing. God, in delivering Israel from bondage, provided the basis for a community, oneness. At Sinai that unity was formally declared, focused in God himself.

I. THE COMMUNITY OF ISRAEL (Ex. 19:1-8). The characteristic prelude to a statement of obligations in

the Old Testament is a reminder of what God had done for Israel. God's deliverance was totally unconditional salvation. It was enjoyed, obviously, only by those who chose to go along with Moses' multitude. God simply said: "Because of my love for Abraham and my promise to him, I shall liberate you."

However, if Israel was to be God's special people, his nation, his community, they obviously would have to align themselves with his will. They agreed to the demand he made: obedience. It is self-evident that they could hardly call themselves God's people and ignore or disobey him. But no hint appears that God would have punished them for refusing.

Israel's sacredness consisted in their allegiance to God which separated them from all other spiritual and political alliances. No distinctions of worth were to be made within the nation.

II. THE CHRISTIAN COMMUNITY (1 Pet. 2:9-10). Association in the Christian community is initiated individually, not as a collective act. All believers are also priests, holy, royal as was said of Israel. The common loyalty to Jesus Christ who asks our obedience, faith, love constitutes the focus of Christian community. It may be experienced in a local church, in any fellowship of regenerate sinners.

Echoing Hosea's children's names and their significance, Peter reminds us Gentile believers that God's unique grace made participation in this godly community possible. In any case, "Israel" was always a spiritual community, not a biological one, only the faithful Israelite of Moses' time through Jesus' ministry can ever be considered to have been a true part of that community God initiated at Sinai 1400 B.C.

We need to remind ourselves that we of the New Testament era are as much under a covenant with God as were our spiritual forebears of the Old Testament. Having sworn allegiance to Christ, we are bound by his rule. But submission to the common law of Christ makes us brothers.

QUESTIONS: 1) Are you trying to be a Christian without obeying God? 2) How can the tensions which exist between Christians, between churches, between denominations, be reduced so the oneness of loyalty to Christ will be plain? 3) Does it help or hurt to think of our relations with Christ (or with other Christians) as a covenant? ☐

GOD RESPONDS TO PRAYER

October 17, 1971

Scripture: Heb. 11:6; Mt. 7:7-12; II Cor. 12:7-9; Rom. 8:26-27.

CENTRAL THOUGHT: God is present, sensitive, ready and able to respond to whatever we wish to say to him.

INTRODUCTION: Crucial to any correct understanding of God is an awareness of his attitude toward and responsiveness to those who express interest in him.

I. FOUNDATION (Heb. 11:6). Faith is here described as consisting of convictions about the existence and responsiveness of God. To enjoy God's special favor requires: a) a certainty that he exists. There is a reminiscence here of the Old Testament name for God (=Yahweh): "I am here and favorably disposed toward you" (see Oct. 3 lesson). b) a certainty that God is concerned and capable of responding to our inquiry after him. It is not enough that God exists; it is not enough that God is concerned; he must be able to hear and answer our communication with him.

II. ENCOURAGEMENT (Mt. 7:7-12). Through the unique revealer of God's will and nature, Jesus Christ (see Sept. 19 lesson), there are two assurances given to encourage us to pray:

A) God wishes our happiness and prosperity (9-11). We dare never fall into the trap of suspecting that God is mean to us; he loves us without deviation. B) God will answer our prayers (7-8). We dare never feel that God will ignore us; he hears and answers. The lack of limitations to this promise astonishes us.

III. NEGATIVE ANSWERS (II Cor. 12:7-9). We may sometimes ask for what is not in our best interest. While God may refuse to grant us what we ask, he will not be silent but will bring us to understand how we must deal with his unexpected answers. Even with the possibility of a negative answer there is the assurance that God will not desert us; he will stand by us and make us able to deal with what we may have not asked for.

IV. ASSISTANCE (Rom. 8:26-27). In a confused world, as far-from-perfect children of God, we are often at a loss which way to turn, what to ask from God, what to do. Amidst per-

plexities which strike us mute with uncertainty and confusion, God wants us to know that our inexpressible longings are understood, are heard, are answered as God knows is best for us. The Spirit is our helper to learn to pray; and he guides us in accordance with God's will.

QUESTIONS: 1) Why do we sometimes pray, doubting that God will pay attention or that he will answer? 2) How often do we not tell God what we really want? Is it because we don't believe he will do it? 3) How can God hear and answer all the prayers that are made each day? 4) How near is God, really? ☐

BIBLE STUDY

GOD HEALS BROKEN HUMANITY

October 24, 1971

Scripture: Isa. 61:1-4; Col. 1:21-23.

CENTRAL THOUGHT: God has provided a remedy for the brokenness of human hearts and relationships.

INTRODUCTION: Divided and crippled though mankind may be, desolate though man has made his environment and his soul, God promises renewal, restoration, recreation. God's intention is not to allow man to make a desert/a dump of creation; but when man's inexplicable penchant for evil has run its course, all will be restored through Christ.

I. THE PRE-CHRISTIAN PROMISE (Isa. 61:1-4). This passage cannot be read without remembering that Jesus read it in the Nazareth synagogue and concluded by remarking: "Today this Scripture has been fulfilled in your ear." It speaks of the coming Golden Age, the messianic time, the restored earth. In Christ something of it is already accomplished.

There is a rhythm of compassion

here, piling phrase upon phrase to show the restoration, health, welfare of man and nature. All focus in the honor which will be brought to God thereby (compare Sept. 26 lesson). Misery, dissension, want, tragedy are not God's best wish for us, despite the cynicism into which many chose to slip. God is concerned for our well-being; and if all is not as we would like it now, "joy comes in the morning" (Ps. 30:5).

II. THE CHRISTIAN EXPERIENCE (Col. 1:21-23). Although presently human existence is often less than ideal, God is already at work in Jesus Christ to heal wounds of spirit and fractures of fellowship. A foretaste of eternal bliss is enjoyed by the believer even amidst his sorrow and need.

Reconciliation = making friends again. A contrast is made between our relationship with God apart from Christ and with Christ. In the past vs. now; in your mind vs. in Christ's dead body; alienated/enemies vs. reconciliation/friendship; evil vs. holy/faultless. The brokenness of our fellowship with God, of our spirits and persons, of the effects of our actions is radically distinguished from the present wholeness we enjoy through Christ's atonement. Such restored fellowship is received solely by faith.

The good news of redemption, reconciliation through Christ is of no effect unless believed. Failure to continue to rely on Christ's accomplished work will forfeit the benefits of faith. The blessedness of fulfilling God's purpose, of living out the meaning he intends existence to have, is given only to those who trust in Christ alone. Those who seek by other means to escape or correct the injury and disharmony of human existence have missed any hope of attaining what they seek.

Brokenness, disease of spirit and human relations are contrary to God's will; and he has provided for healing the breaches of heart and association. Isn't it rather ridiculous to feel that we can disregard what he offers and that God is obliged to accept our personal attempts?

QUESTIONS: 1) What conduct and attitudes divide us from God, from others, even within ourselves? 2) Is inner peace and social harmony just a pipe-dream? How can we bring together people and groups who now are divided? Is God really that kind of healer? ☐

(Continued on page 15)

OUR CHURCHES IN ACTION

WEDDING ANNIVERSARIES

Mr. and Mrs. J. Golz of the McDermot Avenue Baptist Church, Winnipeg, Man., observed their 50th wedding anniversary.

Mr. and Mrs. J. Sorge of the McDermot Avenue Baptist Church, Winnipeg, Man., observed their 50th wedding anniversary.

Mr. and Mrs. J. A. Hoelzer of the Immanuel Baptist Church, Portland, Ore., observed their 61st wedding anniversary on June 8.

Mr. and Mrs. Franz Kurtz of the Bethany Baptist Church, Regina, Sask., observed their 65th wedding anniversary on May 30.

HERREID, S.D. The Women's Missionary Society held its annual Mother-Daughter Banquet on May 11. The theme was "Roads to Renewal," which was written by our pastor's wife, Mrs. Edward Kopf. The program included special music, toast to mothers and daughters, devotions on God's road signs and a dialogue. Souvenir plates were given to certain honored mothers. The 155 mothers and daughters were served by the fathers and sons.

On Easter Sunday Mrs. Edwin Fischer was extended the hand of fellowship. Mr. and Mrs. Edwin Berreth were baptized on June 6 and offered the hand of fellowship the following Sunday. (Mrs. Walter Schaffer, reporter.)

ST. CLAIR SHORES, MICH. Construction for the new 500 seat sanctuary of the Bethel Baptist Church began June 24. The building will cost \$274,000 without furnishings, and will be completely air conditioned. Completion is expected in late January or early February.

The church also launched a bus program along with their Sunday school contest. We have 51 new boys and girls ride the bus. On Saturdays we have been going door to door seeking to find new riders. Thus far approximately 2,000 homes have been covered of the 25,000 in our community. Our Sunday school is showing the greatest growth in three years. We are now contemplating a second bus.

A new program of lay evangelism based on the Coral Ridge Program of Dr. James Kennedy in Ft. Lauderdale, Fla., was begun. Pastor Fenner took the evangelism course in Ft. Lauderdale earlier this year and the Lord is showering us with many results and excited lay people desirous of sharing their

faith. The teens are also having a summer study course to prepare them to implement the evangelism program to those of their own age in the fall.

At the annual meeting of the church, the congregation voted to withdraw our affiliation with the American Baptist Convention. The church has been dually aligned for years with the NAB and the ABC. We are now totally NAB and trust we can support the work to the greatest measure for God's glory.

LANSING, MICH. Baptismal services were held June 6, at Colonial Village Baptist Church, with eight candidates following the Lord in baptism. They were welcomed into the church membership the following Sunday, June 13. Others were also received at that time



by transfer of letter. The new members are pictured with the Rev. Arthur Boymook at far right. (Mrs. W. Knoblich, reporter.)

VANCOUVER, B.C. June 6, 1971, was the last Sunday Rev. H. H. P. Dressler served our Bethany Baptist Church as pastor. He served for about four years in the educational ministry. Since last fall he was interim pastor on a full time basis.

Mr. Harvey Wilkie has been leading our youth program since last fall. During the month of June he served in all the English services.

On Sunday, July 4, 1971, Bethany Baptist Church welcomed their new pastor, Dr. H. J. Walteit. The kind words of welcome by the pastors of our B. C. Association were followed by the address of our District Secretary, the Rev. Hans Wilcke. The following Wednesday evening was set aside for an informal gathering, where church group leaders expressed their welcome. Dr. and Mrs. Walteit expressed their thanks for a warm welcome received. (Fred Hesmert, reporter.)

MINNEAPOLIS, MINN. On June 11, twelve young people from Faith Baptist Church, two from Riverview and one from Brook Park, left for Colorado to spend several days working with the missionaries, Earl Ahrens and David Keiry. Four adult couples accom-

panied them. They did some painting, building repair, put down sod, etc. Evenings were spent in recreation with the Spanish-Americans.

At the evening service on June 27, several of the group shared their experiences in the Faith Baptist Church. As one girl said, "We found a place where God could use us. We could feel God as he was with us all the way." (Mrs. Jack Kruegel, reporter.)

CHICAGO, ILL. The Dorcas Guild of the Foster Avenue Baptist Church had its last meeting under the leadership of the president, Dorene Walth. Pictured with Mrs. Walth (top row, middle)



are the newly elected officers. Share Your Blessings money was turned in and will be sent to the WMU project. Slides of European cathedrals were shown by Beatrice Pankratz.

We will miss Pastor Walth who has brought to many of us a new meaning for our lives, and Dorene with her friendly smile and extended hand of fellowship. As a token of our affection, the Dorcas Guild presented Mrs. Walth with a crystal bowl.



On his last day as pastor of the Foster Avenue Church, the Rev. Clarence H. Walth (extreme left) baptized four people. Pastor Walth is now North-Central area secretary for our conference. Brian Hayes (extreme right), Youth Pastor of the church, has assumed most of the pastoral duties until a new minister is called. (Beatrice Scroggin, reporter.)

ERIE, PA. South Hills Baptist Church has been conducting a visitation pro-

gram every other Wednesday evening since the ministry of God's Volunteers Team 1 in April. Many of our ladies enjoyed the annual Women's Retreat in June (as did the men in May) at Camp LeTourneau, Canandaigua Lake, N.Y., in conjunction with the 24 churches of our former Eastern Conference.

On July 4, we held baptism, the Lord's Supper and the receiving of new members. An outstanding feature was the baptism of Professor of Music, Eldon Basney, from Houghton College. Marcia Mashner, who graduated in June, played her violin as a tribute to the tutorship of Prof. Basney.

We enjoyed the testimonies of the N.A.B. Seminary Quartet, "The Encounters," in song, pictures and words. The Rev. Fred Mashner is pastor of the church. (Mrs. Robert R. Eichler, reporter.)

WAUSAU, WIS. Family Bible Week at Immanuel Baptist Church June 21-25, concluded with an average attendance of 209. Pastor Wm. Sibley and family moved into our new parsonage June 28. On July 11, six candidates were baptized and two were received by letter into the membership of the church. (Ruth N. Kletzin, reporter.)

MILWAUKEE, WIS. On Sunday, March 7, 1971, Bethany celebrated its 39th anniversary. Dr. G. K. Zimmerman, executive secretary for our N.A.B. Conference, was the guest speaker. A special recognition was given to our ten charter members. They were also presented with a carnation in remembrance of the occasion.

This year also marked a special milestone for the church. Our outstanding mortgages were "paid-in-full." Mrs. E. Roth, our treasurer, presented the church with the paid mortgage from the loan association and Miss Mary Leypoldt, comptroller, N.A.B., presented the paid mortgage from our Forest Park office.



Pictured are Mr. William Erbach, Dr. Zimmerman, the Rev. W. Schmidt, and Dr. Roth, burning the mortgages. (Barbara Kasprzak, reporter.)

ANAHEIM, CALIF. Bethel Baptist Church held a reception and induction

service on July 11, for their new assistant pastor and wife, the Rev. and Mrs. James Green, who will serve in the areas of Christian education, youth and music. The program included welcomes by the chairmen of the Board of Christian Education, Deacons' Board and the Youth Fellowship president. The Rev. Wayne Bibelheimer and the Rev. Ron Hartman extended welcomes on behalf of the Association. The induction address was given by the Rev. Willis Carrico, pastor of the University Baptist Church, Santa Ana. Rev. Green responded. Pastor Rogalski pronounced the benediction. (Carrie Lambert, reporter.)

PAUL, IDAHO. The First Baptist Church recently completed a remodeling project. An addition of 14x28 feet double story (pictured) was



added. The lower portion enabled more space for pews, with the upper portion to be used for the youth. Wall to wall carpeting was installed. The people of our church had a mind to work and to give by donating materials and labor. On May 16, we were able to dedicate the new facilities debt free.

We enjoy good and steady attendance in all services. A spirit of revival was felt in the First Baptist Church. For many weeks people responded to the invitation at the close of the morning service until 16 people had been prepared for baptism. The first week of March, special meetings for a deeper



Christian life were held with the Rev. Jake Leverette, of Edmonton, Alta. Three people professed faith in Christ and a number of others came forward for rededication.

On Palm Sunday the pastor, the Rev. G. G. Rauser, baptized 17 people (pictured) and received these and one

other into the fellowship of the church.

On Easter Sunday a candlelight communion was observed following the adult choir cantata, "Love Stoops to Conquer." The hand of fellowship was given to all of the 18 new members. (Ruth Duff, reporter.)

PRINCE GEORGE, B.C. The Bethel Baptist Church held a baptismal service on Pentecost Sunday, May 30, at which time the pastor, the Rev. W. Ertis, baptized nine candidates ranging in age from 10 to 74 years. The hand of fellowship was extended to them during the evening service. (Myrtle Ertis, reporter.)

ROCHESTER, N.Y. An ordination council met at the Latta Road Baptist Church for setting apart Mr. Manfred T. Brauch for the gospel ministry. The Rev. Wilmer Quiring was voted to serve as chairman and the Rev. W. Dickau, clerk. Dr. Gerald Borchert and the Rev. Rubin Kern were the denominational representatives.

Mr. Brauch was asked to give an outline of his experience of personal salvation, call to the ministry, educational qualifications and statement of faith. The council unanimously recommended that the Latta Road Baptist Church proceed with the ordination of Manfred T. Brauch.

GRAND FORKS, N.D. The Dakota Conference WMU held their annual luncheon. The WMS of Grand Forks, extended a welcome to which Mrs. William Giedt, vice president, responded. Devotions were led by Mrs. Leon Bill of Trinity Baptist Church, Sioux Falls, S.D. Reports were given by various officers. Miss Carolyn Okert, a short term missionary, related her experiences as teacher of missionary children. Mrs. Walter Sukut, former missionary to Japan, spoke on "Wake up to Reality." Mrs. Walter Klempel, president of the Central Association, closed with prayer.

A breakfast for WMU presidents and pastors' wives was also held. Greetings were expressed by President, Mrs. Frieda Reddig, Cathay, N.D. Mrs. Walter Dingfield, Bismarck, N.D., program chairman, was in charge. Breakfast was served by the ladies of the Grand Forks church. Mrs. Fenske led in devotions. A letter from Mrs. Saphe Dahm, Eureka, S.D., relating to the first Dakota Conference was read. No business was conducted because this was the last conference. (Mrs. Arthur Bender, reporter.)

OUR CHURCHES IN ACTION

CANANDAIGUA, N.Y. One hundred forty-six women met on June 11, 1971, for the fifth annual Eastern Conference Women's Retreat at the LeTourneau Christian camp at Lake Canandaigua, N.Y. Mrs. Elsie Kerber, president, introduced Mrs. N. Wolfe, our short term missionary nurse from Cameroon. Mrs. Wolfe took us into the home life of the Cameroonians and challenged us to look into the responsibilities of our own families in relationship to God. Mrs. Lorena Christ from Buffalo, N.Y., led devotions at the lake-side. The Rev. W. Quiring, Rochester, N.Y., spoke on family living on Saturday morning, emphasizing communication, appreciation, consideration, participation and dedication. Mrs. Quiring was moderator of a panel discussion in which all participated. The conference retreat next year will be held on June 2, 1972. (Mrs. J. Simons, reporter.)

VANCOUVER, B.C. A graduation banquet was held at Ebenezer Baptist Church on June 3. Fifteen young people were honored—graduates of secondary, vocational, university, and Bible schools. Each graduate was introduced and challenged by our guest speaker, who conveyed to each one that for every end, there is a beginning. We were reminded of the freshness of God, and how our lives can become alive to God by starting with him. The Rev. Paul Siewert is pastor of the church. (Marilyn Wagner, reporter.)

APLINGTON, IOWA. On June 8, the Aplington Baptist Church was host to the Encounter Team from the NAB Seminary at Sioux Falls, S.D.

The Women's Evening Circle sponsored a Men's and Boys' Night on June 11. The Rev. Paul Tanis, a neighboring pastor, was guest speaker. The theme of the evening concerned the different sporting activities. (Mrs. Larry Lindeman, reporter.)

SIoux FALLS, S.D. On June 10, 1971, an ordination council convened at the Trinity Baptist Church for the purpose of examining Mr. James Green for the Christian ministry. The Rev. Jothan Benke was elected moderator and the Rev. Larry Neufeld, secretary. Mr. Green presented a well prepared statement on his personal background, call to the ministry and doctrinal beliefs. In executive session the delegates voted unanimously to recommend to the Trinity Baptist Church that they proceed with the ordination. The service was held on June 10, with Dr.

Gerald Borchert giving the ordination message. The Rev. Green graduated from the NAB Seminary this past year. He has accepted a call to the Bethel Baptist Church of Anaheim, Calif., as assistant to the pastor. (Rev. Larry Neufeld, reporter.)

APPLETON, MINN. The First Baptist Church baptized and received 14



young people (pictured) during the Sunday morning worship service on April 18. One was not able to be present when the picture was taken. The pastor, Arnold M. Friez, is on the left in the back row.

On May 2, the church was host to the spring rally of the association WMU. Ladies from all of our churches in Minnesota were represented. Miss Laverna Mehlhaff, Parkston, S.D., was guest speaker.

The church also had part in a Round Robin Missionary Conference May 12-16. The Rev. Walter Kerber, Burlington, Ont. presented the cause of church extension. Dr. Peter Fehr gave a report on foreign mission work during the morning service. (Isabelle Sjolrie, clerk.)

PORTLAND, ORE. Immanuel Baptist Church welcomed ten new mem-



bers into its fellowship. Eight are pictured along with the pastor and deacons. (Melissa Jo Hunt, reporter.)

MEDICINE HAT, ALTA. On April 18, the Grace Baptist Church witnessed



the baptism of eight people (pictured). Our church extended the hand of fellowship to these new members the fol-

lowing Sunday and also celebrated the Lord's Supper with them.

On May 2, our choir traveled to Lethbridge and presented a special camp promotion program at the Bethany Baptist Church. Our beautiful Cypress Hills camp is improving every year and is much enjoyed by all who participate in the summer camps. The Rev. C. T. Remple is pastor of the church. (Willa Clark, reporter.)

AVON, S.D. On Sunday, May 9, 1971, the Danzig Baptist Church witnessed eight candidates following the Lord in



baptism (pictured). Membership classes were held by Pastor Penner in early spring.

New hymnals, "Favorite Hymns of Praise," are being enjoyed at all services. Many of the books have been given in loving memory of a dear member. A dedication was held during the "All Music Request Night" on Sunday, June 27. The Rev. Fred M. Penner is pastor of the church.

WINNIPEG, MAN. The Board of Christian Education of the McDermot Avenue Baptist Church sponsored a seminar on the Christian Family, March 26-28. Dr. J. E. Runions, a Christian psychiatrist and pastor from Edmonton, and the Rev. W. Muller from our NABC in Edmonton were the speakers. Many pertinent subjects were dealt with, such as "The Christian home in a secular society," "The role of man and woman in the Christian home," "Christian ethics for young people," and many others. A banquet for young people and parents with the theme, "Generations on Speaking Terms," was attended by 225. A panel discussion was held by parents and teens, airing their views on the generation gap.

Easter Sunday evening a baptismal service was held in which 11 converts followed the Lord in baptism. The Oak Bank Baptist Church joined us for this occasion and their pastor, the Rev. D. Gohl, baptized three converts from his congregation.

April 18, the young people presented a play entitled "The Graduate" depicting how various life styles and ambitions such as sports, career, success, aimlessness, fun, adventure and security vie for the graduate's life. A Youth Seminar with various guest speakers including Dr. R. Seibel from our NAB Seminary was held on the weekend of May 28.

"The Last Commandment," a cantata by Eugene Clark, was presented by the combined choirs on June 6. The Rev. Walter Stein is pastor of the church. (Mrs. H. J. Rogalski, reporter.)

CHICAGO, ILL. The Rev. and Mrs.



Clarence H. Walth and their three sons (pictured) were honored at a farewell program Sunday evening, June 20. The Rev. Lyle Wacker brought his personal greetings and a welcome from the Forest Park office. The Rev. Fred Merke of the Baptist Mission Church gave a word of encouragement both for the Walth family and the Foster Avenue Baptist Church. He then gave the pastoral benediction.

The Walths were presented with a check from the church in appreciation for their years of faithful service. (Beatrice Scroggin, reporter.)

CRESTON, NEBR. The N.A.B. Teen Convention was held at the Creston Baptist Church March 13-14. Churches represented were Columbus, Beatrice, Shell Creek and Creston. The theme was "Getting Life in Focus." Guest speaker was Dr. Ralph Powell of the N.A.B. Seminary. Four Seminary students provided special music and entertainment.



On Palm Sunday, Pastor David Zim-

merman baptized four candidates: Mae Jean Brunken, Christine Scheffler, Cynthia Paul, and Timothy Prang (pictured). On Easter Sunday at the Communion Service they were received into the fellowship of the church.

On Wednesday evening, June 23, a film "Journey to the Sky" was shown at the Creston church. It presented the adventures of India's best known Christian, Sadhu Sundar Singh.

Spec./5 Kenneth R. Paul was welcomed back after serving a year in the service in Vietnam. (Mrs. Milton Scheffler, reporter.)

BUFFALO CENTER, IOWA. The First Baptist Church met on Sunday afternoon, June 27, to welcome their new pastor, the Rev. Leonard Felton. Pastor and Mrs. Felton and their daughter, Estelle, come from Arkansas. After individual welcomes by the different organizations of the church, interspersed with musical numbers, Brother Jacob Ehman, pastor of the church in Steamboat Rock, Iowa, welcomed the new pastor into the fellowship of the Iowa Association.

The church hosted the Northwestern Conference on Aug. 5-8. (John Alberts, reporter.)

EDMONTON, ALTA. The Sunday school of McKernan Baptist Church presented their annual Children's Day program on June 13, 1971. Randy Klapstein moderated the program, which consisted of special music, recitation and a playlet, "Children's Day Eve at Grandmother's."

On May 14, the Boy's Brigade ended another successful year with a "Lad and Dad Banquet." Wally Scezebel, organizer and head of Teen Time Edmonton, gave a talk on the "Real Man." Sixty Lads and Dads were in attendance. New Testaments and belts were given to the 36 boys.

The Pioneer Girls' themes for the year were, "God's Word," and "Growing Spiritually." They concluded their year with a tea for mothers and Prayer Pals.

The Homebuilders held a Summer Organ Souffle (S.O.S.) on June 4, 1971. The program was led by ex-church moderator, Carl Lang, who now resides in Calgary, Alta. The Rust Brothers quartet composed an amusing song, "The history and eventual fate of our departing church organ."

The highlight of the evening, "Christ's Love Affair," was presented by the Rev. Paul Siewert, of Vancouver, B.C. He observed that the local church is the pillar in our religious society, the

OUR CHURCHES IN ACTION

cornerstone from which our ministry and outreach should extend. The proceeds from our endeavor will be added to the organ fund. The Rev. Dwight Steele is the pastor of the church. (Dr. Harvey Albrecht, Mrs. Ronald Yeske, reporters.)

LEMMON, S.D. New members at Temple Baptist Church, Mr. and Mrs. Glenn Stanley and Don Burdick were given the right hand of fellowship after they were baptized earlier this year.

A World Day of Prayer program was held at Temple Baptist Church on Mar. 5. They were joined by the Hettlinger, N.D. Grace Baptist congregation, who also took part. Mrs. Ralph Scheutzle is the president of the WMS and had charge of the program. Mr. R. J. Lennick is pastor of the church. (Mrs. Art Nyberg, reporter.)

CALGARY, ALTA. The young people of Grace Baptist Church formed a singing group called "The Soul Seekers." They toured southern Alberta and presented the contemporary musical production entitled, "The Sound of Truth" in churches, youth rallies and coffee houses. Several other young people rededicated their lives to Christ.

Since the beginning of this year, our church held two baptismal services. Five were received through baptism and five others through transfer of letter.

Deeper Life Meetings were held in our church from March 29—April 4. The Rev. R. Hohensee, pastor of the Central Baptist Church in Edmonton, was our guest speaker. "Honesty, Fellowship, and Finding God's Will," were a few of the topics discussed.

Frank Berg, who is a member of our church, has graduated from the NAB Seminary this spring and has accepted the call to do church extension work in South Calgary. The Rev. P. Schroeder is pastor of the church. (Ruth Freiter, reporter.)

EAST DETROIT, MICH. On Sunday, June 13, Dr. H. Waltereit preached his last German and English morning worship sermons at Ridgemont Baptist Church. In the afternoon a farewell program was conducted under the leadership of our church moderator, Mr. Neumann. Every organization was represented by someone who gave a word of thanksgiving to Dr. and Mrs. Waltereit for their untiring work in the church. Dr. Waltereit served our church for 9½ years and we pray for God's continued blessing on his work. (C. H. Sonnenberg, reporter.)

LETHBRIDGE, ALTA. The fourth annual German Faith Conference was held May 28-30. The theme was based on I Cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong." Dr. Frank C. Peters, president of Waterloo Lutheran University, Ont., was the guest speaker. In addition to his various topics on the church he also reported on the free church in Russia based on two trips behind the Iron Curtain.

Dr. Wm. Sturhahn and Prof. Werner Waitkus reported on the NAB General Conference, the Northern Conference and the NAB College. The brethren, Manfred Taubensee, R. Hohensee, Franz Schmidt and Ed. Strauss are the new officers. The missionary offering amounted to \$1,200. (Edmund Beerwald, reporter.)

RICHMOND, B.C. On Sunday, June 6, our pastor, the Rev. Erwin Strauss, baptized six persons, including three members of one family. All were given the hand of fellowship into the Rose of Sharon Baptist Church plus three by letter of transfer and two by testimony. The service concluded by the serving of the Lord's Supper. (Mrs. W. Fandrey, reporter.)

MERCER, N.D. June 13, 1971, the First Baptist Church observed Children's Day. Before the morning message Mrs. Milan Peterson, a chalk artist from Turtle Lake, N.D., drew some biblical pictures for the children

In the afternoon we gathered for a groundbreaking ceremony for a new addition to our church. The Rev. John Silvey, deacons Mr. Edwin Fiedler and Mr. Jake Rust and our building committee chairman, Lloyd Axt, all had a part in the groundbreaking service. (Sam Rust Jr., reporter.)

In Memoriam

ARTHUR R. MACOSKEY, 73, of King of Prussia, Pa., died on June 19, 1971. He was born in Brooklyn on Dec. 2, 1898. After his conversion he was baptized and became a member of the Evergreen Baptist Church in Brooklyn which later merged with the Ridgewood Baptist Church. He maintained his membership here until his death. Surviving him are a brother, Walter and a sister, Margaret. Funeral services were held at the Jamesburg Baptist Church with the Rev. Karl Bieber officiating.

MRS. EMMA LOHR nee Rawe, 64, of Lodi, Calif., died on May 25, 1971. She was born on April 26, 1907, in Sheridan County, N.D. In 1959 she was married to Calvin R. Lohr. She

professed faith in Christ in 1922, was baptized and became a member of the Baptist Church in Rosenfeld, N.D., before moving to Lodi, where she became a charter member of the Temple Baptist Church. Surviving her are her widower and her father. The Rev. Eldon G. Schroeder was the officiating minister at the funeral service.

WILLIAM KOTH, 76, of Parkston, S.D., died on June 9, 1971. He was born in Parkston on March 28, 1896. In 1924 he was married to Pauline Schaefer. At the age of 14 he was converted, baptized and became a member of the Lake Baptist Church. Since 1925 he was a member of the Memorial Baptist Church where he served as trustee for many years. Surviving him are his widow; one son, Leland; four grandchildren, one brother and three sisters. The Rev. Arlyn Thienhaus was the officiating minister at the funeral service.

FRIEDHELM E. KAISER, 58, of Rochester, N.Y., died on May 22, 1971. He was born in Germany. He accepted Christ as his Savior at the age of 25, and became a member of the Andrews Street Church (now Latta Road Baptist Church). For many years he served as a deacon, Sunday school teacher and member of the choir. Surviving him are his widow, Ruth; one son, Rodney; one daughter, Mrs. Doris DeWitt; one grandson; six sisters and one brother. In the absence of the pastor, the Rev. Wilmer Quiring, the funeral service was conducted by the Rev. Herbert Berndt.

RUDOLPH WACKER, 75, of Anamoose, N.D., died on May 26, 1971. He was born on Dec. 24, 1895, at Leola, S.D. On April 1, 1918, he married Helen Stotz. Surviving him are three daughters: Mrs. Verna Roley, Mrs. Viola Williams and Mrs. Vera Krosbakken; two sons: Hilmer and Ervin; 10 grandchildren, and eight great-grandchildren; three sisters. The Rev. Oscar Fritzke officiated at the funeral service.

FRED KOPF, 79, of North Freedom, Wis., died on May 20, 1971. He was born April 13, 1892, at Westfield, Wis. On Aug. 25, 1915, he married Lena Paff. He made a profession of faith in Christ in his later years of life. Surviving him are two daughters: Mrs. Wilma Quam, Mrs. Oscar Fritzke; four sons: Walter, Donald, Harold and the Rev. Edward Kopf of Herreid, S.D.; 14 grandchildren; two great-grandchildren; one brother and two sisters. Funeral services were held from the North Freedom Baptist Church, the Rev. Oscar Fritzke officiating.

MRS. CHRISTINA KESSLER, 80, of Anamoose, N.D., died on May 17, 1971. She was born on Jan. 2, 1891, in Russia. She came to Anamoose in April 1902. She married Lawrence L. Kessler in 1909. In her youth she accepted Christ as her Savior and Lord and became a charter member when the Anamoose Church was formed. She is survived by two daughters: Mrs. Kenneth Thurow and Mrs. H. E. Michelson; two sons: Robert and Lloyd; one sister, one brother and eight grandchildren. The Rev. Oscar Fritzke officiated at the funeral service.

MRS. ELIZABETH BRENNEISE, nee Betz, 93, of Streeter, N.D., died on June 9, 1971, at the Baptist Home in Bismarck. She was born on Sept. 4, 1877, in Russia. In 1898 she married Henry Brenneise and in 1901 they came to the U.S. She was a charter member of the First Baptist Church of Streeter. Surviving her are one son; Edward; five daughters, Mrs. Otto Grenz, Mrs. Reinhold Wittmier, Mrs. Harold Jessor, Mrs. Henry Jessor, Mrs. Edwin Docktor; 21 grandchildren, 42 great-grandchildren, nine great-great-grandchildren. Pastors sharing in the service were B. W. Krentz bringing the message, Chaplain E. Wolff from the Baptist Home, Henry Pfeifer of Napoleon and R. C. Stading, the pastor.

MISS AMELIA E. LUDWIG, 76, of Wilmington, Del., died. She was born March 13, 1895, in Wilmington. She accepted the Lord, was bap-

tized and joined the former East Baptist Church. She was the organist of the church until recently and for many years the secretary. She also served as the treasurer for a number of years. Surviving her are one sister, Mrs. Lydia D. Fisher and one brother, Mr. Samuel R. Ludwig. The Rev. John W. Fedalen and the Rev. Christian Peters officiated at the funeral service.

ED. FUERST, 79, of Anaheim, Calif., died on July 10, 1971. He was born in Scotland, S.D., on Dec. 29, 1892. In his youth he accepted Christ as his Savior and was a member of the Congregational Church. In 1940 he was baptized and joined the Bethel Baptist Church in Anaheim. He was married to Bertha Banko in 1922. They had one daughter who died in 1965. Surviving him are two brothers, four grandchildren and one great-grandchild. The Rev. E. Rogalski was the officiating minister at the funeral service.

KARL LEE KESSLER, 22, of Lodi, Calif., died on June 21, 1971. He was born on May 9, 1949, in Kulm, N.D. In his youth he professed Christ as his Savior, was baptized and became a member of the First Baptist Church in Lodi. He was a charter member of the Swain Oaks Baptist Church. Surviving him are his parents, Mr. and Mrs. Harold Kessler; one brother, Mark; one sister, JoAnn, and a grandfather, Jacob Kessler. The Rev. Willis Potratz was the officiating minister at the funeral service.

LOUIS YOST, 84, of Calgary, Alta., died on June 23, 1971. He was born on May 24, 1887 in Russia. The family emigrated in 1890. He accepted Christ as his Savior, was baptized and became a member of the Glory Hill Baptist Church, Alta. In 1915 he was married to Martha Block. Surviving him are his widow; two sons: Lester and Allan; four daughters: Mrs. Lillian Weigum, Mrs. Edith Riske, Mrs. Selma Rogers, Mrs. Dorothy Pearce; eight grandchildren, two great-grandchildren and one sister. The Rev. Peter Schroeder was the officiating minister at the funeral service.

ARTHUR BERNDT, 71, of Tyndall, S.D., died June 24, 1971. He was born at Avon, S.D., Dec. 14, 1899. He was baptized and became a member of the Tyndall Baptist Church. He married Louise Grimme Nov. 25, 1925. She preceded him in death in 1967. They had 10 children, two of whom died in infancy. Surviving him are four daughters: Mrs. Martha Christopherson, Mrs. Alice Reit, Mrs. Dilbert Hellmann, Sharon; four sons: Arthur, Myron, William, Loren; two brothers, Albert and Lawrence and 20 grandchildren. The Rev. Fred Penner was the officiating minister at the funeral service.

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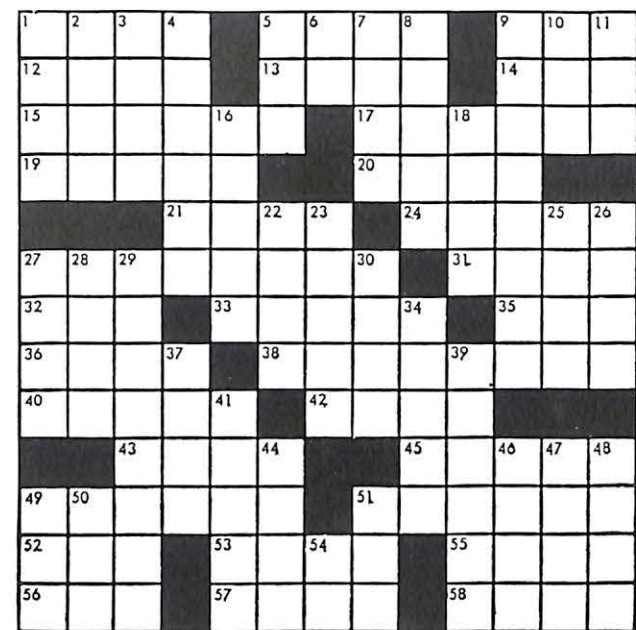


Bible Puzzle Page



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Answers on Page 31



- ACROSS**

1 "I will..... with the spirit" (1 Co. 14:15)

5 One differs from another (1 Co. 15:41)

9 Judas had it (John 13:29)

12 Air

13 English river

14 Baseball statistic (abbr.)

15 A priestly family (Neh. 12:20)

17 Tunisian oasis (anc.; poss.)

19 Fish

20 One who wears kilts

21 Town of Judah (Josh. 15:29; poss.)

24 King of Gezer (Josh. 10:33)
- 27 She has many more children (Gal. 4:27)

31 The soldiers put one of purple on Christ

32 Turmoil

33 Christians are commanded to (Matt. 28:19)

35 Teacher organization (abbr.)

36 Abnormal respiratory sound

38 Samson was noted for his

40 Small children

42 European (comb. form)

43 South American beverage

45 A rich man

49 Famous doubter

51 "that ye..... her" (Rom. 16:2)

- 52 Hebrew measure

53 Resembling indigo (comb. form)

55 "or..... believe me" (John 14:11)

56 Affirmative answer

57 "For ye have..... of patience" (Heb. 10:36)

58 "should..... to come short of it" (Heb. 4:1)
- DOWN**
- 1 Back talk
- 5 Edomite leader (Gen. 36:43)
- 3 River
- 4 Deputy of Achaia (Acts 18:12)
- 5 Greek organization (abbr.)
- 6 Note of the scale
- 7 Part of a circle (pl.)
- 8 "..... hither thy finger" (John 20:27)
- 9 "..... in the Lord" (Eph. 6:10; two words)
- 10 Son of Jether (1 Ch. 7:38)
- 11 Empty talk (slang)
- 16 With lance in hand
- 18 We have these always (Matt. 26:11)
- 22 Girl's name (poss.)
- 23 "in whatsoever..... I am" (Phil. 4:11)
- 25 Incite
- 26 Jerusalem tower (Neh. 3:1)
- 27 "the fiery..... of the wicked" (Eph. 6:16; sing.)
- 28 Tower (Gen. 35:21)
- 29 Noted for his wisdom (poss.)
- 30 Beige
- 34 Lot had these (Gen. 13:5)
- 37 Rock (Judg. 15:8)
- 39 Discordant sounds
- 41 "and the shadow of death..... it" (Job 3:5)
- 44 Slave
- 46 Descriptive of our body (Phil. 3:21)
- 47 Being
- 48 Part of a flower
- 49 "..... will be done"
- 50 Hasten
- 51 First
- 54 Prefix

It's Happening . . .
(Continued from page 11)

who had accepted Christ on Tuesday evening. After this several persons came forward for counsel and prayer. And so this beautiful thing that God is doing is unfolding before our eyes and with the Psalmist we sing, "This is the Lord's doing: it is marvellous in our eyes" (118:23).

Some people wonder how long it will last. I don't know. All I know is that this is of God and I am going to enjoy every moment of it. I praise Him for it and pray that it may spread far and wide. It has transformed my life. In one week I have been able to witness more than during months and months before this happened. His word is more alive to me than ever before. It's just wonderful!

"It shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh and your sons and your daughters shall prophesy . . ." (Acts 2:17).

"It only takes a spark to get a fire going, and soon all those around can warm up to its glowing. That's how it is with God's love once you've experienced it, you want to sing, it's fresh like spring, you want to pass it on." □

CHUCKLE WITH BRUNO

There's nothing I wouldn't do for my friend, and there's nothing my friend wouldn't do for me. We spend our lives doing nothing for each other.

What this country needs is less public speaking and more private thinking.

Asked what he thought of the two candidates for election the voter replied, "Well, when I look at them I'm thankful that only one of them can get elected."

Supreme Court Upholds Restrictions On Obscenity

WASHINGTON (BPA) — In a joint decision, the U.S. Supreme Court upheld two major federal laws against obscenity. One action held that Congress may constitutionally prevent the mails from being used for distributing pornography. The other upheld the right of customs agents to seize obscene materials from U.S. citizens at the port of entry.

Both decisions reverse the action of lower courts which had declared the laws unconstitutional.

In a 7 to 2 decision the Court held in *United States v. Reidel* that the right to read obscene materials in the privacy of one's home does not carry with it the right of someone else to sell it.

Justice Byron White delivered the opinion of the Court. Justices Hugo L. Black and William O. Douglas dissented.

Reidel, the appellee, had advertised in the newspaper a booklet, "The True Facts About Imported Pornography," for sale to persons over 21. He was indicted for mailing copies of the booklet in violation of a law which prohibits the knowing use of the mails for the delivery of obscene matter.

In his complaint, Reidel claimed that the First Amendment gave him the right to do business in obscenity and to use the mails in the process.

Citing two earlier opinions of the Court, *Roth v. United States* in 1957 and *Stanley v. Georgia* in 1969 the Court affirmed the conviction that "obscenity is not within the area of constitutionally protected speech or press."

The Court asserted again that the State has no business telling a man, sitting alone in his own house, what books he may read or what films he may watch. "Our whole constitutional heritage rebels at the thoughts of giving government the power to control men's minds," the Court quoted from *Stanley*.

The focus of this language, the new opinion declared, "was on freedom of mind and thought and on the privacy of one's home." The right to have and view materials in private "are independently saved by the Constitution," the Court said.

But, the Court continued, the right to have "does not require that we fashion or recognize a constitutional right in people . . . to distribute and sell obscene material." □

Baptist Social Ministries Given Vietnamese Approval

SAIGON (BP) — South Vietnamese officials and Southern Baptist missionaries have signed an agreement approving the missionaries' program of social ministries in the country.

The agreement relieves the Baptists of some of the high taxes usually imposed on imported materials, offers possible assistance with transportation of materials within the country, eases financial transactions through specified Vietnamese banks and assigns official recognition to personnel designated to perform duties related to social ministries.

The missionaries agreed to supply, when possible, personnel, materials and services to areas where help is needed, and they will cooperate with the government and other charitable organizations in avoiding duplication of existing programs. □

Pop-rock music is in

ST. LOUIS (BP) — The Southern Baptist Church Music Conference closed its national meeting here with a warning to Baptist church ministers of music against rejecting the pop-rock music of today's youth as it spills over into religious expression.

"If you reject the pop-rock music of the youth, then you reject the youth themselves," said Sidney Fox, program specialist for the Follet Educational Corp., in Thousand Oaks, Calif., during the conference's closing address.

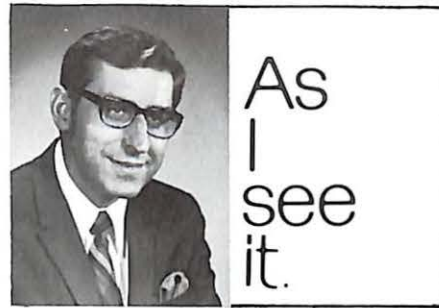
Fox told the ministers of music for Baptist churches across the country that a new pop-rock musical liturgy is sweeping the country as a part of the so-called Jesus Movement.

"An old-time, foot-stomping, hand-clapping religious revival is happening, led by young zealots, with the liturgy of youth music," Fox said.

"They have found a new liturgy: the music of the pop-rock world whose composers create words and music that express their thoughts and heartbeat," he added.

"Must you wait until the youth have reached the point of no return before you try to elevate their spirits with the music that is relevant to them?" Fox asked.

He observed that the music liturgy of youth is nothing but an extension of what has been going on for centuries: "the need for man to find a new expression and communicate in new and changing times." □



by Paul Siewert

United Press International reported recently that the life of Billy Graham has been threatened so often that round the clock protection has been provided at his Montreat, N.C., home.

I presume that most of us are not terribly surprised. It takes little charismatic insight to see that there is a growing polarization taking place between the forces of good and evil. The tension has obviously existed from the beginning of time. However, few of us in North America have seen the forces of evil more brazen, violent, and aggressive.

We have always thought of the forces of Satan as an under-current against the honorable standards of spirituality and morality that have kept our nations alive. But things are different now! Now the forces of evil and destruction are launching a major offensive that is unabashed and personalized. The next step can easily be open violence and persecution; starting with an attempt to silence the great spokesmen of God.

At the same time God is not idle. The cry for spiritual reality is also becoming more vocal. Revivals are breaking out in the most unexpected places. We may well be at the brink of a great eschatological confrontation! □

The Rev. Paul Siewert is the pastor of the Ebenezer Baptist Church, Vancouver, B.C. In this column Mr. Siewert analyzes current religious news of his choice.

■ *The Rev. Eldon G. Schroeder* has accepted the call to become the pastor of the Foster Avenue Baptist Church, Chicago, Ill., effective Sept. 1, 1971. He previously served the Temple Baptist Church, Lodi, Calif. His new address is 5155 N. Moody Ave., Chicago, Ill. 60630.

■ *The Rev. Reuben Grueneich* has resigned as pastor of the Startup Baptist Church, Startup, Wash., to become the pastor of the First Baptist Church of Linton, N.D., effective September 1971.

■ *Miss Eleanor Weisenburger*, Missionary at Bansa Baptist Hospital, Cameroon, recently was decorated with the Medal of the Order of Merit, by the President of the Federal Republic of Cameroon. Congratulations!

■ *Dr. Charles W. Kiker* has resigned as Professor of Old Testament and English at the North American Baptist College, Edmonton, Alta. He has accepted a teaching position in Texas.

■ *The Rev. and Mrs. Douglas Woyke*, missionaries in Japan, announce the birth of a daughter, Joyce Andrea, born July 25, 1971. Their new address is 208-98 Otani Cho, Tsu Shi, Mie Ken 514, Japan.

■ *The Rev. Oliver Exley* has resigned as pastor of the Open Bible Tabernacle, Erie, Pa., August 1971. His future plans are indefinite.

■ *The Rev. P. Charles Picos* has become the pastor of the Cornerstone Baptist Church, Union City, N.J.

■ *The Rev. Allan E. Gerber* has accepted the call to become the pastor of

the North Freedom Baptist Church, North Freedom, Wis., effective Sept. 1, 1971. He previously served the Parkdale Baptist Church, Drumheller, Alta.

■ *Mr. Earl R. Janes* has become the Director of Christian Education and Youth at Trinity Baptist Church, Portland, Ore., on Aug. 15, 1971.

■ *The Rev. Waldemar Ertis* has accepted the call to become the pastor of the Immanuel Baptist Church, Edmonton, Alta. He previously served the Bethel Baptist Church, Prince George, B.C.

■ *The Rev. Herman Kesterke* has resigned as pastor of the Wiesenthal Baptist Church, Millet, Alta. His future plans are indefinite.

■ *Mr. Bernard Bredin*, a recent graduate of the N.A.B. Seminary has become the pastor of the Fellowship Baptist Church, Camrose, Alta., effective July 1, 1971.

■ *Dr. G. K. Zimmerman* attended the General Conference sessions of the Seventh Day Baptist General Conference which was held on the University campus at Amherst, Mass., Aug. 8-14, 1971.

■ *The Rev. Manfred Brauch* has received the appointment as Assistant Professor in New Testament Interpretation from the Northern Baptist Theological Seminary, Oakbrook, Illinois, beginning either in September or December 1971, depending on the completion of his doctoral work at McMaster University, Hamilton, Ontario.

■ *Mr. Paul Benson* has become the pastor of the First Baptist Church, Neustadt, Ontario.

■ *Mrs. Jordis Schill* (Schamuhn), a graduate of N.A.B. College and former Director of Christian Education at Central Baptist Church, Edmonton, has accepted the position as Dean of Women at the N.A.B. College, Edmonton, Alta. She will also teach two courses in the area of Christian Education.

■ To honor the long and faithful ministry as pastor and general worker of the late *Rev. Martin L. Leuschner, D.D.*, a memorial fund has been established. Churches, church groups and individuals have made use of it. Others wishing to contribute, should send their gifts to the denominational office in Forest Park, designated for "Martin L. Leuschner Memorial." The contributions will go toward the "Martin L. Leuschner Archives" at the N.A.B. Seminary in Sioux Falls, S.D., and to the ministries of the N.A.B. General Conference.

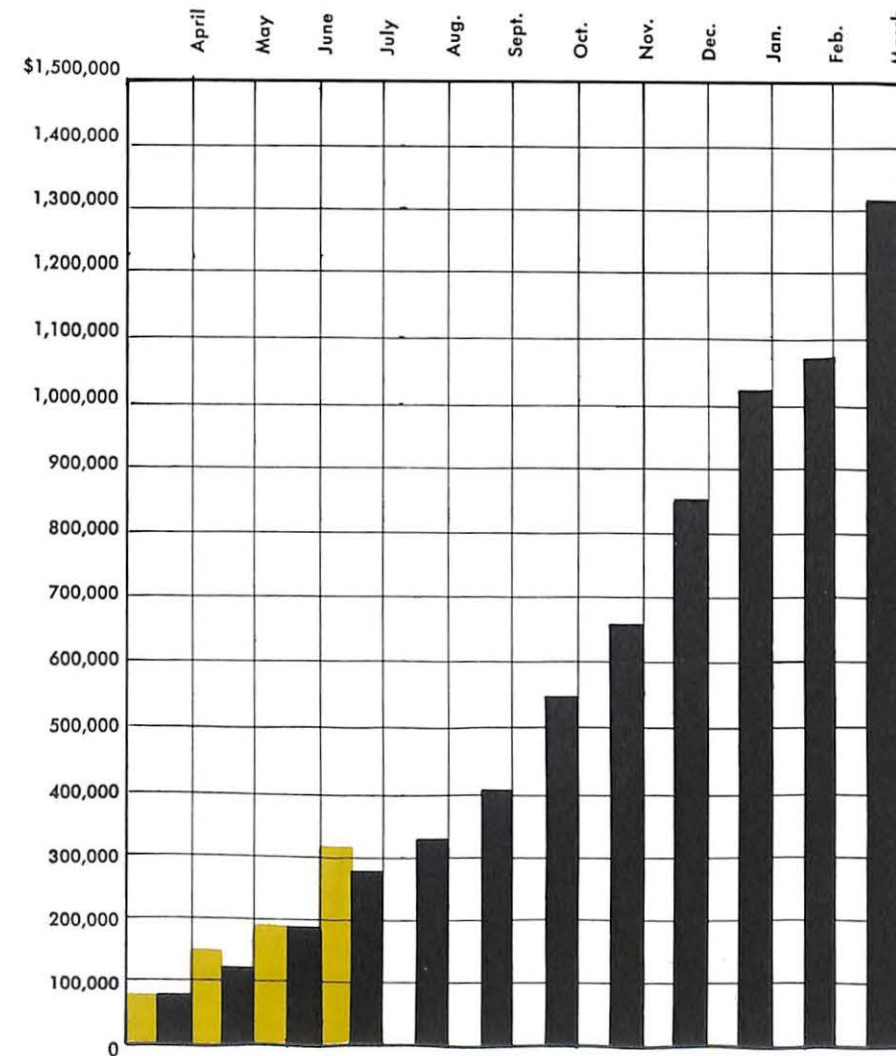
OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for four months

April-July 1971-72 — \$306,618.58

April-July 1970-71 — \$284,915.61

Goal for 1971-72 \$1,500,000



Color line for 1971-72; Black line for 1970-71

September 1971



Sowing and Reaping

Writing the first editorial is like entering a new classroom for the first time. Everybody seems to be staring at the newcomer who has only the one wish, to be seated among his fellow students and to be "in" with them.

May I, therefore, do just that, by starting out as if I had written many editorials already, which in fact I have done for 3½ years for "Der Sendbote."

The Rev. John Binder, my capable predecessor and friend, has given me such a gracious introduction and must, therefore, have created an unduly high expectation among the readers that I had to reconsider whether I wanted to stay his friend or not. Nevertheless, his last editorial (August issue), as flowery and flattering as it was, has saved me the task of introducing myself. Besides, the future months and years will give us a better opportunity to get to know each other than introductory remarks would do.

In order "to sit down with the class," let me share just one observation which I have made a few days ago as I was vacationing in Canada.

It was in Ottawa, Canada's picturesque capital. On our souvenir shopping spree we suddenly came across an endlessly long line of people, or to say it in Canadian terms, who were waiting in a "queue." What were they waiting for? They were "queuing" at the ticket window of a movie house which played the film "Bonnie and Clyde."

Suddenly all of my antagonistic feelings were back. I remembered the "Bonnie and Clyde" fever which had swept the United States some months

and years before. I could not help but feel sad that the fever had not stopped at the northern U.S. border.

You probably remember that film. People said it had everything: action, passion, thrill, sex, freedom, humor, vice, death. The film was being pushed, advertised, promoted, exploited at any cost and taste.

There were Bonnie and Clyde paperbacks, reviews, picture stories and special magazine editions; youth wore Bonnie and Clyde hats, shoes, dresses, and children played with Bonnie and Clyde revolvers and machine guns.

People began to use phrases and expressions from this film, and songs and jokes could be heard over radio and television . . . their image was nearly everywhere.

Now I found this couple "very much alive" also in Canada. Who were Bonnie and Clyde that they hold an entire continent in their grip?

The actual Clyde Barrow was just a little hoodlum with a big gun; a liar, car-thief as a boy, bank-robber as a youth, and murderer as a young man. Reading up on his life-story one discovers that he snatched bags from women, swindled old ladies, broke into stores, robbed gas stations, killed his first victim by smashing his skull with an iron bar, gunned down policemen, bank clerks, bystanders, anybody who stood in his way.

The actual Bonnie Parker was a short, thin, blond of 19, married to a man serving a life-sentence for armed robbery. She became Clyde's gun carrier, shop lifter, prostitute, thief and murderess.

In 1934 they were ambushed by the police and gunned down in their own turn.

That such terrible deeds can become glorious legends, such depraved people can turn into worshiped heroes, tells us a lot about our Western culture. There is much opposition against the bloodshed in Asia. At the same time depressing material of murder in cold blood is still being used to entertain the masses at the "home front."

On the one hand we read about policemen being shot to death and people and banks being robbed; and on the other hand we may be held up by children wearing the Bonnie and Clyde outfit, toy-rifles in their hands, mimicking penetrating shots.

Have we really understood the law of sowing and reaping? Jesus did, and he said, "Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap." RJK

OPEN DIALOGUE

letters to the editor

Dear editor: "Amen! Your article in the July '71 edition "Why is God in Pop Music?" hit the nail on the head. My brother has the record "Jesus Christ Superstar" and our whole family (parents included) enjoy it very much. Many of you Americans won't believe this but up here in Canada we've got pop music, too.

"I wish the older generation would quit trying to stick religion down the young people's throat. Just because you were saved in a revival meeting doesn't mean there's anything wrong with being saved at a Jesus People meeting, is there? I wish the BAPTIST HERALD would print more articles like this one." Bruce Hoffman, Kelowna, B.C. □

Dear editor: "Recently there has been a rash of articles reporting that there is a substantial surplus of ministers in Protestant denominations. Perhaps, most notable and oft-quoted of these, is an article which appeared in the February 16th issue of the *Wall Street Journal*, entitled, "Too Many Shepherds."

What the article says is, in part, true. There is indeed a surplus of ministers in some denominations. However, the article generalizes upon the basis of what is the present situation for only three denominations: The United Church of Christ, the United Presbyterian Church and the Episcopal Church, plus the Unitarian-Universalist Church. It leaves the casual reader with the impression that there are all sorts of ministers floating around the country who can't get a job and that seminaries have contributed to this problem through over-recruitment efforts. The fact is, a number of large denominations, including the Southern Baptist Convention and the United Methodist Church, continue to have a shortage of ministers, in spite of the cry that there is a surplus. This is also true of the North American Baptist General Conference.

The Rev. G. K. Zimmerman, executive secretary, reports that the need for ministers in our conference is "about the same" as it has been in the past, with enough positions to be filled by the number of students currently

graduating from our seminary. He pointed out that while there is an increase in the number of non-NAB pastors seeking placement in our conference, it certainly is not true that we have too many ministers, or that our seminary graduates are having any more difficulty in finding placement this year than in previous years.

Nor is it true that there is a "soaring" of enrollment in seminaries as the article implies. The statement, attributed to the American Association of Theological Schools, is really inaccurate in that the increasing enrollment is due not to there being more students enrolled, but to there being more seminaries that have reported. In fact, one of the most recent reports of AATS indicates that "there has been almost no change in total enrollment" (AATS Newsletter, February, 1971) during the past six years. Actually, it is down .03% from last year. (It has been reported that AATS is going to correct the mis-statement in the *Journal* article as well.)

All of which leads us to say: Keep sending us your best men! The need for adequately prepared evangelical ministers with an evangelistic fervor continues!

Donald N. Miller, vice-president for development, North American Baptist Seminary, Sioux Falls, South Dakota. □

Insight Into Christian Education

(Continued from page 16)

ethics should also be just as important. Where else in this world do we learn about God, value, right and wrong, and how to live? At home, in the public school, in community groups to be sure, but the church school still remains the only place where teaching these values is its primary purpose. Certainly, I do not believe the Sunday church school is a cure-all, and I know a lot of people who were faithful in Sunday church school attendance but have not gained much. On the other hand, I would suggest that much of what we believe to be good and fine and godly about our world comes from people whose purposes were influenced and directed by religious teaching.

Two hundred years ago Robert Raikes was concerned over children being "dirty, ragged, profane, delinquent, underprivileged, and ignorant." Is the description so different today — other than to say they are "overprivileged?" □

Answers Bible Puzzle Page

1	S	I	N	G	5	S	T	A	R	9	B	A	G	13
2	A	R	I	A	6	A	I	R	E	10	E	R	A	14
3	S	A	L	L	7	C	A	P	S	11	S	A	S	15
4	S	M	E	L	8	S	C	O	T	12				16
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CRYPTOVERSE

"There is no fear in love; but perfect love casteth out fear" (1 John 4:18).

Witnesses for Christ

(Continued from page 7)

A few years ago they decided to build a home on some land they owned in Matsusaka. They thought there was no Baptist church in the city but one day one of their daughters said she had seen a sign "Matsusaka Baptist Evangelism Center." So mother and daughter went to investigate our small church. Because it was some distance from their home they could not attend as regularly as they would have liked.

One Sunday while they attended they heard that the building which was being rented would have to be evacuated. The Uedas began discussing and praying about the possibility of building a church on some property they had next to their home. They were both in agreement and donated the land for the site of our Matsusaka Baptist Church.

"As we look back we see how the Lord has guided us. We built our home first, and thus we were living next door when the building was going on and could serve tea and snacks to the workers. Yes, God knows and prepares the way before us," they said.

There are two or three more places where the Uedas have land and they would like to see churches built there too. "But we don't know if we will be alive to see the day when this dream is fulfilled," said Mrs. Ueda. □

Chiyoji Hakoiva

One of the active laymen in our Kyoto Rakkyo Baptist Church is Chiyoji Hakoiva. He was won for Christ while attending an English Bible class in our Kyoto church during his university days although his first contact with Christianity was in an English Bible class while still in high school.

After his conversion he became active in our Kyoto church. Upon graduation he worked in Tokyo and Nagasaki, respectively, where he was active in Southern Baptist churches. In 1967 he was transferred to Kyoto where he and his wife are active in their church. Here is his testimony regarding his life as a Christian at the Mitsubishi Automobile Company.

"There are 50 persons in my section. There are two professing Christians besides myself and one man who attended a Baptist church at one time and has a good impression of the church. When we three are together the conversation invariably involves Christianity.

"Within the section we are divided into small project teams. Whenever we have special meetings at our church I hand out invitations to these members. One time four came to the services. Even though they attend the services it is difficult to get them to continue coming and to lead them to a commitment to Christ. One of the problems is that when a person like myself, who is an older member of the project team, invites the younger members, they tend to think that I might be trying to push my power over on them. I must give a testimony in such a way as for them not to get this impression. Many of these young men have just entered the company from the university and face problems as they begin their new job. I try to help them by talking with them and inviting them to the services.

"Whereas some companies have a shrine set up where the employees must worship before they begin work, my company does not have such a policy. I am thankful for this and also for the fact that I do not need to work on Sundays. Thus my family and I can participate in the activities of our church." □

Praying Hands

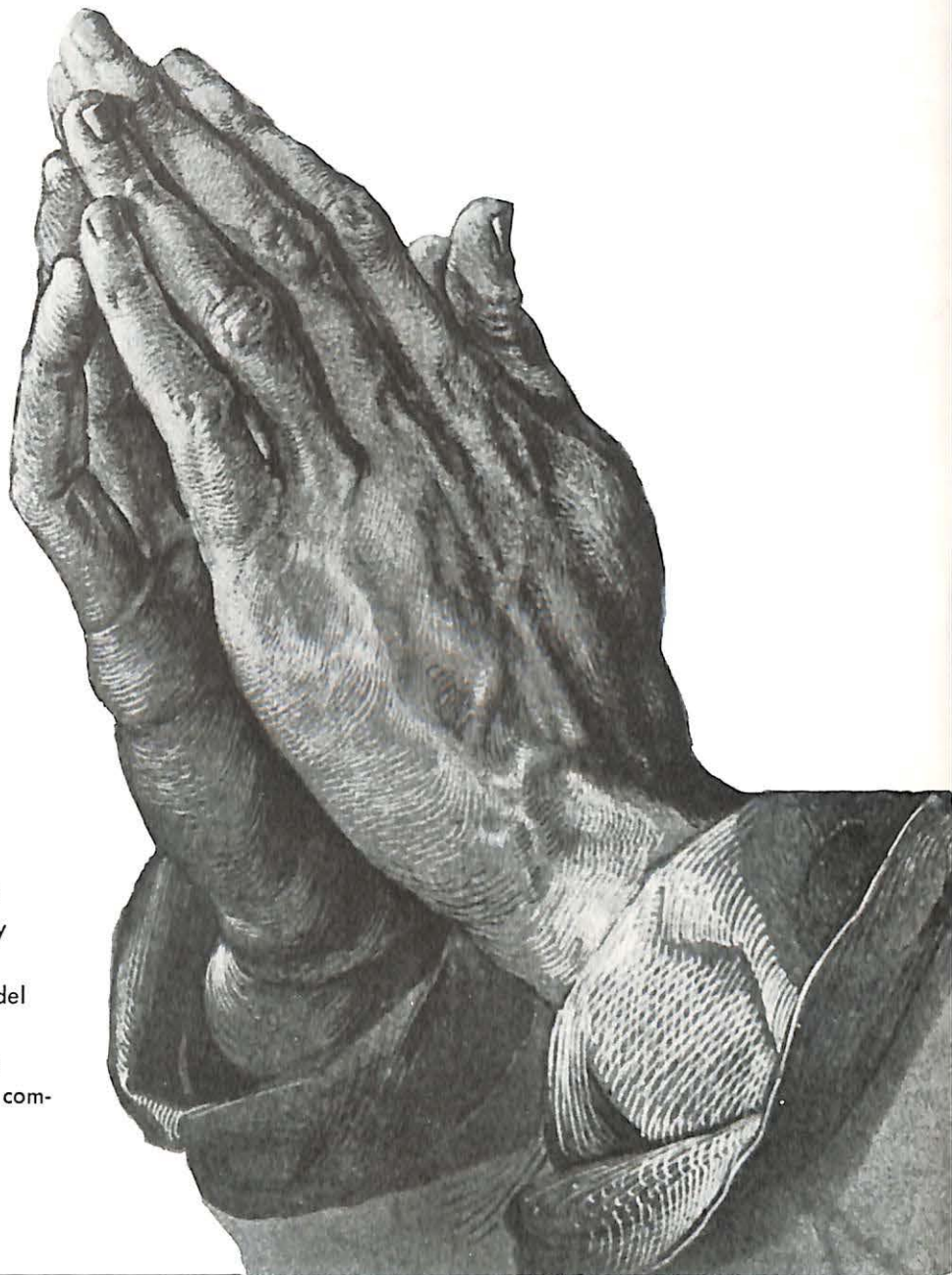
500th Anniversary
ALBRECHT DURER
1471 — 1971

Of all Durer's paintings, etchings and woodcuts, the "Praying Hands" represent the most popular picture. It was created in 1508, its real title being "Hands of an Apostle."

Albrecht Durer, the artist who created the "hands" was born in 1471, as the third of eighteen children. His father was a goldsmith in Nuremberg, Germany. Durer had the rare privilege of becoming a celebrity already during his lifetime. He was welcomed and honored all over Europe.

Concerning the "Praying Hands" the story is told that Durer's closest friend did hard manual labor to provide food and shelter for both of them, so that Durer could dedicate himself to his art studies. One day the grateful Durer used the hands of this sacrificing friend, stiffened by toil, as a model for the hands of an apostle.

Whatever the true story may be, these "Praying Hands" have been a blessing and comfort to uncounted people. □



Baptist Herald

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