

# Baptist Herald

FEBRUARY 1975

Baptist World  
Alliance Sunday  
February 2

The Cross -  
the Cost of Reconciliation  
by J.B. Underwood

Sun, Moon and  
Stars - the  
Story of Rev. Moon



Message for

BAPTIST WORLD ALLIANCE SUNDAY

February 2, 1975



Greetings to the Baptist People of the World:

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God . . . we are his people, and the sheep of his pasture" (100th Psalm).

Baptist people in many nations pause this day to think of our international fellowship. We thank God for his guidance and his blessings in the past. We look forward confidently, in his strength, to the challenges that face us in the year 1975:

- It is the year of climax for the World Mission of Reconciliation Through Jesus Christ, a project launched by the Baptist World Congress in 1970.
- It is the year of the 13th Baptist World Congress, meeting at Stockholm, Sweden, July 8-13, 1975. The theme will be "New People for a New World—Through Christ."
- It is a year for implementing the visions gained when more than 5000 young people from 54 countries gathered at Portland, Oregon, USA, in July 1974, for discussions around the theme, "Christ, Our Challenge to Live."
- It is a year in which Baptist men seek to implement the goals outlined in their First World Conference of Baptist Men, held in November 1974 at Hong Kong, using the theme, "World Brotherhood Through Christ."

The World Mission of Reconciliation Through Jesus Christ has kindled the fires of evangelism around the earth. Thousands of persons have been reconciled to God, professing their faith in Jesus Christ as Saviour and Lord. Christian people have been directed to projects of Christian service, demonstrating the love of Christ in their day to day relationships.

We must make 1975 a year of even greater victories. The Lord said that greatness comes through serving. "Even the Son of Man," he said, "came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

Let us therefore—33 million Baptists in more than 100 countries—press ever forward in proclamation of the Word, by speech and by deed, "that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father"

(Philippians 2:11).

The Lord bless you and keep you, the Lord make his light to shine upon you and give you peace.

V. CARNEY HARGROVES, *president*  
ROBERT S. DENNY, *general secretary*  
THE BAPTIST WORLD ALLIANCE

# Baptist Herald

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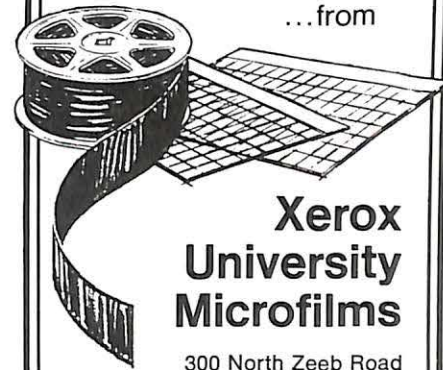
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# BAPTIST WORLD ALLIANCE SUNDAY

## FEBRUARY 2, 1975



**THEME: THE CROSS—THE COST OF RECONCILIATION**

**GOALS:** To lead all Baptists to become positively involved in the fellowship and witness of the Baptist World Alliance. To challenge all Baptists to positive involvement in the World Mission of Reconciliation through Jesus Christ.



*A project of the  
Baptist World Alliance*

### PROGRAM SUGGESTIONS:

*An interpretation of the meaning and contributions of the Baptist World Alliance.*

1. Enriched fellowship
2. Efforts in behalf of religious freedom
3. Coordinated resources for relief
4. World Mission of Reconciliation through Jesus Christ
5. Special sermons on the theme, "The Cross—The Cost of Reconciliation"  
(three sermon outlines on the theme are enclosed as suggested possibilities)

### PRAYER CONCERNS

1. For fellow Baptists of all nations
2. For world wide responsiveness to the gospel
3. That God will thrust forth laborers to capture today's remarkable opportunities
4. For Christian witness in those areas of great difficulty and slow response
5. For genuine reconciliation among families, Christians, nations and races
6. For greater understanding and genuine love across cultural, racial, and nationalistic barriers
7. For youth within church families to become new persons in Christ
8. That every believer will become an effective witness for the Lord Jesus Christ
9. That we will become God's agents for the alleviation of the world's suffering multitudes

"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen"  
(Ephesians 3:20, 21 RSV).

### POSSIBLE ACTIVITIES (Choose several specifics relevant to local needs)

1. Pulpit interchange by Baptist pastors of various conventions, races, nationalities
2. Exchange of choirs—or joint worship of congregations of different races
3. Special involvement of and witness to international students
4. Youth involvement in service projects and witnessing
5. An *agape* meal for the enrichment of Christian fellowship
6. Invite those outside the Christian fellowship, such as Jewish friends or those of other nationalities or races to share fellowship meals
7. Specific involvement of laity in teaching, preaching, witnessing, ministering—locally and world-wide
8. Special service projects that minister to needs—in the name of Christ
9. Showing the lonely, the afflicted, the needy, the underprivileged, the over-privileged, that we really care
10. Get acquainted with your neighbors
11. Minister to specific needs of neighbors and of people in your own community

*An offering in every church for the Baptist World Alliance, The World Mission of Reconciliation through Jesus Christ, or for world relief.*

The BWA Executive Committee suggests that each church consider devoting an entire week to this program either beginning on BWA Sunday or climaxing on that date.

### A CROWNED CONGRESS

*by Eric Ruden, Sweden  
BWA Congress executive secretary*

The clasped hands symbol of the Baptist World Alliance and the three crowns symbol of the nation of Sweden have been combined to form an emblem for the congress.

The design places the BWA symbol, which speaks of world-wide Christian fellowship, as the "lodestar" above Sweden's golden crowns. A surrounding circle carries the name of the congress.

The history of "Tre Kronor", Three Crowns, runs back to the year 1364 when the young Al-

brecht of Mecklenburg was crowned King of Sweden. The emblem of three crowns, which he adopted as his device on a shield and which also became the Swedish national coat of arms, was evidently not unknown in our country at that time.

Many legends have been spun around it, but documentarily the origin takes us back to the allegoric adornment of the sepulchre of the three Holy Kings in the Dome of Cologne. In the year 1200 three crowns are spoken of in connection with the three

holy kings and their adoration of Jesus Christ.

As a heraldic emblem the crowns became known in different parts of Europe. The formation of the design varied but it is worthy of note how often the symbolism has preserved its religious connotation.

Our national coat of arms can be seen on the Town Hall of Stockholm. Placed on the tower, high above the surrounding buildings, its three magnificent golden crowns are shining. □



## Baptists of the World

Baptists are known to live and witness in each of the 110 nations and 28 dependencies listed. The numbers shown are those for baptized believers who are members of Baptist churches. An asterisk (\*) identifies those places in which some (or all) of the Baptist churches belong to a convention or union which is a member of the Baptist World Alliance. A blank (—) identifies places where there is a Baptist mission, but no church is yet reported.

AFRICA		CENTRAL AMERICA AND CARIBBEAN	
Algeria	210	Thailand	7,115
*Angola	2,406	Vietnam, Republic of	1,817
Botswana	48	<b>Total, Asia</b>	<b>1,160,893</b>
*Burundi	3,307	Antigua	115
*Cameroon	89,000	Belize	300
Cape Verde Islands	200	*Bahamas	26,688
Central African Republic	40,000	Barbados	70
Chad	3,750	British Virgin Islands	35
Congo	6,000	*Costa Rica	4,350
Dahomey	450	*Cuba	14,744
Egypt	427	Dominica	30
*Ethiopia	871	*Dominican Republic	2,806
*Ghana	2,350	*El Salvador	3,117
Ivory Coast	3,040	Guadeloupe	58
*Kenya	12,458	*Guatemala	5,377
Lesotho	600	*Haiti	77,889
*Liberia	32,700	*Honduras	3,287
Libya	430	*Jamaica	31,985
Malagasy Republic	217	Martinique	500
*Malawi	15,373	*Nicaragua	5,060
Mali	25	*Panama (and Canal Zone)	6,578
Morocco	—	*Puerto Rico	11,039
*Mozambique	2,943	St. Kitts-Nevis-Anguilla	231
*Namibia (Southwest Africa)	191	St. Lucia	90
Niger	250	St. Vincent	80
*Nigeria	134,550	Trinidad and Tobago	7,000
Rhodesia	8,603	*Turks and Caicos Islands	785
*Rwanda	19,315	U.S. Virgin Islands	200
Senegal	35	<b>Total, Central America and Caribbean Islands</b>	<b>202,414</b>
*Sierra Leone	1,105	<b>EUROPE</b>	
*South Africa	52,223	*Austria	808
St. Helena	80	*Belgium	410
Swaziland	—	*Bulgaria	800
*Tanzania	14,307	*Channel Islands	300
*Togo	720	*Czechoslovakia	4,050
Uganda	7,435	*Denmark	6,638
Upper Volta	162	Eire	250
*Zaire	252,550	*Finland	2,748
*Zambia	7,701	*France	3,677
<b>Total, Africa</b>	<b>716,032</b>	*Germany, Dem. Rep. of	22,900
<b>ASIA (except Middle East)</b>		*Germany, Fed. Rep. of	69,966
*Bangladesh	13,600	Greece	140
*Burma	290,631	*Hungary	12,125
*China, Republic of (Taiwan)	13,585	Iceland	50
*Hong Kong	26,861	Isle of Man	27
*India	734,203	Italy	5,688
*Japan	34,911	Luxembourg	20
*Korea, Republic of	23,360	*Netherlands	10,174
Macao	598	*Norway	6,588
*Malaysia	4,456	*Poland	2,650
Pakistan	2,135	*Portugal	3,736
Ryukyu Islands	4,206	*Romania	150,000
*Singapore	1,665	*Spain	8,512
*Sri Lanka	1,750		



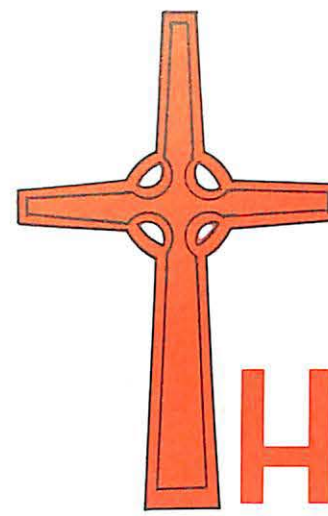
*Sweden	
*Switzerland	45,184
*U.S.S.R.	2,625
*United Kingdom	535,000
*Yugoslavia	260,854
<b>Total, Europe</b>	<b>3,052</b>
<b>MIDDLE EAST</b>	<b>1,158,972</b>
Gaza Strip	
Iran	31
*Israel	30
*Jordan	281
*Lebanon	334
Syria	594
Turkey	50
Yemen Arab Republic	53
<b>Total, Middle East</b>	<b>17</b>

<b>NORTH AMERICA</b>	
*Bermuda	
*Canada	5,147
*Mexico	188,774
*United States	22,577
<b>Total, North America</b>	<b>29,379,598</b>
<b>OCEANIA</b>	<b>29,596,096</b>
*Australia	50,724
Guam	2,070
Indonesia	25,693
Micronesia	185
*New Zealand	17,550
Papua New Guinea	11,930
*Philippines	78,142
<b>Total, Oceania</b>	<b>186,294</b>

<b>SOUTH AMERICA</b>	
*Argentina	24,264
*Bolivia	5,400
*Brazil	408,325
*Chile	11,918
*Colombia	7,200
Ecuador	1,777
Guyana	2,031
*Paraguay	2,061
*Peru	2,688
Surinam	—
*Uruguay	2,358
*Venezuela	2,700
<b>Total, South America</b>	<b>470,722</b>

<b>GRAND TOTAL</b>	<b>33,492,813</b>
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Note: No listing is included for the People's Republic of China; Baptists have not been identified there since 1950, when the number was 123,000.



# THE CROSS

## THE COST OF RECONCILIATION

by Joseph B. Underwood

The purpose of the World Mission of Reconciliation through Jesus Christ is that all men everywhere might share this victorious life. To this end, Baptists of 85 countries have dedicated themselves in their participation in the World Mission of Reconciliation. A united manifestation of this purpose can be expressed by worldwide observance of Baptist World Alliance Sunday, February 2, 1975—calling every believer to "The Cross—The Cost of Reconciliation."

Editor

The cross is eternal in the heart of God. It is not an afterthought or a suddenly devised remedy for an unanticipated crisis.

Yet, it should be feared that familiarity with the basic biblical revelation, "God is love," breeds superficial sentimentality, even comfortable presumption. "God is love!" But, genuine love is costly—to the lover. It cost God the cross: "Christ stood as a lamb slain from before the foundation of the world."

We may have become so accustomed to the cross as the revelation of God's love (Romans 5:8), that we fail to deeply appreciate the immeasurable cost of our redemption and reconciliation to God.

There is the *cost of broken-heartedness*. One thinks of a mother weeping convulsively because of a wayward, rebel daughter to whom she had exclaimed, "We love you with all our heart! We wish you would come home." The daughter made the mocking, heart-breaking reply, "Oh, Mother, if I wanted to I would."

In the heartbreak of that mother is a faint picture of God's yearning for the return of prodigal sons and daughters to the divine-human companionship for which man was created because God is love. Man's refusal to live in friendship with God frustrates that love and breaks that heart (God's). Brokenheartedness comes from unrequited love—a love that seeks,

Joseph B. Underwood, a member of the staff of the Foreign Mission Board of the Southern Baptist Convention, USA, is general chairman of the World Mission of Reconciliation through Jesus Christ, a project of the Baptist World Alliance.



yearns, craves for a response denied it. There is perhaps no greater suffering than the agony of a love that does not receive response from the one so loved.

This leads to the *cost of incarnation*: the Word became flesh (John 1:14). As Paul vividly describes it, "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich" (2 Cor. 8:9). Perhaps more graphic is the appeal of the apostle to Christians to be of one heart and mind. He reinforces this plea by appealing to the example of Christ, eternally one with God. Christ did not selfishly retain the prerogatives, majesty, power and glory inherently his as one with God. Instead, he freely and completely emptied himself, humbling himself to become man. As a man Christ was obedient unto the death of the cross (Philippians 2:5-9).

Thus, there is the *cost of the cross*—God descending from heaven's glory to become man, identify himself fully with man, and suffer every experience common to man. God did so to redeem us from all iniquity and purify us unto himself as a people for his possession, zealous of good works (Titus 2:14).

"God is love"—and that love cost him the cross. How can finite, comfortable, luxury-loving man appreciate the humiliation, the scandal, the excruciating agony of the cross?

Yet, that is the price of seeking our love, our trust, and our companionship (Col. 1:19-22; Romans 5:8-10; Ephesians 2:13-16).

RESPONSE IS ALSO COSTLY!

"Christ died for the ungodly," for the helpless (Romans 5:6)—for you and me! Our reconciliation is possible because of what Christ did for us. Our response to that redemptive, reconciling love is costly:

It costs *pride*. To respond, I must confess in all honesty, "I have sinned!" I can have no excuses, no self-justification, no evasion of personal responsibility and blame. I can make no attempt to claim any personal merit. I must acknowledge personal failure, guilt, helplessness. My only plea: "God be merciful



to me, a sinner." My only hope: "Christ loved me and gave himself up for me" (Gal. 2:20b).

Response to the reconciling love in Christ costs *my way of life*. Jesus says, "If any man would come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24).

Following Christ erects a cross as a moral and spiritual imperative in the path of every believer. Response to the redeeming, reconciling love of Christ requires that I give up myself and my self-centered choices and plans to share the gospel with others—just as Christ gave his life to save me.

There is a cross in the pathway of personal relationships. Love for and allegiance to Jesus Christ must transcend every human relationship. There is a cross in the economic pathway of life. One's personal or family budget must be planned around the cross of Christ, not around personal fleshly desires. There is a cross in one's social relationships. These must not be exclusively for the entertainment of one's self, but a means to bear a redemptive witness to the totality of life.

There is a cross in the business and political structures of the system of life in which one is inescapably involved. In personal ambitions and in the necessary pursuit of business developments, there must be the application of Christian principles that revolve around the cross. Thus the totality of life is determined by the cross, not by personal desires or by accommodation to the general pattern of life. As the cross is central in Christ's pattern of life, so must it be in the life of every follower. Reconciliation is costly.

It costs my *feelings*. It costs hypersensitivity, jealousies, resentments, self-centered ambition and motivation, prejudices, hatreds and self-preservation. It is by allowing Christ to live in me that my life is rid of these "works of the flesh."

The Christian's willingness to make the cross central in his way of life enables reconciliation between man and man. Being filled with the love of God through the indwelling Holy Spirit (Romans 5:5), the believer is compelled to seek reconciliation with all men. Even when the other person refuses to be reconciled (just as many refuse reconciliation with God through Christ), one's heart must be characterized by Christ-like love, never by resentment, hatred or vengeance. Love is costly!

Love also costs *service*. Just as the Christ-commended Samaritan served at personal risk and sacrifice, so those who allow Christ to live within must serve all persons in need.

Love, therefore, *costs me myself*. It did Christ. The demand of Christ is categorical: "If any man would come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24).

There is no superficial, costless, sentimental way to life. There can never be victorious and abundant life apart from love. True love always costs—the

cross! But, though the cross is desperately costly, no one pays that price without discovering triumphant life.

It is said of Jesus: "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2). Paul, who paid the price of the cross, exclaims, "I am crucified with Christ: nevertheless I live; yet, not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me" (Gal. 2:20). There is the exultation of the sheer joy of life abundant experienced through the cross. □

### CONFERENCE ON CHURCH-RELATED CAREERS

North American Baptist Seminary in Sioux Falls is sponsoring a Conference on Church-related Careers for college-age youth. The conference will be held on campus February 28—March 2, 1975.

There will be discovery groups on a variety of church-related careers, including ministry in the local church, the new style missionary, the communications bag, careers in counseling, Christian social ministries and church careers for women.

This is an excellent opportunity for anyone who is considering a full-time church-related career.

For more information and a brochure write or call the Reverend Donald N. Miller, 1605 S. Euclid Ave., Sioux Falls, SD 57105, Telephone 1-605/336-6588.

## TAXATION AND RELIGIOUS BODIES

*Adopted by Baptist Joint Committee  
October 9, 1974*

Current discussions of public policy respecting the taxation of the property and income of religious bodies and related activities call for the Baptist Joint Committee on Public Affairs, consisting of representatives from eight national Baptist groups in the U.S.A. with constituencies exceeding 29 million members, to affirm on October 9, 1974, certain principles and points of view to be considered as legislative bodies and executive agencies of government study tax-related policies.

The Committee reaffirms its position of October 7, 1969, that churches not be subject to property taxes on that part of their property which is used for their religious mission.

The Committee holds that religious bodies, as members of the broad class of not-for-profit organizations, must enjoy no less rights and privileges than those accorded to other members of that class.

The Committee supports the position

that the Religion Clauses of the First Amendment of the U.S. Constitution require that religious programs and church income other than that derived from the operation of unrelated business enterprises be exempt from taxation by government—local, state, or federal.

As an affirmation of its belief in a free church, the Committee declares that churches, associations of churches, or conventions of churches must define for themselves the nature and scope of their religious mission. It further asserts that government would intrude into the precincts of religious bodies if it should attempt to define their purpose and mission.

The Committee believes that it is proper for any consumer—be it a family, a private business, a church, or other—to pay the user fee for any public service (e.g., water and sewer services) provided directly to the consumer, for such fee is payment for services rendered, not a tax *per se*. However, it believes that government should not tax the properties or in-

come of religious bodies and other not-for-profit organizations to finance general services to the public (e.g., fire and police protection).

Government, the Committee believes, has acted both wisely and constitutionally in providing for tax deductibility of contributions to the broad class of not-for-profit organizations which includes religious bodies.

The Committee views with alarm indications of direct and indirect threats from any governmental agency respecting the revocation of the tax exempt status of religious bodies if they engage in certain activities related to legislation and the public discussion of public policy. The American Constitution protects the right of citizens and organizations to take part, without penalty, in discussion and activities related to legislation and the conduct of government. Therefore, the Committee strongly urges that the limits on activities set forth in Section 501 (c) (3) of the Internal Revenue Code be rewritten in a manner consistent with the principles here stated. □



**BAPTIST CONGRESS AT STOCKHOLM.** The King of Sweden, Carl XVI Gustaf (right), expressed positive interest in plans for the 13th Baptist World Congress when Swedish Baptist leaders met with him at the Royal Palace in Stockholm. David Lagergren, general secretary of the Swedish Baptist Union, shakes hands with the King while Erik Ruden, executive member of the Congress Arrangements Committee, and Erling Oddestad, president of the Baptist Union, join in the conversation. Lagergren invited the King to attend the Congress' opening session in Stockholm July 8, 1975. The Prime Minister of Sweden, Olof Palme, and the Archbishop of Sweden, Olof Sundby, are expected to bring greetings to the Congress.

# MCFC Quarterly Report

by D. Fuchs

The first year of our One Million Contacts For Christ effort is history. We are now well into the second year of our triennium. As we review our progress, where do we stand in our individual churches, our Associations and our total Conference?

Some churches have been doing well. Others have not. Where do you and your church stand?

Consult the following chart below and see where your Association stands. If you wish to get the statistics for your own local church, you may request them from your Area Secretary or write to Church Ministries Department, 7308 Madison Street, Forest Park, IL 60130.

A goodly number of churches have used the greatest part of the first year to get a directed program of visitation evangelism going. They will from now on be able to report greater results. This is encouraging. One may wonder what these churches have been doing before this time. We praise God, however, that through the dedicated effort of pastor and people a directed ministry of personal evangelistic outreach

*The Rev. Daniel Fuchs is evangelism director of the Church Ministries Department, North American Baptist General Conference.*

## "APOSTLE TO THE GRASSLANDS"

by Laura E. Reddig

Not everyone knows when his sojourn on earth is ending, and certainly very few prepare their own farewell message. What an unusual event it is when someone anticipates his own death with eagerness and joy. Such a person is unique! Evangelist Bobe Robert Jam was such a person. When God called him home on Jan. 31, 1974, Robert laid down his armor and "tools" gladly. Can you imagine the welcome he received as he entered into gloryland which he saw only in faith all these years?

Thousands climbed the steep hill to Mughef to attend the funeral service of this great "Apostle to the Grasslands". Choirs from many churches

*Dr. Laura E. Reddig is a missionary nurse at Mbingo Baptist Hospital of Mbingo, Cameroon.*

## ONE MILLION CONTACTS FOR CHRIST

Associations	Number of Churches Reporting	July-September 1974						Total for Triennium Sept. 1, 1973 to Sept. 30, 1974					
		Quarterly Contact Goal	Personal Contacts Made	Decisions Recorded	New Members Received	Persons Making Contact	Current Contact Goal	Personal Contacts Made	Decisions Recorded	New Members Received	Persons Making Contact		
Alberta (38)	7	7,465	1,779	50	2	72	29,860	2,482	103	50	170		
Atlantic (15)	2	3,245	576	9	8	15	12,980	1,807	59	35	112		
British Columbia (16)	4	4,390	106	12	1	21	17,560	420	34	65	94		
Central Dakota-Mont. (30)	10	5,440	295	28	11	80	21,760	2,218	190	72	397		
Eastern (19)	7	3,635	408	44	20	40	14,540	2,471	94	61	183		
Illinois (13)	9	3,235	273	12	22	107	12,940	1,172	61	81	324		
Iowa (15)	5	3,975	913	4	0	3	15,900	4,078	69	67	116		
Manitoba (17)	4	3,620	14	2	3	3	14,480	1,079	20	9	21		
Michigan (22)	12	9,850	2,399	60	68	353	39,200	6,762	311	262	1,401		
Minnesota-La Crosse (12)	9	2,165	1,460	455	26	56	8,660	3,842	585	76	174		
Northern California (6)	2	3,865	128	32	32	51	15,460	1,965	124	134	161		
North Dakota (18)	7	3,100	165	39	9	34	12,400	1,736	120	99	229		
Oregon (10)	8	3,220	227	25	32	75	12,880	1,149	209	125	265		
Pacific Northwest (14)	5	2,820	1,170	82	9	74	11,280	4,094	264	109	382		
Penn.-Ohio (14)	3	3,865	115	13	13	61	15,460	2,274	404	48	200		
Saskatchewan (14)	3	2,165	519	9	5	3	8,660	569	28	12	10		
South Dakota (15)	8	3,325	151	19	19	23	13,300	638	48	72	123		
Southern (10)	6	1,240	812	23	8	32	4,960	1,845	80	31	167		
Southern California (6)	4	3,995	764	120	27	168	15,980	2,898	328	177	625		
Southwestern (28)	7	4,075	1,824	17	8	23	16,300	3,600	179	94	216		
Wisconsin (14)	8	3,745	913	12	11	24	14,980	1,192	42	39	93		
Totals	129	82,435	14,911	1,067	334	1,318	339,540	47,335	3,353	1,718	5,463		

will now be going on in these churches.

If we get behind too far, it will be more difficult to catch up. It requires six contacts for Christ per year by each member of your church to reach the challenging Conference goal adopted by the delegates at the Triennial Conference in Wichita, Kansas.

marched in their colorful uniforms to honor Bobe (meaning: father) Robert Jam. Pastors, students, missionaries, teachers, village leaders and friends by the thousands traveled to pay their respects to this great man of God. His own farewell message to his friends was recorded weeks before and played at the burial service. "Though dead, yet he speaks." And his message will long remain in the hearts of all.

Robert was born approximately in 1895. No birth certificate declares the exact date of his arrival into a grass-thatched, mud-walled and windowless house in Mughef, among the people of Kom in Cameroon. No churches, no schools, no hospitals and almost no roads were in his land at that time. Robert was a typical young man with a great yearning to see the world. He walked the 300-some miles to work at the plantations. Soon he got a tropical ulcer which was painful and kept him at his uncle's house for months. This uncle was a Baptist Christian and tried

to persuade Robert to attend church and follow God's way. "Never. I'm a strong juju man and will never leave my juju," Robert strongly proclaimed, hoping to hear the last of this "God palaver." But this uncle continued to talk to Robert and, when the ulcer was healed, explained that God had healed the ulcer. In time Robert's heart

changed, and he found an exciting new life opening for him as he found real joy and peace in his new faith in Christ Jesus. Never once has he had the desire to return to his former juju. Robert was baptized by Pastor Laban Moky in 1923 and left almost at once to carry the "good news of Jesus" to his people in Kom. Four men traveled together and began the church at Wombong. Robert Nteff, Isaac Ndang, Petro Ndikui and Robert Jam worked tirelessly in the Wombong area, and soon a little group of believers built a church. Catholics at Wombong destroyed the church with cutlasses, declaring the Baptists could not work in that area. When the first group of believers was ready for baptism, they called for Pastor Burnley from Victoria to help them out.



Bobe Robert Jam passed away on January 31, 1974. Following the Cameroonian tradition we honor his memory with this tribute written by Dr. Laura E. Reddig, one of his longest co-workers in Cameroon.

Large crowds lined the river banks where a wall had been raised to form a pool for the baptism. This was the first baptism in a river the people had ever witnessed, and they watched with great interest. When the service was over and the wall removed to release the water, everyone stared in horror at the dozens of sharpened stalks of elephant grass imbedded in the mud. The Christians rejoiced in God's love and protection, and the Baptist work got a boost through this incident.

In 1933 Robert Jam was invited to go to Mbem, and there he opened two churches. One man thought it his responsibility to break up this "God palaver" group at Mbem, and when the first church was built, Barawa burned it down. Many of the believers scattered and left Mbem. Robert's people met in his house in Bang quarter, where Gebauers found him, and where our present Mbem mission station is located. Later Robert's house also was burned by Barawa. Robert quickly took his wife out safely, but two little boys who stayed with him were trapped in the burning house. Robert was able to cut a hole in the mud and stick wall so that the boys could escape. "Much trouble" accompanied Robert wherever he went, but he explained: "If you believe and trust in God and faithfully do his work, he will take care of you and give you joy."

In 1936 Robert went into a new unopened area called Mfumte, and within seven years of hard work, constant traveling and preaching, eleven new churches were established. No one had ever preached Christ to the Mfumte people, so Robert praised God for his great work. In 1939 George and Louise Dunger moved to Mambila to

begin a new work around Warwar. Robert now became the "Apostle to Mambila", and within five years, ten new churches were established. Robert worked with the missionaries Schneider for some time, but he longed to return to Kom and work among his own people. In 1950 he returned to Belo, working with Don and Verna Gansstrom and Margaret Kittlitz. He was accused of "killing the Juju of Belo" and when brought to trial, Robert witnessed of a greater power at work among the Kom people, and that God alone could change people's hearts.

In 1952, after almost 30 years of faithfully and actively working for Christ in Cameroon, Bobe Robert with his faithful wife Lydia and his family retired at Mughef. They had had 15 children, but six had died in infancy. The oldest son, Samuel Semi Jam, was one of our first Registered Nurses, and recently graduated from our Bible Training College at Ndu, and is now the Chaplain at Mbingo Baptist Hospital. Another son, Elijah, is an ordained pastor serving at a Bamenda church. Another son is a carpenter, others are still in school. His daughters are all married and enjoy visiting their old home at Mughef.

Though his active preaching days were over, Robert continued faithfully to help and counsel the younger and better trained pastors. (Robert never attended any school, but several missionaries helped him with reading and writing.)

My first encounter with Bobe Robert was during my first week at Mbem. While preparing to slip over to Gebauer's house for supper, I heard and felt the blast of a gun. Were my missionary days over so soon? Oh, no! This was the "proper" way to welcome a new missionary. Throughout the years when I was privileged to meet with Robert many times, his great faith and deep joy have blessed me often. Never did he dwell on the troubles, persecutions or hardships he lived through, but great was his praise to God for his faithfulness.

One of the first news which reached me upon returning to Cameroon in February 1974 was the report of Robert Jam's final promotion on Jan. 31, 1974. How thankful I was that "Kitty" (Margaret Kittlitz) and I had spent a day with him at Mughef in January 1973, before we returned to America. He has left the following message for all the missionaries, which he dictated to his son, Samuel Semi Jam, on Jan. 1, 1974: (continued on page 31)

## book reviews by B.C. Schreiber

*Halley's Bible Handbook*, 50th Anniversary Edition, by Henry H. Halley. Grand Rapids, Mich. Zondervan, \$5.95

No other Bible handbook has so much information packed into 860 pages. This has always been a favorite of ministers and laymen, especially the latter. It is a book centered around facts about the Bible rather than commentary and interpretation. Every edition is up-dated and new information is added. This one is no exception. Its attractive hard cover is evidence of the book's durability.

*Clergyman's Psychological Handbook* by Clinton W. McLemore, Grand Rapids, Mich. Eerdmans. \$2.95

Because many Christians need personal support and direction the minister will need to know how to cope with individual members as well as with a congregation. There is a need for group encouragement but also, often more important, individual encouragement. The clinical information in this volume will add to the minister's understanding of emotional disturbances which are prevalent among members in every church.

*The Christian Counselor's Manual* by Jay E. Adams, Grand Rapids, Mich. Baker Book House. \$7.95.

*The Christian Counselor's Casebook* by Jay E. Adams, Grand Rapids, Mich. Baker Book House. \$3.50.

Both of these volumes compliment each other. The *Manual* is of course concerned about principles and techniques. Although Dr. Adams makes no claim of being exhaustive in his presentation, it may seem that way when the reader makes a serious attempt to study its contents. The author writes from practical and teaching experiences.

The *Casebook* is actually a work book with true to life examples. Solutions, methods and procedures are approached from a biblical point of view. Ministers and teachers who find their counseling responsibilities becoming more burdensome will find these volumes very helpful to themselves as well as to the counselees. □

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## God's Volunteers Report

by Tina Angeles

What exciting things God is doing within the churches! Arriving in Edmonton, we found ourselves in the midst of two great coffee-houses at the McKernan Baptist Church with approximately 200 people attending each night. The visitation program received a big boost with all the college kids who came out from the North American Baptist College. Between 25-35 went calling with us each night. Again, it was a thrill to see so many get excited about sharing their faith in Jesus Christ.

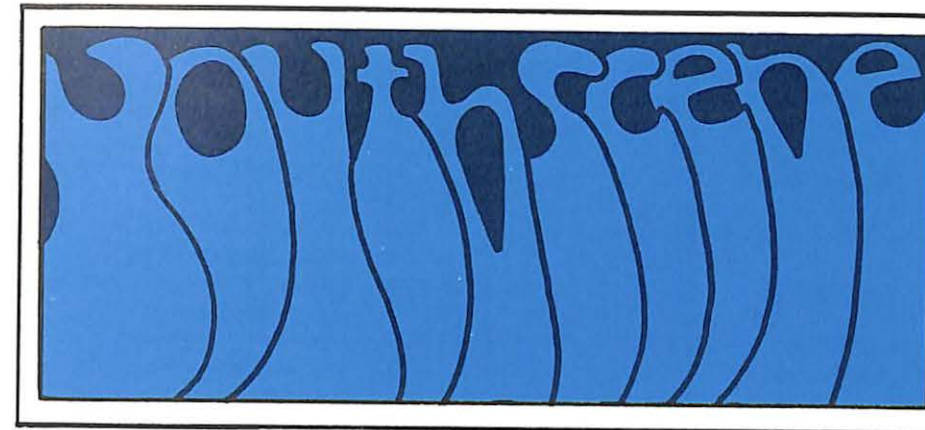
Moving on to Saskatoon, we were overwhelmed with the openness of the community. We went calling with the people from the Hudson Bay Park Baptist Church, and had the privilege of seeing eleven people accept Christ; we found more than 140 prospects for church attendance as a result of the survey-calling.

As I write this article we are finishing the crusade in Southey, Saskatchewan. We have been calling in the mornings and afternoons with the church people, and so far 18 persons have accepted Jesus as their Savior. Tuesday evening we were able to give seminars on prospect-calling and actual follow-up. The rest of the week people from the community came to the church to see evangelistic films, and we were able to share with many people during the fellowship hour each night. How exciting to see this small, rural community open their hearts to the message of Jesus Christ! □

### THANK YOU

On behalf of my daughter Kristi, my mother-in-law and myself, I would like to express sincere appreciation for the many cards, telephone calls and above all the prayers from so many of our North American Baptist fellow-believers in connection with the passing away of my husband, Ralph Kletke. They have been an upholding source of comfort.

Ralph served his Lord and our denomination faithfully and lovingly for many years. His love and concern for the work of North American Baptists never wavered. Mrs. Jeanne Kletke, Oklahoma City, Oklahoma.



## Hitch Your Wagon to a Horse

by Walter B. Shurden

At thirty-five, I've grown old I guess. And I hate that, because like most Americans I want to stay youthful. But I know I'm getting old. I know it because I've become impatient with the rollicking, wild-eyed idealism of so many of you who read these pages. You dream cock-eyed dreams, seek to move heaven and earth to make them come true, inspire "draggers" like me with your temerity, and then you become hopelessly disillusioned when your bubbles burst.

It is this last thing—the hopeless disillusionment hatched by blind idealism—which bugs me most about the way you stretch for the stars. I wince a bit every time I see a young dreamer. I fear he will be transformed into a sour cynic when his dreams are only one-tenth fulfilled.

I've seen too many of you fall from the faith when the church acted mulish and moved slowly. I've seen too many of you question any and all patriotism after "our country 'tis of thee" failed to live up to her own credo of "liberty and justice for all." I've seen too many of you become bitter about academia because the dean didn't take all your suggestions. (And the ones he did take, he referred to a committee dominated by crusty faculty members who

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*Walter B. Shurden, writer, scholar, lay philosopher, teaches in the department of religion at Carson-Newman College, Jefferson City, Tennessee.*

gently smiled your ideas to death.) I've seen too many of you who blow pious bulges about how God was going to "work it all out" and how Jesus was going to "get it all together"—I've seen far too many of you opt for the "world" when God and Jesus had trouble making all the pieces of your hopes fit together.

So idealism has its problems. But this is no establishmentarian's plea to stop your dreaming. Dreams do not have to be fantasies. They can be made to work.

Dreams help bring about change. They help churches to be Christian. They help Christians to be humans who develop their potential. What the church is, what your country is, what your family is, what you are—all of these can become more, if challenged by a good dream that is workable.

In a sermon Ernest T. Campbell reminded me of those television quiz shows of several years back. They were at the top of the ratings until, as Campbell said, "It was discovered they had more rigging than the *Mayflower*." One of the most popular shows came on late on Sunday evening. Two contestants were placed in separate isolation booths. The master of ceremonies would ask one of the contestants a question, and the jittery response would be given. Then turning to the second player, the master of ceremonies would ask, "Did you hear the answer?" With big money riding on the line, the perspiring answer would come, "I did." Then came the final question, "Do you accept it or do you challenge it?"

That is the question a good dream asks of us. It makes us challenge wrong answers, wrong directions,

wrong life-styles. It makes us dissatisfied with things that should not be. It pricks our conscience when we have made an easy adjustment. It makes us move.

So here is the question: How does one develop a sense of equilibrium between stretching for the stars and keeping one's feet on the ground? To rephrase it: How does one accept limitations gracefully, yet push forcefully on to do one's very best? Or again: How does one learn to live creatively where he is rather than fantasizing about where he would like to be? Take your personal goals and objectives and apply those questions ruthlessly. Meanwhile, mull over the following strips of suggestions.

*Come to grips intellectually with the hard fact that you don't get what you want simply by wishing hard.* Do you remember the dialogue between Alice and the White Queen in Lewis Carroll's *Through the Looking Glass*?

Queen: "How old are you?"

Alice: "I'm seven and a half, exactly."

Queen: "You needn't say 'exactly'; I can believe it without that. Now I'll give you something to believe. I'm just one hundred and one, five months, and a day."

Alice: "I can't believe that!"

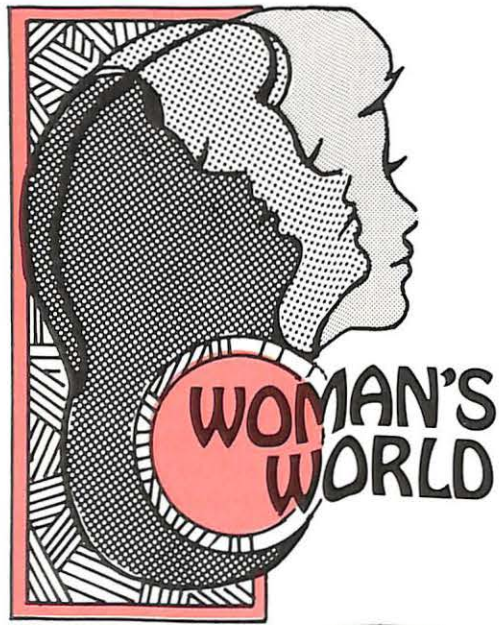
Queen: (in a pitying tone): "Can't you? Try again; draw a long breath, and shut your eyes."

Alice: (laughing): "There's no use trying; one can't believe impossible things."

Queen: "I dare say you haven't had much practice. When I was your age I always did it for half an hour a day. Why, sometimes I've believed as many as six impossible things before breakfast."

Let the Queen tell that to the marines, but as Carlyle Marney said in another connection, let's hope she doesn't try to take up a collection! You will never fulfil your life by shutting your eyes, drawing long breaths, and believing the unbelievable—no matter how many times a day you practice it. *Isolate your gifts and build on them.* You build realistic dreams and reach attainable goals by working with what you have. And you do have something! You have something that God has given you, something that life's experiences have shaped in you, something that has unconsciously become you.

(continued on page 31)



mount higher and higher it doesn't seem like much of a blessing, and yet in the spring when this same snow melts it makes the flowers bloom and the grass grow.

Several years ago I received a phone call asking me to visit an older lady who was ill. At the time it didn't appear as much of a blessing to me. It was, however, a great blessing for I gained a life-long friend, one who remembered me in prayer every day until her death a number of years later. What tremendous dividends that visit payed! What a blessing in disguise!

February is the month we again collect our Blessing Boxes. Another opportunity to share our blessings. □

**N.A.B. WOMEN ON THE MOVE**  
by Mrs. Dorene Walth, *Woman's World* editor

There was a good deal of decision making, discussion, sharing and planning at the National W.M.U. Executive Committee meetings held in Forest Park on November 1 and 2, 1974. Some items of special interest are:

1. White Cross postage to Cameroon was increased ten cents per pound to help defray shipping costs.
2. Four W.M.U. officers and workers will serve as our representatives to the Baptist World Alliance at Stockholm, Sweden, in July, 1975. They are LaVerna Mehlhaff, women's work director; Jeanette Stein, president; Beatrice Pankratz, vice president; and Anne Hoffmann, secretary-treasurer.
3. Scholarship funds to our college and seminary were increased to \$400 and \$500 respectively.
4. The W.M.U. representative to the Board of Missions meeting in 1975 will be Irma Koch, White Cross chairman, and the W.M.U. representative to the General Council in June, 1975, is Jeanette Stein, president.



The W.M.U. Executive: (l to r) Mrs. Lucy Kokot, Mrs. Barbara Sukut, Mrs. Irma Koch, Mrs. Beatrice Pankratz, Mrs. Jeanette Stein, Mrs. Anna Hoffmann, Mrs. Dorene Walth, Mrs. Elfriede Hildebrandt, Miss LaVerna Mehlhaff.

New program packet themes were chosen and the W.M.U. theme for the 1976 General Conference in Portland, Ore., was selected. A nominating committee was appointed along with other

appointments for various responsibilities. The annual report blanks for local societies will be updated. Selections for special projects were made for the coming year. (Remember that all special project monies sent in are applied toward our overall triennial goal of \$300,000.)

These are just a few examples of the business accomplished in addition to hearing reports from each executive member and spending time with several of our denominational workers including our Executive Secretary, Dr. G. K. Zimmerman.

Let's ask the other eight members of the W.M.U. Executive Committee for their reactions to the meetings.

*LaVerna Mehlhaff, women's work director.* "This was a time of free expression by those present. I sensed a feeling of love, unity and concern for one another in the work of Jesus Christ. I'm grateful for the enthusiasm shown as we praised the Lord and expressed joy in Christ."

*Jeanette Stein, president.* "Our first executive meeting with LaVerna Mehlhaff, our women's work director, was a very pleasant experience. The enthusiasm and new ideas were a great help to us. Be prepared for exciting changes in our work!"

*Beatrice Pankratz, vice president.* "Our fellowship together is stimulating and sweet. I was impressed by the spiritual depth and concern shown which resulted in creative thinking and reactions. I like making new friends in our denominational family via written articles, program packets and through communication with members of the executive committee. For me this has been two days of study, planning, prayer, deeper acquaintances, sympathetic understanding and fun!"

*Anne Hoffmann, secretary-treasurer.* "Executive meetings are always a real blessing to me. The sharing of ideas, the stimulus to thinking in new areas and the challenges to the work of W.M.U. have been a real inspiration. Then there is God's special blessing of the beautiful fellowship of the members on the committee!"

*Irma Koch, White Cross chairman.* "My senses have been stimulated. Sight: reading reports. Sound: sharing of love and future activities and plans. Voices of praise and joy to the Lord in devotions. Taste: fellowship at meal-times. Touch: feeling the warmth and spirit of willingness to serve where God wants each of us. Smell: 'And walk in love, as Christ also hath loved us, and hath given himself for us an offer-

ing and a sacrifice to God for a sweet-smelling savour' Eph. 5:2."

*Barbara Sukut, editor, English packet.* "The Holy Spirit led so wonderfully that even the most difficult business was a joy to work out. The tremendous love for Christ, our missionaries and others by the officers thrilled my soul."

*Elfriede Hildebrandt, editor, German packet.* "John 1:16 (Living Bible), 'We have all benefited from the rich blessings he brought to us—blessing upon blessing heaped upon us!' I praise God for his guidance in business matters and I'm very thankful for the fine fellowship we enjoyed."

*Lucy Kokot, editor, "Die Seite der Frau."* "Jesus says in Mark 14:8 of a woman, 'She has done what she could. . . .' When the executive committee meets, it is more than a mere business meeting! It is a time of wonderful fellowship and a time of thorough evaluation. Have I done all I could this past year? Have you done all that you could have done?" □

**SURPRISES IN HAWAII**

by Mrs. Polly Rust, *Martin, N.D.*



Polly Rust and the Angel Trumpet tree on the island of Maui Hawaii.

What can make life more interesting? Travel! Seven hours after leaving North Dakota's below zero winter weather, we were greeted by the warmth and friendliness of the Hawaiians and a balmy 80 degree temperature.

On Sunday we worshiped at Kamaiaho, the oldest Christian church on the Islands. The ushers were most gracious. The tones from the huge pipe organ were a spiritual welcome. We joined in singing the "Gloria Patri" and "Doxology," then were asked to meditate and pray while a short message was given in the Hawaiian language.

We felt the presence of God's Spirit as the choir sang "The Battle Hymn of the Republic." All guests were invited to the fellowship dinner as the congregation celebrated the 154th anniversary of the church. We toured the educational unit and the grounds where the first missionaries were laid to rest.

Later that day we visited the temple of Buddha—quite a contrast from the Christian service at Kamaiaho in the morning.

While at the largest shopping center on the island of Oahu, we found the young people from the Honolulu Bible Church distributing tracts and Christian literature, witnessing and sharing Christ. They stated that Satan is busy in Hawaii but they were busy, too, for the Lord.

Tuesday we took a shuttle boat to Pearl Harbor and the Arizona Memorial. While standing there in silence with mixed emotions, I asked God, "Why was my brother, Oliver, spared, on shore leave, at the time of the bombing of the Arizona?" Over 1,100 others gave their lives there for their country.

On our way to the Polynesian Cultural Center, we passed papaya trees and banana plantations. The bus driver treated us to bananas and then told us the legend of the banana tree. The female banana tree is like a faithful God-fearing mother. While her "children" grow, she covers and protects them under her leaves. After they are plucked, her leaves turn upward to thank God for his constant care for her.

We arrived at the Polynesian Center in time to tour the grounds. Here Polynesians from the far reaches of the South Pacific, Samoa, Tahiti, Tonga and Marios of New Zealand have transplanted the culture, charm and traditions of their homelands into authentic village complexes. Their houses were interesting with the dark koko fern thatched roofs and beautiful interior bamboo walls all in their own architecture. The beautiful woven mats gave each house a definite charm. Bed consisted of five or six layers of mats. The fireplace was a large hole in the floor in the center of the room where all food was prepared. No electric ranges and no dishwashers were seen, but we admired the cleanliness in the surrounding areas. We ate some of their delicious food—another surprise. The fish was octopus!

The women were dressed in their beautiful attire. Nudity, smoking and the drinking of alcohol at the Center and on the grounds were all forbidden. The older people, skilled in the arts

and crafts of their people were teaching others how to make the beautiful tapa cloth used for dresses and mats. Some were weaving hats and baskets while others twisted sennet—a strong cord made from the fiber of cocoanut husks. Still others were making bowls from cocoanut shells. The Mormons had missionary vision. They built schools and a large temple there where they taught their religion.

The beaches are clean on the island of Maui. Visitors are always surprised by the spectacular crater, the lush greenery and the serenity of the whaling village of Lahaina. The most beautiful angel trumpet trees grow here. Only God can make a trumpet tree!

Back at the hotel I had the opportunity to share Christ with the maid

(continued on page 29)

**PRAYER FELLOWSHIP**



by LaVerna Mehlhaff, *women's work director*

Jet travel has made it possible for an individual to travel to almost any part of the world in a very short time. Many people travel today as a part of their business, to receive their education in another country or just for their own enjoyment. Travel has given us the privilege of fellowship with people throughout the world.

On March 3 we, the women, can experience fellowship with women on every continent, of every race and nationality as we meet together for the World Day of Prayer. We can experience the "oneness in the spirit" because of our love for Jesus Christ which unites our hearts in love even though we live in various areas of the world. Women, you will not want to miss this important time of fellowship around the world. □

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## SUN, MOON AND STARS

The Story of the Rev. Sun Myung Moon

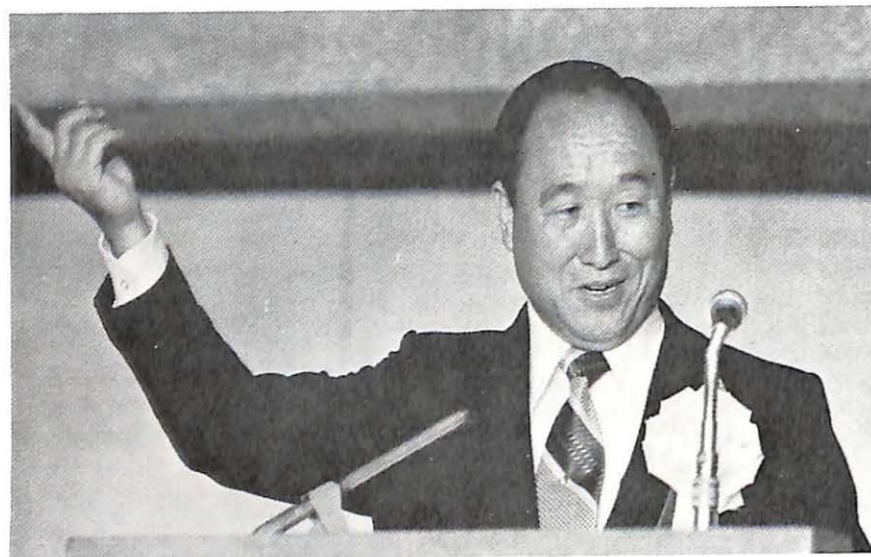
by the Editor

The "Moon" has been rising for a number of years (since 1936, to be exact). But "it" seems to be rising better and brighter (and more profitable) in America.

That is why in 1972 the Rev. Sun Myung Moon has permanently moved from Korea to the United States to head the worldwide ministries of his *Holy Spirit Association for the Unification of World Christianity*. Not that he were in immediate financial need. Far from it; back in South Korea he reigns over a complex economic empire, composed of such businesses, as tea plantations, air rifles,

therefore little wonder that the flaring slogans about a possible "re-birthday" on the same day caught my attention. So overwhelming was the bombardment with advertising literature in Chicago and all over the nation that John D. Marks, writing for *The Washington Monthly*, feared that "the Moon advertising success in littering the urban landscape may herald a new form of religious pollution."

On that morning I was invited again, this time as I was making my way off the expressway in Forest Park to get to my office. A young, friendly smiling Korean



pharmaceuticals, titanium and other companies. It is estimated that his business enterprises are worth well over \$10 million. At least two people are convinced that all profits go into the Unification Church: the movement's 25-year-old financial adviser, William Torrey, and Rev. Moon himself.

And the Rev. Sun Myung Moon truly needs enormous funds to cover the costly advertisements in newspapers, on billboards and leaflets alone. Torrey estimates that the Unification Church is currently operating on about a \$3 million annual budget, not including the cost of supporting the 2,000 "international missionaries" who either travel with Rev. Moon or prepare for his coming, and who must be housed, fed and clothed.

### A Night at McCormick Place In Chicago

It was November 12. Gigantic illuminated billboards, posters, newspaper pages and handbills all over the metropolitan area of Chicago for many weeks had proclaimed: "November 12th Could Be Your Re-birthday." Well, November 12 happens to be my birthday. It is

coming of the Lord," continued the short but husky evangelist with his not so humble claims. A few minutes into his speech, and Moon was in full swing, or as he would call it "in the full stream of prophecy." To put across his message, Rev. Moon stabbed and chopped at the air with pudgy hands and used his complete command of Oriental drama to growl, shout, whisper, bark and occasionally spit out his words.

As on the previous night during a dinner given to Chicago's civic and religious leaders, Rev. Moon repeated his statement: "I have been in heaven and I have been given the power to see and understand the plan of God." He also made the claim that much of his message is inspired by his meeting with Jesus on a Korean mountainside in 1936.

Ever so often his speech was interrupted by applause, faithfully "administered" by his followers who have been placed strategically all over the theater. One hour passed, then another 30 minutes. As the monologue swung from Rev. Moon to interpreter Pak and back again, an alternating current of words was created with occasionally hypnotic effects.

Many in the audience, however, did not seem to be "hypnotized" at all, because more and more were leaving. As hard as the "Moonies" tried to prevent people from leaving, the crowd dwindled to 2,500 or less.

Finally, after 113 minutes of interpreted speech, Moon had "said it all." The mammoth advertisement had promised a re-birth. But Moon had not even touched on the subject. The welcoming remarks in the printed program announced: "I beg you to understand before I begin that what I say in no way reflects my personal feeling. I am only bearing witness to the truth." No personal feeling? Having already been puzzled over this phrase, his two-hour speech left me almost stunned.

### Moon's Divine Principle Theology.

The month of December 1974 concluded Rev. Moon's eight-city Day of Hope Tour. He had roared into Madison Square Garden in New York in September, heralded variously as the new messiah, as the next messiah, and as being next to Messiah. 25,000 people attended his meeting.

His next stop was Philadelphia's "Grand Old Lady," the Academy of Music. And so he also took Chicago on a big stride. To get into the McCormick Place one was supposed to possess a free ticket. But they were easy to get. Several of my colleagues at Forest Park Office had received tickets in the mail. Some 40,000 were reportedly given away by Moon's advance force, in spite of the fact that the Arie Crown Theater holds less than 5,000. Yet, even the capacity crowd in Chicago was a surprise.

Moon's Day of Hope on November 12 contrasted sharply with a Moon rally a year ago, when only about 400 persons showed up—100 more than the number claimed as the membership for the Chicago branch of the movement.

What is the reason for this apparent growing interest? Is it Moon's theology? In order to be able to answer this question one would have to understand his theology. Yet, I wonder if Moon himself is able to get order into his teachings.

For some years now Moon has been going around suggesting that he had once met Jesus in Korea, and that he learned there information which had been missing to the world's Christians for 2,000 years. So what has he to offer? After a few minutes of listening to this self-made prophet it becomes apparent that his message contains the Old and New Testament story with interpretations that may be regarded at best as irregular, and at worst, heretical. But nothing really new.

But then a new phase entered his presentation. The pitch then was the Second Coming of Christ. One of the handbills which had been given to me showed his portrait with the heading "The Dawn of the Messianic Age" and the caption "God's Prophet." Another leaflet introduced his topic as "The New (sic.) Future of Christianity."

It is quite clear, Moon does not like John the Baptist: Because of John's inability to recognize Jesus as the Messiah, Jesus was killed. Not only did John fail to carry out his own mission, but because of him Jesus also failed.

"If John had kept the faith, Jesus would have become king, and John his prime minister." — "Because John failed, he had to die, Jesus had to settle for the lowest class on earth and finally died a premature death." Blame rests on the head of John the Baptist, Moon insisted, a head that eventually rolled "because he became involved in the personal love scandal of King Herod—an affair that was none of his business."

All these and other "new" thoughts are contained in Moon's "Divine Principle," the text book for the members of the Unification Church.

According to Moon, the first Adam was to have married Eve, bearing perfect children to build the kingdom. Then together with God, the couple would have formed "the trinity," had Eve not been seduced by Lucifer, destroying the original plan and creating an "unholy trinity" with Satan.

The "second Adam," Jesus, also failed in his mission on earth. Because of John the Baptist's blunder Jesus was killed before he could marry and produce holy offspring. However, following his spiritual resurrection, God gave him the Holy Spirit (who is considered to be a female spirit) for a wife, establishing a purely spiritual trinity that is only a partial fulfillment of God's original plan.

Moon holds that the "third Adam" is needed to succeed where the first and second Adams failed. He neither affirms nor denies that he indeed might be that third Adam, who supposedly was born in Korea ("the new Israel") between 1917 and 1930 (Moon was born in 1920), was married in the 1960's in the marriage of the Lamb as prophesied in Revelation 19 (Moon married his second wife Hak Ja

Han in 1960 after his first wife had left him in 1954), and will make his visible domicile in America (where to Moon moved in 1972). "Today Judaism is awaiting a messiah. The Christian Church is awaiting the return of the Messiah. The Unification Church is proclaiming the Messiah," Rev. Moon said, leaving the identifying to his audience.

After the rally I made it a point of talking to about 10 or 12 young Moon followers, the Sun M. Moon's "stars." While the Moon is willing to shed only very little clear light about his own person, the "stars" give even less "enlightening" information. I tried to get the Moonies to tell me whether they thought Rev. Moon to be the new messiah. The stereotype answer was in all cases: "I consider that a personal matter and cannot tell you anything about it." Secretive missionaries or misguided youth? Some invited me to register for their training seminars where for a workshop fee of \$7.00 I would receive "more knowledge concerning the true messiah."

### Don't Turn Unto Fables

The Apostle Paul gave Timothy, his co-worker, a sound warning how to discern true from false prophets: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they keep to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:3-4).

Evangelical Christians know that Christ is coming again. They live and work in anticipation of that day. Christ will be the true sun and the bright morning star.

Yet even many religious people in our day, and especially youth, have developed a lust for mystic, eerie and strange fables and doctrines. Sun Myung Moon knows how to cater to this new trend. The Moon is on the rise, and increasingly more "stars" are following his path. The movement's 2,000 "core" members are in their early to mid-twenties. They are warm and friendly smiling young people who believe in a unifying brotherhood. Moon's international missionaries, bright young men and women, clean and with shining eyes, proud of their master's cause, are putting up posters, selling peanuts, candy, flowers and candles, singing in the New Hope choir, applauding the often repeated short and lengthy speeches. How much do they really know about Moon? Do they realize that the *Yearbook of the National Council of Churches of Korea* for 1972 states that the Korean Christian community does not identify Moon as Christian? Do they care that Moon had been excommunicated by the Presbyterian Church of Korea and that he had been arrested in Korea several times on charges of sexual misconduct, including bigamy? Are they convinced of the necessity of soliciting a few pennies through the sale of candy and flowers, while their prophet lives on a 22-acre Tarrytown (N.Y.) tax-exempt estate, reported to have cost \$850,000? That Moon's religion comes complete with its

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own brand of right-wing politics seems to bother only outsiders.

What then is "divine" in Moon's "Principle"? In spite of my contact with Moon's missionaries, in spite of interviews and a comprehensive study of various Moonie literature, all I have discovered is a dangerous and ungodly mixture of truth, half-truth and untruth of Moon's self-made religion.

Young Oon Kim, Moon's faithful philosopher and "thinkman," has written a commentary, entitled, "Divine Principle and its Application" which illustrates my point better than any words from other outsiders. Young describes a group formed by Moon in Korea like this: "In this group many have spiritual gifts such as clairvoyance, clairaudience, or perception of spiritual fire, electricity, or odor. Some hear exquisite heavenly music in trance, and some do automatic writing in languages they have never learned. Among this group, several communicate with the highest realms of the spirit world, and some converse with Jesus and God under any conditions.... The Blessed Mother Mary, Gautama Buddha and Confucius are among those in the spirit world who are directing certain of their followers to this group."

What claims to be a Christian organization to unify Christianity in America and the world turns out to be an ill-assorted mixture of Christianity, Islam, Confucianism, Taoism, Buddhism and Spiritism.

Moon's sudden success may be a surprise, but then, it is really not surprising at all; because already about 2,000 years ago Jesus Christ warned his believers: "Many false prophets will arise and lead many astray.... Then if any one says to you, 'Lo, here is Christ!' or 'There he is!' do not believe it. For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. Lo, I have told you beforehand" (Matt. 24:11, 23-25). □



**JOINT OWNERSHIP—IS IT GOOD OR BAD?**

by Everett A. Barker

Most people give little thought as to how they hold title to real estate, stocks, bonds, bank accounts, etc. Yet, the type of ownership governs the size of your probate estate, federal estate and state inheritance tax liability as well as intentions for estate disposition. First, let us define three of the more prevalent forms of ownership:

1. Single—Real estate stocks, bonds, bank accounts, etc., in the name of one individual.
2. Tenancy in Common—Ownership by two or more individuals with a divided interest (50-50; 25-25-25-25-etc.) with each share passing separately.
3. Joint tenancy with right of survivorship is the technical term for joint ownership by two or more people with an undivided interest where the survivor(s) takes all.

Joint tenancy with the right of survivorship is the way most married people own homes, stocks, bonds and bank accounts which simply means that whoever survives owns all the property or funds. It is important to understand that J/T is not subject to a will and passes to the survivor without probate. You can conceivably have joint property worth \$1,000,000 and completely by-pass your will. Joint ownership has sometimes been called "a poor man's will" because it saves probate expense. There can be a temporary delay in using a joint account when the bank learns of the death of a tenant and puts a hold on the account. An attorney can usually solve that problem in a few days and get the funds released.

It would seem at this point that joint ownership has only advantages, but there are a few misconceptions and disadvantages which should be considered. First, joint ownership does not

The Rev. Everett A. Barker is estate planning director of the North American Baptist Conference.

save estate taxes because the property is fully includable unless the survivor can prove all or some personal contribution toward the purchase. Second, when the adjusted gross estate (value of possessions less debts and expenses) of a married couple exceeds \$120,000, the estate moves into a taxable status. At the death of the second spouse the estate is taxed again without the benefit of the marital deduction although some declining tax credits are available for ten years.

**Example**

First Spouse	
\$150,000	Adjusted Gross Estate
Less 75,000	Marital Deduction
75,000	
Less 60,000	Estate Exemption
15,000	Taxable Estate
\$1,050	Federal Estate Tax
Second Spouse	
\$150,000	Adjusted Gross Estate
Less 60,000	Estate Exemption
90,000	Taxable Estate
\$17,500	Federal Estate Tax

When the adjusted gross estate exceeds \$150,000-\$200,000, many estate planners advise gifting, a marital trust or separation of property ownership. This should be done with legal and tax advice because of potential gift tax liability. However, charitable gifts are deductible and do not incur gift tax or estate tax. By using trusts, probate expenses and tax liabilities are reduced and in some cases eliminated.

Another potential danger in joint ownership arises with accounts of convenience. For example, a widowed mother has a will leaving 50 percent to her daughter and 50 percent to her son. Because of advanced age and convenience, she opens joint tenancy accounts with her daughter. Here is one possible result:

\$80,000	Net Estate
40,000	J/T with daughter
40,000	Probate Estate
20,000	To son by will
60,000	To daughter by will and J/T

The mother inadvertently cut her son out of half of his share and after death it is difficult to prove intention. Attorneys inform me that it would be better to create a power of attorney over the account or to draft a legal statement to the effect that the J/T is only an account of convenience.

We can conclude that joint ownership is an excellent form of ownership

for many people. For others it can create problems when it is not coordinated with a will and the owners disposition intentions. Real estate in joint ownership can limit your control over your own property by requiring the signature of the joint owner. For those with large estates, tax problems can be compounded by joint ownership. If you intend to give a portion of your estate to the Lord, you must carefully plan especially when most or all of your property is jointly owned.

This article leads to the conclusion that a Christian steward needs to review, give thought and prayer to his responsibility and opportunity of passing on the temporal ownership of property entrusted to him by God.

Note: This article provides information of a general nature only and it is not the intention of the author to give legal or tax advice. For advice and assistance in specific cases, the services of an attorney or other professional persons should be obtained. □

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# Insight into Christian Education

## GROWING A SUNDAY SCHOOL

by John Arthur Brubaker

The summer months are the time to do strategic planning for your Sunday school. Start in June to plan for September. Here are some ideas to stimulate your thinking and to help you plan for Sunday school growth.

Within the past decade it was being predicted that we are approaching the end of the Sunday school era. Impressive reasons were cited to substantiate this view.

But it hasn't happened. In spite of the predictions, Sunday school has continued to be an important part of congregational life in most churches.

Current trends indicate a renewed interest in Sunday school and the possibility of a new surge in growth. It is a well-known fact that many Sunday schools are growing and thus are demonstrating that it can be done.

Virgil Gerber in his book, *A Manual for Evangelism/Church Growth*, refers to Acts 2:41-47 as depicting a continuous growth cycle for the church.

(41) They received the word; they were baptized; they were added to the Church.

(42) They were instructed by the Church.

(42-46) They continued in fellowship with the Church.

(47) They reached out into the com-

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munity. They grew in numbers daily.

This model of a growth cycle is certainly applicable to growing a Sunday school. It reminds us that two basic purposes of the Sunday school are: to TEACH persons a Christian way of life; to REACH persons for Christ.

"Growth is normal in an 'alive' Sunday school" states Kenneth Rice in his book, *How Sunday Schools Grow*. He suggests five growth laws:

1. Train more workers.
2. Start more classes.
3. Provide more room.
4. Find more people.
5. Do more calling.

This order is significant. It suggests that planning precedes calling.

At times Sunday school growth might appear to be spontaneous but that is rarely the case. Sunday school growth occurs when there is careful planning and diligent effort.

But how do Sunday schools grow?

There are numerous answers to this question. And they would vary with persons and circumstances. However, certain guiding principles do emerge for those who are strategizing for growth.

1. A Sunday school grows by meeting the needs of the persons in its community. Alert Sunday school leadership needs to develop an awareness of these needs and keep them in mind as they plan.

2. A Sunday school grows by providing a program which attracts interest.

There will need to be the kinds of learning situations which appeal to people; which stimulate and maintain interest.

3. A Sunday school grows by demonstrating an awareness of its community and by communicating in many different ways that it is a Sunday school for the community. Persons will come to a school if they feel welcome and wanted.

4. A Sunday school grows by setting goals and by careful planning. It needs to have a clear understanding of what it intends to accomplish and how it will be done.

5. A Sunday school grows by exuding a friendly atmosphere, a vibrance, and an enthusiasm. This is rather intangible but is felt quite keenly by a newcomer.

6. A Sunday school grows by being aware of persons; teachers giving individual attention to pupils and superintendents giving personal attention to teachers.

7. A Sunday school grows by maintaining an active program of visitation. Sounds familiar doesn't it? Perhaps we tend to resist the idea. True, it is hard work and involves consistent self-discipline but it is effective.

8. A Sunday school grows by equipping its staff through a continuing program of leadership training. Abilities become effective skills through training. As teachers experience growth they become more excited about their task.

9. A Sunday school grows by developing a wholesome self image. It needs a vision for growth. It needs to see itself as being bigger than it now is and plan accordingly.

The list could go on. Select those guidelines from this list which are most pertinent to your school right now and concentrate on them.

Certainly in praying and planning for Sunday school growth, the work of the Holy Spirit is absolutely essential. Without the presence of the Holy Spirit your work is in vain. However, without your diligent efforts his ministry is hindered. □

*Suggested Reading*

*A Manual for Evangelism/Church Growth* by Virgil Gerber. William Carey Library, 1973, \$1.25.

*Your Sunday School Can Grow* by Lowell E. Brown. Regal Books, 1974, \$2.25.

*How to Grow a Church* by Donald McGavran and Win Arn. Regal Books, 1973, \$2.95.

# WHAT DO YOU WANT, GOD?

by Ron Susek

Finding the will of God is not easy. If it were easily found, there would not be the continuous flood of questions regarding it.

Many times we all wish that God would be more clear. It would be great if a voice would come from a burning bush giving full instructions. After all, it worked that way for Moses. Sometimes God's will is so difficult to know that we feel like screaming in frustration, "What do you want, God?"

Questions are continually asked about God's will from people of every age and walk of life. One person who asked the question is a researcher in high-level science. Another person is a teenager who just starts shaving. On and on the questions come from everyone.

We are going to examine some things necessary for knowing God's will. They will not pave the whole highway for you, but hopefully they will provide a vital signpost at a crossroads.

## THE CONDUCT OF LIFE

There are some aspects about God's will which are so obvious that every person in the world cannot help but to trip right over them. This area of God's will deals with the conduct of life.

The book of Proverbs gives instruction that is clearly decisive. Nothing is left to question. It is like a father standing beside a son, giving him daily advice for conduct. "Do this . . . don't do that . . . don't forget this . . ." and so on go the directives. God couldn't be more obvious about how he wants us to conduct ourselves.

Consider also the long list of easy-to-understand conduct found in the fruit of the Spirit. We are to conduct our-

*The Rev. Ron Susek is the founder and president of CONTINENTAL CHRISTIAN CRUSADES, INC., in York, Pa. He is an N.A.B. endorsed evangelist.*

selves with love, joy, peace, longsuffering, etc. (Galatians 5:22-23)

It is surely obvious by now that God's directives for human conduct can easily and readily be grasped by all. Even non-Christians can understand it.

One night the *Tonight Show*, starring Johnny Carson, began with clever and clean humor. The audience responded with polite-but bored-laughter. The guests were soon concerned about getting the crowd into high gear. They sought to do this by gradually degenerating their humor. The crowd, of course, began to giggle and howl. That response inspired more daringly-sensuous humor. Suddenly, one of the guests stopped and commented on how the humor went downward just like the flushing of a commode.

Yes, even sinners look up from their degenerate laughter long enough to express conviction over improper conduct.

God's will for human conduct is so obviously revealed that you cannot help but trip right over it.

There are aspects of God's will not as easily detectable. One of the criteria for finding the obscure is to be doing the obvious. Is your conduct that of God's will?

## THE COURSE OF LIFE

It would be a breeze if following God's course for our individual lives were as simple as driving an east-west turnpike. Often, it is in reality a rough, winding road with scores of tempting turn-offs.

It is not always easy to be sure of God's course. We are referring here to areas of our lives which are not unquestionably spelled out in a verse as is the conduct of life . . . areas such as who to marry, what courses in college should be followed, and what occupation we are to choose.

*There is, I believe, a course for your*

life which was charted by God before the foundations of the world. King David wrote repeatedly of God's leadership in his life. He wrote in Psalms 71:6, "By thee have I been holden up from the womb . . ."

Psalms 37:5 speaks strongly, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

This leadership of God is promised to be evident to us, but there is no promise that it would come easily.

The greatest of spiritual giants have honestly revealed how they struggled many times to be sure they weren't being detoured from their destination.

The tragedy of life comes when a person simply bypasses the opportunity to walk in God's will. It is not until the end that he discovers the regrets of settling for less.

The words of Whittier are appropriate:

Of all the sad words of tongue or pen,

The saddest are these: "it might have been."

While God's course for our lives is not always easy to find it is always the most rewarding at the finish.

The following part will show how to discover the obscure.

## THE CONTINUANCE OF LIFE

God's will is not a spastic thing which eludes you and then is found after years of wading through a maze of confusion. Often, we are the ones who make only spasmodic attempts at following it.

An extremely important thing to remember is that if you want God's special course, then you must daily walk in God's conduct. It is like breathing. You will only be breathing tomorrow if you are consistently breathing today. You

*cannot take one single day's rest from breathing or you'll be dead. Breathing is a present-tense project; so is God's will.*

You will most likely be doing God's will ten years from now if you are consistently doing it today.

But what about special direction for the unobvious areas? God will not give special direction for the course of life to the man who merely wants to speculate about it, but to the man who wants to *do* it. The evidence that a person wants to do God's will is that he is consistently doing right now what he *knows* to do. To that man, God will reveal the future course.

This principle is illustrated by Paul's vision in Acts 16. He was not off in a corner seeking God's will but rather was energetically doing what he knew for the present. Paul was preaching and teaching the Gospel while traveling. A vision came to Paul interrupting his busy schedule. It instructed him to go to Macedonia. The key is that Paul received his special direction in the midst of *doing*, not *dreaming*.

It would be impossible to list the multitudinous ways which God uses to give special direction. For Paul, it was at one time a vision. Other times, it was instruction from friends. For some, it will be one sentence out of a book. It can often be confirmation by a certain verse. God's ways for giving special direction are numberless; but they only come to the person who is doing God's will *presently*.

Keep breathing!

## COMMUNION

A few years ago, I felt as though I had lost grips with God's leadership. My salvation was secure, but without question my fellowship was gone. As a result, my whole course of life became blurred. A combination of frustration, confusion and anger set in. I was two hundred and fifty miles from home when I stopped, called my wife to tell her of my plan. I told her that I was going to stop at a motel to read the Scriptures and pray and would not leave until I knew what God would have me to do.

Late that night, I checked into a mountain resort motel just outside of Ligonier, PA. Immediately, I began to pray and read the Scriptures. Late into the night, I continued without the slightest relief to my heart.

The next morning I awoke to discover that I had fallen asleep while awkwardly sprawled across the bed in prayer. My heart and mind prayed with the same intensity as the night before.

Through the prayer and Bible study, a sense of God's presence was recap-

tured. In fact, the simple and bursting joy that comes to a newborn Christian was wonderfully present. God's assured presence was like a hot shower to tired muscles. My thinking and my attitudes became clear.

It was at this point that I charted the course which Continental Christian Crusades, Inc., was to follow for the ensuing years.

What was the key ingredient? Close communion with God. There is no substitute.

Understanding God's will is coupled with the filling of God the Holy Spirit in Ephesians 5:17-18. To the man who doesn't have time to know God, the will of God will remain speculation. To the man who takes the time to know God, the will of God will become specific.

It was upon learning of the Colossians' "love in the Spirit" that Paul wrote, "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will . . ." (Colossians 1:9).

The special course for your life (whom to marry, what occupation to serve, etc.) can only grow out of your own personal relationship with God. I.Q. tests, college boards and industrial placement tests are fine and may be used as aids. A guidance counselor, however, can never take the place of the amazing inner directive and confidence which comes from communion with God.

## THE CONFLICT OF LIFE

When I address young people at conventions, there is often a response period for questions. Is dancing right? Are movies O.K.? Do I have to obey my parents even if their demands are unreasonable? On and on come the questions.

Some of the questions I cannot answer specifically without unbiblically playing the role of God. For example, there is no way for me to put the final divine word on what constitutes hair which is too long or too short in God's eyes.

The worst thing I can do is to give them my Ron Susek list of do's and don'ts. Why? Because they will tend to obey or disobey that list with the same emptiness as the pharisees in Jesus' day.

There is a deeper principle which I seek to teach them which, if followed, will unquestionably lead them in the way of God's will. The principle is that of exercise.

Only an idiot would prepare for the world olympics by eating two dozen cream-filled donuts and two quarts of milk every day. One prepares by the hard conflict of forcing resisting muscles to exercise.

The writer of Hebrews said that milk belonged to the spiritual babes. Strong meat belonged to those of full age. How does one come to full age? ". . . those who by reason of use have their senses exercised to discern both good and evil" (Hebrews 5:11-14).

A person is not perceptive of God's will, nor is he spiritual just because he unquestioningly obeys a list of rules handed to him by a spiritual giant. He perceives God's will when he has exercised his own spiritual senses in the midst of conflict.

Conflict and exercise are necessary to a mature perception of God's will in right or wrong.

## CURIOSITY OR COMMITMENT?

Finally, check your motive. Do you want to know God's will for your life in order to do it, or do you only want to look it over and then decide whether or not you want to do it?

It is useless to ask God what he wants until you know for certain what *you* want. Do you really want God's will or do you secretly hope that his will is your want? Unless you are ready to pray, "Lord, show me your will and I will do it," you will probably never find it. God will not hold his will before us for mere speculation, but rather for action.

The Israelites were not prepared to act upon God's will when their Messiah arrived. As a result, we read in Romans 11:8, ". . . God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear . . ."

The same God who told us not to cast our pearls before swine is not about to cast his sacred best before the eyes of distrustful speculation.

## DON'T FORGET

- God's will . . .
- is a conduct which can be easily understood by all;
- is a course followed only by the determined and disciplined;
- is like breathing; something you do NOW;
- can only grow out of one's personal relationship with God;
- becomes clear through spiritual exercise in conflict situations;
- comes only to those committed to do it. □



# CHURCH EXTENSION BUILDERS REPORT

## STANDISH, MICH., CHURCH EXTENSION PROJECT

by Eugene E. Carpenter

The community of Standish for many years has been known as a tourist town. This classification is due to the fact that Standish is the half-way point between Detroit and Upper Michigan on the main highway going north on the eastern side of Michigan. Many people come here to fish, hunt and just relax.

With industry moving in, many people are making the city of Standish their permanent dwelling place. The population trends for the county have been only 15 percent in the past few years, but are expected to go much higher in the next few years.

When North American Baptists had the wish to start a ministry in Standish, they discovered that a work had already been started by concerned individuals wanting to hear and share the Word of God.

Several North American Baptist pastors were attending a winter retreat last year, and by providence had an opportunity to talk to two ladies from Standish who had brought some youth to the retreat. From this meeting, a report was brought to the North American Baptist Michigan Association meeting in May of 1974, where the Standish project became part of the North American Baptist Church Extension program.

The work at Standish has been going for some seventeen years, beginning as a prayer group in a doctor's office. The group soon had to move to a school house, and when the school was sold, had to move again. This time they moved to a home that was owned by one member of the prayer group. With an addition to the house to make room for worship, the present dwelling has served its purpose well.

The church was incorporated on Nov. 12, 1965, with the Southern Baptist Convention being the supporting denomination. The church did not grow noticeably these past fifteen years, blamed partially on the fact that the group never had a permanent pastor to be the shepherd of the flock.

The church had foresight in those years, buying four acres of choice land to build their new building on. They hope and pray to begin their new building this spring, and ask for the prayers and support of all North American Baptists, that his dream of a new building might be accomplished.

The church greatly rejoices and praises God for its first pastor on the field. The Rev. Eugene Carpenter and his family came to the field in October 1974. The congregation is looking forward to great and mighty accomplishments for the Lord in the years ahead. □

The Rev. Eugene E. Carpenter is pastor of the Standish Baptist Church, Standish, Michigan.



Present meeting place of the Standish Baptist Church.



Nelson Good leads the congregation in song. Rev. Carpenter, at right, is the pastor of this church.



Parsonage of the Standish Baptist Church.

**SIDNEY, MONT.** On the evening of Sept. 29, 1974, we were privileged at First Baptist to see Pastor Spreeuwers baptize five teenagers and three adults (pictured) upon their profession of faith in the Lord Jesus Christ. On Oct. 6 these, along with two who joined by letter, received the right hand of fellowship followed by the Lord's Supper. (Mrs. Frederick Spreeuwers, reporter.)



**CRYSTAL SPRINGS, N.D.** On Sept. 13-14 more than 200 women of the Dakota-Montana Association gathered at Crystal Springs Camp for their fifth annual retreat. It was a time of relaxation, fellowship and inspiration. Our theme was "Reaching Out for Christ." Our guest speakers, Miss LaVerna Mehlhaff and Miss Katherine Hunt, brought challenging messages. Our missionary offering amounted to \$400.00. On Saturday we had brief presentations on the Ministries of Outreach. "Bussing" was discussed by Esther Breikreuz of Jamestown; "Neighborhood Bible Studies" by Betty Haas of Bismarck; "Friendship Evangelism" by Linda Pepple of Jamestown, and "Ministries for Children" by Cheryl Hvidston and Ruth Omdahl of Grand Forks. The musical presentations ended with a selection by a 60-voice choir directed by the Music Coordinator, La Verne Giedt. Of special interest to all was the Crafts and Hobbies Display, as well as the Book Nook. (Freda Reddig, reporter.)

**RACINE, WIS.** Sunday, Oct. 6 the members of Grace Baptist Church met in their 4th church building to celebrate the 120th anniversary. The church was founded by 17 German Baptists in 1854. The congregation met in different homes until the first church was built in 1856. As the number of members continued to grow a new church was built in 1876. According to church records, the 3rd building was constructed in 1903.

## OUR CONFERENCE IN ACTION

For many years the services were conducted in German. However, during World War I, 2nd and 3rd generation members were not as familiar with the German language. As a result, sermons were preached in German and English.

According to historians, political pressure during World War I caused the church to change its name from German Baptist Church to Grace Baptist Church. As more and more members spoke only English the German sermons were discontinued.



**WEST FARGO, N.D.** The Grace Baptist Church held its annual Harvest and Mission Festival. The Rev. and Mrs. George Black, serving as missionaries in Cameroon, were the guest speakers. A special mission offering was taken to help support Miss Barbara Kieper. The Women's Missionary Society was in charge of the evening program. Mrs. Carol Black showed some slides on the African women's role in caring for her family and home.

The Grace Baptist Church has undertaken a new out-reach program to help win our community for Jesus Christ. A bus ministry has begun which enables girls and boys and also adults to attend our Sunday school and worship services. House to house calling for prospects is being done on Saturdays, with Monday evenings set aside for special visitation. The Rev. LeRoy Moser is pastor of the church. (Mrs. Harold Fried, reporter.)

The ceremonies of this 120th anniversary included the Rev. Willis Potratz, Great Lakes area secretary, who preached the morning message. Rev. Potratz reminded the congregation of the necessity of keeping the fires on the altar lighted. We are the light of the world and our purpose is to shine brightly to lead others to Jesus Christ. The morning services were closed with a rededication ceremony in which all present voiced reaffirmation of their dedication to serve the Lord in unity and love to strengthen their witness in the community.

The Diaconate Board provided an archives display to exhibit some of the highlights of the church's 120-year history. In the evening service the highly motivating film entitled, "Like A Mighty Army," was shown. This was followed by a Fellowship Hour with music and refreshments. The Women's Missionary Society also celebrated by having their anniversary dinner on the Thursday evening. About 70 ladies participated.

There is a growing concern among the people of Grace Church for reaching the unsaved people of Greater Racine. They are beginning the first steps toward sharing Christ with every person in the entire community. Pastor Johnson says, "It takes a total team effort to fulfill the Great Commission. We thank God for our heritage of these past 120 years, but we now look to him for even greater things in the future. Our greatest desire is that he might be glorified in Grace Baptist Church."

**LYNNWOOD, WASH.** On Oct. 13, 1974, our church celebrated its tenth anniversary. The Rev. H. J. Wilcke, area secretary, was the guest speaker for the morning service as well as for the anniversary program which was held following a banquet. There was a time of reminiscing as slides were shown by the first pastor of the church, the Rev. Richard Grabke, and as several of the original members spoke. The church also looked forward to the future by starting a building fund. The Rev. Kenneth Schmuland is the pastor of the church. Esther Schmuland, reporter.)

**COWELSVILLE, N.Y.** At the call of the Folsomdale Baptist Church an ordination council met to hear the testimony and statement of beliefs of Henry C. Wilk, incumbent pastor of the church. The Rev. Wilmer Quiring served as moderator and the Rev. Fred Mashner as clerk. The council was satisfied with the candidate in all of the phases of his conversion, preparation and beliefs. The service was held with the Rev. Ruben Kern preaching the ordination sermon. For the Eastern Association this marked the second ordination within two weeks; the former being that of Herbert Bluhm at the Austin Street Church in Buffalo. (Fred W. Mashner, clerk.)

**STANDISH, MICH.** The Rev. and Mrs. Carpenter and family arrived to begin the new work at the Standish Baptist Church. The first service for the new pastor was followed by a dinner

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to get to know the pastor and his family.

An official welcome service was held, led by the Rev. Norman Berkman. Representatives from the First Baptist Church of Auburn, and Round Lake Baptist Church of Gladwin shared with the Standish Church in welcoming the new pastor. Members and friends surprised the pastor and his family with a grocery shower.

**GEORGE, IOWA** Central Baptist Church held a farewell program for the Rev. and Mrs. Eugene Carpenter. The program recalled memories of important events which transpired during the past three and one-half years while the Carpenters' served our church. Our vice moderator's wife served as narrator for the program which centered around the theme, "Lingering Memories." Rev. Carpenter started serving Central Baptist Church on Feb. 1, 1971, while a student at N.A.B. Seminary in Sioux Falls, and was ordained on Dec. 16, 1971. He and his wife and 3 children moved to Standish, where he will be serving a church extension church. (Mrs. H. J. Stubbe, reporter.)

**BUFFALO, N.Y.** The Austin Street Baptist Church called an ordination council for the purpose of examining Mr. Herbert Bluhm for the gospel ministry. The Rev. E. Hoffman and Rev. W. Kerber were elected as moderator and secretary respectively. His conversion experience and educational preparation was followed by a prepared statement of beliefs and doctrinal position. The candidate's qualification for the gospel ministry became evident during the question and answering period. The council recommended that the Austin Street Baptist Church proceed with the ordination of Mr. Herbert B. Bluhm to the gospel ministry of Jesus Christ. The message was given by the Rev. R. Kern, followed by the charge to the candidate and the laying on of hands by the pastors. (Rev. W. Kerber, clerk.)

**PLEVNA, MONT.** A baptismal service was held at the First Baptist Church. Pastor Richard Lawrenz baptized his son, Tom.

The Baptist Youth Fellowship sponsored a singing group, "The Brethren," from Baker, Mont.

The pastor is going into his fourth year of bringing messages over our local radio station. We observed our Harvest Mission Festival. The total

offering was \$17,044 dollars; \$9,513 for the home missions and \$7,531 for foreign missions. (Paula Fuchs, reporter.)



**SPEARFISH, S.D.** Groundbreaking ceremonies (pictured) were held for the new Mountain View Baptist Church last fall. This comparatively new church extension work was begun some time ago. It was organized about a year ago. Services were held in the Masonic Hall with attendance in the 80's. The current membership is 53. When the new structure is completed it will seat 235 people and will include an educational wing. The Rev. Gordon Voegelé is the pastor of the church.

**CATHAY, N.D.** The Rev. Peter Wiens who has served the Calvary Baptist Church and the Cathay Baptist Church for more than four years accepted a call to Lehr, N.D. A farewell by both churches was given to him. Our new pastor, the Rev. Frank Unruh



and his wife, (pictured) came to us and a pantry shower was given for them.

Calvary Baptist Church held its annual Harvest Mission Festival. Rev. Unruh spoke on missions.

An installation service was also held for our new pastor. The Rev. Clarence Walth, North Central area secretary was the speaker. Refreshments followed. Rev. Frank Unruh was born in Siberia, later escaping into China and eventually going to San Francisco in 1930. Before pastoring at Bismarck, N.D. for seven years, Rev. Unruh served churches in Montana and Colorado. He is a graduate of Fresno Seminary. (Mrs. F. G. Helm, reporter.)

**POUND, WIS.** Members and friends gathered last fall to celebrate the 75th

anniversary of the Pioneer Baptist Church. It began with numerous musical selections and recollections of Sunday school days. We were privileged to have Dr. Reinhold Kerstan, director of publications, for our guest speaker. During the morning worship service he spoke on "When the Song of the Lord Began."

A fellowship dinner was served before the afternoon service. Many friends from the neighboring churches came to help us commemorate this special occasion. Letters of greetings were read from former pastors and members who could not attend. The Rev. and Mrs. Anthony Guenther, former pastor, brought personal greetings to the congregation. Mrs. William Zeckser, whose husband was a pastor during the 1920's was also in attendance. Congratulations were expressed from pastors of four area churches.

During the closing service in the evening, Dr. Kerstan spoke on the topic "Putting the Hand to the Plough." He challenged the church to be thankful for the past, but now with our hand on the plough to go forward and not to look back.

The church was organized in 1899 with 17 members. Mr. Herman Heisel, only living charter member, was unable to attend because of illness. He passed away to be with his Lord two weeks after the anniversary.

There was a photo display of special events, charter members of the church, and pastors and their families. A booklet, "Seventy-five Years of Blessings—A History of the Pioneer Baptist Church," was written by Miss Carolyn Gross, and copies were distributed to all in attendance.



The Rev. Wilfried Bruns (pictured at the left with his wife) is the present pastor. Also pictured are Rev. and Mrs. Guenther of Minneapolis, Minn. and Dr. and Mrs. Kerstan from Forest Park, Ill. (Mrs. Reuben Graetz, reporter.)

**OAK BANK, MAN.** A service of induction was held for our pastor, Rev.

Earle Wanamaker. Pastors from our Manitoba Baptist Association and neighboring churches brought greetings. The induction sermon was preached by Dr. Wm. Sturhahn. During the laying on of hands by the deaconate, Rev. G. Poschwatta, led in the induction prayer. A time of fellowship was enjoyed during the reception.

On Sunday, Nov. 10, 1974, the dedication of our new Christian education unit took place. Rev. D. Gohl, our former pastor, preached the dedication sermon. Our pastor, Rev. E. Wanamaker, presented the purpose of dedication and led in the prayer of dedication. The chairman of our Building Committee, Mr. D. Albrecht, made the presentation of the keys to the chairman of our Board of Christian Education, Rev. W. Bernadsky. The offering was designated for furnishing of our church library. Greetings were brought by representatives of our Manitoba Baptist Association and neighbouring churches. Tours of our new Christian education unit were made during the fellowship hour. (Grace Albrecht, reporter.)

**ARNPRIOR, ONT.** The third Eastern Association met at the First Baptist Church, with the Rev. Ken MacDonald as host pastor. The program theme, "Reconciling our World Through Christ," was presented in the following messages: "Reconciling Our World Through Christ"; "Reconciling The Family"; "Community Outreach"; "An Effective Church," by Dr. Roy Seibel; and "World Outreach" by the Rev. Fred Holzimmer. Other Association program personnel were moderator, Mr. Willi Lehman, vice moderator, Rev. Fred Mashner, recording secretary, Rev. Wilfred Dickau, Rev. Rubin Kern, area secretary, and Mrs. Dorothy Holzimmer, missionary from Cameroon. The Association was well attended. The host church provided for the comfort and the spiritual blessings of all participants, and for a Saturday evening family banquet and youth afterglow activities.

**WILSONVILLE, ORE.** Stafford Baptist Church celebrated its 82nd anniversary on Oct. 15, 1974. The Women's Missionary Society hosted a birthday dinner on Sunday, Oct. 20. Bible quizzes, games, and fellowship were enjoyed. The church was organized Oct. 15, 1892, and is the second oldest N.A.B. church in the Western United States. The Rev. Earl Broce is the pastor of the church. (Karen Mitchell, reporter.)

**LEHR, N.D.** A reception was held for our interim pastor, the Rev. and Mrs. R. H. Zepik. A surprise birthday party was also held in his honor. Oct. 6, 1974, a reception was held for Rev. and Mrs. Peter Wiens. Rev. Arthur Fischer of Fredonia was the speaker. The Ashley and Wishek churches were also invited. Mr. Ted Kranzen, deacon, welcomed the Rev. and Mrs. Peter Wiens after which they responded. Rev. Etan Pelzer of the Ashley Church, gave the closing prayer. Refreshments and fellowship followed. (Mrs. Henry Johnson, reporter.)

**FAIR OAKS, CALIF.** This new church extension work has been progressing very favorably. At a recent recognition service they adopted the official name of Sunrise Baptist Church. The Rev. H. J. Wilcke was present for the service when the right hand of fellowship was extended to 53 charter members. Several others who will be received into the fellowship were unable to attend because of illness and other circumstances. The pastor, the Rev. Gene A. Kern, was very encouraged when he reported a high attendance of 84 in the Sunday school and 132 in the worship service. He is convinced that the Lord is doing far beyond that which he anticipated when he first began his ministry in this church extension project.

**WATERTOWN, WIS.** The fifth annual meeting of the Wisconsin Association was held Oct. 18-19 at First Baptist Church. The Rev. Bruce Rich, supervised a book display between all sessions. There was a slide presentation of the Central States Camp at Lansing, Iowa, with all the progress that had been made during the past year. The Rev. Willis Potratz gave the denominational report. We were challenged in our efforts in regard to the OMCFC. The work in the Germantown area has progressed and is ready for a full time pastor.

The young people's orchestra and the men's chorus from Zion Baptist Church, Milwaukee, played and sang for us. Other speakers were the Rev. Bruce Rich, Miss Katherina Kroll of Mbem, Cameroon, Miss LaVerna Mehlhaff, Women's Work director and the Rev. James Schacher of Milwaukee Bethany. The Rev. Allen Gerber, North Freedom, was elected moderator. (Mrs. Alice Gates, reporter.)

**NAPOLEON, N.D.** We were privileged to have as our guests the Gackle

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and Streeter W.M.S. ladies, and Miss LaVerna Mehlhaff as our guest speaker at our annual W.M.S. program. She spoke on and showed slides of her work in Japan, after which there was a question and answer period. A time of refreshment and fellowship followed. The Rev. Edwin Walter is the pastor of the church. (Mrs. Jake Streyle, reporter.)

**EMERY, S.D.** A week of spiritual renewal with the Rev. Adolph Braun of Warren, Mich. was held at the Plum Creek Baptist Church. His topics were: "Demon Possession," "Must I Speak in Tongues," "Why God is Judging America," and "The Worst Disease." Special music was also a part of each service and the Rev. and Mrs. Walter Hoffman, Warren and Wendall shared in the music. The Word of God was presented in the spirit of instruction and clarity.

A farewell service was held for the Rev. and Mrs. Adine Harsch and sons. Each organization of the church gave a talk or musical number. Refreshments and fellowship followed. (Mrs. Vernon Janssen, reporter.)

**EDMONTON, ALTA.** Gunter Flemke was ordained into the ministry at the Greenfield Baptist Church, Oct. 20, 1974. An ordination council composed of delegates from the Edmonton area had met to examine the candidate's statement of doctrine, salvation, calling to the ministry and qualifications.

Mr. Flemke, a graduate of N.A.B. College, has been appointed as the Toronto District Secretary of the Canadian Bible Society. He had spent one year as the Society's District Secretary in Northern Canada. Dr. Joe Sonnenberg, president of N.A.B.C. delivered the ordination sermon. The Rev. and Mrs. Flemke are members of the Greenfield Baptist Church. (Rev. Ron Berg, reporter.)

**STEAMBOAT ROCK, IOWA** The ordination council for the examination of Mr. David Ehman for the gospel ministry was called to order by the host pastor, the Rev. Jacob Ehman, father of the candidate. Moderator elected was the Rev. Iver Walker, and clerk, the Rev. Phyl Putz. The motion was made, seconded and carried that Dr. Ben Breitreuz, professor at the N.A.B. Seminary, be seated as a member of the council.

The candidate was introduced and presented to the council by Mr. Pete Luiken, chairman of the board of

deacons of the local church. Mr. Ehman proceeded to read his ordination paper interweaving his conversion experience, call to the ministry, training, and doctrinal statement. The council then examined the candidate. At the private session the candidate's presentation and fitness for the gospel ministry was discussed at length. By majority vote they recommended that the local church proceed with the ordination of Mr. David Ehman.

**RENTON, WASH.** The Pacific Northwest Association convened at the Evergreen Baptist Church. The theme was "The Recovery of Family Life." The Evergreen Church is one of our extension churches. The Rev. Leonard Strelau is the pastor. The new educational unit was dedicated during the Association meeting.

Our guest speakers were the Rev. Walter Goltz from our N.A.B. College, and our missionaries, Rev. and Mrs. Kenneth Goodman. Our area secretary, the Rev. Hans J. Wilcke, also was present and added words of encouragement. Workshops were a part of each day. The theme again was, "The Family and Discipline, Recreation, Worship, and the Single Adult." These proved to be real learning and sharing sessions. Our Association numbers 14 churches, six of which are church extension churches. (Mrs. Marie Schmunk Jr.)

**RACINE, WIS.** On Oct. 6, 1974, Grace Baptist Church celebrated its 120th anniversary. Special speaker was the Rev. Willis Potratz, area secretary, and he delivered the morning message. Also at the morning service was a rededication ceremony and a display of historical memorabilia highlighting some of the events in the church's 120 years.

The history of the church goes back to 1853 when a group of 17 German Baptists got together and started meeting in homes. This small group became known as the German Baptist Church. The congregation soon began construction of a church building. Over the years as the church grew and the requirements of the congregation changed new buildings were constructed and the church moved to four different locations over the 120 years.

Due to political pressures of the 1st World War and the fact that 2nd and 3rd generation members were not as familiar with the German language or the heritage, the name of the church was changed to Grace Baptist Church. For many years sermons were

preached in German and English, but as more and more members spoke only English the German services were discontinued.

In the evening service a film was shown entitled, "Like a Mighty Army," which depicted the successful evangelism work at a church in Florida. After the film a fellowship hour was held at which members and friends of the church got together for music and refreshments.

Grace Baptist Church, under the leadership of the Rev. Lanny Johnson, looks optimistically to the future as it serves the spiritual needs of its members and the community. (W. R. Cook, reporter.)

**SUMNER, IOWA** The Women's Missionary Society of the First Baptist Church held an Autumn Tea in observance of this 25th anniversary. Guests from the Parkersburg, Elgin and Fredericksburg Baptist Churches attended. Miss Becky Heerts, a short term missionary from Japan, now home on furlough, was our guest speaker. A fellowship hour was held in the lower auditorium. The Rev. Val Cudnoski is the pastor of the church.

**PORTLAND, ORE.** "Launch Out into the Deep!" was the challenge for the 1974 Oregon-Idaho Association as they met at the Immanuel Baptist Church Nov. 7-10. Our guest speakers developed their addresses from Luke 5:1-11. Dr. G. K. Zimmerman, executive secretary, emphasized that our "launching out" means to extend the message of Jesus Christ with our prayers, support, and energies to Africa, Japan, Brazil, and to our own communities. The Rev. George Black, Cameroon missionary, further challenged us with the promise that "We shall catch men."

Workshops opened areas in "launching out" in the world of new books and reading material with the Rev. John Van Deist of the Christian Supply Center. Another informative period was with Dr. Earl Radmacher, president of Western Baptist Seminary, who lead us in a workshop entitled, "Developing and Using your Spiritual Gift."

The Rev. H. J. Wilcke, Western area secretary, brought us reports and information of the Pacific Conference. The Association was thrilled to welcome a new extension church, the Hollyview Baptist of Boring, Ore., into the membership. The Rev. Larry Neufeld is the pastor.

Two full capacity banquets were

held on Saturday evening. One was designed for our young people and they enjoyed the Rev. George Black as their speaker. The other was for adults and their speaker was Dr. Joseph Y. Wong, Academic Dean of Multnomah School of the Bible of Portland.

Our final service was at the Trinity Baptist Church on Sunday afternoon. Dr. Zimmerman challenged us to "launch out" to follow Jesus in growing in grace, spiritual steadfastness, compassion, and in God's love. As the mass choir sang, "Teach Us to Love," we were again reminded of our great responsibility as followers of Jesus.

The Rev. Earl Broce capably led all the business sessions as moderator. New officers elected for 1974-75 include: moderator, Victor Steinfeld; vice moderator, Rev. Bernard Fritzke; recording secretary, Don Hall; statistical secretary, Melissa Hunt; treasurer, Melvin Becker; Gen. Council rep., Rev. Martin Franke; Alternate Gen. Council rep. Rev. Ray Hoffman. (Mrs. Walter Schmitke, reporter.)

**EAST DETROIT, MICH.** The Ridgemont Baptist Church was honored to host the youth choir of Bloomfield Hills Baptist Church. The choir under the leadership of their assistant pastor, Jim Lake, presented a program of inspirational music. Their youth sponsor was M.C. Following the program the choir and our youth had a time of fellowship. Our pastor, Dr. H. Hiller, baptized five children. Following baptism they were extended the hand of fellowship at the communion service. (Mrs. H. Sonnenberg, reporter.)

**NAPOLEON, N.D.** The Napoleon Baptist Church held its annual Harvest Mission Festival with the Rev. Rueben Grueneich as guest speaker. The total offering amounted to \$2,400.00.

Last fall, Miss LaVerna Mehlhaff was our guest speaker. The W.M.S. had their annual program and Miss Mehlhaff presented a message with slides about our work in Japan. The evening offering was received for various projects for the society.

Deeper Life meetings were held with the Rev. and Mrs. Thomas Kramer and family, Lincoln, Neb., and the Rev. and Mrs. Mervin Kramer and family, Arvada, Colo., as our speakers and musicians. The Kramers are twin sons of our church. Challenging and inspiring music and messages were given by the local church and the Kramers each evening with a children's feature. One night was Youth Night

with a youth fellowship after the service, and a time of sharing and refreshments. The Rev. Edwin Walter is the pastor of the church. (Martha Grenz, reporter.)

**KESWICK, N.J.** The 11th annual retreat of the Atlantic Association W.M.U. was held Nov. 1-2 at beautiful Keswick, N.J. Our theme was "Christ Is The Answer." Our guest speakers were the Rev. and Mrs. Fred Holzimmer, home on furlough from Cameroon. One of our sessions was a "Question and Answer" period led by the Holzimmers. We learned more about Cameroon as questions were "fired" at the missionaries than from a purely "lecture" presentation. Mrs. Holzimmer brought a unique message in which she shared ideas as to how mothers can stimulate the interest of their children in missions: by her attitude, entertaining missionaries in the home, praying for them by name and subjecting them to missionary speakers.

The program was so arranged that ample time was given to enjoy the grounds of the conference area, the fellowship of the 155 in attendance at the social hour, during refreshment time, by the lake for early morning devotions, around the tables at meal times. President, Mrs. Gertrude Marklein, presided at all the sessions. Our offering totaled \$363.00 and was designated toward the Conference W.M.U. goal. (Eva Yung, secretary.)

**VANCOUVER, B.C.** The Ebenezer Baptist Church held a Leadership retreat at Miracle Valley in Mission, B.C. We studied all phases of our church work now and in the future. New areas for our outreach into the community were discussed such as Day Care, biblical education, and the aging.

There were 60 people present, and we all felt a desire to see our church grow in spirit and in number. We learned there were a lot of unchurched people in our community and were challenged to become more dedicated and more involved in the work of the Lord.

The church bid farewell to our assistant pastor and family, Phil and Terry Yntema, Carrie and Beth.

Teener's president, Jeff Derby and Young People's president, Rob Uraisami, expressed thanks for the blessing Phil had been to both groups. Under his leadership the Y.P. had spent a few weeks each summer as missionaries to the Indians at Vernon, B.C. and to the Spanish-Americans in Colorado.

Ron Martin, moderator, expressed thanks for Phil's able leadership as interim pastor the past year. Phil and Terry responded. An hour of fellowship followed. We wish them God's richest blessings in their new work in Bloomingdale, Ill. Dr. Arthur Patzia is the pastor of the church. (Dorothy Konner, reporter.)

Mr. and Mrs. Walter Montie of Pembine, Wis., celebrated their 50th wedding anniversary on Oct. 6, 1974. They are members of the Pioneer Baptist Church of Pound, Wis.

## In Memoriam

**ALBERT J. NEUHARTH**, 78, of McClusky, N.D., died Aug. 23, 1974. He was born Nov. 27, 1895, at Eureka, S.D. In 1919 he was married to Marie Bender. He accepted Christ as Savior in 1931 and united with the McClusky Baptist Church. He served as Sunday school teacher and trustee as well as being active in civic affairs. He is survived by his widow; six sons: Edwin, Robert, Herbert, Emil, Alvin, Elmer; six daughters: Mrs. Helen Wahl, Gladys, Edna, Mrs. Mathilda Holcomb, Mrs. Marion Bramsen, Mrs. Evelyn Peter; six brothers and sisters, 24 grandchildren and nine great-grandchildren. The Rev. Myrl E. Thiesies was the officiating minister at the funeral service.

**MRS. CAROLINE SCHMIDT**, 79, of Regina, Sask., died on Sept. 12, 1974. She was born on Dec. 13, 1894, in Balgonie, Sask. She was baptized in 1912 and became a member of the Baptist Church in Edenwold, Saskatchewan. In 1926 she united with the Bethany Baptist Church of Regina. She is survived by two sisters and six brothers. The Rev. Fred Sonnenberg was the officiating minister at the funeral service.

**JACOB ZIMMERMAN**, 81, of Hillsboro, Kans., died on Aug. 28, 1974. He was born May 1, 1893, in Argentina, S. America. He emigrated to the United States with his parents in 1903. As a young man he accepted Christ as his Savior and was baptized into the fellowship of the First Baptist Church of Durham, Kan., where he served as deacon for 30 years, and in other positions for many years. Surviving him are two brothers, and three sisters. The Rev. Lester Bueening of the Strassburg Church was the officiating minister at the memorial service.

**CHARLIE BOERCHERS**, 49, of Laurier, Man., died on Oct. 17, 1974. He was born on March 12, 1925, in Germany. He came to Canada with his parents in 1928. In his youth he accepted the Lord as his Savior and became a member of the Ochre River Grace Baptist Church, where he served as usher. In 1951 he married Annie DeVries. Surviving him are his widow; one daughter, Mrs. Shirley Delaurier; three sons: Ronald, Wayne and Lyle; two grandchildren, five sisters, and four brothers. Pastor Bob Lounsbury was the officiating minister at the funeral service.

**MRS. HULDA HARTMAN** nee Haeusser, 76, of Buffalo, N.Y., died Oct. 14, 1974. She was born in Buffalo, N.Y., Jan. 25, 1898. She accepted Christ as her Savior and in 1909 was baptized and joined the Third German Baptist Church, now known as the Temple Baptist Church of Cheektowaga, N.Y. In 1921 she was united in marriage to George D. Hartman. Four sons were born of this marriage. Mrs. Hartman had a very special interest in our missionaries. She leaves to mourn her four sons, 12 grandchildren, one sister and one brother. Her pastor, the Rev. Ernest A. Hoffmann, conducted the funeral service.

**THE REV. ALEXANDER HART**, 75, of St. Catharines, Ont., died on Oct. 17, 1974. He was born on April 4, 1899, in Russia. When he was 13 years old he accepted Christ as his Savior, was baptized and became a member of the local Baptist church. In 1929 he was united in marriage to Olga Dether. He was called to the ministry and enrolled in the German seminary in Lodz, Poland, in 1925. In 1930 he was or-

dered and served a Baptist church in Poland for 11 years, followed by a pastorate in Germany for four years. He emigrated to Canada in 1950 and served churches in Manitoba, Alberta, Ontario and British Columbia. His last church before retirement was the Baptist Brethren Church, Winnipeg, Man. During the last war in Europe he was a prisoner for a number of years. Surviving him are his widow; two daughters Mrs. Lucy Kokot and Dietlind; one son, Eugen; two sisters, one brother and five grandchildren. Funeral services were in charge of the Rev. W. Wiescholek, assisted by Dr. R. J. Kerstan and the Rev. Rubin Kern.

**MRS. ELIZABETH HUBER**, 87, of Bismarck, N.D., died Oct. 6, 1974. She was born June 30, 1887, in Russia. In 1907 she married William Bitz. Mr. Bitz died in 1953. In 1963 she married Benjamin Huber. Surviving her are her widow; five daughters: Mrs. Ruth Meade, Mrs. Esther Davis, Mrs. Susan Clark, Mrs. Alice Jennison and Mrs. Mathilda De Nalut; a stepson, Christ Huber; stepdaughters: Mrs. Tillie Follmer and Mrs. Anna Aldinger; two brothers, 19 grandchildren and 26 great-grandchildren. Funeral services were held at the Baptist Home Chapel, with Chaplain O. H. Meth officiating and the Rev. C. Auch, assisting.

**MRS. HULDA MENKE** nee Albers, 90, died on Oct. 17, 1974. She was born on Jan. 14, 1884, in Columbus, Neb. At the age of 12 she was converted, baptized and received into the fellowship of the Shell Creek Baptist Church. In 1904 she was united in marriage to William Menke and to this union were born seven children. She is survived by four daughters: Mrs. Elsie Schulte, Alvina, Ida, Mrs. Marie Walterit, three sons: William, Milton and John; 18 grandchildren, 30 great-grandchildren, and one sister. The Rev. William Effa was the officiating minister at the funeral service.

**MRS. ELLA MAY PATTERSON MOUNT**, 71, of Jamesburg, N.J., died on Sept. 24, 1974. She was born in Trenton, N.J. but lived in Jamesburg most of her life. Mrs. Mount was a member of the First Baptist Church of Jamesburg, New Jersey. Surviving her are her daughter, Mrs. Viola Swirski; her son, Horatio; one sister, seven grandchildren and one granddaughter. The Rev. Karl E. Bieber was the officiating minister at the funeral service.

**ERWIN LAWRENCE PATZER**, 53, of Ebenezer, Sask., died on July 24, 1974. He was born on Oct. 25, 1920, in Ebenezer. In 1943 he was united in marriage to Irene Martha Bohn. In 1968 he was baptized upon the confession of his faith in Jesus Christ as his Savior and became a member of the Ebenezer Baptist Church, Ebenezer, Sask. He was also a member of the Board of Trustees. Surviving him are his widow; his father, Edward; two daughters: Mrs. Janet Klassen and Diane; five brothers and three sisters. The Rev. Norman Taylor and Rev. K. H. Tonn were the officiating ministers at the funeral service.

**JOHN R. PUST**, 92, of Lambert, Mont., died Oct. 13, 1974. He was born March 22, 1882, in Germany. He came to America in 1893. He was one of the charter members of the Bethany Baptist Church, Hutchinson, Min. He married Ann Pust in 1910. At the time of his death he was a member of the First Baptist Church in Sidney, Mont. Survivors include two sons: Gerhardt and Edgar; one daughter, Clara Deckert; one brother, nine grandchildren and 12 great-grandchildren. The Rev. Jon Maki of Lambert, Mont. was the officiating minister at the funeral service.

**EDWARD H. STUMPF**, 104, of Buffalo, N.Y., died on Sept. 27, 1974. He was born on Oct. 5, 1870. In 1892 he married Carolina Wolf. He was baptized in 1897 and became a member of the then First German Baptist Church which now through amalgamation has become the Temple Baptist Church of Cheektowaga, N.Y. He served in various offices through the years. Surviving him are seven of his eight children, 17 grandchildren, 31 great-grandchildren and one great-great-grandchild. Funeral services were conducted by his pastor the Rev. Ernest A. Hoffmann.

**MRS. JOHANNA TEBOR** nee Haeusser, 84, of Buffalo, N.Y., died July 22, 1974. She was born Sept. 26, 1890, in Germany. When she was six months of age her parents emigrated to Buffalo. At the age of 12 she accepted the Lord as her personal Savior, was baptized and joined the Third German Baptist Church, now the Temple Baptist Church of Cheektowaga. She was united in marriage to Michael Tebor. This marriage was blessed with five children. She leaves to mourn five children, 17 grandchildren and 19 great-grandchildren, two sisters and one brother. Her pastor, Ernest A. Hoffmann, conducted the funeral service.

# NEWS & VIEWS

## CHURCH IN DENMARK BUILT FROM CASTOFF MATERIALS

A church constructed of castoff materials largely by the voluntary work of members over a period of three and a half years was dedicated in Brande, Denmark, last fall.

The new structure, unusual in its architecture, is often called "a fortress ruin" or a portrayal of "the gospel in the street." It has received favorable attention on Danish television and in newspapers.

The church is built of malformed and broken bricks, purchased at 100 Danish crowns (\$16 U.S.) a wagon-load, rubble from a brick kiln, broken glass, other materials from the city dump and rocks gathered by some of the members on their farms.

Architect Kristian Kristjansen had the idea of planning such a church when he heard of children in an African country picking up stones on their way to school each day for the building of a church in their community.

The church entrance is bowl-shaped, representing an ear listening to the gospel; its borders are seen as arms around those who enter and called "God's embrace."

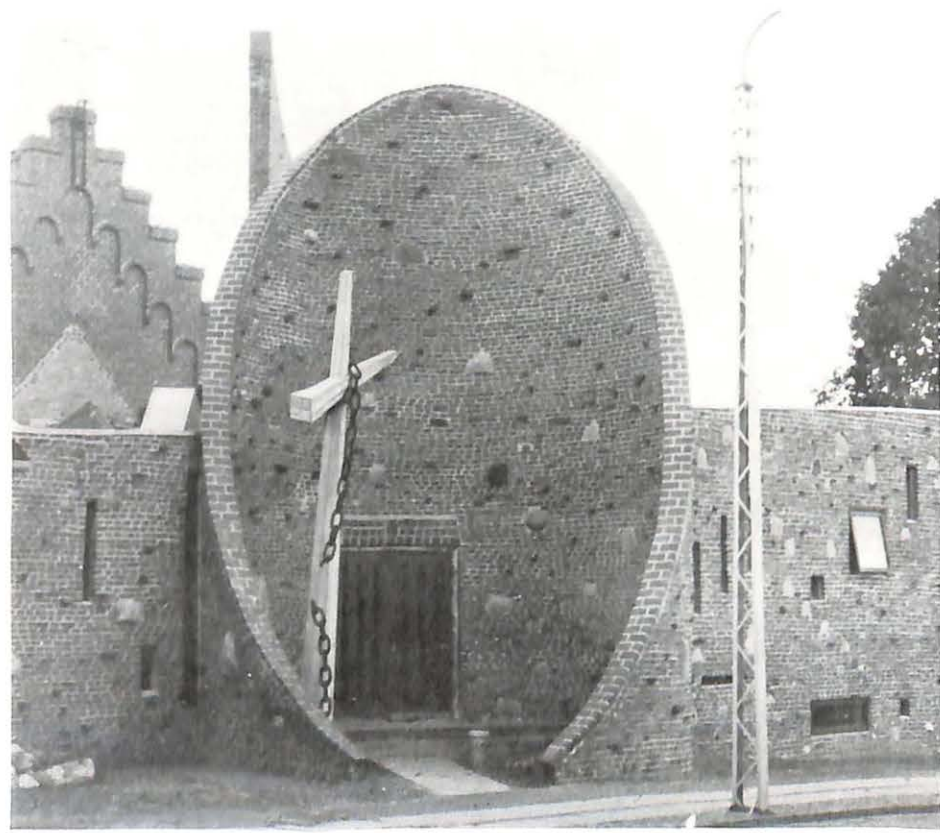
In the center at the entrance is a stone cross with a heavy chain that is broken, suggesting divine victory over the enslaving power of evil.

Inside, furnishings are of plain pine wood. Rafters supporting the roof fan out from the center suggesting that faith goes on out into and beyond the visible world.

Windows are of various shapes and sizes, with the largest one round and strategically placed to represent the preeminence of Christ.

The church has a membership of 95. Thanks to work contributed by members and the use of cheap or free materials, it was able to construct the new building, which has 700 square meters of floor space (this would be equivalent to several small houses) with a cash outlay of approximately the cost of a one-family dwelling.

During Brande's upcoming 800th anniversary celebrations the new church will provide facilities for cultural presentations and house an exhibition of religious art. (EBPS) □



Church in Brande, Denmark, built mostly with volunteer labor from castoff materials.



by Paul H. Siewert

I am delighted at how God provides fresh ministries to his church. A couple of months ago our church had the privilege of offering a new seminar called "Christian Reality", taught by Henry Teichrob, a member of one of our Conference churches in Regina, Saskatchewan, to our church membership. It was nothing short of a unique delight in the Lord.

Henry Teichrob is a former High School science teacher and administrator. Henry, and his wife Freda, were both touched by God in the spiritual awakening that caused many Christians in Western Canada to commit their lives anew to the Lordship of Christ. Through many personal encounters in revival fellowship meetings and prayer room activities in the Sutura Crusades, unique insights into God's way of meeting people became evident to the Teichrobs. This seminar consequently grew out of a deep concern to share these truths with those who honestly desire to make the Lordship of Christ a reality in their daily experiences.

Personally, I'm delighted in the way God has selected this Christian brother for this ministry. To me this seminar is easily comparative to the Bill Gothard seminar tradition. Because of its abbreviated form and personal thrust, it is most suited for the local church. Consequently, it bears my highest commendations. □

## CHUCKLE WITH BRUNO

A lady, concerned that she had no husband, went to her pastor. He said, "The Lord has a plan. One man for one woman. You cannot improve on the Lord's plan." She replied, "I don't want to improve on it. I just want to get in on it."

It sure takes a person a long time to become an overnight success. □

■ *Chaplain (LTC) Clinton E. Grenz* was awarded the Legion of Merit award from the U.S. Army at ceremonies held in Sacramento, Calif., before his departure to Korea. Chaplain Grenz created, developed and aggressively implemented the Army Industrial Chaplaincy Program at Sacramento Army Depot. This program represents a vital new dimension in the whole-man concept by integrating people (workers and supervisors, military and civilian) in an industrial environment with their moral, ethical and spiritual needs. This program has recently been approved for Army-wide implementation using the educational material he created.

■ *Chaplain (MAJ) David A. Samf* received the Air Force commendation

medal for outstanding achievement as ASTRA Special Assistant to the Command Chaplain, Air Force Military Personnel Center. Chaplain Samf's exemplary ability, diligence and devotion to duty were instrumental in the formulation of a valuable data product for use by the Personnel Division, Office of the Chief of Chaplains, United States Air Force, in making assignments on chaplains where special and unique talents are required.

■ *Miss Kathleen A. Conner* is the new director of Christian Education at the Colonial Village Baptist Church, Lansing, Michigan.

■ *The Rev. Len E. Johnson* has accepted the call to serve as assistant

# What's Happening

pastor at the McKernan Baptist Church, Edmonton, Alta. He previously was the pastor of the Esterhazy Baptist Church, Esterhazy, Saskatchewan.

■ *Mr. Darrell McKay* is the interim pastor of the Forest Park Baptist Church, Forest Park, Ill., effective Oct. 1, 1974.

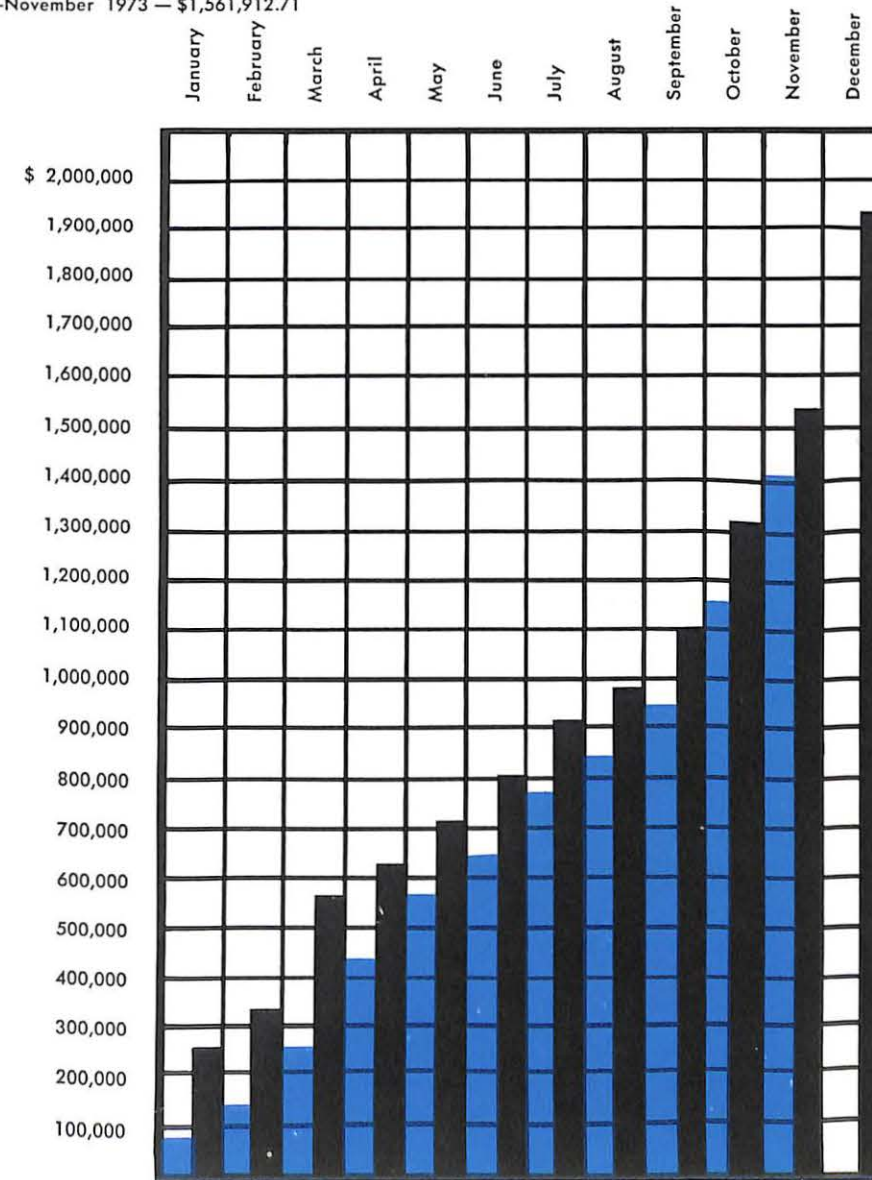
■ *Northgate Baptist Church* is the new name of the former Namao Park Baptist Church, Edmonton, Alberta.

■ *The Rev. David Ewing* is the pastor of the new Church Extension project in Kansas City, Missouri, effective Nov. 1, 1974.

■ *The Rev. Philip J. Yntema* is now serving the Bloomingdale Baptist Church, Bloomingdale, Ill. He previously was the assistant pastor of the Ebenezer Baptist Church, Vancouver, B.C.

## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for eleven months: Goal for 1974 — \$1,974,000  
 January-November 1974 — \$1,414,159.37  
 January-November 1973 — \$1,561,912.71



Color line for 1974; black line for 1973

## SURPRISES IN HAWAII

(continued from page 15)

while she was cleaning our room. She wondered why our rooms were so neat and clean. I asked her if she was a Christian. She said she was a Buddha worshiper. I told her that when one received Christ into one's life, he cleanses within and the Christian cleans up the outside. One's body is to be the temple for the Lord. She listened, then said she would see me the next day. I presented her with a gift and a Gideon tract, "A Tip for You," again explaining the plan of salvation.

We flew to Hawaii, the Orchid isle, to see more of God's handiwork. The Orchid Gardens were filled with flowers and orchids everywhere.

The coffee plantations we saw were the only ones in the United States where some of the finest coffee is grown. The macadamia nut orchards were a highlight. Ladies, those of you who have tasted these nuts will agree that they are the best—25 calories in each nut. If you are a dieter, beware, lest you be tempted!

My concept of the Islands has changed. There are many Christians and Christian churches there, but with Buddha and Shinto worship, there is a need for more workers. We were told that vacationers from the mainland and other nations bring in immorality and venereal disease. The native Hawaiians are aware of this. May we be careful in our daily walk as we come into contact with others that we might be a true witness wherever we go and in whatever we do. □



## FIRST THINGS FIRST

The floods which engulfed two-thirds of Bangladesh in August and September left 15 million Bengalis without any personal belongings. They destroyed much of the stored food, all of the current crops and many of the rice seedlings to be used for a new crop. With an annual per capita income of \$50 or less Bangladesh is still one of the world's poorest nations. This country, formerly known as East Pakistan, has about 80 million people and is the world's eighth most populous land. Whereas formerly 10,000 people died each day in Bangladesh, this figure has skyrocketed after the floods.

When hurricane Fifi slammed into the coast of Honduras, it left a path of death and destruction. An estimated eight to ten thousand people lost their lives, mostly as a result of the floods that followed Fifi.

The dreaded onslaught of mass starvation and epidemics invaded the African nations from Ethiopia to the sub-Sahara. Babies and adults in the drought-ridden countries have died by the hundreds of thousands, and an estimated five million people are living under the constant threat of death by starvation. Paul S. Rees, editor-at-large of *World Vision*, thinks that "hunger—raw, gnawing, numbing hunger—is one of the most unflattering, unnerving marks of our grossly maladjusted civilization."

Turkey has forbidden Christian worship in that part of Cyprus occupied by its troops. According to Greek Orthodox Church leaders, more than 170 churches in 140 towns and villages are

either closed or are being used by the Turks for non-religious purposes.

Libyan Chief of State Muammar el-Quaddafi declared that the African continent must rid itself of "European" Christianity which, he said, is a "tool of Colonialism."

With the official recognition and U.N. sanction of the PLO (Palestinian Liberation Organization) terrorism has been made fashionable, and the commandment "Thou shalt not kill" has been changed to read: "Kill only if necessary and for sure if it helps advance your course."

As Christians who are rooted in their Bible all these events do not really surprise us. Because already 2,000 years ago Jesus, the Prince of Peace, predicted: "Nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in various places, and there shall be famines and troubles: these are just the beginnings of sorrows" (Mark 13:8). However, Christians cannot use this pre-knowledge as an excuse to sit back, watch the events and do nothing about it. Christ has called us to feed the hungry, to give drink to the thirsty and shelter to the stranger, to clothe the naked, to visit the sick and imprisoned (Matthew 25:35-36).

With a third of the world's people hungry or starving and an even greater number "lost" in the Christian sense of the word, North American Baptists can no longer afford to limit their involvement to reading about it and "praying for the world." We will have to pool our resources to keep pace with a fast moving world. We will have to give sacrificially. The sharing—for Christ's sake—of our personal belongings, be it money, natural goods or invested time and talent, will certainly not eliminate all the starving and suffering in the world. But at least it will give us the rewarding and satisfying feeling of having obeyed Christ's command, who then will say to us: "As you did it to one of the least of these my brethren you did it to me" (Matth. 25:40).

This is no time for unending discussions for example of the pros and cons of pantsuits (as much as the editor likes the "Letters to the Editor") and other trivial matters. Let us move on to the essentials of our Christian faith. Let us unite and work "for the night is coming." Instead of criticizing our fellow Christians' habits and appearance we should be looking up, for our redemption draws nigh. Looking up to God will enable our eyes to see the need around us and will prompt us to help.

RJK

## OPEN DIALOGUE

letters to the editor

Dear Editor:

I just finished reading the December 1973 issue of the BAPTIST HERALD (in August!) and was saying to myself how much I enjoyed going through the variety of articles and reading about what is happening to the many people and churches in our denomination; when I came across the letter to the editor in OPEN DIALOGUE. I could not disagree too violently with Mr. David Ehman! I pray that each Christian in all our N.A.B. churches might not only talk about evangelism but also **make** evangelism the OBSESSION of his life! It seems to be that our Lord's last command to us cannot be taken too seriously. As I read the Bible, all the prophets and New Testament evangelists were OBSESSED with the Good News of the death and resurrection of our Lord.

In answer to his question: "When will we minister to the needs of our own people—those who sit in our pews week after week?" I would like to suggest that what our people NEED most is just to get OUT of those pews and do some evangelism themselves! Don't leave it all to the pastor. Willi D. Gutowski, M.D., Warwar, Nigeria.

Dear Editor: I am sure you must realize your great opportunity to influence our entire conference, pastors and people, by the select articles you publish. I think you have done a good job in refining headings and articles for our "Baptist Herald." I would like to see more articles by our own pastors. I think our people may be encouraged by good thoughts from the men ordained to lead our churches. May the Lord bless your good work for our Lord through our conference. Adolph Braun, pastor, Warren, Michigan.

BAPTIST HERALD

Dear Editor: I want to voice my objection to the UNICEF advertisement in the October issue of the BAPTIST HERALD. I am for helping needy children, but we as Christians need not channel our money through Communist controlled agencies. Although this connection with the Communists may be very small.

I think we should not give our endorsement to questionable organizations. Jakob Klingenberg, pastor, Houston, Texas. □

Dear Editor:

My brother in New York (an editor), says of BAPTIST HERALD: "It obviously is in the hands of people who know what they're about. It's a smart magazine job, well-written, with effective layouts. They haven't gone "mod" in the manner of Jesus freaks. It retains the requisite dignity of a religious magazine". To which I say: Editor R. J. Kerstan, take a bow. Walter E. Kohrs, Peoria, Illinois.

APOSTLE . . .

(continued from page 11)

"Beloved Friends, Thank you so much for the carton of varieties of fluid foods sent to me through Mr. and Mrs. Hoepner. I am now just about ending my appointment on earth for my Lord, and wish to encourage you all to continue the work of faith God has given you. Go on teaching, telling, healing with confidence in Christ who promised: "Lo, I am with you always." Though it is not possible for me to meet every one of you in person now, or that you will be present at my funeral, I wish you God's richest blessings in his vineyard as you continue your work in Cameroon. Now, as Job, I will say: I know that my redeemer liveth and I shall see him. Though my body shall be destroyed by worms, yet in my flesh I shall see him and live with him forever. We shall all meet and rejoice with him in that better and glorious home. Until then, farewell."

Faithfully yours in Christ,  
Robert Jam

"Be faithful until death, and I will give you the crown of life." Enter in, faithful Robert, to the glories prepared for you by Him whom you served so long and so triumphantly! □

HITCH YOUR WAGON TO A HORSE  
(continued from page 13)

But maybe you are like the student who, when I was talking about this same idea in class one day, blurted out, "Okay, Prof, I give up, what's my gift?" My response was, "Your gift is usually where your joy is." What do you enjoy doing? Identify your joy and you may have isolated your gift. Build your future around your gifts, not around your dreads.

Identify the limits of your life. You are hemmed in to some degree by your past, your parents, your stature, your thyroid, and a thousand other things. But so are we all.

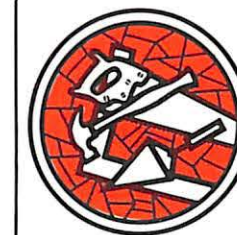
I'm not sure that I or anyone else can tell you how to live with your limitations. Personally, I'm still hung up on that one. But I have learned that one can acknowledge limitations without letting that fact dominate his life. You will discover, I hope, if you

haven't already, that there is a lot of room for reaching and stretching and becoming even within the bounds of your personal limitations.

Quit waiting for the time of "arrival" to come in your life. Big things don't just happen up on life's scene. They are worked for in painful solitude, apart from public applause.

Do the thing at hand, the common thing, the ordinary thing, the unspectacular but necessary things. There is healing in it. And satisfaction. And joy. It is the way to get where you want to go. Actually, it takes longer to get where you are going and to become who you want to be than once you thought. There are no shortcuts.

A closing quote for you from Thomas Carlyle: "To me also was given, if not victory, yet the consciousness of Battle, and the resolve to persevere therein while life or faculty is left." □



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