

Baptist Herald

MARCH 1975

A Spiritual
Awakening
by Billy Graham

1974 Sunday School
Enlargement Campaign
Results

When Christ Died
by Ervin Gerlitz



When Christ Died

by Ervin Gerlitz

It was a somber day when Christ died . . .
 A day when hope died,
 and despair moved in.
 A day when goodness died,
 and evil ruled.
 A day when love died,
 and hate prevailed.
 Hope, goodness and love—gone.
 Without these who would want to live anyway?

It was a day when good had done its best
 and found it wasn't good enough.
 The disciples had each looked honestly into their
 own hearts and recognized their potential for
 failure, when they asked,
 "Lord, is it I?"
 Nicodemus had made his defense of Christ before
 the Sanhedrin, but it was unheeded.
 The High Priest, as the official spokesman for God,
 had said, "It is expedient for one man to die . . ."
 Pilate's wife pled:
 "Have thou nothing to do with that righteous
 man . . ."
 Even Pilate washed his hands as if to clear his
 conscience because he "found no fault in him."
 Peter risked his life to defend Jesus when the
 guards came to arrest him, but it was a futile
 gesture.
 There must have been some good in the Roman
 soldier who recognized the uniqueness of Jesus
 when he said,
 "Truly this Man was the Son of God."
 The women who loved Jesus, and John "the
 beloved disciple" stood at the foot of the cross
 in a helpless gesture of love, so eloquent, yet
 so futile!
 Finally, Joseph of Arimathea and Nicodemus
 tenderly cared for the dead body; it was the best
 they could do . . .
 Yes, goodness had done its very best,
 but it wasn't enough.
 Despair, evil and hate ruled the day.
 Hope, goodness and love seemed dead . . .
 as dead as the Christ who was the living man-
 ifestation of hope, goodness and love.

The weakness, the weariness, the wickedness which
 even good men are capable of seemed invincible
 that day.
 The disciples all forsook him and fled . . .
 The political rulers compromised in order to
 buy the favor of rabble-rousers.
 Peter, bold Peter, denied him three times
 The sorrowing women have no influence . . .
 A tide of successful jealousy, selfish ambition, per-
 sonal hate, ugly unbelief and outright rebellion
 against God flooded over and destroyed the best
 goodness of which men were capable.

The Rev. Ervin Gerlitz is pastor of the Sierra Heights
 Baptist Church, Renton, Washington.

I would like to think that I am a good man . . .
 Haven't I followed Jesus?
 Just as surely as any disciple, I know he called
 me.
 Haven't I sometimes "stuck my neck out" for him?
 Yes, Peter, you've got company.
 Haven't I loved Jesus? Haven't tears of joy flooded
 my soul as well as my eyes as I thought of his
 gracious forgiveness of my sins?
 Haven't I preached in the name of Jesus?
 And witnessed—and taught—and invited others
 to follow him?
 Why then, isn't evil overcome? Why do men still
 compete with one another, take advantage of one
 another?
 Why is there still so much jealousy and hate and
 unbelief?
 Why so much unbelief? So many churches, so many
 radio programs, so much literature, so much
 visitation!
 "Lord, haven't we been doing our very best for
 you?"
 How superficial, how ineffectual, how feeble and
 short-lived is human goodness.
 It is a tragedy, Lord,
 We wanted to do so much for you.
 We wrote letters and handed out cards and made
 telephone calls.
 We gave responsibility of leadership to the very
 best talent we could find.
 We prayed, too, Lord . . .
 Well, of course, we could have done more but, you
 know,
 even when "the spirit is willing the flesh is weak."
 Thank you, dear Lord Jesus, that Good Friday is not
 the end of the story.
 Thank you that it is only the end of human good-
 ness.
 Thank you that your goodness, love and mercy
 did not die!
 Thank you that you did the unexpected, the
 impossible,
 just when men thought that nothing hopeful could
 happen.
 Thank you that you are only beginning when men
 have already exhausted themselves and given
 up.
 Thank you that you are not limited by mere human
 goodness, strength or determination.
 Thank you for rising from the dead
 and for all that it means to us when we face the
 inexcusable weakness, weariness and wicked-
 ness of the world,
 and particularly the desperate wickedness within
 our own hearts.
 We praise you, God!
 We are defeated.
 but you have overcome the world at its worst.
 HALLELUJAH!

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March 1975

NEWS FLASH

STOCKHOLM, Sweden—The world's need for a religious awakening was the main topic when Alexander Solzhenitsyn and Billy Graham met privately for more than an hour here. The exiled Russian author was in Stockholm to accept his Nobel Prize for Literature, and the American evangelist was on the first stop of a trip to several European countries in which he planned to visit religious leaders primarily.

"Solzhenitsyn has the kind of intellect and moral courage that the world so desperately needs today," Graham said after the Sunday evening (Dec. 8) meeting. "His grasp of both history and theology is amazing."

The evangelist added: "The world is facing collapse through the pressures of the arms race, population explosion, hunger, runaway inflation and racial tension, but mostly because of a spiritual vacuum. This is why a worldwide spiritual awakening is so sorely needed. If we do not have it we will rush straight toward Armageddon."

Among stops on the evangelist's itinerary are London and Brussels. In the British capital he was scheduled to have breakfast with the new Archbishop of Canterbury, Dr. Donald Coggan. In Brussels he was to be a dinner guest of Leonard Firestone, United States Ambassador to Belgium. One of Graham's major 1975 commitments is in Brussels, where he will speak at a youth event known as Eurofest '75 and at a crusade. □

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BAPTIST HERALD
 and
MOMENTS WITH GOD

A SPIRITUAL AWAKENING: PURPOSE AND MEANING IN YOUR LIFE

by Billy Graham

Our newspapers and our television screens bring news of a hundred and one dangerous problems that could explode into a world conflagration overnight. If it were not for that eighth wonder of the world, Henry Kissinger and his magic carpet, and the moral courage of Solzhenitsyn, we would have little hope from a human point of view. Each day seemingly adds to our already impressive number of problems and crises. A wave of violent crimes, mass murders, political kidnappings, massive drug abuse, rampant inflation, pollution, the breakdown of families, a jittery stock market—the list could go on and on.

What is wrong? It is almost a paradox that our nation, possessing all the economic affluence for enjoying life should stand on the very verge of disaster. As Americans we have at our beck and call all the necessary armaments for national security, but we are still insecure. We have all the material possessions deemed essential for happiness, but we are unhappy. Science has brought us close to a material paradise but we also stand on the precipice of hell itself. Millions of Americans are happy on the outside, but deep down something is missing: you are empty, bored, searching for purpose and meaning in life—or just putting your mind in neutral and taking a fatalistic attitude. A distinguished Britisher said recently that he visited an American home that seemed to have everything. There were three cars in the garage, a gorgeous living room laden with expensive furniture and a color TV set, a kitchen filled with the latest gadgets, and a large pool with a beautiful patio. However, the lady of the house was reading a book entitled, "How to be happy."

Things have become so discouraging that one woman awaiting the birth of her baby was quoted in the press the other day as saying, "I don't want my child to be born in a world like this." A grandparent wistfully said to me, "I wonder what kind of world my grandchildren are going to live in. I'm afraid for them."

Some have accused me of being a moral alarmist who leans on the panic button. But I have traveled over the world too much, talked privately to

This article was excerpted from a speech at Kansas State University, by permission of Dr. Graham.

many of our national leaders, and sifted the fears and concerns of the average American too many times to be overly optimistic about the state of our nation. It is now possible to agree with Oswald Spengler that this generation will see the decline of Western civilization. The fissures have appeared and we cannot cement them. The road ahead is down, unless God intervenes. I once asked my long-time friend John Steinbeck what would save America. He thought a moment and thoughtfully answered, "A catastrophe."

I see nothing wrong about being a realist: seeing things as they are, "telling it like it is." Indeed, the worst course of action would be to bury our heads in the sand and shrink or hide from the dangers that threaten to engulf us.

What are these dangers? What is the nature of the crisis that faces America? Do we have the spiritual resources to resist the dangers and survive the crisis?

First of all, there is a political crisis! The furor over Watergate had a profound and unsettling effect on our nation. To me the most disturbing aspect of Watergate is not the crimes that have been committed, though they are bad enough. The most disturbing thing is the reaction of millions of young Americans who may become cynical and disillusioned with our whole governmental system. Unless this disease of the spirit is checked and reversed, it could undo us, we could come unglued. Democracy cannot survive when the people have lost confidence in it, and when confidence has been seriously eroded, no democracy can function efficiently and effectively.

Secondly, we face an economic crisis. We enjoy the highest standard of living of any nation in the history of the world. We are the best fed, the best clothed and the best housed people in history. But we are also beginning to pay the price for our affluent living and our deficit spending. Just to pay the interest on the National Debt costs over one half billion dollars a week. Even an economic fool ought to see that this policy is leading to disaster. Inflation has hit every American. We have spent our money and our grandchildren's money. We may be the last of the big spenders. We are told that the energy crisis may be here to stay. We read in the press that a worldwide food crisis

grips the world. We are even told that there may be a shortage of bread in this country by the end of the year. I was told the other day that the world is only one crop away from world-wide disaster. In other words, if we lose one crop, a famine will sweep the world on a scale that history has never known.

Thirdly, we face a wave of political terrorism. Some of my "contacts" tell me that it is only the beginning.

The problems that are mounting are very similar to those in pre-Hitler Germany.

But the supreme crisis that confronts us is neither political nor economic. It is moral and spiritual. And if we fail to solve this moral and spiritual crisis we may be doomed like the great nations of the past who failed to solve the crisis of the human spirit.

The signposts of the moral and spiritual crisis are all around us. Morally and spiritually our country is in mortal danger. Desperately millions are turning to Indian Gurus, the occult—and thank God millions of others are turning to the Bible. The popularity of "The Exorcist" indicates America's fascination with demons, evil and the devil.

The spiritual problem is an individual problem, not simply a political, governmental, educational or economic problem—it is one that rests with you and me. Society is made up of individuals, and there can and will be no lasting social reform until the individuals who make up society are reformed. The problems of society are caused by men and women in our society. We are a nation of individuals, and we are perilously close to reproducing the life-style of the people in the Book of Judges in the Old Testament, of whom it is said: "Every man did what was right in his own eyes." Take a hard look at America and all of its problems. It is not unlike a mirror in which you see yourself, with all the confusion, emptiness and self-centeredness that dwell in you. Jeremiah, the prophet, said, "The heart is deceitful above all things, and desperately wicked; who can know it?"

Jeremiah lived more than 2,500 years ago. His nation was passing through a series of crises very similar to our own. Like America, Judah had a long history, and had passed through many crises successfully. Jeremiah, however, said that the crisis of his own day was deeper than any previous one.

Like modern America, the people of Jeremiah's time faced external enemies. The nation was threatened by one of the mightiest empires the world had ever known . . . the Babylonian Empire under King Nebuchadnezzar. As a result of this threat, the nation was torn and divided politically. Some advocated surrender. Some sought an alliance with another strong nation to establish a balance of power. Still others wishfully thought nothing was wrong, and cried aloud: "Peace, peace, when there is no peace" (Jer. 8:11).

Like modern America, the people of Jeremiah's time were caught up in an economic crisis. Vast sums of money were spent to build fortified cities and to support large armies. Large amounts of money also went to pay tribute to foreign powers, and this meant the people were slowly being bled to death economically.

But also like modern America, the greatest crisis of the kingdom of Judah was moral and spiritual. Jeremiah said, "Were they ashamed when they committed abomination? No, they were not at all ashamed; they did not know how to blush." God had richly blessed the nation in the past, but the people abandoned God and chose to go it alone. Jeremiah warned that God's judgment would surely overtake them if they did not repent and turn to God.

I am often asked, "Is America at the crossroads?" My answer is an emphatic "no!" I do not think that America is at a crossroads today. You see, the image of the crossroad implies that we are at a place where we can choose one or more roads to follow. I think we have already made a choice at a crossroads some time ago. I doubt that anyone can specify the exact time when this choice was made . . . but it has been made. We are well along the dead end road we deliberately chose to follow. In a nation which will pay an actor three million dollars to play in a pornographic film or make a heroine of an actress who displays her talents of sexual perversion on the screen; who not only makes heroes of people who are calling for the overthrow of the government, but pays them high fees for their speeches, then we are in deep trouble. America reminds me of a mental institution where the patients have taken over and have locked up the doctors. Our values are upside down. We are not thinking straight. The choice was made when America as a nation abandoned obedience to God and to his moral Law. We chose the road of secularism, hedonism, materialism and

moral permissiveness. It is true of course that there are millions of individual Americans who have not abandoned obedience to God or to his moral Law. It is also true that millions of people are responding to the proclamation of the Gospel, but these encouraging facts should not lead us to self-delusion that all will work out; that the coming judgment will be averted; that our nation as a nation is following God.

The Bible contains many warnings. The Apostle Paul in his letter to the Romans warned of the danger of deliberately forfeiting the truth of God and accepting "a lie." He said if they continued in this direction they could be sure they would reap the harvest of the evil they had sown. Three times Paul said, "God gave them up." There comes a point beyond which no nation, no community, no family, nor even an individual can go without being judged by God. When we reach that point of moral decadence and idolatry, "God gives us up." Nothing is left but terrifying judgment, both in this life and in the life to come.

Like the people of the time of Jeremiah, God has mightily blessed us in the past. Our nation was founded on firm moral principles; our forefathers wanted this to be a nation in which God was honored. But what has happened? We have abandoned God, and we face the imminent danger of being abandoned by him.

What is the answer to the crisis that faces us at this hour? In the midst of the current crisis the greatest mistake we could make would be to fail to diagnose the illness or to offer an effective remedy. To many in Jeremiah's day the answers seemed clear enough, or so they thought. If the crisis was political, the answer must surely be to take some sort of firm political action. If the crisis was economic, the answer must be to take some sort of economic action. But Jeremiah said these answers alone were futile. Jeremiah said the real crisis was moral and spiritual not economic and political. The answer, therefore, could never be politics or economics. Before the economic and political problems were tackled, the nation must repent of its sin and turn back to God for forgiveness. The nation must seek again the way of God and walk in the law of God.

This is the only answer "ultimately" to America's problems. Yes, we do need election reform laws to prevent another Watergate. Yes, we do need to take practical steps to avert a threatened economic recession. Yes, we need

to change the structures of society so that there is more justice in the land. But all of these will fail if they are not linked with a return to God on the part of the people of this nation.

We have seen in recent days an amazing example of moral courage in the person of Solzhenitsyn. He was a bright young mathematician and artillery officer, a dedicated Communist, when he was thrust into the prison system of the Soviet Union. That system became a school where he met other prisoners, learned about the democracy he had been shut away from. He also learned about God. It was while in prison that he began to talk about God and write about God. The Christian orientation of a Solzhenitsyn and a Pasternak comes to us as a surprise, but Anatoli Kuznetsov, who has sought asylum in Great Britain, told Malcolm Muggeridge that there is scarcely a single writer, artist, musician or scientist in the Soviet Union in whom a similar orientation was not to be detected. Muggeridge asked him how this could have happened, given the enormous anti-religious brainwashing job done on the people, and the absence of all Christian literature. His reply is memorable: the authorities, he said, forgot to suppress the works of Tolstoy and Dostoyevsky.

Sitting in our safe homes, or going to a beautiful university, there is no single one of us who does not ask himself whether he could have the courage to lay his life on the line. Where did Solzhenitsyn get this kind of courage?

You can find the answer all the way through his books. He summarized it in a poem that was published in *Vogue Magazine*:

"How simple for me to live with you,

O Lord! How easy to believe in you!

When, in confusion, my soul bares itself or bends,

when the most wise can see no further than this night

and do not know what the morrow brings:

you fill me with the clear certainty

that you exist and that you watch

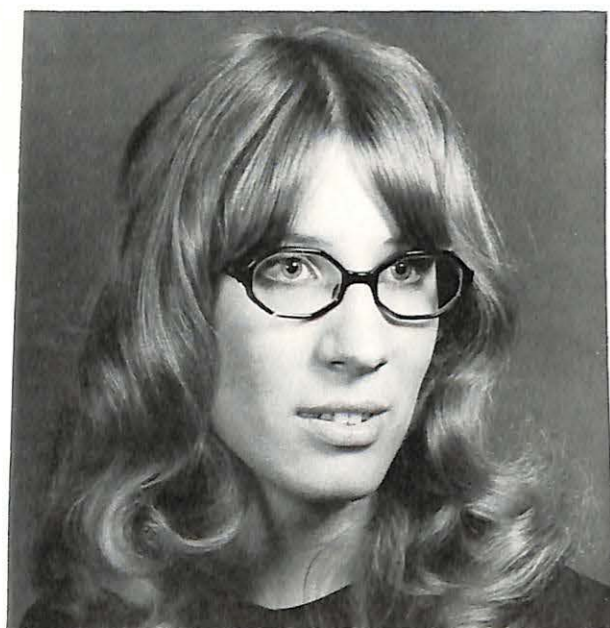
to see that all the paths of righteousness be not closed.

From the heights of worldly glory

I am astonished by the path through despair you have provided

me—this path from

(Continued on page 31)



An Open Letter to North American Baptists

by Bonnie B. Phillips

Dear Dr. Schilke: The Nagoya Crusade was held here during October/November for eight days. During the afternoon of the last day of the crusade I decided to have a party for a number of friends with the idea that we all would attend the crusade together. At my party were seven Japanese friends from my Atako Co. class—two former students from Matsusaka College and one Taiwanese girl friend who speaks both Japanese and English. Also I invited Reimer Clausen and another German missionary friend of mine—also Lois Faust.

The party was a huge success—I think the very best I've given, but I was a bit disappointed when five of my friends "bowed out" at the last minute and didn't attend the crusade. However, five friends, all non-Christians, did go with us four Christians.

My friends were really surprised at the number of people at the auditorium and at the neat music. The Japanese Christians really did a lot of preparation, and everything just turned out so neat. It was a real good first-time experience for the four who had never attended any such Christian meeting or service. My friends thought it was great that I got to go forward and receive a copy of the speaker's book for bringing so many people.

But that wasn't the neatest thing that happened. One of my friends, S. S., was once a student of mine at Matsusaka College. I am a firm believer in

Miss Bonnie B. Phillips is a short-term missionary stationed in Nagoya, Japan.

doing whatever possible to build deep friendships, and since the only way of doing this is by spending time with people, I was forever getting the college girl to come the 2½ hours to Nagoya to spend a Saturday with me. Miss S. was one girl who really liked this idea. She came a number of times before her graduation, and afterwards she got a job in Nagoya; so she came over often after that. I have to admit that feeding and entertaining girls can get expensive and tiresome after awhile. But I managed O.K., and it sure turned out to be really worthwhile, because during these visits I was able to share my faith with her.

I remember my first opportunity: When she stayed over night and when it was time for bed she asked me if I prayed before I went to sleep. I felt then that someday she would become a Christian.

Well, at the close of the meeting when Rev. Takimoto gave an invitation and the choir sang in Japanese "Just As I am", Miss S. was really touched. Tears just rolled down her cheeks, I asked her if she would like me to go forward with her. Together with arms around each other we went and I listened as she accepted Christ. It was a beautiful experience.

And neater yet—which I think you'll appreciate—she has been attending church every Sunday since this time and has been accepted readily into the youth group. She also attended our youth retreat this weekend.

So God is really using our efforts here—that's for sure. J. had the back-

ground for a decision because she attended Lucy Wipf's—Matsusaka English Bible class. And in her testimony she mentioned this as being a real important part of her decision.

Here is still another example of God's concern for individuals. A close friend of mine, Mr. K., attended the crusade with us. I found out some interesting things afterward. He told me "a coincidence had occurred!" His mother, he said, is a Christian, something he had never told me before. When he was young she took him to Sunday school. When Rev. Takimoto spoke in the crusade, something about him brought back memories to him. He wrote down Rev. Takimoto's name and took it to his mother. It turned out that Rev. Takimoto was his old Sunday school teacher and pastor of the church they attended almost 20 years ago. This incident really impressed Mr. K., and I believe he is doing some real thinking. I'm sure his mother is praying for him, as Lois and I are.

One other neat thing which both Lois and I were able to do was attend a traditional Japanese wedding in Tokyo. One of my friends paid for both our trips just because he knew it would most likely be our only chance. We attended the Shinto ceremony and dinner party. It was beautiful but also very sad. It was a good experience for us, because it made us both all the more thankful for the reality of Christ in our lives.

I just thought you might like to hear some of the neat things happening here. Bonnie Phillips □

CALLED TO DEMONSTRATE CHRIST'S LOVE

by Fred Folkerts



Introducing

Dr. and Mrs. David W. Grabke

Dr. David Grabke entered the operating room at Bansa Baptist Hospital as I left. He had completed his early morning rounds of the hospital wards and was ready for the three following surgery cases of the morning. I had watched the first surgery while Dr. Dieter Lemke performed an eye cataract surgery. The two doctors were scheduled to do the remaining surgeries together. I noticed the enthusiasm and energy which characterized Dr. Grabke's movements. He wanted to assimilate the specialties of tropical medicine and surgical practice in order to work most effectively in the place where the Lord has called him to missionary service. He and his wife and two children had arrived on the mission field in October 1974 and were in the process of getting settled when I visited Cameroon in November, 1974.

David and Diane Grabke were appointed for missionary service in Cameroon by the Board of Missions in April, 1974. Missionary life is not strange to David. He is the son of Rev. and Mrs. Philip Grabke, who served for a number of years as missionaries to the Indians under our missionary society. David was born in Winnipeg, Manitoba, on Feb. 21, 1948. He completed his high school education in 1965 at Camrose, Alberta, and then attended the Camrose Lutheran College for one year in 1965-1966. He completed his Bachelor of Science degree in 1969 and Doctor of Medicine at the University of Alberta in 1972. In 1967-1968 David was a team member of God's Volunteers. He says of this year, "The best year of my life! This year really molded my Christian experience and prepared me to be a vessel which the Holy Spirit could fill."

In his application for missionary service David relates his conversion experience. He accepted Christ at an early age. He says, "At the age of six I remember the first time I prayed a definite prayer of repentance for sins forgiven."

The Rev. Fred Folkerts is the associate secretary for Overseas Missions of the North American Baptist Conference.

He was baptized in 1955 at Edenwold, Saskatchewan, by the Rev. Reinhard Neuman.

Regarding his call to Christian service David says, "At the age of nine, I first felt the call to full-time service. This was repeated in high school. I almost entered the ministry but felt God leading me into medicine. I have had some difficulty in interpreting this call—does it mean full-time service abroad, or full-time service for Christ as a witnessing Christian doctor here?" Dr. Grabke says, "My purpose in life is to lead people to Jesus Christ as Savior, Lord and Master. I have chosen to do this through ministering to the needs of their bodies, thus demonstrating love. At the same time I look for opportunities to reveal Christ through the spoken word to those who have come to me for physical help."

Dr. David and Mrs. Diane Grabke were married on August 2, 1969. They are blessed with two children, Lisa Diane, born on Feb. 9, 1971, and Mark David, born on May 13, 1974. Following a year of internship in Edmonton, Dr. Grabke spent one year in Meadowlake, Saskatchewan, as a general practitioner. It was during this year when the Grabkes completed their application for overseas missionary service.

Mrs. Grabke, née Diane Elizabeth Dewar, was born on April 10, 1950 in Vancouver, B.C., to Mr. and Mrs. D. J. Dewar. She completed her high school in 1968 and earned a Bachelor of Science in nursing from the University of Alberta in 1972.

Diane grew up in a Christian atmosphere but was not clear on her own position throughout her growing years. Diane accepted Christ as her personal Savior while she was in university. Her contact with a born-again Christian girl helped her to experience in a personal way that "even though men sin they can through the mercy of God still obtain salvation through a personal belief and acceptance of Christ as their personal Savior." She speaks of her Christian call in the following way: "I have felt a responsibility to others in this world to promote the acceptance of Christ among all races of people." She was baptized in October, 1969, at the Meadowlark Baptist Church in Edmonton by the Rev. William W. Sibley.

Dr. and Mrs. Grabke and their children have already had several weeks to adjust to the new work which the Lord has given them. David and I sat on their front porch looking out over the beautiful Oku Mountains while Diane served lemonade. They were enthused over their early experiences in Cameroon. They told me of the tug of home and loved ones but they also spoke of the joy and rewards of missionary service. In a recent letter to friends the Grabkes wrote, "Compared to back home we see many more acutely ill patients. People, especially children, arrive almost dead, and indeed death is all too common. Each death reminds us more of the need of these people for Jesus Christ. The work is exciting, interesting and very rewarding as these people are very appreciative."

The Grabkes say: "Pray for us that we might know the will of God in our lives here and might be used of him as he sees fit. We praise God for his many blessings upon us." □

The Choir of the Church of Evangelical Christians-Baptists in the town of Zhdanov, the Ukraine.



The Choir of the Church of Evangelical Christians-Baptists in the settlement of Krupskaya, in the city of Dnepropetrovsk, the Ukraine.



Brother G. G. Ponurko, pastor of the Church of Evangelical Christians-Baptists in the city of Dnepropetrovsk, the Ukraine.



A group of Brethren, workers of the Church of Evangelical Christians-Baptists in the city of Dnepropetrovsk, the Ukraine.



Ordination in the Romo Church of Evangelical Christians-Baptists in the Ukraine.

BELIEVERS MULTIPLY IN ROVENSKAYA REGION

by P. Shatrov

Rovenskaya Region lies in a picturesque part of West Ukraine in the Soviet Union. Its cities, gardens, fields and woods lend it a special beauty. No trace is left of the sorry past. The inhabitants live well and are prosperous.

Though the territory of Rovenskaya Region is not vast, it contains 120 churches of the Evangelical Christians-Baptists with about 13,000 members. Every church has a prayer house.

In my round of Evangelical Baptist churches throughout the Soviet Union, undertaken for the purpose of preaching the Gospel, I visited nearly 80 churches in Rovenskaya Region alone in the past three or four years.

Though the Church of the early

apostles was greatly harassed, there was in her life a period, of which the Holy Spirit says: "Then had the churches rest throughout Judea, and Galilee, and Samaria and they were edified and walking in fear of the Lord and in the comfort of the Holy Spirit were multiplied" (Acts 9:31).

These words exactly fit the churches of Rovenskaya Region which live in peace. Each church has a pastor and from five to thirty preachers who exhort the believers in the Word of God.

The duty of regular attendance to the needs of the churches of this Region rests with the superintendent, Brother Piotr Radchuk. He is aided by his assistant and by the Council of pastors, con-

sisting of five experienced members.

"Singing churches" might be an apt name for the churches of Rovenskaya Region. Every church has one and some two choirs with from 20 to 100 members. There are string orchestras.

The churches hold three or five worship services a week, each lasting from two to three hours. The churches are always overcrowded.

For the last four years alone have nearly 1500 persons in this region become members of the churches through baptism. Among the new converts there are always many young people.

The year of 1975 will mark the thirtieth anniversary of the date when Pentecostals joined the Union of Evan-

gelical Christians-Baptists for their common service to God in fulfillment of the high priestly prayer of Jesus Christ.

Until then the churches of Rovenskaya Region belonged to different religious unions.

Of the 120 churches of Rovenskaya Region 70 belong to the Pentecostals, approximately 30 to the Evangelical Christians-Baptists and 20 are mixed ones, consisting of Evangelical Christians, Baptists and Pentecostals. All God's children in that region now live in mutual love, peace and unity, forming a splendid spiritual family, in which they complete each other, spreading around them an atmosphere of Christian love. □

book
reviews
by B.C. Schreiber

The Jesus Party. By Hugh J. Schonfield, New York, N.Y. Macmillan Publishing Co., Inc. \$7.95.

This is a difficult book to review. There is no doubt that Dr. Schonfield has done a great deal of intensive research, but one wonders at times whether he had a predisposition which prevented him from becoming objective. For example he quotes Josephus frequently. Where it does not fit into his theory he states that Josephus furnished only a rough and not quite exact account. At other times he simply quotes him without comment. He sets aside the account in Acts that Christianity started with the outpouring of the Holy Spirit at Pentecost. (Introduction) However, in chapter 23, he claims to have learned more about Christian tradition, "though rather garbled," through Jewish channels. Epiphanius puts him "on the right track" although he "makes many bungling statements."

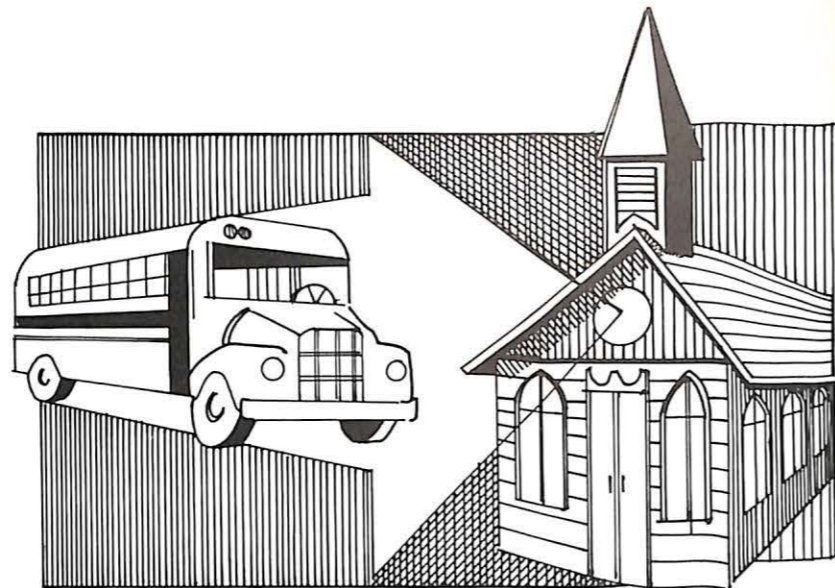
Dr. Schonfield's previous volume, "The Passover Plot," is based on his view that Jesus had expected to survive crucifixion, and had planned with Joseph of Arimathea for a drug to be administered to him while on the cross which would give the appearance of death. Later his body would be removed from the tomb by Joseph so that he could be revived. This plan had not been made known to his disciples.

"The Jesus Party" is a sequel, proclaiming that the dissention between Judaism and Christianity was political rather than religious, and that the authors of the gospels split with the rebels after the revolt against Rome in 66 A.D. failed. They subsequently rewrote the story of Jesus in order to placate the Roman government and protect the Christians. Anti Jewish feelings were developed in later generations.

For the purpose of history, interest and curiosity they are worth reading. One wonders, however, whether these two volumes will fade into obscurity as fast as the "death of God" theory, and be forgotten along with their proponents. Hamilton and what's-his-name. □

FOLLOW ME TO SUNDAY SCHOOL

by Henry G. Ramus



Increasing Sunday school attendance and bringing new growth to the church should be a continuing focus. Sunday school growth is a perennial task and demands constant effort, promotion and good planning. I believe a Sunday school enlargement campaign can strengthen such a focus.

However, it must be an "enlargement campaign" not just a "contest." Often after such an effort the attendance drops back to normal. This may be because it was looked upon as merely a contest to create the highest number in attendance. While this is one aspect of a campaign, it should not be the only focus. We need to make it more of a campaign in outreach to the community, setting realistic goals and seeking to conserve results with follow-up strategy. People are to be reached to win them to Christ. The planning guide of enlargement campaign materials has helpful guidelines how this can be done. But again, keep in mind that the success of the campaign is directly related to good planning, promotion, active faith and the power of the Holy Spirit.

Last Fall, 31 of our churches participated in the N.A.B. 1974 Sunday School Enlargement Campaign under the theme, "Follow Me To Sunday School." This involved seven Sundays from September 22 through November 3. One church reported using an alternate seven Sunday period, ending one Sunday later. The program is flexible and can be adapted freely to meet your local needs. The only deadline is the date for receiving your report form which is usually the first part of December.

The "Follow Me" program was designed to create a new awareness in members, pupils and the whole community of the many benefits of attending Sunday school. It sought to motivate absentee and prospective members to come to Sunday school. Absentees and prospects should be considered in order to set an adequate goal.

One way to do this is to first add up the entire Sunday school enrollment. Secondly, subtract the average attendance. Thirdly, add to the difference the number of enrollees not attending regularly. Fourth, add to the list the number of new members (prospects) you want to enroll. The final total will be your "Follow Me" goal. It

The Rev. Henry Ramus is leadership education director of the Church Ministries Department of the North American Baptist Conference.

represents people you want to reach for Christ and enroll in your Sunday school.

Of those who participated in the "Follow Me" campaign last Fall, 22 recorded gains in attendance anywhere from 1.2 percent to a high of 71 percent. Some were hindered in reaching their attendance goal. Mr. Earl Schoenhals, Sunday school superintendent of Ebenezer Baptist Church, Shattuck, Okla., reported: "The church enjoyed this Sunday school enlargement campaign, but we had the misfortune of inclement weather working against us several Sundays where not all of our own members could be there." Nine of the reporting Sunday schools experienced a drop in attendance varying from a 2-41 percent drop over the comparable period one year ago.

The recognition of the results was based on the percentage increase in attendance of the 1974 campaign period over the comparable time in 1973. The Sunday school achieving first place attributed much of its success to the newly begun bus ministry. The top three Sunday schools listed in the chart were sent special recognition citations. The chart also lists the other Sunday schools among the top ten that achieved the greatest percentage gain in attendance for the seven Sundays over the preceding year. In addition to the top ten highest gains, the next category or reports varied from 1.2-17 percent gains.

Involvement in the campaign by Associations was somewhat limited. The Southwestern Association had the most churches involved, with six churches participating. Next was Pacific Northwest Association with four churches involved. Some Associations had two and three churches, and several had only one church reporting their involvement. No reports were received from churches in the Atlantic, British Columbia, Manitoba, Minnesota-LaCrosse, Penn-Ohio and South Dakota Associations. Any N.A.B. church could enter the campaign by reporting on forms sent to each church, their Sunday school attendance figures for the seven Sunday period for the last two years. The next enlargement campaign is scheduled for Sept. 28 to Nov. 9, 1975. Look for more information in the mail early summer!

The whole structure of the Sunday school, the attitude of the people towards it, and good functional organizational structure needs to be built right into the Sunday school effort on a year round basis. To help give guidance in this, GOSPEL LIGHT has published some excellent

handbooks from their leadership branch called I.C.L. (International Center for Learning). Particularly Series 2 of the ICL handbooks, entitled "Ways to Plan and Organize Your Sunday School," will be helpful in the enlargement outreach of any Sunday school. In this series, there is one handbook for each of the four age levels, namely, Early Childhood, Children, Youth and Adult. Another excellent book for guiding the Sunday school in growth is "Grow—Your Sunday School Can Grow" by

Lowell E. Brown and published by GOSPEL LIGHT. These books are available through our Church Ministries Department.

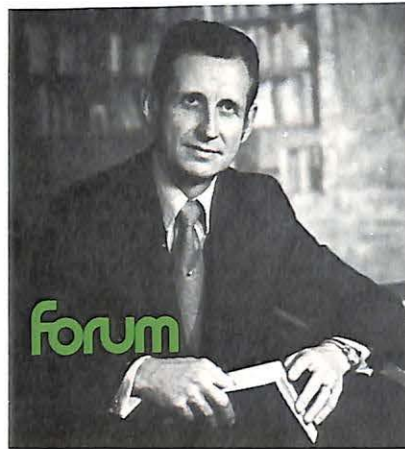
"Follow Me to Sunday School" indeed! People everywhere need that encouragement. A Sunday school enlargement campaign can help. Be assured of this proven fact, "any church, anywhere, can increase its attendance, if it really wants to have a larger school!" Try an enlargement campaign in your Sunday school this fall. □

1974 Fall Sunday School Enlargement Campaign Results

(The top ten churches with the greatest percentage gain over the preceding year)

1st	Redeemer Baptist Church Columbus, Nebraska	Southwestern Association Lyle Prang, Superintendent	71%
2nd	First Baptist Church Arnprior, Ontario Rev. Ken McDonald	Eastern Association Allan Scheel, Superintendent	49%
3rd	Parkland Baptist Church Spruce Grove, Alberta Rev. Harold E. Weiss	Alberta Association Mr. Lorne Millar, Superintendent	42%
4th	Olympic View Baptist Church Tacoma, Washington Rev. LeRoy Schauer	Pacific Northwest Association Jim Snyder, Superintendent	38%
5th	Valley View Baptist Church Everett, Washington Rev. Herbert Vetter	Pacific Northwest Association Dennis Bode, Superintendent	33%
6th	Hazelwood Baptist Church Auburn, Washington Rev. Bernard Thole	Pacific Northwest Association Mrs. Carol Krebsbach, Superintendent	32%
7th	Highland Baptist Church Junction City, Kansas Rev. Dwight Brown	Southwestern Association Mr. Stanley Abel, Superintendent	30%
8th	Trinity Baptist Church Portland, Oregon Rev. Robert Schreiber	Oregon Association Bill Ehmann, Superintendent	23%
9th	Grace Baptist Church West Fargo, North Dakota Rev. LeRoy Moser	Central Dakota-Montana Association LaVane C. Weight, Superintendent	21%
10th	Calvary Baptist Church Parkersburg, Iowa Rev. Phyllip Putz	Iowa Association Alfred Anthes, Superintendent	18%

FOLLOW ME TO SUNDAY SCHOOL IN 1975



by Gerald L. Borchert

Dear Dr. Borchert,

. . . I have heard a lot said in our church about liberals and conservatives.

. . . Please write about this. F.N.

Dear F.N.

Thank you for your letter. Corporate names applied to people frequently have unusual beginnings. The very name Christian was not a term first adopted by the believers in Jesus, but was a designation pinned on them at Antioch.

Likewise the first Methodists were so called by their tormentors because of their methodical early rising for prayer and Bible study.

Terms like liberal and conservative as applied to Christians or other religious people are relative terms familiar in other areas of life. It is, for some people a very interesting phenomenon to learn that the Apostle Paul (who today is viewed by many as definitely a conservative Christian) was actually the student of Gamaliel, a student himself of the most revered Jewish "liberal" teacher Hillel. Hillel permitted practices in Judaism which Shammai the "conservative," disapproved as being not traditional and, therefore, as developments to the Old Testament. While some of Hillel's views, like those on very easy divorce, would be rejected by many Christians, it was in the context of this more open Jewish theology that Paul was prepared for the task of thinking through the radical change implied for the Jews in the coming of Christ, once God had given him the marvelous Damascus Road experience.

What does this discussion about Paul mean for us Christians today? Is it a praise of some liberal point of view and a condemnation of some conservative point of view? To use Paul's own words: *me geneto* "God forbid" or "Absolutely not." There were many Jews, both liberals and conservatives, who were concerned about parties and

names but they missed the implications of God coming to the world in his son. Many on both sides persecuted Paul and many were called by Jesus "sons of the devil" and not true sons of Abraham (John 8:44).

Thus, it should be said that a name is a designation for the way one thinks about his or her beliefs. The conservative Christian is usually considered to be a person who holds to a strict view of the interpretation of Scripture and affirms such aspects as the miracle of Jesus, the virgin birth and the Lord's substitutionary death and resurrection. The liberal usually tends to take a more symbolic view of many of the biblical affirmations. While there may be some who do not fit the pattern, I would say that North American Baptists are generally conservative in their theology and hold to a very high view of the biblical affirmations. The way one thinks about belief then is definitely important, because it indicates something about the way one looks at God and the life of Christ. But the way one thinks is not the only thing that the Bible says is significant. As a teacher of the New Testament I have become keenly aware of the fact that God seemingly will judge people not merely by the things that they think, but also by the ways they act (Matthew 25:44-46). Even at the great white throne judgment the Bible says that the dead are judged by "what they had *done*" (Rev. 20:12).

In answer to your question then let me say that designations tell us something about a Christian, but they may not tell the whole story. I regret to say this; but I suspect that in hell there may well be both liberal and conservative "Christians"—namely, people whose beliefs have not issued in a new style of life. Therefore, I plead with all North American Baptists who would name the name of Jesus as their Saviour and Lord to let Christ come not only into their minds but also into their total lives and work his transforming power in attitude, action and thought. How sad it would be if in our Conference there would be someone who would study the Bible, go to church regularly, say the right words, learn Bible verses, and yet face the rejection of Christ. While I believe surely that I have been saved by Christ—praise God—I cannot forget that the Bible says that judgment begins with the household of God. Salvation is not merely a matter of words and beliefs, it is a serious matter of living those beliefs. May God bless each of us as we seek to live for him. GLB



Equipping Church Members For Witness

by D. Fuchs

A pastor has submitted the following analysis:

"It is surprising how many 'dead' church members there are who never share the Good News, and when they try, the results are ineffective. In analyzing the situation, one must conclude that there are several reasons why this problem exists."

"One reason may be that the particular church member has never had an experience of conversion. Nothing can be done in a church of non-believers or doubters. The Holy Spirit uses the believer in Jesus Christ as a witness. It is, of course, necessary for a person to be a believer in Jesus Christ before being a church member.

"Another reason may be that the member is a Christian but never grew spiritually. Man only reproduces physically after a certain age. Babies are not capable of reproduction. Some churches do not grow because they are no more than spiritual nurseries.

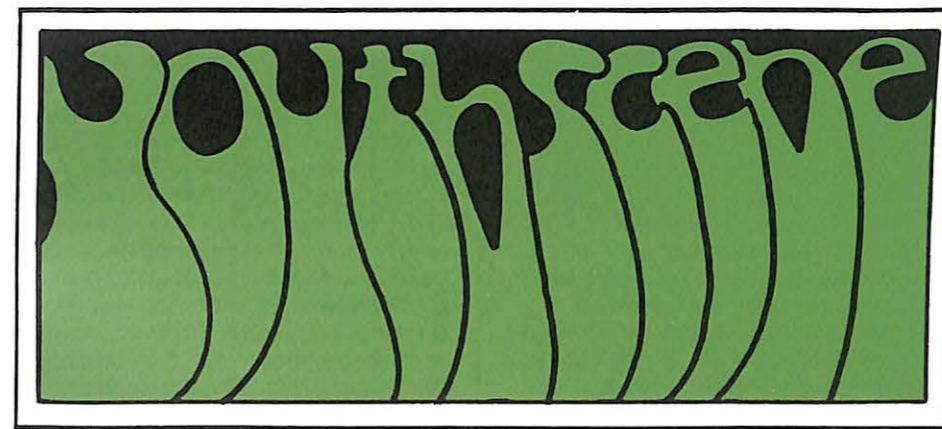
"Frequently we pastors complain of certain church members because they have failed in witnessing. We must recognize, however, that it would be wrong to place a 50 lb. bag of sugar on the shoulders of a five-year old. The contents might be lost and the child injured as well. But this is exactly what some churches are doing demanding specific responsibilities of certain members who as yet are not able to support such weight.

"Lack of growth is accompanied by an absence of power. Power depends on growth. The church has no witness without power. We need to teach the Christians how to pray and how to grow in their relationship toward God.

"Still another reason may be that the individual is a Christian but was never trained properly to witness. An army is only as powerful as its training. Many times Christians are ready, accept the challenge, but they do not know exactly what to do because they have not been trained for the task.

"The church is a school. Jesus uses well-trained disciples. Therefore specific helpful training must be a constant on the church calendar." □

The Rev. Daniel Fuchs is evangelism director of the North American Baptist General Conference.



LIFE CELEBRATION

by Bruce A. Rich

N.A.B. youth have something new for 1975! They have the opportunity to participate in a LIFE CELEBRATION during Aug. 17-23, 1975, at Green Lake, Wisconsin. Some of you will recognize these as the dates of the Youth Congress. That's true. However, at a recent program planning meeting, the term "Youth Congress" was replaced with the title that more adequately communicates the spirit and hopes for this week together.

What are we going to be talking about and experiencing at a LIFE CELEBRATION? What else but LIFE! The psalmist writes, "I keep the *Lord* always before me . . . Thou dost show me the path of *life*; in thy presence there is fullness of *joy*, in thy right hand are *pleasures* for evermore" (Psalm 16:8a, 11). Daily we will explore an aspect of LIFE, the themes being:

1. The Facts of Life
 2. The Love Life
 3. The Hard Life
 4. The Good Life
 5. The Living Life
- The purpose of this LIFE CELEBRATION is to provide the climate and the opportunity for persons to accept Jesus Christ as personal Savior, make new commitments to Him, and to grow in the basic areas of Christian living.

Leadership for the LIFE CELEBRATION will depend largely on youth. The Planning Committee is designing the structure and basic program constant on the church calendar." □

Rev. Bruce A. Rich is general director of the Church Ministries Department of the North American Baptist Conference.

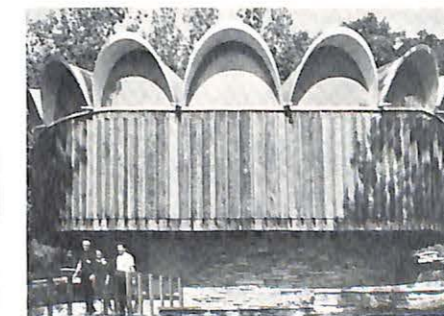
tent which will be implemented by five Life Cluster leaders and twenty-five Life group leaders during the week. The Life group leaders will be working with groups of eight to ten. It is planned that the participants will be experiencing a varied mixture of



total group sessions, groups of 8 to 10 and sometimes groupings of 2 or 3.

Some of the other features being planned for the week include:

- 1) Optionals, when selected areas of interest can be studied,
- 2) films,
- 3) a mass choir,
- 4) special recreational events,
- 5) a swap night,
- 6) a bonfire,
- 7) a coffee house and
- 8) musical features.



How can you prepare for the LIFE CELEBRATION?

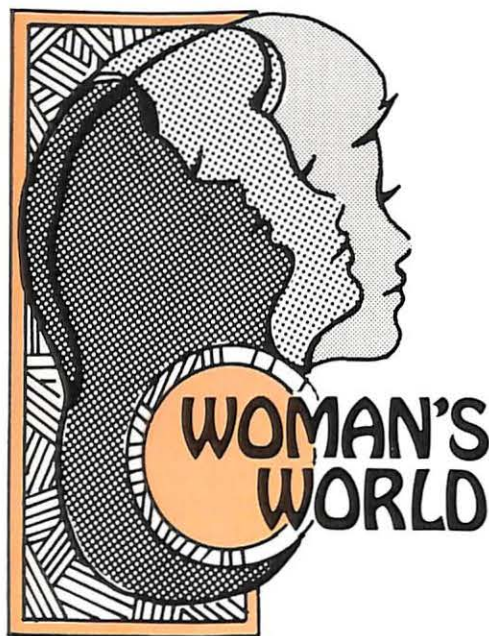
1. Decide *NOW* that you are going to participate. (For ages 16 thru 25)
2. Mark the dates, August 17-23, 1975 and protect them.
3. Talk to others in your area and plan to travel together.
4. Save money. The cost for the week will be between \$85.00 and \$90.00. This includes your meals, lodging (bedding supplied), travel and accident insurance and program fee.
5. Sharpen up your musical group or other talent and come prepared to participate.
6. Pray for the planning committee, those who will be enlisted as leaders, and for those who should be attending and participating.

Registration forms will soon be in your churches. Register early! We have reserved space for 250. If we need more, the earlier we are aware of it, the greater possibility we have of acquiring the needed space.

COME to Green Lake. Come and discover how to live life at its fullest. Come and celebrate life together in Christ Jesus! □



"He just got a piece of the rock."



The first Friday in March is Women's World Day of Prayer. Let us gather together and put God to the test. Let us say as Paul did, "I believe God and trust him to keep his word."

This Prayer Day we want to especially remember the Osaka Biblical Seminary in Japan with our offering and with our prayers. God has already done great things in this school. Over 70 students have graduated from the seminary and are now serving churches in Japan. Pray that the tremendous problems which the school faces may be overcome and that God will bless the school in a special way so that the Christian witness in Japan may be strengthened. □

OSAKA BIBLICAL SEMINARY IN JAPAN

by C. Richard Mayforth, missionary to Japan

In its brief existence since 1961, Osaka Biblical Seminary has played an important part in North American Baptist evangelistic outreach in Japan. The Japan Baptist Conference now has five organized churches with Japanese pastors; three of these pastors are graduates of O.B.S. Two other graduates and one former student are working with the mission in planting additional churches. One woman graduate is working in Christian education in the Tsu church. Three of the pastors' wives had training at the school. Of the eight students presently studying at the school, one comes from our church in Kyoto, and another from an independent background is seriously considering working with us.



Our involvement in the school has also been large. In addition to significant investment in land and buildings and our annual share of the operating budget, Fred Moore has taught New Testament and has been president of the school for several years. Florence Miller has been heading up the Christian Education department. Lucille Wipf has been helping with the music of the school. During his first furlough through 1974, Douglas Woyke has been brushing up on biblical languages,

expecting to help in that area when he returns to Japan. Several other missionaries have served on the boards of the school. Pastor Murakami of our Tsu church has been teaching Biblical Theology and New Testament and serving as both academic and student dean. Pastor Aoki of our Kyoto church has been teaching practical theology. Recently Pastor Kakihara of the Muko Christian Center began teaching beginning Greek. Pastor Akasaka of the Ise church and others have represented the conference on the boards of the school. Mr. Fujie completed his advanced studies at Fuller Seminary in 1974 and returned to Japan to teach Systematic Theology. All of the Japanese pastors, in order for the school to progress toward financial independence, receive their salaries from their churches and serve part time in the school without pay, courageously accepting the added responsibilities.



But as you know, O.B.S. has been in a state of serious crisis for a couple of years now. One of the three groups that started in this cooperative ministry with us suddenly pulled out in 1970. The other Baptist group has churches near alternative schools in the Tokyo area; their men can train in those schools and still be in regular fellowship with their own churches. We do not have that kind of alternative. But whether our group is large enough to spearhead the ministry of O.B.S. alone is a question that brings deep heart searching. We are counting on you who have prayed and given for the seminary ministry to pray with us as we continue seeking the Lord's will in this matter and examine alternatives for providing leadership for our churches. □

MEANINGFUL EASTER ARRANGEMENTS

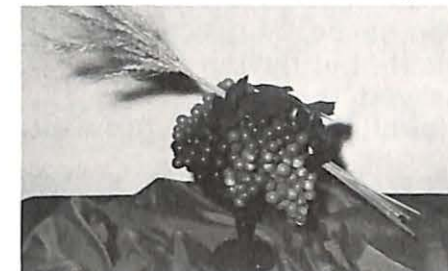
by Mrs. Alice E. Decker, Lorraine, KS
Easter is the oldest, most important and most joyful festival of the Christian year. It is a time when we as Christians think especially of what

Christ has done for us—the suffering he bore just so we might have everlasting life.

I would like to share three symbolic Easter arrangements with you. Possibly they will be helpful to you as you think of a floral arrangement for the sanctuary during the Lenten-Easter tide season.

Maundy Thursday

Maundy Thursday commemorates the Last Supper, the time when Jesus shared together with the disciples. The wheat in the arrangement symbolizes the bread; the grapes symbolize the wine; and the circle, fellowship.



Use a chalice type container. Wheat and grapes are good in crystal, brass, silver or soft-toned pottery. The wheat may be anchored in styrofoam. Place bunches of either fresh or artificial grapes around the wheat by attaching the stems to wooden picks. Your communion elements will be on the table so you might want to make two of these arrangements for either side of the communion table. A purple cloth may be used around the base of the container.



Good Friday

This day has been set aside for centuries as a day of mourning, a time when we remember Christ's death. Use no flowers in the chancel. Place a circle of thorns with three nails centered therein at the foot of a cross. Use a black cloth on the table. (I used white for photographic purposes.) Red may be used, symbolizing the blood of Christ.

Eastertide

The holiness of Easter cannot be over-



stated. The message is that of the resurrection of the body and the life everlasting. The joy of Eastertide is symbolized by using white, the color of rejoicing. Use a white cloth on the table, either a complete covering or just a drape. The crown of thorns is used once again with a lily placed within it. □



DON'T BE AFRAID!

by LaVerna Mehlhaff, women's work director

Throughout Scripture we read recorded instances of God's deep interest in his children. Often the words "Fear not," "Don't be afraid," are used. God knows that at times the human heart is filled with fear as unexpected events come to pass in our lives.

When Jesus entered this world the shepherds on the hillside trembled and feared as they saw the angel before them. Immediately the angel spoke words of comfort as he said, "Don't be afraid. For I am here with good news for you" (Luke 2:10).

At the conclusion of Christ's ministry on earth, as the women were at the tomb, their hearts were filled with fear as they saw the angel. Again the angel's words were spoken to them, "You must not be afraid, I know you are looking for Jesus. . . . He is not here; he has risen, just as he said" (Matt. 28:5, 6, *Good News for Modern Man*).

When we have unexpected experiences which cause our hearts to fear, how good it is to have the words of comfort from one who can comfort and remove the fear from our hearts. His words to us are "Don't be afraid, I'll be with you no matter what comes to pass." God has promised never to leave, not to forsake his own, if we will trust him, walk with him and follow him. □



RESURRECTION TRACES IN EUROPE

by Mrs. Alma Schmidt, Spokane, Wash.

Editor's Note: Ben and Alma Schmidt are the parents of Dr. Helen Marie Schmidt, missionary at Mbingo Baptist Hospital in Cameroon. They recently traveled in many foreign countries including Cameroon in Africa where they visited their daughter and our mission stations.

Europe

Europe in September and October was a lush, beautiful, green garden wherever we traveled. The unique cultures, religious heritages, historical monuments and remnants of past generations were so impressive and exciting.

After a ferry trip up the Rhine River with its overwhelming number of castles and steep mountainside vineyards, we arrived at Cologne where an amazing cathedral dominated the skyline with innumerable spires, some 512 feet high. These housed bells which sent their tones out over the countryside. An abundance of art and the famous Golden Shrine of the Three Magi in the choir are of special importance to the Christian world.

In Amsterdam we visited the Rijksmuseum National Art Gallery where we gazed upon works of art by many masters of past generations. Many were of the crucifixion of Christ, the removal of the body from the cross, the anointing and incidents preceding the crucifixion, but very little was made of the resurrection which gave the world its vital message of hope and new life in Christ. We were disappointed, likewise, by this omission at the Louvre Art Gallery in Paris. We did see a few, especially one of the breaking of bread at Emmaus and one of Thomas touching the wound in the side of Jesus.

Scandinavia

In Sweden, Norway and Denmark the predominant faith is Lutheran, although some small groups of other denominations are present. Here a young college girl from Northern Ireland traveled with us. She told how

(Continued on page 27)

SIX BASIC COMMITMENTS at NORTH AMERICAN BAPTIST SEMINARY

by Donald N. Miller, N.A.B.S. vice president for development

Point Number One:

BIBLICAL

The Bible is the inspired Word of God. It is our infallible and authoritative guide for faith and practice (II Timothy 3:16). As such, it is our single most important resource. God's Word is at the heart of our curriculum. It is in the Bible that we learn of Jesus Christ. It is in the Bible that we discover God's purposes for mankind. And it is in the Bible that destiny of the world is revealed.

Our faculty is unitedly committed to the conviction that the Bible is the source and standard of all theological truth. We do not stand in judgment of the Scriptures . . . but seek to live and teach under the authority of the written Word and the power of the Holy Spirit.

At our seminary students are exposed to the methods and insights of scholarly research, but it does not end there. The major emphasis in and out of the classroom is upon the exposition and application of the Word of God.

The spirit of our school is one of openness . . . and tolerance in matters of interpretative difference, but all within the framework of an evangelical witness.



Point Number Two:

EVANGELICAL

We affirm the great fundamental doctrines of the Christian faith held by evangelical Protestantism throughout the ages. These doctrines include such essentials as . . . the inspired written Word of God . . . the virgin birth, death and bodily resurrection of Jesus Christ . . . the sinful nature of man . . . salvation by faith alone through the blood of Christ . . . obedience to the Holy Spirit . . . the personal return of Christ . . . the bodily resurrection . . . and the judgment of the just and the unjust.

Our faculty and board members are firmly committed to the biblical truths as briefly set forth in the preamble to the constitution of the North American Baptist General Conference:

We, as New Testament Baptists, affirm our faith in the Lord Jesus Christ for our salvation and believe in those great distinctive principles for which Baptists have lived and died, such as:

- The revelation of God through Jesus Christ as the only Savior and Lord;
- The inspired authority of the Scriptures in matters of faith and conduct;
- Regenerated church membership;
- Believer's baptism by immersion;
- Soul liberty;
- The congregational form of church government;
- The separation of church and state; and
- The proclamation of the gospel throughout all the world.

Point Number Three:

CHURCH-ORIENTED

The church is God's chosen instrument of mission in the world. Its purpose is to bring men and women into harmony with God through the consistent practice of both evangelism and discipleship. The seminary is thoroughly committed to the biblical truth that people must be saved by grace through faith, but having been saved, they must be faithfully helped to grow and



mature in Jesus Christ. The seminary exists for the edification of the church. It serves the church by preparing men and women who are equipped to lead the church in its God-given mission. It also searches for creative ways to strengthen the church in its task by seeking to bring renewal and growth to the body of believers.

We do not malign the church because of its faults. Instead, we do all we can to correct its weaknesses. We challenge our students to work within existing church structures and assist them in developing new patterns of church life, work and witness.

Faculty members bear witness to a high view of the church by their own personal involvement in the life and mission of the local congregation.

Point Number Four:

EVANGELISTIC



Evangelism and church growth are at the heart of the seminary's concern for the future.

The seminary's motto, "Reconciling the World Through Christ" is based upon the fact that conversion is absolutely necessary and vital for people to grow and mature in Christ Jesus. Our commitment to evangelism is further prompted by the fact that unless ministers know how to share their faith and are regularly winning others to Christ, it is not likely that the church will grow . . . or that many others in the church will be concerned about the salvation of the lost. We are in the process of developing an aggressive program designed to train men and women in the skills of evangelism and church growth. We are seeking to cultivate an atmosphere of loving concern in our school which will lead to fervor for evangelism and a sensitivity to the spiritual needs of others.

Students and faculty members regularly share their faith and each year introduce many people to Christ. There is at the same time an emphasis and concern among us for the needs of the whole man. We seek to be open to the working of the spirit of God in a variety of ways . . . and therefore do not limit ourselves to one particular approach or technique in evangelism.

Point Number Five:

DENOMINATIONALLY-COOPERATIVE

Our seminary is owned and supported by the North American Baptist General Conference.

It exists primarily to provide biblically-trained pastors, missionaries, educators, chaplains and administrators for the growing needs of our Conference. The prayers and financial contributions of our constituency are a vital link to our school's growth and development.

We also seek to serve other denominations as well. We welcome into our student body qualified men and women of like biblical mind and faith. Students come from many different denominations.

Though we are a Baptist institution, we do not press non-Baptist students to conform to Baptist doctrine and polity. Instead we encourage students to be loyal to Christ and committed to a faithful ministry in their own denomination.

Our field education supervisors, chapel speakers, guest lecturers and adjunct faculty members represent various denominations. They, thus, bring to our students a diversity of evangelical viewpoints.

The basis for our denominational cooperativeness is derived from our common faith in Jesus Christ and our recognition of the biblical truth that the church . . . though composed of many members . . . is one body.

The North American Baptist Seminary is located in Sioux Falls, S.D. The Six Basic Commitments were adapted by the Board of Trustees of N.A.B.S.

Point Number Six:

PROFESSIONAL

The seminary is a graduate professional school. As such, it seeks to prepare God-called men and women for the effective "practice" of Christian ministry.

It offers its students a quality program distinctive both for its academic excellence and for its unique spiritual commitment.

Emphasis is placed upon equipping students with the finest skills possible in preaching, teaching, evangelism, counseling and administration . . . an in-depth understanding of the nature of the biblical message . . . and an effective methodology of interpretation which enables them to become responsible, life-long servants of Jesus Christ.

In order to develop a high level of scholarship in biblical studies, pastoral candidates are required to gain facility in a study of the Scriptures in the original language. Most important of all, the seminary seeks to lead students to personal Christian maturity—men and women whose hearts and minds have been set on fire with a love of Jesus Christ.

Our training, thus, includes a strong emphasis upon the importance of walking in daily fellowship with God . . . and becoming Christ-like in all areas of our lives. Spiritual development groups, classes in devotional life and opportunities for the cultivation of Christian fellowship are all integral parts of our educational style . . . and are inseparably linked with a thorough understanding of biblical studies and related subjects. □



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Inrigh into Christian Education

CHRISTIAN EDUCATION IN THE SMALL CHURCH

by Harold Davis

Editor's Note: Dr. Davis is executive secretary of the Board of Christian Education of the Cumberland Presbyterian Church. Ninety-six per cent of his denomination's congregations have fewer than 250 active members. Nearly 82 per cent have less than 100 active members, and slightly more than 55 per cent have 50 or less.

The North American Baptist General Conference also has a large number of small churches. Approximately 84 per cent have 250 or less members; 64.5 per cent have 150 or less members; 41 per cent have 100 or less members; and over 17 per cent have 50 or less members.

The "small church" is really a remarkable institution. Most of them are characterized by a pugnacity all out of proportion to their size. I am not blind to the "problems" they sometimes create (e.g., their reluctance to share their clergymen with other small congregations), but neither am I grudging in my admiration.

What is their mission in education and how may they work at it?

The most serious obstacle to effective Christian education in most small congregations is a negatively weighted self-image. The cult of bigness has

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had its influence. One often hears, in one form or another, "We are so small; what can we do?"

My answer is: develop a positive self-image. Small congregations are usually biblically oriented and should therefore be impressed by what God has done through his lesser servants, both individuals and institutions. It is "... Not by might and not by power, but by my Spirit, says Yahweh. . . . The hands of Zerubbabel have laid the foundation of this Temple; his hands will finish it. . . . A day for little things, no doubt, but who will dare despise it? People will rejoice when they see the chosen stone in the hands of Zerubbabel!" (Zechariah 4:6b, 9-10a. *The Jerusalem Bible*). In addition, there were the examples of young David with his sling and stone, the faithful remnant, Naaman's wife's servant girl, the lad with his five barley loaves and two fish, and, of course, the Child born in the manger at Bethlehem.

The small church has earned its right to exist. It risks forfeiture of that right only if it gives in to the admittedly debilitating pressure of a culture that equates success and bigness and that measures worth by a jaded value system.

A second step in the direction of more effective Christian education in the small church is an asset inventory, a listing and maybe even a celebration of the "things it has going for it."

Perhaps the most widely acclaimed



and universally accepted educational technique/setting during the past several years has been the *small group*. Many a small church is a small group. If not, its church school classes are small groups, waiting to be fully utilized.

Moreover, the "trust level" is usually already high. The people have known one another for a long time. They have gone through good days and bad days together. And while the "familiarity breeds contempt" principle may also be operative, my perception is that when they "get down to the nitty-gritty" (whatever that is), it is trust, not hostility, that comes through.

The people in a small church have a strength and the institution a vitality that are the by-products of struggle. It is not easy to keep going when the children who grow up in the church and community finish high school and disappear. Again and again the bright young seminary graduate and his lovely, vivacious wife have moved on after a one- or two-year pastorate. The small church has been the first rung on the "ladder of success." The average age of members of the congregation has risen higher and higher, so that, after a while, deaths outnumber accessions. It has been a struggle, but in institutions, as in individuals, struggles can produce strength of character.

And that brings us to the matter of
(Continued on page 20)

motivation. In our few "large" churches, the most frequent complaint I hear is: "People aren't interested; they aren't concerned." In contrast, there is evident in many small congregations a compelling desire for Christian growth and high motivation to reflect faithfulness in discipleship. The people are church-oriented. Perhaps the explanation of such a condition varies from place to place. What is important, though, is to recognize the opportunities it provides for effective church education.

In my tradition, education and evangelism are, in their finest expressions, inseparably interwoven. The gospel is communicated most effectively in relationships, we have said, and in the warmly personal and intimate relationships of the small congregation, commitment of life to Jesus the Lord has been as natural as breathing for many an early adolescent. Moreover, many an adult, hearing in a Sunday school class discussion of the meaning of God's redemptive love, realizes that "love" is the name of the reality he has already experienced in relationship with people who cared.

(It is worth noticing, in passing, that small congregations have been a major source of the "new members" received by their larger neighbors, especially as people have moved in large numbers from rural to urban areas during the past couple of decades. Small congregations have grown for the most part through conversions/confirmations; their larger neighbors have often grown primarily by transfer of membership.)

One other item in the asset inventory: the Sunday school is alive and well in many small congregations. It is, in fact, what has kept many a small church going.

For many small churches, the Sunday school provides continuity of life. There is a worship service only one or two Sundays each month, and frequently there are long intervals between pastors. The Sunday school is a ready-made educational structure. It is not productive to speculate about the uncertainty of its future in the larger churches in the cities. It can be productive in the small church to utilize it in the present.

My belief is that in most small churches, the route to improved Christian education does not begin with new curriculum resources, new methods, or even with leadership development and support, important as they are. It begins with the formation of a

more positive appraisal of the small congregation's importance and potential, with new awareness and appreciation of its unique resources for church education. The congregation needs help to—pardon a somewhat crude cliché—"get its gut in order."

A leadership development and support system is next in priority, I think. That's a tough assignment, almost as tough as turning around the attitude of "we're insignificant" that plagues many a small congregation.

Two clues have emerged in my experience—efforts toward leadership development and support must be oriented to concepts, first of all, and later to techniques. Leaders in small congregations need to be reminded of what church education is really about, of the role of the Holy Spirit, of the fact that it is primarily relationships and not "teaching skills" or curriculum materials that most effectively facilitate the communication of the gospel.

The most serious obstacle to effective Christian education in most small congregations is a negatively weighted self-image.

Second, efforts toward leadership development and support have to be primarily person-to-person transactions. Somehow denominational and/or judicatory Christian education field staff must come up with a way to provide "warm bodies" to work at the task. It seems only fair that increased attention be given to this need, since most of the efforts of the churches in the past twenty-five years have been focused on the "viable congregations" within the constituencies. Perhaps it would not be selfish to divert some concern to the "third-world" type congregations that dot the countryside. Maybe the leadership of small congregations should show up at the denominational or regional office with a list of demands.

For those of you who have been waiting for "success stories," things that have worked elsewhere and might be tried in your situation, consider these "programs."

In a small church in west Kentucky, the junior Sunday school class was made up of one teacher and one pupil. Both had a perfect attendance record for three years.

A Missouri congregation has two Sunday school classes, one for young people and adults, one for preschool and elementary children. Interestingly,

the children's class had interest/learning centers and a teaching team before they were the "in" thing. But what is really impressive is an apparent absence of the "generation gap" and the presence of good communication in the youth-adult class.

The reflection/action model—though the people didn't call it that—was a major influence in changing a 28-member middle Tennessee congregation from an ingrown, ineffective group, intimidated by the "bigness" all about it, into a community-oriented task force. It started innocently enough when the teacher of youth and adults asked, in a session on Luke 4:16-30, "What would we do if we took this passage seriously?"

In a tiny (by comparison) west Tennessee congregation, related to a denomination with mission work among Indians in Oklahoma, the people discovered a small colony of Indians nearby. Rather than rushing out to "help the poor Indians," the congregation undertook, in study settings, to begin equipping itself for authentic ministries to and with its neighbors nearby.

Perhaps it borders on naivete, but I am optimistic about the small church and have long since ceased rationalizing its existence. It saddens me that a distorted value system has blinded so many church people to the potential of the small congregation and so often robbed it of enthusiastic, imaginative, committed pastoral leadership.

Not long ago I had occasion to raise with myself the questions, "Where did I get my value system?" and "Why am I church-type, with at least a modicum of commitment to Jesus the Lord?" Family had most to do with it, of course, and schooling, but in my mind I recreated the picture of a one-room, frame church building; homemade pews and potbellied stove; four Sunday school classes, one in each corner; "preaching" only occasionally. There was a teacher, in particular, but also other people I knew well, and they knew me, because there were so few of us. It is of considerable significance, I think, that I can recreate that picture in such detail.

Sentimental? Perhaps so. But that little church, building and all, is still there, alive and in fairly good health, thank you. An anachronism? Perhaps so. But I can name some useful citizens of that area who "matriculated" at the place known simply as "the church house at Judd Graveyard."

"A day for little things, no doubt, but who will dare despise it?" □

PERSONAL ESTATE PLANNING



The testamentary trust is a useful device in estate planning to take advantage of tax laws as provided by the Internal Revenue Code. It can be applied to estates of \$75,000 and over, depending on the needs, wishes and living standards of the people involved.

Our courts have held that it is the duty of a person to arrange his affairs in such a way that he and his estate will not pay unnecessary taxes. To implement the testamentary trust, both husband and wife need separate wills providing for such a trust. The estate is then divided by title or tenancy in common (one half to each spouse.) The trust is not operative until after the death of the first spouse.

The surviving spouse may be the trustee of the trust with the right of supervision of the investment and income. He or she receives the income from the trust as long as one lives and then it passes to the children or whomever designated. It is assured for the children, or as designated, and cannot be passed to a future husband, wife or anyone else. The surviving spouse may also receive from the corpus or principle of the trust 5 percent or \$5,000 annually, whichever is greater.

A secondary trustee is needed—a well trusted individual who has the welfare of the family at heart. He has control of the corpus, or principle of the trust, to remove it from the estate for estate tax savings. He may allow the surviving spouse to invade the principle of the trust for emergencies or to live as he or she has been accustomed to live, but not to allow the use of the principle of the testamentary trust as long as their own share of the estate is not used. The surviving spouse may leave the trust earnings in the trust and may also gradually put their own estate into the testamentary trust to eliminate the liability for estate taxes on his or

THE TESTAMENTARY TRUST

(A Trust Created by Will)

by Alfred Weisser, Estate Planning Counselor

her estate. Because of the \$60,000 exemption, the survivor can retain approximately \$65,000 or more in his or her estate which would not be subject to estate taxes after expenses are deducted, depending on the amount of the deductible expenses.

If gifts are given to heirs or charity while living, to the extent that estate taxes are no longer a problem, the wills should be revised to eliminate the provisions of the testamentary trust. Your will should be reviewed annually to see if it still meets your needs, any change in heirs, giving interest, size of the estate and tax law changes.

Any gift to charity is deductible from the estate for tax purposes. It is recommended that a percentage be given to the Lord's work instead of a flat sum or to heirs, also. Percentages are always available if anything is left, but stated sums may not be. Larger estates may give \$25,000 to \$50,000 or more to the Lord's work at no cost to the estate or the heirs. Because the estate tax scale

Neither the author, the publisher, nor this organization is engaged in rendering legal or tax advisory service. The advice of a competent attorney or other professional person, well versed in estate planning, should be sought so the requirements of the laws in various states be met and the advantages of the testamentary trust be fully utilized. □

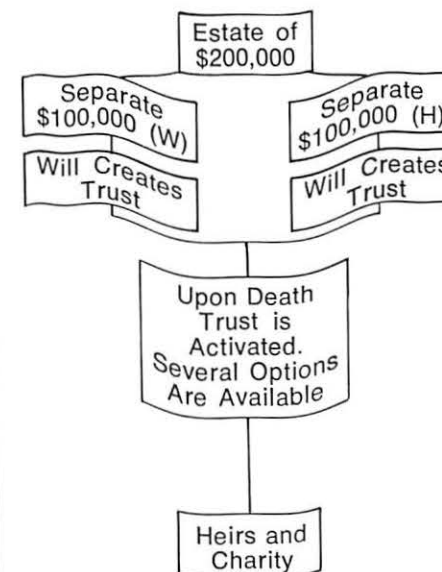
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CHURCH EXTENSION BUILDERS REPORT

KANSAS CITY, MO., CHURCH EXTENSION PROJECT

by David Ewing

When asked how they became interested in this new Church, one of the families revealed, "Six months ago we had no church interest at all, and if anyone had asked us to attend a church, we would have told him to go away. But the visit of Mr. Dennis Dewey, your seminary student, began a change in us. Now we enjoy attending each week and look forward to our mid-week Bible group. It's unbelievable!"

There are thousands of other families living apart from Christ's Church in the rapidly growing area between Kansas City, Mo., and the new international airport on Interstate 29 North. We are meeting in the midst of these families in the Graden Elementary School on Sundays and in private homes for Bible study during the week. Our goal is to reach hundreds of these families with the love and power of Christ and to provide the ministry of a North American Baptist church for our Conference people who move to Kansas City. You can help. If you know that a North American Baptist family is moving to this area, send us their names and encourage them to visit us. Together with God the unbelievable can happen again and again. Help us reach those who will be lost without a positive church home.

The future site of our church is near the intersection of Missouri Highways 9 and 45 where the Southwestern Bell Telephone Company is now constructing a communications center to service one of the fastest growing regions of Kansas City. Thousands of new homes have been built with ten thousand more to come. Just over a mile east of our site construction of an extensive shopping plaza is to begin in the near future. We need the loving witness of a North American Baptist church right at the heart of this developing region. You can be a part of this witness by helping to provide a chapel and Sunday school rooms. We need your help with the land and construction costs.

We were serving ten families with an attendance of 33 within six weeks of the Ewing's move to Kansas City. Each family needs the strength of God's love to help them grow into stronger, more loving people. Most of these exciting people have come back to Christ's Church after years of a churchless existence. You can help here too. Pray for us as we reach out to a lost world that needs God's Son as Savior and Lord. Share God through prayer.

Because the need is real, the task urgent and the cost great, we ask you to join our team for God and take an active part with us. God is winning victories in Kansas City; help these victories grow. □

The Rev. David E. Ewing is the pastor of the Church Extension project in Kansas City, Missouri.

MARCH 1975



The Ewing Family: Pastor Dave, Jennifer (2), Jonathan (8), Paul (5), Deborah (4 months), Mrs. Jean Ewing.



The Kansas City Church Extension Group worshipping at Garden Elem. School.



Mrs. Jean Ewing, Sunday School Teacher, with her children's class (ages 4-8).

WEDDING ANNIVERSARIES

Mr. and Mrs. Gus Domreis, former members of the First Baptist Church of Leduc, Alta., observed their 70th wedding anniversary on Dec. 9, 1974. Open House was held at the church on Sunday, Dec. 8, 1974, in honor of the rare celebration. Many letters of congratulations were received from government officials and from the Queen of Great Britain.

Mr. and Mrs. John Mittleider, Herreid, S.D. celebrated their 60th wedding anniversary on Nov. 24, 1974. They are members of the Herreid Baptist Church.

Mr. and Mrs. Konrad Deibert, Herreid, S.D. celebrated their 60th wedding anniversary on Dec. 1, 1974. They attend the Herreid Baptist Church regularly.

Mr. and Mrs. Ted Heer observed their 59th wedding anniversary on Dec. 13, 1974. They are members of the Trochu Baptist Church, Trochu, Alta.

Mr. and Mrs. Edward Brown, members of the First Baptist Church of Leduc, Alta, observed their 50th wedding anniversary on Nov. 19, 1974.

LODI, CALIF. The 6th annual Northern California Association was held at the First Baptist Church. The theme was, "Every Christian's Job." Guest missionary speaker was Mrs. June Goodman, of Cameroon.

Friday evening was the official opening. The combined choirs of Temple and First Baptist Church, as well as the combined men's chorus of the two churches provided the music. Professor Willy Muller of the N.A.B. College in Edmonton, Alta., delivered the message.

The business session began Saturday morning with Mr. James McGladdery, moderator. Rev. Jake Leverette of the host church, had a brief devotional. It was with much joy that we accepted one of our church extension projects, Sunrise Baptist Church of Sacramento, into our Association. Rev. Eugene Kern, pastor of the Sunrise Baptist Church, challenged us with an inspirational message.

The college youth met at the First Baptist Church. The film, "Blood on the Mountain," was viewed and music was provided by "The Newborn"—college/career singers from the First Baptist Church of Modesto. The "Harbor Masters" of Santa Cruz presented a musical program and the speaker was Jim Brady of Sacramento, a retired postal employee and an active member of the Christian Businessmen's Association.

The closing rally was held at the First Baptist Church. Rev. Hans Wilcke, western area secretary, delivered his greetings and report of the activities of the western area churches. There was a recognition of new staff members.

Kenneth Goodman, missionary to Cameroon, answered several of the most frequently asked questions regarding their ministry. Willy Muller again gave us a message from God's Word. (Della Lutz, reporter.)

MC CLUSKY, N.D. The Northern Dakota Association was hosted by the Mc Clusky Baptist Church. The theme was "Right Now!" Guest speakers were Stan Johnson and Bill Lemke from Tacoma, Wash.; Doug and Sharon Woyke, missionaries; Rev. Clarence Walth, area secretary. The Church Extension commitment of \$10,000.00 adopted by the Association is to be divided between Shakopee Baptist Church; Crestview Baptist in Minot, N.D.; and Mountain View Baptist in Spearfish, S.D. In other business, the following officers were elected and installed: Rev. Alvin Auch, moderator; Mr. Bennie Martin, vice moderator; Mrs. Merle Lindteigen, recording secretary; Mrs. Allen Faul, statistical secretary; Mr. Orin Reiser, treasurer; and Mr. Roy Bibelheimer, General Council representative. A separate program was carried on for the children under the supervision of two children's workers. (Mrs. Oliver Bender, reporter.)

ANAHEIM, CALIF. The Women's Missionary Society of Bethel Baptist Church presented an annual Halloween party for the patients of Wilshire Convalescent Hospital in Fullerton. The party included group singing and a "surprise visit from the witch-of-the-north" who read stories to the patients. Homemade cookies and punch were served and the ladies presented each patient with a gift. The program closed with judging of costumes for patients and staff, and gifts were awarded. The Rev. Jim Green is the pastor of the church.

CLEVELAND, OHIO The Hillcrest Baptist Church observed its 90th anniversary with a complimentary dinner on Friday, Oct. 25, 1974. On June 17, 1884, the church was organized as the Second German Baptist Church with forty-five members and Rev. J. C. Haselhuhn as first pastor. Services were conducted in the German language until 1929, changing the name to the

White Ave. Baptist Church.

The church has relocated on three occasions, again changing the name to the present Hillcrest Baptist Church. A highlight of the evening was a message on tape from former pastor, the Rev. Edward Kary, while interesting slides of former members were shown by Mr. Frank Knowles and narrated by our pastor, the Rev. Paul Meister. A short meditation from our pastor closed the evening's program. The occasion was enjoyed by 130 former and present members, including the granddaughter of the first pastor, the Rev. Haselhuhn. (Berth Mihovk, reporter.)

FESSENDEN, N.D. We had a Barb Kieper Farewell Day with noon meal and afternoon service with Rev. Art Freitag as speaker. The Esther circle showed the film, "My Son, My Son" for their family night. We also showed the film, "The Gospel Road."

Harvest Mission Festival was observed with Rev. Myrl Thiesies as guest speaker. We dedicated our new pews and carpeting in the church auditorium. We want to thank the visiting pastors that filled our pulpit during Rev. Derman's illness. (Mrs. Adolph Pepple, reporter.)

MILLET, ALTA. The Wiesenthal Baptist young people had a Slave Auction to raise money for the North American Baptist College. The slaves, some of which were sold for as much as \$150.00, were given various tasks: gardening, window washing, hauling bales, cleaning chickens, etc. This work was accomplished in an eight-hour day. The amount raised came to approximately \$1,200.00. (Lori Arnholtz, reporter.)

WARREN, MICH. Evangelistic meetings were held at Redeemer with the Rev. Robert Shelton conducting the service. Rev. Shelton spent 10 years in Vietnam as a missionary, was pastor of the First Baptist Church of Pontiac, Mich., for 12 years, and is now a full time evangelist. Every night had a special emphasis. Monday was Sunday School Night; Tuesday, Family Night; Wednesday, Church Loyalty Night; Thursday, Pack the Pew Night; and Friday was Prophecy Night. Our nightly average attendance was over 400. Rev. Shelton also used his excellent tenor voice to sing God's praises.

Redeemer's Annual Thanksgiving Praise Service was held with special choir numbers, and praise and testimonies from the congregation.

OUR CONFERENCE IN ACTION

Our pastor the Rev. Adolph Braun and Mrs. Braun were in Cameroon during December. Rev. Braun spoke at a missionary conference and then visited N.A.B. stations in Cameroon. (Doris Kintzer, reporter.)

ELLINWOOD, KAN. The 1974 Kansas Fellowship sessions were held at the First Baptist Church, with the Rev. Manuel Wolff, host pastor. Our thoughts centered on the theme "Follow Me' (Who, Me?)" with speakers Rev. Howard Carlson, pastor of Central Baptist Church, BGC, Sioux Falls, and Rev. Daniel Fuchs, evangelism director, NABGC. We are living in a fantastic and terrifying world and were challenged to reach out and win others as we follow Christ. At the Saturday evening banquet we viewed the film "Sharing the Glory." The officers for 1974-75 are: Moderator, Lester Buening; Vice Moderator, Oliver Ringering; Secretary, Mrs. Don Wirth; Treasurer, Ezra Schimpf; Scripture Memory Camp Committee, Rev. Chester Strobel and Mrs. Keith Widen-er. (Mrs. Don Wirth, reporter.)

MORRIS, MAN. Canadian Thanksgiving Sunday was observed at Emmanuel Baptist Church with a baptismal service. Three young boys were baptized and received as church members on their testimony of faith.

It was our privilege to have the Rev. and Mrs. Fred Holzimmer with us for a Sunday. Mrs. Holzimmer spoke briefly during the Sunday school opening. Rev. Holzimmer taught the Home Builders Class, and Mrs. Holzimmer was guest speaker for our W.M.S. annual program.

Baby Dedication was also observed, when four young children were dedicated to the Lord.

We also observed a week of special meetings, when a study of the Book of Jonah was undertaken. Pastor of the church is the Rev. Bruno Voss. (Mrs. C. Bergstresser, reporter.)

WEST FARGO, N.D. The Grace Baptist Church welcomed its new Youth Director, Virgil Schmidt. Mrs. Schmidt served as youth director at Spearfish, S.D., before coming here. Members from the various departments made welcoming remarks. The Rev. LeRoy Moser gave a short welcome sermon after which Mr. Schmidt responded. Mr. Schmidt will be in charge of coordinating the youth group, as well as director of the bus program.

The bus ministry undertaken by the

Grace Baptist Church has proved to be a worthwhile project. Since last year when the project was undertaken, there have been more than 50 children enrolled. These have no other church affiliation. Our bus ministry is one of several ways in which we can help to win our community to Jesus Christ. The Rev. LeRoy Moser is pastor of the church. (Mrs. Harold Fried, reporter.)

LODI, CALIF. The annual meeting of the W.M.U. of the Nor-Cal Association was held at the First Baptist Church. Mrs. June Goodman, missionary to Nigeria, was guest speaker. She related the many joys and also trials that have been theirs as they serve on the mission field, and challenged us to do even more in this area of serving. The offering was designated for mission work in the Colorado, Rio Grande Valley in Texas and for the W.M.U. general fund. The new officers are: President, Ida Dolliver; Vice President, Esther Woehl and Diane Adamson; Secretary-Treasurer, Ruth Kammerer; White Cross Chairman, Vella Burzloff. (Ruth J. Kammerer, reporter.)

EAST DETROIT, MICH. The young people of Ridgmont Baptist Church had a Thanksgiving Party with most of the emphasis on missions. The food and decorations represented Japan, Brazil, Spanish-America, and Cameroon. Everyone enjoyed preparing as well as tasting the foreign foods.

After playing some games we had a time for testimonies. The Rev. W. Hanik challenged us with a devotion: "Showing thankfulness to God by living separate lives." A sacrifice offering, which involved giving something up, was taken for the mission work. A total of \$152.70 was collected. The Rev. Herbert Hiller is the pastor of the church. (Maria Muchortow, reporter.)

WISHEK, N.D. About 110 Women from Wishek, Lehr, Napoleon, Linton, Venturia, Ashley, N.D. and Herried, S.D., helped the Wishek Women's Missionary Society celebrate its 60th anniversary. Miss Katherine Hunt from Cameroon, was our guest speaker. Mrs. Gottlieb Herr was an honored guest. She is the only charter member of the society and has been a faithful and regular member for 60 years.

The purpose of the Society is five-fold: To acquaint ourselves with missions the world over. To foster the spirit of Christian fellowship and unity. To support and promote the work in

our church. To acquire more Bible knowledge. To visit the sick and give a helping hand where it is needed. Our Society helped with funds to build our church. We contribute to our Conference and Dakota projects. We also do our part in filling our goal for White Cross work. We also remember our shut-ins at the retirement homes at Christmas, and the aged at the Bismarck Baptist Home.

Our present officers are Pres. Kay Herr; Vice Pres., Irene Aipperspach; Sec., Martha Kramer; Treas., Hulda Hagel.

Our last project was giving to the hungry people of the world. We also donated money to the drought area of Africa. The Rev. Gordon Huisinga is the pastor of the church. (Martha Kramer, reporter.)

ROCHESTER, N.Y. The Latta Road Baptist Church held a retreat at the church. The theme was, "Is Christ Alive in me? Am I Alive in my Church?" Six sessions were offered including: Leadership Styles, Church Visitation, Personal Devotions, Evaluation, Involvement and Child Care. Attended by approximately 80 members, the sessions provided a time for self-examination and evaluation. Present programs were discussed, old thoughts aired and new ideas expressed.

The Youth Choir entertained the residents of the Fairport Baptist Home and the Rev. Wilmer Quiring brought the message.

The Adult Fellowship Group met and couples were to create a fresh flower arrangement depicting a theme they chose. These arrangements were put on display in the foyer of the church. The Young Couples and Singles Group shared Christian fellowship with new couples from our congregation. (Mrs. Jack Evans, reporter.)

VENTURIA, N.D. Special meetings were held for five days in the Venturia Baptist Church with the Rev. George Breitzkreuz of Jamestown, N.D. as speaker.

Harvest and Mission Sunday was observed with Dr. Floyd Moore from our N.A.B. Seminary as guest speaker. In spite of poor crops the offering was \$4,214.65.

A rededication of our Sunday school teachers was held at a special candle-light service.

The choir joined the Sunday school in presenting a Christmas program entitled, "Christmas Song of the Ages." (Mrs. Adolph Heupel.)

TROCHU, ALTA. Members and friends of the Trochu Baptist Church met for the annual Fellowship Supper served by the ladies of the W.M.S. To complete the evening, Agnes and Abe Block showed slides of their summer tour to mission fields in Hong Kong, Malaysia, Hawaii and Japan. Henry and Fred Teichrob of the Canadian Revival Fellowship held five days of meetings in our church. One young man came to know Jesus as his Saviour, and many were challenged to live anew for Christ. An all-day seminar in Christian Reality was well attended. (Wilhelmina Lynch, reporter.)

BURTON, TEX. Brotherhood Sunday was observed by the Greenvine Baptist Church, with Charles Schmeltekopf, a layman from Kyle, Tex., bringing the morning message.

Revival meetings were held with Rev. Harry Haas and his dummy "Hal" from Zion Baptist Church, Okeene, Okla. One soul was saved. Rev. Haas and "Hal" and Rev. Silvey along with the choir presented a special service in song and words in two rest homes in Brenham, Tex. Nov. 17.

The Southern Association Young Peoples Retreat was held at the Greenvine Baptist Church with some 60 young people in attendance (Mrs. F. Effenberger, reporter.)

APLINGTON, IOWA. Last fall the Aplington Baptist Church celebrated its centennial. The Rev. Donald Patet serves the church as pastor. A musical evening was observed with the Proclamations, a gospel quartet from the Newton and Pella, Iowa, area, giving a program.



Special guests at Anniversary Dinner left to right: Mrs. C. F. Lehr, Mrs. Frieda Koester Brautigam, Mrs. H. Lohr, Rev. D. Patet, Mrs. Patet (seated), Miss Edna Wedel, Mr. Arend Dreyer, Mrs. F. Veninga, Mrs. Esther Denny, Rev. F. Veninga

We had a missions evening and Keith Lindaman, a son of the church, who has served two years with the Navigators in Singapore. He brought the message. Keith is currently working with the Navigators in Omaha, Ne-

braska. Richard Mayforth, who has served 11 years in Japan with North American Baptist Missions was co-speaker with Keith.

The Centennial Banquet was held with more than 200 in attendance. Testimonies were given and letters were read from sons and daughters of the church who have entered church-related vocations. Reminiscences by former pastors and members of their families were given.

Sunday morning, Rev. Gordon Huisinga, a son of the church who is presently pastor of the First Baptist Church, Wishek, N.D., had charge of the Sunday school hour. Dr. Frank Veninga, formerly pastor of the church from 1952 to 1956 and now Executive Vice President of Eastern Baptist Theological Seminary in Philadelphia, delivered the message at the morning worship service.

The concluding service was held Sunday afternoon with Dr. Gideon Zimmerman, executive secretary, bringing the message.

A fellowship hour with refreshments followed each service, and slides picturing past events in the life of the church were shown. (Fanny Schmetzman, reporter.)



DALLAS, ORE. Six people were welcomed into the fellowship of the Salt Creek Baptist Church. Four were baptized upon confession of their faith in Jesus Christ as their Savior. Pictured are these six young men with Rev. Ray Hoffman, pastor of the church, on the left. (Mrs. W.C. Burns, reporter.)

HEBRON, N.D. Two members have been added to the First Baptist Church by baptism by the pastor, the Rev. Robert R. Hoffman. They are Karen Auch and Alida Heinle. (pictured.)

An open house was held in honor of the silver anniversary of Pastor and Mrs. Hoffman. The Rev. Clarence Walth, area secretary, was guest speaker.

We participated in a round-robin missionary conference with other area churches. Guest speakers for these services were the Rev. Richard Mayforth and the Rev. and Mrs. George Black.

OUR CONFERENCE IN ACTION



Harvest and Mission Festival was observed with Dr. Peter Fehr of Minneapolis as the guest speaker. Special meetings were conducted by the Rev. Etan Pelzer last fall. (Mrs. R. Stanley Schneider, reporter.)

MARTIN, N.D. Three people were baptized in the Martin Baptist Church upon confession of their faith in Jesus Christ as their Savior. The three pictured above are (l to r) Timothy Frueh, Curtis Frueh, and Peter Kern; Pastor Auch to the far right. Peter Kern, an exchange student from Germany, lived the past school year with the Arley Hinsz family.



The church held its annual Harvest Fest. Miss Katherine Hunt challenged us with the work of missions at Belo Maternity Center. The mission offering was \$4,268. (J. Rust, reporter.)

MINITONAS, MAN. The First Baptist Church dedicated its new parsonage. (pictured) The dedication followed a Thanksgiving service in the morning and a fellowship dinner at noon. In the afternoon the pastor, Rev. H. Ulrichs brought a thought provoking message entitled, "The Prophet's Chamber." The offerings were applied as designated, and sufficient funds were received to



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by Paul H. Siewert

Something almost eschatological happened at a church weekend retreat in Napa, Idaho. The retreat started with the youth and parents at opposite poles. Sensing the defensiveness between the two, the leader took all the teenagers aside and asked them to list all the gripes they could think of against their parents. Immediately these youth, once listless and bored, snapped to attention. The list soon became so long there wasn't room on the blackboard.

Then the tables were turned and the parents were asked to list their gripes against their kids. Again the list got long and heavy, until one distraught-looking lady with her hands propped up said, with startling insight, "Why are we enjoying this so much? Look at the things up there—pressure, irresponsibility, lack of trust, no communication—who are we trying to fool? Those things are just as true of us as they are of our kids."

After a lot of discussion, the parents asked that all the twenty gripes be erased for one summarizing statement.

When the teenagers were brought in with the parents they were asked to explain some of their gripes. Some were funny, some emotional, but everyone got across at least one pointed criticism.

Now for the parents! The kids were excited. They braced themselves, ready to blast the parents list. But when the director wheeled the blackboard around, they read this startling statement of the parents: "The one thing we don't like about our kids is that they're too much like we are."

What else can I say except, "That's the way I see it, too!" □

The Rev. Paul Siewert is the pastor of the First Baptist Church, Minot, N.D. In this column Mr. Siewert analyzes current religious news of his choice.

God's Volunteers Report

by Tina Angeles and Betty Hauge

"Evangelism is more caught than taught!" This was the thought presented to us many times throughout our training period. As we continue to travel from church to church, we see this statement being proven over and over again by the church people themselves.

While in Swan River, Manitoba, the home of a team member, the services were well-attended, with many young people receptive to the music and challenge presented at the coffee-house. Many church members participated in the visitation with us throughout the week. People took time to be involved, and God was doing great things.

The music section ministered for three days in Ochre River, Manitoba. During that short time they held nine public services and were able to minister to over three thousand people.

Moosehorn, Manitoba, was the next setting for exciting times with God's people. There were 18 decisions for Christ through the door-to-door survey; and many prospects were found for the church. How thrilling to receive letters from church members telling of the joys of their own follow-up ministry.

After a one-night stop at Winnipeg and Beausejour, the music section was the first to cross the border back into the United States, where Randolph, Minn., was the first stop. The enthusiasm there of the pastor and his people warmed our hearts. Many attended the services and went calling with the team. We found our time passing much too quickly, and it was difficult to leave that little Baptist church with a big vision.

Amid the snow and flu in LaCrosse, Wisconsin, we continued to see God working through his people. Those that went calling with us radiated a contagious enthusiasm for sharing Jesus Christ throughout the community.

While in Racine, Wis., we met a large group of young people already active in a church visitation program and anxious to continue. The music section presented the musical "Alleluiah" on Sunday evening, and there definitely was a "sweet, sweet spirit in that place."

We had our last crusade before our
(Continued on page 31)

■ The Rev. Wilfried Bruns, since 1973 pastor of the Pioneer Baptist Church in Pound, Wis., has resigned from this position to go back into secular work.

■ The Rev. Klaus Hildebrandt has accepted the call to the Zion Baptist Church, Edmonton, Alta., effective February 1975. He previously served the Immanuel Baptist Church, Vancouver, B.C.

■ Mr. Floyd McLaughlin, director of Christian Education at the Bethel Baptist Church, Anaheim, Calif., has resigned from his position.

■ The Rev. W. H. Dachtler, since 1969 pastor of the Community Baptist Church in Xenia, Ohio, has accepted the call to a non-N.A.B. mission work in Oklahoma.

■ Mr. Leonard Kageler has accepted the call to the Ebenezer Baptist Church, Vancouver, B.C., effective Jan. 4, 1975. He will be working part-time until the completion of his theological studies at North American Baptist Seminary, Sioux Falls, S.D., beginning full time work as of June 1.

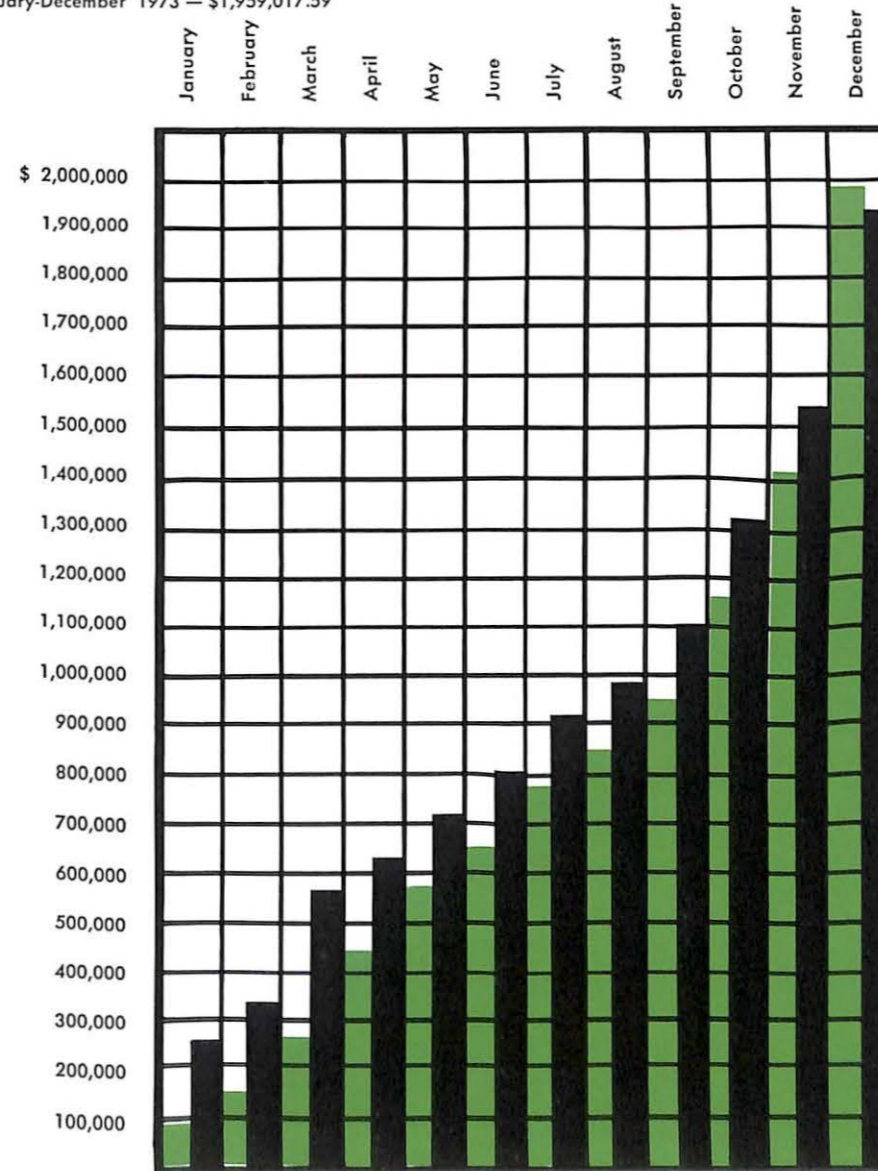
■ The Rev. Ken Schafer is the pastor of the Calvary Baptist Church, Pittsburgh, Pennsylvania.

■ The Rev. George E. Engle, since 1972 pastor of the Fellowship Baptist Church, Sterling Heights, Mich., terminated his ministry at the church, on Dec. 31, 1974.

■ Dr. Jack Scott, since 1963 pastor of the Ebenezer Baptist Church, Detroit,

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for twelve months
January-December 1974 — \$1,989,808.41
January-December 1973 — \$1,959,017.59
Goal for 1974 — \$1,974,000



Color line for 1974; black line for 1973

Mich., is now the president of Central Baptist Seminary, Toronto, Ontario.

■ The Rev. Frank Unruh is the pastor of the Calvary Baptist Church, Carrington, N.D.

■ The Rev. Ulrich B. Laser is the pastor of the Immanuel Baptist Church in Woodside, N.Y. Previously he has served the church as Minister of Youth and Christian Education.

■ The Rev. Robert F. Penner has accepted the call to the Grace Baptist Church, Grand Forks, N.D., effective January 15. He previously served the Bethel Baptist Church, Missoula, Montana.

■ The Rev. David Unrau is serving the Bethel Baptist Church, Windsor, Ont. He previously was pastor of the Canora Baptist Church, Canora, Saskatchewan.

■ Mr. and Mrs. Robert McCain, administrators at the North American Baptist Home, Madison, S.D., have resigned from their positions. The home is looking for a qualified administrator as replacement.

Elmer Bradley, Arizona land developer and building contractor, announced the dual sale of *Success With Youth Publications, Inc.* to Douglas Ross and *The Carpenter's Shop*, a Christian book store, to Patrick Brant. Mr. Bradley said he was pleased to turn over ownership of two fine Christian companies to two people who have been largely responsible for the success of both businesses. Bradley is former mayor of Tempe, Arizona, and past chairman of the Arizona Billy Graham Crusade.

Ross joined *Success With Youth* in 1968 and has been President since 1971. He has brought that company to national prominence as the largest publisher of Christian youth materials in the United States. Before joining SWY, Ross served in various positions with Youth for Christ, Ken Anderson Films, National Association of Evangelicals and Tyndale House Publishers. This year—under the Whirlybirds, Jet Cadets, Alpha Teens, Omega and related resources—*Success With Youth* will provide Christian youth materials for over 14,000 churches throughout the nation.

Both *Success With Youth* and *The Carpenter's Shop* remain at the same address (415 West Southern Ave.) and may be reached at the same telephone numbers—968-3464 for *Success With Youth*, and 968-8701 for *The Carpenter's Shop*. □

EDITORIAL VIEWPOINT

LORD, NOT MY FEET ONLY . . .

Lord Jesus, you have washed my feet! While we were reclining comfortably around the table it irritated us when you got up from supper, took off your robe, and wrapped a towel around your loins.

You did not see the looks I exchanged with the other disciples. I had hinted before that one of us should have washed your feet. There we were—your followers—eating, and all of us were guilty of eating without having cleaned up before.

But with you around we always had felt much greater freedom with regard to our laws. You had taught us that the sabbath was made for man, not man for the sabbath. You had given us the impression that you were lord not only of the sabbath but of everything else, including our rituals. Yet, when we were meeting for the well deserved supper, you had to wrap that towel around your loins. To me it was as if you'd put it right around my neck!

I still hear the sound of pouring water filling up the basin. You know my temper. I was ready to jump up and do it all myself. But then—I guess—I was too tired. Think of the full days we've had! On Friday when we came to Bethany we had a supper invitation. The host, a Pharisee, really should have known better, but also he forgot the simple gesture of having your dusty feet cleaned. (I didn't expect him to take care of my feet; yet, he should at least have washed yours.) And then that woman from the street came in, with her alabaster flask of very expensive ointment, which she poured out all over your feet.

How embarrassed the Pharisee was! He thought of waste and reputation. I, knowing you, did not think low of her as a person; but also I felt strangely over such a waste. And you? Instead of lecturing to your host, you told the story of the creditors to me. I got your message, I understood it clearly, that those love most who, before meeting you, had not been loved by anybody; and one who is forgiven little, shows little love.

Lord Jesus, you have washed my feet! I did not move a finger then to please you. Yet, it was not lack of love that made me overlook the cleaning task. Too much had happened on the days before. The entry into Jerusalem. Triumphant day! Then Monday—which started out with cursing of the fig tree, and ended with a lesson for the money changers at the Temple. And on Tuesday? Writers once will face the big task to report on what all happened on that day. All day long you and we were occupied with teaching and debating. The next day was the same, although quieter. So, when Thursday came, we all were tired and exhausted. You had commanded us to get things ready. We did; we shopped and set the table. In a way, we all felt like official hosts, and therefore none would want to play a servant's role and wash your feet.

But you, Lord Jesus, washed my feet. That washed my head, my soul, my all. I came alive. I yearned to do something to please you. That's why I made the promises I made. You cautioned me; I wouldn't here of it. Now, three denials and many tears later, I know that you were right.

Lord Jesus, you have done so much for me. You called me from the fishing nets to work for you.



letters to the editor

Dear Editor:

After reading the SENDBOTE for the past 45 years, I have canceled my subscription as of January 1. Because I feel, it was in such poor taste to present us in the Christmas edition with the sermon of Mr. Patzia about the "Horrors in the White House." I feel, this sort of article does not belong in the BAPTIST HERALD, since we get this daily in the press. We have plenty of "analysts" right here in the States, that are doing a very good job of taking Mr. Nixon apart. We don't need the man from Canada to "analyze" things for us; he should go into politics. He would be right at home there.

I have spoken to any number of people who have resented this article in our church-paper, and you will never know, just how many you have "turned off." Hildegard Harmuth, Long Island City, N.Y.

Dear Editor: I would like to express my thanks for the ministry of our denominational periodical—a ministry that is both inspirational and educational. Miss G. Albrecht, Oak Bank, Manitoba. □

You healed where fever had attacked my family. You saved when storms and waves proved to be stronger than my faith. You knew how to handle a man like me, once making me the rock-foundation of the Church and shortly after that rebuking me as Satan. For all that you have done for me, I thank you with my life. But that one day you washed my feet I never will forget. That day you taught me how to love and how to be a part of you. I am your servant, you're the Master. Feel free to wash me, make me clean; but Lord, not my feet only . . . RJK

WHEN CHRIST DIED (Continued from page 2)

And now as we empty ourselves by the confession of our sins, the confession of our shortcomings, and the confession of our feebleness, thank you for the promise that you will cleanse and heal; fill and use each one who comes honestly seeking.

And help us to remember that it will always be this way; that we will always be entirely dependent upon you. May this knowledge give us joy as we are released from the burden of self, from the burden of self-effort, from the burden of self-promotion, from the burden of self-centered living. PRAISE GOD! "IT IS FINISHED." □

A SPIRITUAL AWAKENING . . . (Continued from page 5)

which I have been worthy enough to reflect your radiance to man. All that I will yet reflect, you will grant me. And for that which I will not succeed in reflecting, you have appointed others." You may be among those "others." It is time to believe again. It is time to hope again. It is time to sing again. It is time to stand up and be counted again. But you can only do it, and the nation be blessed, if first you have peace with God. □

GOD'S VOLUNTEERS . . .

(Continued from page 28) Christmas break at the Brook Park Baptist Church in Minneapolis, Minnesota. In the four days we were there ten people accepted Christ, and al-

though many of the church people were busy with holiday preparations they supported the team with their attendance at the services and during visitation. Continually we are seeing that no matter how many services are held or how many seminars are given, it is not until we all get involved in "on-the-job" training that we experience the excitement of evangelism. Very definitely, evangelism is more caught than taught. □

"The First Baptist Church of Colfax, Washington, will celebrate its 70th Anniversary as a North American Baptist Church on March 9th. All who attend the event or send greetings will receive a memento of the anniversary observance. All are welcome to attend." Bernard Edinger, Pastor

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