

April 1976

baptist herald



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news flash

Baptists of the World Respond To Disaster In Guatemala

The Baptist World Alliance (BWA) is transmitting \$17,000 in cash to Guatemalan Baptists for use in relieving suffering from the disastrous earthquake, February 4. Appeals have gone out from the BWA for additional funds to be channeled to the victims in that Central American country.

Carl W. Tiller, BWA relief coordinator, said that \$2,000 in "instant response" was drawn from emergency reserve funds on the day of the earthquake. This fund consists of contributions from BWA member conventions, individuals and churches for immediate use in a disaster.

Contributions of \$5,000 each from the Baptist Federation of Canada and the American Baptist Churches in the USA have been received and forwarded to the Baptist Convention of Guatemala. The North American Baptist General Conference likewise has contributed \$5,000.

Contributions to Guatemalans are purchasing food, medicine and shelter for victims.

Another BWA member, the Southern Baptist Convention, USA, has 16 missionaries in Guatemala, and is sending aid directly through their mission.

Assistance also is being given by the Brother's Brother Foundation, an interfaith medical group headed by Dr. Robert A. Hingson, a Baptist deacon of Pittsburg, USA. Hingson has volunteered to serve as a courier in transmitting funds to Guatemala.

Representatives of the Foreign Mission Board of the Southern Baptist Convention report that the earthquake killed at least five Baptists, left 15-25 Baptist families homeless, and damaged two Baptist churches. These churches are serving as distribution points for relief. BWA statistics list 5836 Baptist people and 83 Baptist churches in Guatemala. □

The Mystery of the Missing Body

by
Paul L. Maier

"Christ is risen! Christ is risen indeed! Hallelujah!" These and similar exclamations of joy will mark the Easter celebrations of Christians all over the world. For 2000 years shaky and shady theories have tried to discredit the faith of Christians in their risen Lord. The following article lists a few of the better known theories.

The Apostle Peter, Christ's contemporary, said it all when he stated: "For we did not follow cleverly divided myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty" (1 Peter 1:16).

On Sunday morning, April 5, A.D. 33, the sepulcher of Joseph of Arimathea, outside the northwestern corner of Jerusalem, no longer contained the body of Jesus of Nazareth who had been buried there on Friday evening. Why the tomb was empty has been debated for the last 1,900 years. Some have denied that the sepulcher ever was empty, arguing that all evidence for the event derives only from the New Testament—a source biased in favor of Christianity.

Nevertheless, important historical evidence—quite apart from the Gospels—shows that Jesus' tomb was indeed empty on Easter morning. Even the earliest hostile sources referring to Jesus agree that his body was missing in fact, and up to 150 A.D., Jerusalem authorities were sending emissaries across the Mediterranean world claiming that the tomb was empty because Jesus' body had been stolen (Justin Martyr, TRYPHO, 108).

Christians, on the other hand, celebrate Easter because they believe the sepulcher was empty due to Jesus' resurrection from the dead, insisting that natural laws cannot be suspended, however, non-Christians, the secular viewpoint, and liberal theologians have generally advanced other theories to account for the missing body. Following are the most familiar explanations for this fascinating enigma:

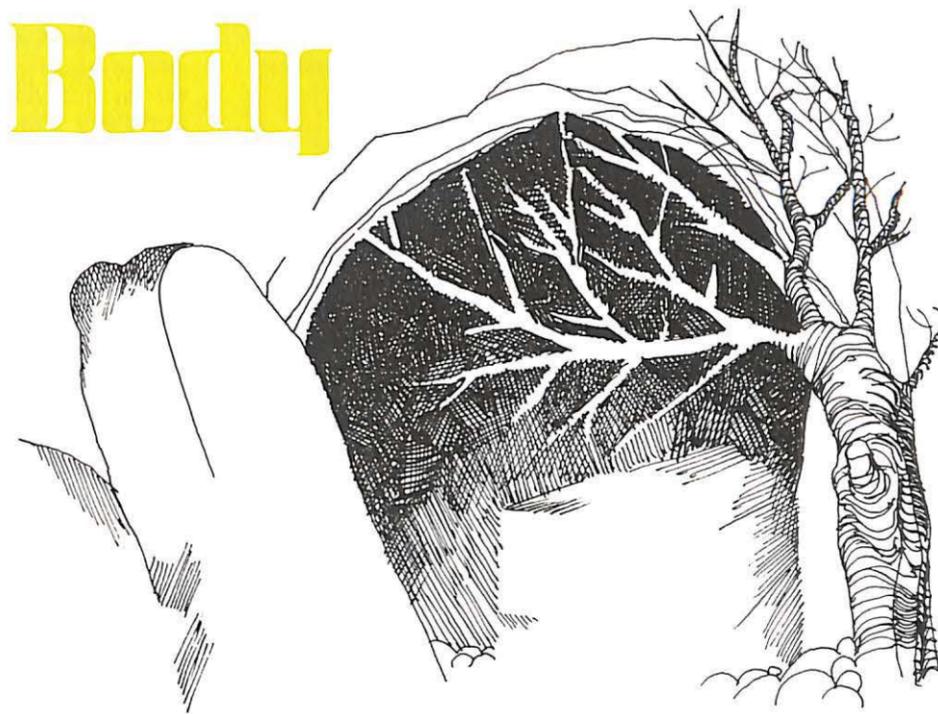
The stolen body theory: This is the oldest and simplest explanation for an empty tomb. Jesus' body was removed by his disciples either in order to protect it from possible desecration, or to hatch the myth of a risen Christ, according to this theory. Or, Joseph of Arimathea, who had first hastily buried Jesus in a cave near the execution site, later gave the body permanent, secret burial in his own tomb. Or, Pontius Pilate may have ordered its removal to
Dr. Paul L. Maier is professor of History at Western Michigan University and the author of the book FIRST EASTER: THE TRUE AND UNFAMILIAR STORY (Harper & Row).

forestall any cult of martyrdom at the grave site. At any rate, when the women of the Easter story came to the original tomb at Sunday dawn, they would have found it empty.

The wrong-tomb theory: Because of Jesus' hasty burial and the fact that they came in dim morning light, the women were not sure exactly which of the many rock-hewn tombs in the area was Joseph's. When they examined the wrong one, which was empty, they were startled by a gardener or grave worker (whom they thought an angel) who guessed their mission and tried to correct their mistake. "He is not here," the gardener advised, and then pointed to the correct sepulcher, "See the place where he lay." But the women panicked, fled, and later announced an empty tomb.

The "lettuce" theory is an alternate of the above. The gardener was so piqued at curiosity-seekers trampling over lettuce seedlings he had planted in the garden around Joseph's tomb that he removed the body of Jesus and reinterred it elsewhere. But still visitors came to the now-empty sepulcher and proclaimed the resurrection. Crude as this hypothesis sounds, it was, in fact, one of the early non-Christian explanations for the resurrection, and the second-century church father Tertullian himself records it (DE SPECTACULIS, 30).

The swoon theory: Jesus never really died. He only appeared to die, but, perhaps due to the effect of some deep narcotic administered to him on the cross, he lingered on in a state of suspended animation. After his burial, the cool of the tomb and the healing effect of the spices wrapped around his body revived him. Exchanging his grave clothes for those of a gardener, he somehow managed to crawl out of the sepulcher and then encountered Mary Magdalene. After her glad recognition, he made his way to Joseph or the disciples, who nursed him back to health and presented him as the risen Lord. Forty days later, his wounds got the better of him, but just before he expired, he assembled the



disciples on a mountain top and parted from them by walking into a cloud. Though he was crawling off to die, the Eleven believed he had ascended into heaven. Various forms of this theory have been suggested ever since the pagan philosopher Celsus first proposed it in the second century A.D. (Origen, CONTRA CELSUM, 2).

The psychological or hallucination theory: The various visions or appearances of Jesus were merely the psychic effects of profound wish fulfillment. When one of the women claimed to see the resurrected Jesus, the experience became contagious and soon others "saw" him, too, including finally the disciples also. Jesus' prophecies of his triumph over death had primed his followers to expect exactly that, and so the whole myth began with "the visions of a half-frantic woman," according to Celsus.

The twin brother theory: Jesus had an exact twin brother, who substituted for him on occasion but generally stayed out of sight. When Jesus truly died on Friday, the twin emerged triumphantly from seclusion on Sunday and people beheld the risen Lord.

Other theories, such as the rapid-decay hypothesis, are not worth the listing. In Palestine's hot climate, supposedly, the process of organic putrefaction was accelerated, and the sepulcher was not visited until the body had fully decomposed. But in only three days, this would have been manifestly impossible.

Certainly these various theories stand as tributes to human ingenuity. And they have surely stood the test of time: although all of them are still in current use, nearly all were advanced in one form or another many centuries ago. The different explanations also have this in common: they all require at least as much faith to believe in their validity as in the Resurrection itself. For the overpowering weight of all the sources, all circumstantial evidence from the first Easter, and logic itself stands against them.

The stolen body theory flounders on two insurmountable obstacles: the problem of motive and the problem of

execution. To plan a tricky grave robbery of a closely guarded tomb would have required an incredibly strong incentive by a daring and extremely skillful group of men. But who had this incentive and then the courage necessary to bring it off? Certainly not the dissipated disciples, huddling and hiding in their despair over Jesus' evident failure and in fear of the Temple authorities. Certainly not their discredited leader, Peter, who unable to stand by Jesus in life, could hardly have had the audacity to snatch his body in death.

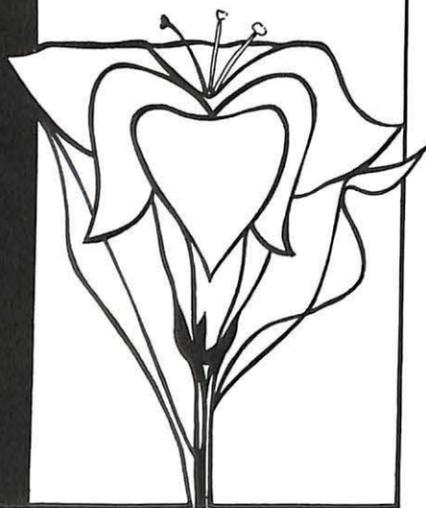
The mistake in the "wrong tomb" theories would quickly have been corrected on Sunday morning when the hubbub first arose, and however interesting the "swoon theory" may be, it seems impossible that Jesus could have survived the spear thrust at the close of Good Friday.

The "hallucination theory" would be attractive if only one person had claimed to see a vision of the risen Jesus—perhaps Mary Magdalene, who formerly may have had psychic problems anyway. But the disciples were a hard-headed and hardly hallucinable group, especially "Doubting Thomas," and they had seen the risen Jesus at different times and places.

Jesus' missing body, then, still presents a mystery and an enigma which has not yet been solved by explanations involving a purely natural cause. Traditional Christianity, on the other hand, believes a preternatural cause was involved, first and best expressed by the Apostle Paul, who wrote in his first letter to the church at Corinth:

Christ died for our sins in accordance with the scriptures, he was buried . . . raised on the third day . . . and appeared to Cephas (Peter), then to the twelve. Then he appeared to more than 500 brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all . . . he appeared also to me (1 Cor. 15:3ff). □

The Real Meaning Of Easter



OUR LIFE IS WAFER-THIN—a clot of blood or a jerk of the wheel, and it is no more.

After all the sleepless nights needed to nurse us safely through childhood diseases and the prohibitive expense of building fallout shelters, we can still slip on a cake of soap or give up hope and use a razor. Modern medicine may work overtime and make life last as long as Methuselah's; yet in the end the physician's safely inoculated list becomes the obituary column.

Oxygen is just as fatal as carbon monoxide, although slower and more painful.

by David A. Redding

After all we've done to death, death is still very much alive.

Never Say "Death"

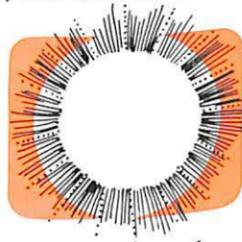
We would rather think about something else. So death, instead of sex, is hush-hush now. We keep it from the patient and the children as our forefathers kept back the other facts of life.

Today the most ominous word in our vocabulary is "cancer." Men shrug off the thought of it with diversions that are as effective as narcotics are at the end. In desperation they dive into an insanity of overwork or descend into hells of self-importance. A man can park his head in television or keep it submerged in the sensuality of best sellers. Everything in life, from play to prayer, can become an escape mechanism.

Facing the Enemy

To let death blindfold us is suicide.

We must identify death as the enemy, if we are going to put up a fight for life.



This is not being morbid, but merely making room for God to move in. Unless we admit that the mortality rate means us, and make the necessary adjustments, Easter will never mean anything more than an egg hunt or a religious fuss subsidized by merchants to peddle bunnies and bonnets. The resurrection will not make sense or wrench our interest from the Sunday paper until we have stood by a grave long enough to notice that there is a far bigger war going on than the one that makes the headlines. The Bible came out right under Nero's nose but never noticed him. It thrust him aside to declare that "the last enemy to be destroyed is death" (I Cor. 15:26)

But "do not fear those who kill the body . . . ; rather fear him who can destroy both soul and body in hell"

(Matt. 10:28). The death man needs to dread is not physical. Man is not a beast, but a being. Highway statistics and the pain in the pit of the stomach scare us, for we have feelings, but we are not dogs. Cancer can't hurt us—permanently. Job met God in the midst of disease. A man can die and go to heaven. The devil laughs while poor devils brazenly eat the forbidden apple with a smirk, then tremble before a tiny germ that is guilty only of stealing a little time. Even the sight of someone lingering on like a vegetable is not a tragedy, if he has been true; the awful thing may be the poor fellow standing by his bed so chloroformed with sin he doesn't know he's dead.

We are engaged in a bigger battle than that fought by the corpuscles, and it makes a man look funny, fearing the hospital more than hell.

"For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness"

(Eph. 6:12-13)



We Need Help

And God knows, we're sunk without some special outside help. No man can keep the evil from eating him up. It will take more than a little psychology to make up for paradise lost. Someone will have to be big enough to "cross" our devil out and good enough to go with us all the way until we're out of this "valley of the shadow" for good. The fumbling young clergyman, with his irrelevant references to a professorial Jesus, couldn't do anything for the dying Scotsman. That poor old fellow spoke for Everyman when he shook his head and said, "No, Dominie, I need the Savior."

The New Testament Answer

The New Testament is dying to answer the question men are dying to know. The gospel is not good advice; it is God in person—it is not simply some more insights to swell the world's spiritual collection, but a revolutionary report of actual resurrection. The Good Book will not go well with our shelf of worldly wisdom. It is a contradictory, inflammatory pamphlet boasting an exclusive scoop. This account of the resurrected Jesus incited riots, turned the world upside down.

This is news that was written on the run, hot from the battlefield, in a passion of excitement, and the words break from shock and sheer joy.



Oratorios thunder Hallelujah, not to some quaint moralist, but to the "Champion" who had the courage to

have it out with death once and for all, "that we might not perish."

Easter is absolutely essential. The resurrection clinched Christmas—it certified that Jesus really is God's Son.

The battle for the Kingdom was not over, but that "third day" was what the world was waiting for to show that the battle was won. "If Christ has not been raised, then our preaching is in vain and your faith is in vain" (I Cor. 15:14).

The Resurrection Proof

"Prove it." The proof is in the living of it—not with words, but men. When Christopher Columbus returned, he could have told the Spaniards what he had seen, and they would have said scornfully, "A sailor's yarn." But he came back with natives aboard. So Christ proves the other world. He brought men to life in it here. The continuing clue to his resurrection is Christian character. These converted men are natives of eternity. The men and women who brought back the news on that day of days were not fooling, for they died doing it—not fooled, for the church thrived on it. The charter members of Christ's church were few and frail, but they brought an Empire to its knees.



King Arthur's Round Table broke up when Arthur died, but the Lord's Table began when Christ was crucified.

Christianity can do wonders with human nature now. Some of the King's men have kept true. One can see the Kingdom coming in their eyes and in their deeds. Paul pointed to us for proof when he wrote, "You yourselves are our letter of recommendation, written on your hearts, to be known and read by all men" (II Cor. 3:2).

Resurrection, Now

Eternal life does not wait until the deathbed to begin. Phillips Brooks wrote, "The great Easter truth is not that we are to live newly after death—that is not the great thing—but that we are to be new here and now by the power of the Resurrection." Earth is God's maternity wing. Our metamorphosis—our complete change—is meant to happen here in time, before the prime of this life.

Then what are we waiting for? The big bottleneck is repentance. And no man can be raised from the dead without it.

Repentance does not mean showing a little remorse for a few slips and swear words. It means our heart is breaking because our life looks so cheap beside Christ's.

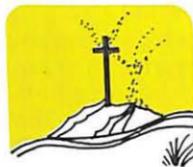
The agnostic scorns the need for such a step. He studiously avoids measuring his life by Christ's, and keeps a comfortable heckler's distance from the church. He shrinks from church, not because he's too smart for it, but because he's afraid of it.

Bunyan's Pilgrim trudged uphill with heavy heart, and feet like lead. The future to him was not wings but dead weight. So every man struggles wearily through life, sin-bound and downcast. The prospect of any more life is oppressive, if not unbearable, so he scoffs at the idea. Pessimists try to explain God away with logic, but logic no more explains how a man feels about God than it can explain his feeling toward his mother. The trouble is that something has come between him and God, and so he rejects God, not because God isn't so, but because he has gotten in God's way and blocked God out. Could the sting of death be sin? Could the emotional block be broken by "a broken and contrite heart"? Repentance is what our future's hanging on.

Repent and Believe

Only repent and believe; the rest is free—though it's not free and easy. This is the way the resurrection works.

A man who knows what it is to be forgiven will never feel the same again about death, for he has glimpsed, as he never guessed before, something of the stunning height and depth of heaven's God.



Penitent Pilgrim staggered up the hill and stood swaying despondently before a cross. Suddenly his heart was knifed by what he had done to Christ and Christ for him. He shook with shame, and the crushing load of choking guilt and deadly boredom that bore down on him slipped from his neck. His breast hurt with appreciation, and "the springs that were in his eyes sent the waters rushing down his cheeks." He marched on, a new man, not dreading death, but looking through it eagerly "to the city which has foundations, whose builder and maker is God" (Heb. 11:10).

Men are fed faith, not bulletins of advance information. But there is in the transformation enough food for the imagination to improve upon caricatures of harp-playing angels—"no eye has seen, nor ear heard, . . . what God has prepared" (I Cor. 2:9). Wherever heaven is, we know that the God who was in Jesus Christ is there. That ought to be enough.

The Race Myth

Christianity has no patience with the viewpoint that the dead live on only in others—that only the race is immortal. Our God is not God of a mushrooming cemetery, but "God of the living."

Don't Be Callous

The twice-born man will never be neutral again about the next life—not for his own sake, but for others.

There may be times when we don't care what death does to us, but if we love a little like Christ, we do care drastically about what happens to those who are dear to us, and to those not dear to anyone.

And we will never let them go when they go out of sight, Disbelief in heaven may be almost honest at times, but mostly it smacks of callousness toward the fate of others. To accept the proposition that a friend is erased by death is impossible for a Christian. A Christian's heart, if not his faith, is too large, his God too good, for any such theological brush-off. Christians do not mean to act smart. It is their sense of security and victory in Christ that makes them sing at funerals.



Resurrection of the Body

Unfortunately the terrific ending of our Creed has been smeared where it reads, "the resurrection of the body." Are we to blame? Men cling exclusively to the idea of the soul's immortality. This is not the New Testament's whole point of view. This is more Plato than Paul. The apostles were not speculating from an armchair in some classic Greek forum. They sprang from Jerusalem's graveyard with fabulous fresh evidence. Their passion for the resurrection of the body was not drummed up by a longing for the flesh, but documented by the burning presence of the recognizable and touchable risen Christ. So the soul is not condemned to a nebulous and homeless future. "But God gives it a body as he has chosen" (I Cor. 15:38.)

Heaven Is Real

The New Testament makes heaven far more concrete and attractive than our birthplace. This house of earth is heaven's shadow.

Someday, somehow, "the last enemy" will be destroyed, and God's Kingdom will come, "on earth as it is in heaven." And in some special way, that will be the signal that all souls who have gone to God have at last taken up housekeeping in "more stately mansions."

Death is not eliminated for Christians because they are a special case. Jesus warned us of a cross. But after he was through, death was different.



Death was not a wall any longer, but a door.

He made death something that men were no longer afraid to talk about—something to look forward to. For a Christian, "to die" as Paul said, "is gain" (Phil. 1:21).

Christ did not erase the heartache of bereavement. Christians care more. Death strikes close beside us and brings everything else down with it. But Christ has called its bluff. He left resources for grief we never knew were there until despair—his Book, his friends, and especially his presence. These reinforcements are enough to last us in the fight until that day when God himself has promised to "wipe away every tear . . . , and death shall be no more" (Rev. 21:4).



CHRIST IS RISEN!

by Donald Richter

Did Christ rise from the dead?

Christians are completely convinced that he did. "Nobody else has ever done it!" some counter.

And nobody else has ever influenced the world as he has done! He was unique in his life, and he was unique in his death. This is not impossible. In fact, it is reasonable.

How else can it be explained that that simple group of fishermen and women and publicans were able to influence others to join their persecuted lot and give their lives for Jesus Christ? Is it really believable that they made up the whole thing in their cleverness and passed it off as truth? Is it really reasonable to believe that they laid down their lives for a fiction which promised them no gain only pain? Only lunatics following another lunatic would so live. And the history of those first days is not a narration of lunacy but of courage inspired by a devotion to a real and resurrected Lord.

"But couldn't it all have been a hallucination?" say others.

Hallucinations depend on expectation—that is to say what a person expects to see he may really come to believe he has seen. The early Christians, however, did not really

The Rev. Donald Richter is pastor of McKernan Baptist Church, Edmonton, Alberta.

expect to see Christ again. Peter and the others went back to fishing. Thomas doubted until he actually saw and touched Jesus. Others in unusual times and places saw him whom they never expected to see again. No, too many saw him in too many different times and places for this to be just a figment of the imagination.

This thing really happened. We reason not in circles—that Christ was God and so rose from the dead and then that he rose from the dead so therefore he is God. The Christian rests his case on the Bible as uniquely true—what other book is able to compare? And on Christ's life as unique—what other man measures up to him in word and action? And on his impact on history—what other person has so altered the course of history? And as further evidence the person who looks about him today can see, if he will, men and women changed not because Jesus was another great and clever man but because he is a great and living God.

His mission began in his teaching and works. It was completed in his death and resurrection. For he rose again to show men that death is not a blind alley. Death is no longer a terror, but because of his triumph it is the passageway through which Christians pass to their eternal home.

Yes, Christ did rise from the dead. □



North American Baptists will be meeting for their 1976 Triennial Conference July 27—August 1, 1976, in Portland, Oregon. Many have registered and have made their hotel reservations; others are still contemplating whether to attend. The following article is a beautiful introduction into what Portland is holding in store for all North American Baptists who will attend.

DON'T MISS THE PORTLAND EVENT!

When William Johnson, once a member of the crew of Old Ironsides and later first sheriff for the Oregon Provisional Government, built a log cabin for his Indian bride on the banks of the Willamette River in 1842, little did he dream that a great city would one day eliminate the thick masses of luxuriant undergrowth and tall evergreens which greeted his view.

Today the forested canyons he viewed have been replaced with peopled canyons between tall buildings nestled in one of the most beautiful spots on earth.

Instead of canoes on the river, great ocean voyagers make their way to massive grain docks. Instead of an occasional gull soaring lazily overhead, swift jetliners ply their way to and from the city's modern new airport terminal. Instead of deer and elk wandering across the scene, modern freeways carry automobiles to and from the city.

There still are canoes on the river, gulls overhead and game in the forested West Hills of Portland, but the Portland of today is a modern metropolis with an illustrious past and a dynamic future.

It is the home of the world-famous Portland Rose Festival and is known far and wide as the "City of Roses," although there are those who will quarrel that there are as many camellias and rhododendrons in Portland as roses.

All of which is merely a way of saying that Portland, Oregon, enjoys a climate good for all growing things. It is cooler in the summer in Portland than at most of the noted Eastern summer resorts. It is warmer in the winter than in most large cities of the nation.

Portland has an annual rainfall less than that of Houston, Nashville, and Charleston.

A release by the Portland Chamber of Commerce.

Portland is a city with personality, both in the architecture of its buildings and in the things people do who live and work and play within its environs.

Fifty percent of the state's hotel rooms and 40 percent of its motel accommodations are in the metropolitan area. Some of the finest residential districts in the state are only minutes from the heart of the city.

For those who want culture, there is an outstanding symphony and a Junior Symphony Orchestra, Symphonic Choir, and Civic Theater and various little theater groups.

The Portland Art Museum features outstanding exhibits of painting, tapestry, Indian artifacts, sculpture, antiquities and collections of note in the world of art.

There is much to do and see whether with or without a car. Many of the tourist attractions are within walking distance from the hotels; most of the others are within easy reach by public transit.

Portland has a \$4,000,000 zoo which features everything from penguins direct from Antarctica to native animals. The nation's smallest railroad connects the zoo site with Washington Park, home of the International Rose Test Gardens.

The new Oregon Museum of Science and Industry, adjacent to the zoo, is a tribute to community enterprise. It grew from a dream to reality through the volunteer efforts and cooperation of industry and labor and today is a place where the young can learn about the wonderful world in which they live.

The Northwest's only planetarium schedules regular demonstrations of the glories of the celestial sphere above. A "Science Shop" offers a wide variety of beginner's science kits, polished agates and other stones, books and souvenirs for sale at reasonable prices.

Adjacent to Washington Park is the Hoyt Park Arboretum with 145 acres of evergreens and native trees. The



Portland provides a breathtaking view of the City of Roses and majestic Mt. Hood.

Portland Zoological Gardens and an aviary are located in Hoyt Park.

Portland is one of the few cities in the United States with a 3336 acre virgin wilderness forest on its edge. The Pittock Bird Sanctuary of the Oregon Audubon Society covers 30 acres adjacent to Macleay Park, and area of primeval beauty.

Across the city is Mount Tabor Park with the only known extinct volcano inside a city in the United States. Here the visitor may find picnic facilities and a panorama of the city that is breathtaking.

Rocky Butte in the Northeast section is another popular viewpoint where visitors can look at the city in one direction or the mouth of the scenic Columbia River Gorge in the other.

Council Crest, highest point in the city, presents a spectacular view of Portland, snow-capped mountain peaks and the rich Tualatin Valley. The route to the top winds through one of the finest residential areas of the city.

The Rose city's elevation ranges from 29 feet above sea level at Union Station to 1,073 feet on Council Crest.

The city has 122 public parks covering 6282 acres. They abound with bridle paths, swimming pools, tennis courts, statuary and monuments, playgrounds and public accommodations.

For those who like a bit of history, the Oregon Historical Society maintains convenient hours at 1230 SW Park Avenue, a few blocks from the city center. Exhibits include articles brought west by Dr. John McLoughlin, often termed "Father of the Oregon Country." Here, too, are tools, a sea chest and table china used by Captain Robert Gray who discovered the Columbia River, mementoes from the Lewis and Clark expedition and the Dr. Marcus Whitman Indian massacre which occurred near Walla Walla, Washington.

Portland is noted for its medical facilities with many modern hospitals in strategic locations and the famed medical center in San Jackson Park overlooking the city. Here is the home of the University of Oregon Medical

School, the University Medical School Hospital and Doernbecker Memorial Hospital for Children, the Multnomah County Hospital, University of Oregon Dental School and Veterans Administration Hospital.

The city has 152 schools and colleges, including nationally accredited colleges such as Cascade College, Lewis and Clark College, Marylhurst College, Multnomah College, Portland State University, Reed College, and the medical schools and the University of Portland.

Some of the finest golf courses anywhere are to be found inside Portland or close to its city limits.

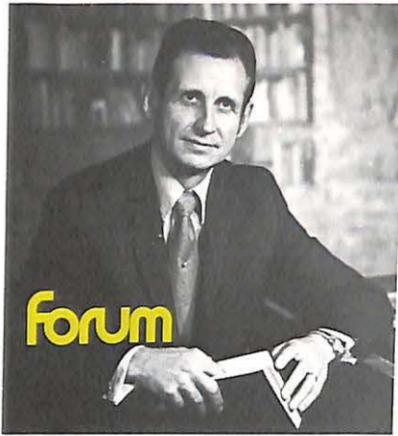
No one should miss the three "Scenic Drives" which passes most of the major points of interest and winds through peaceful residential districts and bustling industrial areas.

It is little wonder that nationally known writers become enthusiastic about Portland, for in addition to being at the hub of a tourist's paradise, it has much to offer those who never leave its limits. □

Picturesque lighthouses on the Oregon Coast make interesting subjects for artists and photographers. This one is Yaguina Lighthouse on Yaguina Head at Newport.



1976 TRIENNIAL CONFERENCE of North American Baptist Churches 1976 TRIENNIAL CONFERENCE of North American Baptist Churches
 JULY 27—AUGUST 1, 1976 • CIVIC AUDITORIUM • PORTLAND, OREGON JULY 27—AUGUST 1, 1976 • CIVIC AUDITORIUM • PORTLAND, OREGON



Forum

by Gerald L. Borchert

Dear Dr. Borchert:
I would like any comments or help you might give me. A dear Christian friend wrote at Christmas time, very upset as their daughter had dropped out of their Southern Baptist Church and was taking instruction in a Mormon Church. I was ill-prepared to write knowledgeably about their beliefs. She is now serving as a worker in Japan for this group.
Then a short time ago, a young person at our church was sharing with us that one of her professors at college was a born-again Christian and she had been happy to speak with him and find he had accepted Christ, etc., but he is an Elder in a local Mormon group. The man was so nice and said they believed all the same basics. I think her question

to me really was, can a person be Christian and be in that group... Mrs. E.

Dear Mrs. E.:

First let me say that the Mormon public image of growth and mission has often led Baptists to hesitate in sharing their faith with Mormons. In this column I will only be able to give a bare introduction, but you should ask your pastor for more information.

Mormons believe that Zion is in the United States and that man's goal in life is to become a god. Jesus is believed to be a spirit-child of God, brother of man and a polygamist (similar to the views of Gnostic heretics). They hold salvation by faith alone is definitely an erroneous teaching and that much concentration must be spent on abstaining from many forms of sinful involvement (including alcohol, tobacco, coffee and tea). They practice baptism for the dead, and each Mormon is admonished to search out his family tree and be baptized for his ancestors. Accordingly, the Mormons are avid in their geneological interests.

As far as the Bible is concerned it is the Word of God when it is accurately translated. The Book of Mormon is the word of God. (Many sects like Mormonism either add to the Bible or take away from its authority as the basis for infusing their ideas into the Christian system).

Mormons have three levels of heaven (like some early Gnostic sects): the celestial realm which ultimately assures Mormons of being gods (Blacks are ineligible); the terrestrial realm which is for Christians and people of other religions; and the telestial realm which is a kind

of intermediate state like purgatory in which those who rejected the gospel await a resurrection.

Because of the great emphasis on ethical living, Mormonism has become attractive to many who were borderline Christians. Mormons speak of spiritual experiences and conversion much like our Christians (who make faith in Jesus Christ the ultimate test). For weak Christians and for those unfamiliar with Mormon doctrine the differences may seem unimportant, but Christians steadfastly hold that we are not divine nor ever shall become divine even in heaven. Moreover, we hold that our works are not a part of the salvation process but are an indication of a new life in Christ. One of the most interesting experiences for you, Mrs. E., would be to encounter a former Mormon who now has been won to the new life of freedom in Jesus Christ. Such people have learned disciplined living and then have (like the Apostle Paul) learned the great freedom in Christ. The Mormons are really a contemporary type of people, like the ancient Jews, who have ordinances like faith, baptism, laying on of hands, and the Lord's Supper, but have not discovered the all sufficiency of Jesus Christ and the Holy Bible. They need our prayers and they need to be evangelized.

I hope that this very brief introduction has been of some help. Two small books which might be of assistance to you are: W. R. Martin, *Mormonism* (Zondervan, 1957), and M. Stilson, *How to Deal with Mormons* (Zondervan, 1965). G.L.B.

youth SCENE

IT'S HAPPENING IN PORTLAND!

by Bruce A. Rich

The scene is new. The setting has changed. The format is different. But the bond of love in the Spirit of Christ will continue even as it was at LIFE

CELEBRATION. The two-track program will include those entering seventh grade through older youth. Those in tenth grade and above are encouraged to reserve lodging on the beautiful Lewis and Clark College Campus where the evening

activities are scheduled. The younger teens are to stay with their parents.

Churches bringing youth to be housed at Lewis and Clark are urged to provide a counselor for every 10-15 participants. Anyone interested in counseling or helping with the daytime young teen program at the Hilton Hotel should contact me as soon as possible.

The preliminary program plans are as follows:

TRACK I—Young Teens (Those entering grades 7, 8, 9) Morning sessions at the Hilton Hotel

Tuesday	Thursday	Friday	Saturday	Sunday	
Conference Registration	9:00 a.m. Orientation 10:00 a.m. Board busses for outing to the zoo, Forestry Building and the Oregon Museum of Science & Ind.	9:00-9:30 a.m. Day breaker 9:30-10:30 Missions Upbeat 10:30-11:15 Activities 11:15-11:45 Film	9:00-9:30 a.m. Day breaker 9:30-10:30 Missions Upbeat 10:30-11:15 Activities 11:15-11:45 Special Feature 2:15 p.m. Board busses for tour to Multnomah Falls and Columbia Riv. 6:00 p.m. Arrive at Hilton 7:15-9:00 pm Conference Program 9:15 p.m. Film Civic Aud.	9:00-9:30 a.m. Day breaker 9:30-10:30 Missions Upbeat 10:30-11:15 Activities 11:15-12:15 Special Feature Open 6:30 p.m. Conference Dinner	Conference Program
7:15 p.m.-9:00 p.m. Conference Program	4:30 p.m. Meet parents at Civic Aud.	Open			
9:15 p.m.-10:00 p.m. Get Acquainted Activities Civic Aud.	7:15-9:00 pm Conference Program	7:15-8:30 pm Conference Program 8:30 p.m. Mission Festival			

TRACK II—Youth (Those entering grade 10, through age 25)

Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Conference Registration	9:00 a.m.-10:00 a.m. Conference Program 10:15 a.m.-11:15 a.m. Conference Program and Youth Options*	9:00 a.m.-9:30 a.m. Conference Program 9:40 a.m.-10:40 a.m. Conference Program and Youth Options* 10:45 a.m.-11:30 a.m. Conference Program	9:00-9:30 a.m. Conference Program 9:45 a.m.-10:45 a.m. Conference Program and Youth Options* 10:45 am-4:30 p.m. Conference Program	9:00-10:00 a.m. Conference Program 10:15 a.m.-11:15 a.m. Conference Program and Youth Options* OPEN	Conference Program
1:00-5:00 p.m. Pre-Conference Workshops	7:15 p.m.-9:00 p.m. Conference Program	OPEN	7:15 p.m.-9:00 p.m. Conference Program	OPEN	
7:15 a.m.-9:00 a.m. Conference Program	10:00 p.m. Swimming or Gym activities	6:15 p.m.-7:00 p.m. Sing & Rap by Auditorium Fountains 7:15 p.m.-9:00 p.m. Conference Program	10:00 p.m. —Youth Celebration, Templeton Hall	6:30 p.m. Conference Dinner 11:00 p.m. Agape Gathering, Templeton Hall, Lewis & Clark College	
9:30 a.m.—Get Acquainted Templeton Hall Lewis & Clark College	Pamplin Sports Center, Lewis & Clark College	8:30 p.m. Missions Festival	Lewis & Clark College		

*Youth Options to main Conference Program. Meet at Hilton Hotel.

- Spiritual Gifts (Two Sessions/Repeat)
 - Definition of Spiritual Gifts
 - Discovery of Personal Spiritual Gifts
 - Use of Spiritual Gifts
- North American Baptist College Helping You Develop in Discipleship (One Session/Repeat once)
- North American Baptist Seminary Helping You Develop in Discipleship (One Session/Repeat once)
- How to Help Your Youth Group Grow/How to Disciple Others (Two Sessions/Repeat)
- Priorities for Personal Spiritual Growth (Two Sessions/Repeat)
- Sharing your Faith (One Session/Repeat once)
- Basic Teaching Methods (One Session/Three Repeats)
- Leading a Small Group (One Session/Three Repeats)
- Song Leading (One Session/Three Repeats)
- Story Telling (One Session/Three Repeats)

The Youth Activities Committee coordinating this planning includes the Rev. Robert Lang, chairman, the Rev. Anthony Salazar, Miss Robin Rich, Mr. Norm Hoelzer, Mr. Steve May and the Rev. Bruce Rich.

Come expecting great things. God will not disappoint you!

OH, LORD! YOUR



HOUSE IS ON FIRE

Ten times every day, somewhere in the United States, a church, a synagogue, or other religious building catches fire. Fifty per cent of the time in these fires, the building is totally destroyed.

"Fire," according to the Rev. David A. Works, chairman of the Religious Leaders Conference of the National

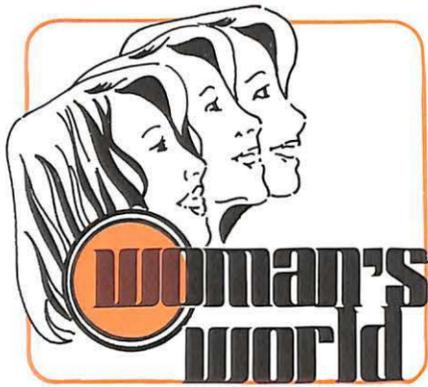
This article is a release by the National Safety Council.

Safety Council, "is by far one of the chief safety problems of churches throughout our land—and it's one that demands that church management, parishioners and the local communities work together to solve."

Rev. Works, who is president of the North Conway Institute, Boston, MA, reports that annual losses in church fires reach \$30 million dollars annually.

As chairman of the Safety Council's Religious Leaders

(Continued on page 31)



there to enjoy the fellowship and spiritual blessings with us.

God loves us! He gives us mountain-top experiences from time to time to tear us away from the little things and to give us a glimpse of the great things he would have us do. Don't miss the view. It could change your life!

A Missionary Panorama

by Mrs. Vye Huber,
Portland, Ore.

How would you like to get a glimpse of the entire missionary outreach of our Conference in one evening? How would you like to walk from mission field to mission field without the price of a ticket and greet all the missionaries? You can do just that when you attend the Triennial Conference at Portland, Oregon, July 27—August 1.

The word panorama has been defined as a series of pictures representing a continuous scene. Plans are being made to present a panoramic view of our missionary outreach. All the missionaries present at the Conference have been invited to set up a display and present slides of their field's activities simultaneously at the fellowship following the Woman's Missionary Program, Thursday evening, July 29. For this occasion the Conference guests will assemble in the beautiful spacious ballroom of the Hilton Hotel. You will want to come and be part of this great fellowship.



The Portland Hilton, site of the Missionary Panorama

Climb, Climb Up Conference Mountain, Spiritual Blessings Flow

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

Climbing a mountain is a marvelous experience. Interesting sights are seen all along the way but the conversation always turns to "What will we see when we reach the top?" Each mile our view is extended, the air becomes cooler and purer and finally we have reached the peak and can see for miles and miles in every direction. It is at a glorious moment such as this that we wish that all our friends were present to enjoy the experience with us.

An invitation has been extended to our North American Baptist family to come to Portland for the Triennial Conference from July 27 through August 1. Many have already registered. There is still time to make plans to attend. The committees have worked hard, and a record attendance is expected.

Thursday is Woman's Missionary Union Day, and what a day that will be! A luncheon meeting is planned when physical and spiritual food will be abundantly served. The fellowship will be heavenly. The program and the Missionary Panorama in the evening will be the time when we reach the peak of the mountain. This will be the time when we will wish that all our friends would be

The missionaries will be stationed at specific areas of the ballroom. You will be free to move from exhibit to exhibit. Chairs will be provided for each area so that you may view a particular presentation for any length of time you desire.

You will also have opportunity to hear about our home missions and meet the missionaries who have worked so faithfully in the difficult places in our own country. Each one of the home mission fields will have an exhibit. You can learn about their work from the missionaries themselves.

Church extension is a vital part of our missionary outreach. We cannot carry on an extensive missionary work without a strong home base. See the extension projects; meet the pastors and see the progress that is being made in this area.

You will be able to meet Dr. Schilke and the executive members of the Woman's Missionary Union, including the editors of the Woman's World pages and Die Seite Der Frau pages of the *Baptist Herald*, as well as the program packet editors. These ladies give much of their time to plan and execute the program of our W.M.U. It will be a fine time to express your appreciation for this selfless service.

As you move about from exhibit to exhibit you will get that panoramic view of the various mission fields. You will be caught up with the excitement of the great work in which we each have a part. You will see evidence of the hand of God at work and catch the vision of what can be accomplished if we band together.

Abundant Life

by Mrs. Audrey Bowers,
Anaheim, Calif.

On August 7, 1973, I entered the hospital for surgery for the removal of a tumor. Just before the surgery I prayed but for some reason I couldn't ask the Lord that this be a benign tumor. I just felt that I belonged to him and maybe he had other plans for my life. So I prayed that his will would be done.

While I was coming out of the anesthetic, I overheard my family talking about my surgery. That was my first knowledge that I had cancer, but it didn't shake me up at all. I really never did feel depressed. I just accepted this as God's will.

Several days later a friend brought me a book called *Tears of Joy*. I know now that it was really the Lord who placed that book in her hands to give to me because I started reading it that night and

couldn't put it down until I finished it. I felt that it could have been the story of my life. It was that book and a verse in the Bible, "In everything give thanks," 1 Thess. 5:18, which changed my life. I had accepted the fact that I did have cancer, but I hadn't really arrived at the place where I could thank the Lord. Could I really thank him for this? After meditating on that verse for some time, I was ready and did thank him and meant it with all my heart. After my prayer of thanks, everything wonderful started happening in my life.

I spent nine wonderful days in the hospital as I shared my faith with others. What the Lord had done for me made me so happy inside that I could really forget the pain. In fact, I did not even take any pain pills or sleeping pills. The Lord was all I needed; he was sufficient.

The Lord also gave me a wonderful love for people that I had never known before. I don't believe a day has gone by that I haven't shared with at least one person.

Now I know what the problem had always been: I had never completely surrendered my life to him. Even though I was a Christian, I seemed to hang onto a part of my life so the Lord couldn't work



Mrs. Audrey Bowers.

in it. I found out that all I had to do was to surrender my whole life, just trust him; that's the whole secret of it. He doesn't want anything but the best for each of us.

I've never been happier in all my life

Don't Miss the Pre-Conference Workshops

by LaVerna Mehlhaff,
director of women's
work



The Conference days at Portland, Oregon, July 29—August 1, will provide fellowship, inspiration and special training sessions. Pre-conference workshops have been scheduled for the afternoon of Tuesday, July 27, beginning at 1:00 p.m. and concluding at 5:00 p.m.

Two of the workshops being offered are "The Single Adult and the Christian Life Style," to be led by Dr. Ernie Zimbleman, on the staff of our seminary in Sioux Falls, S.D., and "W.M. + U" to be led by LaVerna Mehlhaff, director of women's work of our Conference. See the "Insight Into Christian Education" page in this issue for a description of each workshop offered. Plan now to attend the workshop sessions of your choice.

than I am right now. In fact, I would never want the life I had before. I'm really thankful to the Lord for this cancer. It opened my eyes to what life is all about: living for him. I pray this for all of you. Commit your life to him and trust him because he wants the best for you.

To Be Alive

by Mrs. Janie Morris,
Kansas City, Mo.

The subject almost always arises in any group where people meet for the first time. Although the initial query is the same, the phraseology varies, "What do you do for a living?" "Do you have a career?" "What type of work do you do?" I have never had any trouble understanding the question. With no fancy trappings it simply means, "Don't you work outside the home?" There was a time when I felt intimidated by my usual answer of "No, I'm just a housewife."

Unfortunately, with today's fast-paced lifestyle, many occupations are becoming obsolete. But ladies, we can take heart for "Homemaking" is now coming into its glory. Never before has there been such a recognized demand for wise Christian women in the role of wife and mother. Society is saying, "We need you." The Lord is giving us our chance.

Recognizing the spiritual worth of being a housewife has been a whole new revelation for me. I have spent ten years of marriage just waiting for my big chance to make a contribution to society. Only in the last few months have I begun to realize that everyday is my "Big Chance." My husband and I are finding a new satisfaction in day-to-day living through the closely-knit fellowship of Whispering Oaks Baptist Church in Kansas City, the church extension project that all of you began and so graciously provide for us. Like so many other young couples, we are claiming God's promise in Psalm 32:8, "I will instruct you says the Lord and guide you along the best pathway for your life; I will advise you and watch your progress" (Living Bible).

So, from this enthused housewife, much gratitude to all of you and praise to our Lord for your extension work here in Kansas City and this message to us from Solomon's challenge in Ecclesiastes 11:7, 8: "It is a wonderful thing to be alive! If a person lives to be very old, let him rejoice in every day of life, but let him also remember that eternity is far longer, and that everything down here is futile in comparison" (Living Bible). □

Tonight everything had been different for Eric. As usual he had asked for his favorite bedtime story, and as usual his mother had read about Jesus feeding the five thousand. But for some reason he had been unable to close his eyes and imagine himself to be the little boy with the loaves and fishes, giving them to the Master.

Instead, his eyes had remained glued to his mother's tense face as she hurried through the story, anxious to go downstairs and discuss something with his father. Father himself had been silent at dinner—waiting.

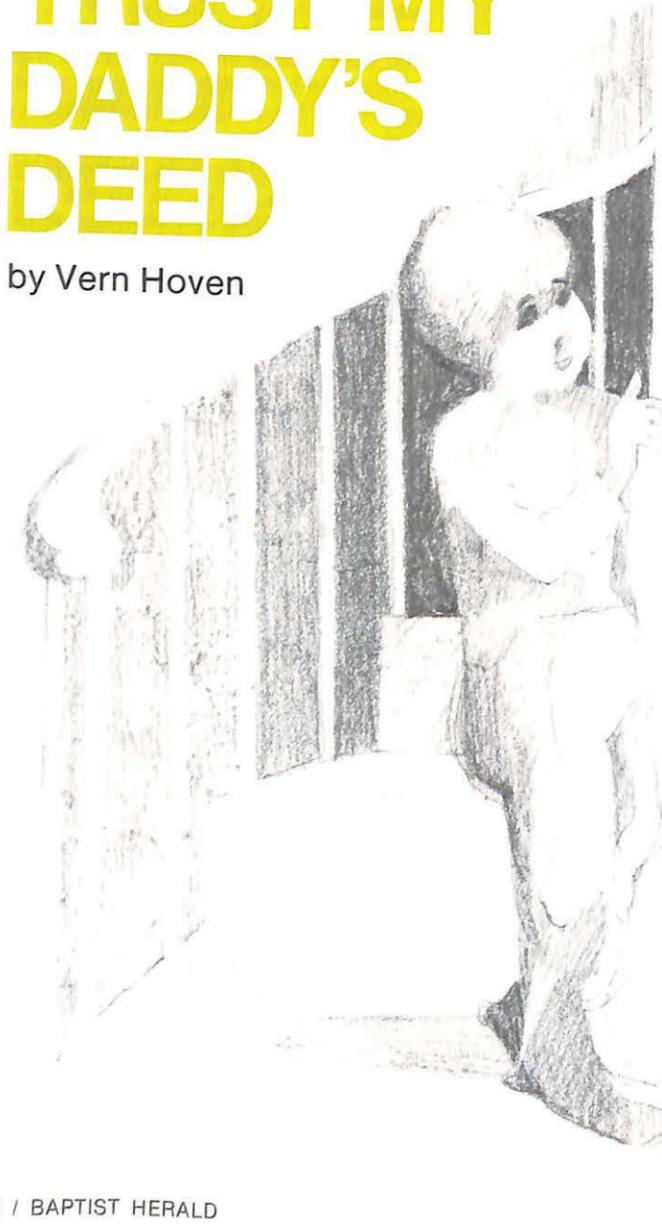
Later, instead of searching the Help Wanted column as usual, he had stood moodily poking the fire.

Long before this, however, Eric had known that something was wrong. He could not understand all the big words, but it was something about a Mr. Hendricks and four closures, whatever they were.

Anyway, Daddy would soon have a wonderful new job. The one he had had some time ago had been wonderful too. He had worked for Mr. Cowan, who sold cars. Now

TRUST MY DADDY'S DEED

by Vern Hoven



that he was five years old, Eric could barely remember when they had come to Plainville such a long time ago. But he knew why they had come. Daddy was such a crack salesman that he had won a big prize, and many people had offered him jobs. He had taken the one in Plainville, bought this new home, and everyone had been happy—for a long time!

Then Daddy had changed. He began to be worried. It seemed a long time too since that had begun. It was because Mr. Cowan had some kind of problem. Eric knew, of course, that *interrupting* was bad, but he had gathered that to *bankrupt* must be much, much worse.

Now, tonight things had reached a climax, which was being discussed as his parents had coffee before the fire. Shouldn't he go down and ask to stay up later? If they were in trouble they might need him.

His little feet in sleepers made no sound on the carpeted stairs, and although he did not intend to eavesdrop, he was too courteous to break in. So he waited behind them for an opportunity to speak, and his parents went right on talking.

"But the main thing, dear, is that you did get a job today," Mother was saying. "And such a good one! Since Andrews Buick is an old firm, everything is in your favor. After all these weeks it's just almost too good to be true! Certainly worth waiting for! I can't see why you're not happier about it."

"I am! I *am!*—If you only knew!—But, there's something else. Now—our home."

"But surely we can save that, since you have work. They won't just put us out. They'll have to sell it first. And before that time—"

Daddy shook his head. "I hate to tell you this, Marilyn." He leaned over and poked the fire again. Then he sat back and sighed deeply. "The place sold today. Those people that looked at it two weeks ago—from Valparaiso."

Mother was silent for a moment, for Daddy's sake trying not to seem too much disappointed. Then she said gently, "But—there should be some way! Think. Isn't there some detail missing that could save it?"

"No, it went right through. They'll bring a cashier's check first thing in the morning for their down payment. It would have been over today except that they offered a personal check."

"But see?—That's it! If you talk to Hendricks tonight—. All he wants is payment on his deed of trust. Since trust deeds are his business, wouldn't he rather leave it as it is instead of going ahead with the foreclosure?"

"It's no use. I tried. He's out of town until some time tonight. His attorney takes care of that anyway, and he does it according to a rule. After it's been delinquent a certain length of time—bingo! Besides, he's been more than lenient, you know. He's already given us two extensions. It's no one's fault, but mine, I guess, for choosing the

wrong job. Anyway, I have too much pride to go back begging him again. I was almost glad he wasn't in."

"It seems so right that we should keep it," sighed Mother. "I can't understand. We've prayed so earnestly that it would all work out right. And this part doesn't *seem* right."

"No, about the house, I guess God just didn't hear us."

Eric suddenly forgot that he was not taking part in the conversation.

"God heard you, Daddy," he said emphatically. "He knows everything. I think Mr. Hendricks just didn't hear God."

"Eric!—Where did you come from?"

His parents gasped with consternation and other mingled emotions. Finally Daddy found sufficient voice to say, "I think you may be right, son. Mr. Hendricks just may not have heard God.—How long have you been downstairs?"

"Oh, a long time. I wanted to ask if I could stay up. Now I think it's time to go back to bed."

Eric was too determined for tears. His small head whirled with a sense of destiny as he closed the bedroom door behind him and looked about the room as though searching for an answer. Slowly his eyes came to rest. "God's Messengers." That sign above his bed! It was the name of his Sunday school class. Suddenly his head almost exploded. He, Eric, was God's messenger, and Mr. Hendricks had not heard. An errand for God would not be like running away. He knew where Mr. Hendricks lived. By a short cut it was only five blocks. He might be at home!

No time to think of tousled hair and sleepers. Grabbing a coat, he ran down the back stairs, out the back gate, and up the street as fast as two very short legs could carry him.

A car stood in the Hendricks driveway and a light was on in the living room.

Eric tiptoed, stretched and pressed the bell.

Strange things happen. But suppose you opened the door late at night to find a youngster in sleepers ringing your bell? Although Mrs. Hendricks opened her mouth she found speech out of the question.

Eric, however, unaware of the figure he cut, in his most courteous manner announced, "I'm God's messenger. I'd like to speak to Mr. Hendricks, please, if he's at home."

Although this in no way served to diminish Mrs. Hendrick's surprise, she rallied sufficiently to say, "Why, do come in. He's right here."

She led the way into the living room. "Ted, here's a gentleman to see you."

Hesitating only momentarily to get his bearings, Eric crossed the room and stood before Mr. Hendricks. With all the confidence of young faith, he looked into the older man's incredulous eyes.

"I'm God's messenger," he said. "Will you please trust my daddy's deed?"

Hendricks blinked away the impression that he was both seeing and hearing things.

"What's this?" he asked kindly, then looked helplessly at his wife, but her baffled expression gave him no aid.

"Come up here, son, and tell me all about it." He reached down and lifted the small guest to his knee. "Now, what's this about God's messenger and a deed?"

"I go to Sunday school," answered Eric, reassured, "and my class is named God's Messengers. I think God wanted to tell you something. Did you hear him?"

Again Hendricks looked at this wife for help, but again she failed him, not having moved a muscle since his last appeal.

"Well, no. I guess not. What did he want to tell me?"

"I think he wanted to tell you to trust my daddy's deed, or something like that."

"O-oh!" Now a far-off bell began to toll. "Who is your daddy, son?"

"My daddy's Eric Randleman, and I'm named for him. We live at 437 View Lane."

"O-oh, yes! Now I see—a little, I think. Does your daddy know where you are?"

"No, sir." A hint of guilt caused him to drop his eyes. "I had to come down the back stairs 'cause—"

"And what gave you the idea to come?"

"I heard them talking. Somebody's going to take our house away from us tomorrow." He swallowed hard to steady his voice. "And my daddy got a good job today. I heard him tell my mommy. And I think he wants you to trust his deed, or something, but he can't ask you again, 'cause he's got pride or something. I had to hurry, 'cause they've got a cat's ear's check, or something, for first thing tomorrow."

"I guess the View Lane property sold while I was away," Hendricks told his wife aside, as his amazement settled into a plan of action.

To Eric he said, "Don't you worry, son. I'm glad you came. I won't let that cat's ear's check do any harm.—Now we'd better get you home before you're missed."

Again he turned to Mrs. Hendricks. "Sara, would you drop him off and watch till he's inside? I'd better get on the phone right away."

"As for you, young man," he said to Eric, standing him on the floor, "I'll see you later. Maybe you can tell me more about God's Messengers. Take care now, and go right straight into the house."

Eric did, just in time, for he heard footsteps on the stairs. Since he could think of only one thing to do, he did it. Then he heard the door open and footsteps inside.

"He must be fast asleep," said Mother. "See how tightly his eyes are closed?"

"And I didn't realize it was that cold," said Father, "to make him go to bed with his coat on."

Eric closed his eyes even tighter, but their voices sounded so happy that he just had to peek.

Then everyone laughed. Eric was whisked out of bed and hugged with so much laughing and crying that he forgot all about why they were doing it.

Finally he was put to bed right, tired enough to fall immediately asleep. But either he heard, or dreamed that he heard, his parents thanking God for his messenger, and for the infallible, though at times unexpected, ways in which he cares for his own. □

God's Volunteers report

A God's Volunteer, Phyllis Schroeder, writes home about her experiences on God's Volunteers.

Dear Mom and Dad:

Hi! I'm writing this from Houston, Texas, where we are having our fourth crusade since the Christmas break.

It's really great to be back on tour again and working in different churches. At our first crusade in Wichita, Kansas, we had a great outreach to the children in the community as the Follow-Up Section



"You surely have to know which string to pull." Kathy Sharpe repairs her puppet used in children rallies for the next show.

held children's rallies every afternoon. This included singing, film strips, games and puppet shows which the kids especially enjoyed. Saturday night was youth night where we gathered with about 75 young people from the neighboring churches. We shared with them through testimonies and song.

After spending one night in Dallas, Texas, at the North Highlands Baptist Church, we headed for Louisiana for a week long crusade at the Mowata Baptist Church. We could really see the Lord at work in this rural community. I can't believe the openness of the people there. They always invited you into their homes and were very open to answer the ques-



"Jesus loves me, this I know..." Music Section at KHCB radio station, recording a program.



Volunteers who sing together stay together. Music Section at the evening service at Anderson Road Baptist Church in Houston.



Practice makes for perfect performances. Pamela Faul and Linda Williams rehearsing for the evening service.

"There is nothing I like better than a captive audience." Randy Knutson lecturing at a witnessing seminar in Houston.



tions on the survey and talk further about their relationship to Christ. It was neat to see 14 people make first-time decisions for Christ, and equally important to see the growth that took place in the lives of Christians who got involved in this ministry.

The weather here in Houston is just beautiful. It's hard to believe that we're able to go calling with no jackets in the middle of January. Seems like we should be all bundled up ready to fight the cold wind and snow.

The church here is small but their bus ministry brings in many children from the area. This gave Kathy and Leona opportunities to use puppets which the kids thoroughly enjoyed. It's exciting to see the ministry of this church in one of the fastest growing communities in the United States.

I've really enjoyed working with so many children this past week. It's great to see them take a stand for Christ. Many of



"Well, . . . that's a hard question." Randy Knutson and Bob Walther at the radio station in Houston.

them come from non-Christian homes and have no support from their parents. Seeing this has made me realize how fortunate I am to have parents who were concerned enough for us as a family to bring us up in church and support us in prayer. Thanks so much for everything.

Love & prayers,
Phyl

P.S. to all BAPTIST HERALD readers: All of the Volunteers would like to thank all of you who have been supporting us in prayer, and we trust that God will continue to use you in every area of your life for his honor and glory. □

TEAM REPORTERS
Perry Kallis and Kathy Sharp

insight into christian education

Pre-Conference Workshops Benefit You

by Bruce A. Rich

The Triennial Conference at Portland, Oregon, July 27—August 1, is going to be a tremendous experience in fellowship, inspiration and learning. A dimension of learning that is being offered for the first time since 1964 is the *Pre-Conference Workshop* sponsored by the Church Ministries Department.

"GROWING A CHURCH" is the theme for the four hours from 1 p.m. to 5 p.m. on Tuesday, July 27. The sessions will be held at the Hilton Hotel in downtown Portland. You can pre-register for the workshop on one of the Triennial Conference registration forms which have been sent to your church. The cost is \$2.00.

The schedule will be as follows:
1:00-1:40 p.m. "Growing A Church" (Inspirational Message)
1:50-3:10 p.m. Workshops, Session 1
3:10-3:40 p.m. Break
3:40-5:00 p.m. Workshops, Session 2
You will find specific help in your choice of one or two of these educational opportunities:

1. *Sunday School—The Growingest Thing Alive* (Two sessions). You will get help in knowing how to keep your Sunday school vital and effective in contributing to the spiritual enrichment and growth of your church.

2. *Strategy Principles for Growth in Youth Groups* (Two sessions). You don't get one-time ideas here. What you get are basic enduring principles for an effective program in any church.

3. *Baptist Men* (One session/Repeat). Men's fellowship and involvement in the

church doesn't have to be the ordinary. Explore a variety of opportunities for men to get it together.

4. *W.M. Plus U.* (One session/Repeat). Women's life-style and needs are changing. Find out how today's WMU moves to meet needs.

5. *Evangelism Outreach* (Two sessions). Explore a variety of settings for evangelistic outreach. Demonstration and role-playing of ways to share your faith.

6. *Ministry of Management* (Two sessions). This workshop is for pastors only and will provide practical help in the management of personal and church matters.

7. *Church Financial Planning* (Two



Being Involved is learning.

Workshop group participating in a sharing activity



Capable leadership for the various workshops is being enlisted and will be announced in later communications. Plan your schedule to include this event in your Conference experience. You'll be glad you did! □

sessions). The objectives, preparation and function of the budget, and an overview of church financial planning.

8. *Estate Planning* (One session/Repeat). Learn how to manage your estate and control your assets.

9. *Single Adults and the Christian Way of Life* (Two sessions). Identifying and exploring of opportunities and problems common to single adults.

10. *Mission Education—Whose Job Is It?* (One session/Repeat). Helpful ideas and plans for effective mission education in your church.

11. *Music in the Church* (One session/Repeat). Explore the purpose, choice and function of music in the life of the church.

12. *Church Growth Planning—When Do We Start?* (Two sessions). Learn the basic steps in evaluating and planning for a more effective church ministry.

13. *Ministry with the Aging* (One session/Repeat). Identifying needs of retired persons, and how the church and retirement homes can work together to provide a meaningful ministry.

14. *Growing with the Living Word Curriculum* (One session/Repeat). Here you will learn how to make the best use of your Sunday school curriculum and become acquainted with new resources.

15. *Recruiting and Training S.S. Leaders* (One session/Repeat). Guidelines for finding the right people and training them for their task.

Plan your schedule to include this event in your Conference experience. You'll be glad you did! □

book reviews

by B.C. Schreiber

In the Presence of Mine Enemies. By Howard and Phyllis Rutledge, with Mel and Lyla White. Old Tappan, N.J. Fleming H. Revell Company. \$4.95.

"He (the Viet Cong guard) shackled me to my slab in rear cuffs and irons. For five days I couldn't move. The humidity was in the 90's, the temperature in the 100's. Heat rash turned to blisters and then to boils. In a few days I counted at least 60 boils about one inch in diameter over my entire body . . . I felt like Job, 'I prayed often for God to heal them . . .'"

If your stomach is strong enough to read the entire ordeal of Captain Rutledge as a prisoner of war in Hanoi you will wonder how a man can keep his sanity and be alive today to write about it. Only his faith in God gave him hope.

This is not a book to read for relaxation.

The Living Marriage. By H. Norman Wright, Old Tappan, N.J., Fleming H. Revell Company. \$5.95.

The attractive jacket is an indication of the beauty and practicality of the contents. Dr. Wright is a highly regarded marriage and family counselor as well as professor of Christian Education at Talbot Theological Seminary.

All Scripture quotations are from The Living Bible. The forty or more thoughts which the author compiled from contemporary authors are presented in a continuing and progressive arrangement in order to give the young marrieds the feeling and assurance of growth in their matrimonial journey.

Love, communication, understanding, disagreements and prayer are some of the thoughts on which this volume is based. Illustrations are in the form of what the author refers to as "mood photographs." Makes a beautiful gift.

So Many Versions. By Sakae Kuto and Walter Specht, Grand Rapids, Mich. Zondervan Publishing House. \$2.95.

It is high time that an evaluation of the many versions of the Bible is presented.

The translators, in their missionary zeal to make the Bible "clear," are often making it more confusing. Most Bible readers do not know the difference between a paraphrase, a mini-commentary and a translation.

At times the text is greatly expanded by imaginative details for which there is no warrant in the original. In such cases it does less than justice to what the original says. Above everything else, a translation must be faithful to the text of the original. Whether a translator has the right to read his own interpretation into a text is seriously questioned.

Sometimes there is too much liberty taken even in titles. Although the authors do not mention this, it is the opinion of this reviewer that Taylor's highly popular LIVING BIBLE may give the impression to the uninformed that others are *dead* Bibles.

Kuto and Specht evaluate fifteen versions extensively and about a half dozen early modern speech versions.

Not how "nice" it sounds, but how "true" it sounds should be the criterion by which every serious student of the Bible should judge the many versions. □

By the end of the first century, it is conceivable that one-half million people were Christians. How was it possible? They were compelled Christians. They didn't have many professional evangelists. They were all evangelists. They had few great preachers. They were all witnesses. They had few foreign missionaries. They were all missionaries. We, too, must go to a lost humanity with the good news of the saving power of the risen Lord. We will find many people who are more anxious to hear the plan of salvation than we are to tell it.

North American Baptists are displaying a compelling concern for the lost. Million-Contacts-For-Christ reports are highlighting many churches in our Conference who are experiencing spiritual and numerical growth because they are reaching people for Christ through a variety of evangelistic methods. God's Volunteers are also experiencing encouraging results as they share the gospel through music and thousands of person-to-person encounters. Campus ministry, neighborhood Bible study groups, and a variety of outreach ministries through youth and adults are being blessed of God.

In each of our communities there are multitudes who need to know the risen Lord and Savior. Will you share him with those around you? Does the knowledge of eternally lost people grip your soul? I challenge you to personally share your faith with someone each week. Let's make this Bicentennial Year an Outreach Year for Christ. □

A COMPELLING CONCERN FOR THE LOST

by Ray Harsch



Easter is a vivid reminder to the Church that the gospel is the message of the death, burial and resurrection of Jesus Christ (I Cor. 15:1-3), which a person needs to know to be converted. Christ is the resurrection and the life and because he lives, I too can live and have life abundantly.

That's what evangelism is all about. To declare the gospel of Christ, either privately or publicly, so that men might repent their sin, turn to God and live abundantly.

The risen Lord linked his program of evangelization with the power of the Holy Spirit. He reminded the disciples that they would need more than knowledge, vision and enthusiasm. They must have the

The Rev. Ray Harsch is evangelism director, Church Ministries Department, North American Baptist Conference, Forest Park, Illinois.

PERSONAL ESTATE PLANNING



God Holds You Accountable

by Everett A. Barker

People who came to Jesus had physical, spiritual and everyday problems of life. One man from the crowd presented this problem, "Master, tell my brother to divide the family property with me." Jesus refused to get mixed up in a dispute about money when he said, "My good man, who set me over you to judge or arbitrate?" A family squabble over the distribution of a family estate is unfortunate, but it does happen when money and property are at stake. It can even happen where sentimentality is the basic conflict. Brothers and sisters who got along well for years can suddenly find themselves at odds. One element that is sometimes forgotten is the fact that there are often brothers and sisters-in-law involved who exert their influence.

In the Scripture passage beginning at Luke 12:13, Jesus warns against greed of any kind. Several years ago I conducted

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

several Wills Clinics with the late Herman Bleeker who was an attorney in South Dakota. On several occasions I heard him say words to the effect that a person's will is his last opportunity to give a testimony to his children concerning his Christian view of his earthly possessions by a gift to God's work. This emphasis gives testimony to the fact that Christ and his kingdom are a first priority to a committed Christian, and it is important for parents to communicate this view to their children. After all, it is God who owns everything and he simply allows us to use his creation.

From this family problem as recorded in Luke 12:13-21 Jesus taught the familiar parable about the rich man. This particular man kept enlarging his barns to accommodate his growing production to the extent that his accumulation led him to an anticipated life of retired ease. A startling message from God came to this man who thought he had made it, informing him that his life was about to come to an abrupt and unexpected end. Jesus called him "a fool" because his view of life was limited to this earth as though he would be here forever. He had failed to share his wealth and as a result lacked treasure in heaven.

Jesus raised another significant question, ". . . who will get it (possessions) now?" This person was an astute business man at accumulating wealth, but he had utterly failed to take into account the important fact that at sometime he would have to leave his earthly gains. He had no plan for distributing these benefits. I have been amazed on a few occasions to talk with Christian people who have amassed a sizeable estate, but have no will or estate plan to distribute their God-given blessings. In a few cases the people are already elderly and sickly. It is, of course, essential that each person have faith in Jesus Christ who alone gives us a place in heaven. It is also important that Christians have plans made that provide for gifts to God's work as well as to family and friends. It is a God-given responsibility and opportunity to use for God the earthly possessions he has entrusted to us.

Most people are not rich like the man Jesus mentioned. However, God holds us accountable for what we have and not what we do not have. Several years ago a godly widow died and left each of her children a gift, gifts for her local church and for the N.A.B. Conference. The gift for N.A.B. was three or four hundred dollars but it represented careful planning for her limited resources. Her attitude really touched me.

What is your view of your possessions? Is your view such that God is getting a share now? Or is your view that God will get a share of your possessions when you no longer need them? □

THE MAKING OF A CHRISTIAN WILL



Please send me a free copy of

— "The Making of a Christian Will"

— "What You Should Not Assume About Estate Planning"

Name _____
Address _____

Send to:
Rev. Everett A. Barker
North American Baptists
1 So. 210 Summit Ave.
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CHURCH EXTENSION BUILDERS REPORT

BOCA RATON, FLORIDA, CHURCH EXTENSION PROJECT

by Norman H. Vernon

April 1976

We are here in Boca Raton to begin the first North American Baptist church in the state of Florida. Following its establishment, with your help, we will initiate the beginnings of other churches throughout the state.

This is the greatest challenge I have faced in all the 35 years of my ministry. What is true of the churches here in Boca Raton is true all over the state of Florida.

Boca Raton is nestled on the Florida Gold Coast, approximately 50 miles north of Miami and 25 miles south of West Palm Beach. Its population has doubled since the 1970 census, making it the second largest city in the Palm Beach County.

As of June 1975, the city's population was estimated at 52,000 and anticipated to reach 58,142 by the end of 1975. A population of 66,800 is projected for 1976, and by 1980, it is expected to jump to 116,000. The staggering figure of 221,100 is projected for 1985.

Over 30 churches, of which three are Baptist churches, are established in Boca Raton, with the goal of serving the needs of the community.

In a door-to-door canvass and man-on-the-street surveys conducted by us since our arrival in September, we have personally contacted over 250 persons. Ninety percent of these persons are not currently attending any church. Most persons report they have never been contacted by a church group since moving to the city as long as seven years ago.

In November, the Boca Raton church held its first Sunday morning service with 28 persons in attendance. Some were curiosity seekers, while others have remained faithful.

Sunday morning services are currently being held in the Holiday Inn Lakeside, located at the Boca Raton exit of Florida's Turnpike. Evening services are being conducted in our home in Boca Raton. We anticipate building the size of the Florida congregation in Boca Raton to around 75 or 100 persons by April.

Living and building a church home on Florida's Gold Coast may seem like a dream come true, with Florida's sunny climate, sparkling beaches and recreation atmosphere. Financially, however, the burden is staggering. Property prices are unreasonable, with quoted figures as high as \$50,000 and \$60,000 per acre. Rental of buildings is also sky-high, with prices ranging upwards from \$600 to \$1,400 a month.

This is the time for us to make a sacrifice if we are to establish new churches throughout the state. The need is evident here. It's up to us to create the manpower and the means.

Our greatest need at the present time is prayer support. With the prayer of God's people and their financial support as well, we can, by God's help, get the job done here. □

The Rev. Norman H. Vernon is the Florida Church Extension pastor working on the first project located in Boca Raton.



The Boca Raton congregation in front of the Holiday Inn Lakeside where the worship services are held.



Pastor and Mrs. Norman H. Vernon with daughter Kathy.



The congregation at worship with Pastor Vernon leading.

The Old Church With A Timeless Message

by Patricia Anne
Meinerts

Almost 118 years ago, Missionary Alfred Saker and eight Christians rowed to Bimbia, escaping religious persecution on the island Fernando Po. On August 9, 1858, they reached Amba Bay and founded the town of Victoria.

About 102 years ago, one Christmas day, 1873, the Christians met and resolved to build a permanent structure in which to worship. Nearly thirty-one British Pounds were collected on that day to start the project. On January 1, 1876, Ebenezer Baptist Church was dedicated.

Today we celebrate 100 years of continuous worship in this lovely building, the oldest structure in Victoria town.

Significant events in the life of the church include resisting pressure to join the Presbyterians when English Baptist missionaries left in 1890; damage from a canon ball during World War I; sending the first evangelists to the grasslands and building a permanent parsonage and youth center on the church premises. Today, the congregation is supporting a full-time pastor working in two small villages on the West Coast of Cameroon.

During the week of anniversary celebrations in January 1976, people from all over the country shared with the local Christians what the church has meant to them. Challenges were given to the youth, men and women on succeeding nights. Marching through the town, filmshows and a memorial service on the site of the original church strengthened the witness of the celebration.

In spite of the test of hardship and time, the church continues to proclaim the timeless message that Christ died for our sins according to the gospel, was raised up in newness of life and thereby offers salvation to all who believe in his name. Praise the Lord! □

Missionary Patricia Anne Meinerts is the wife of field secretary Oryn Meinerts stationed at Bamenda, Cameroon.



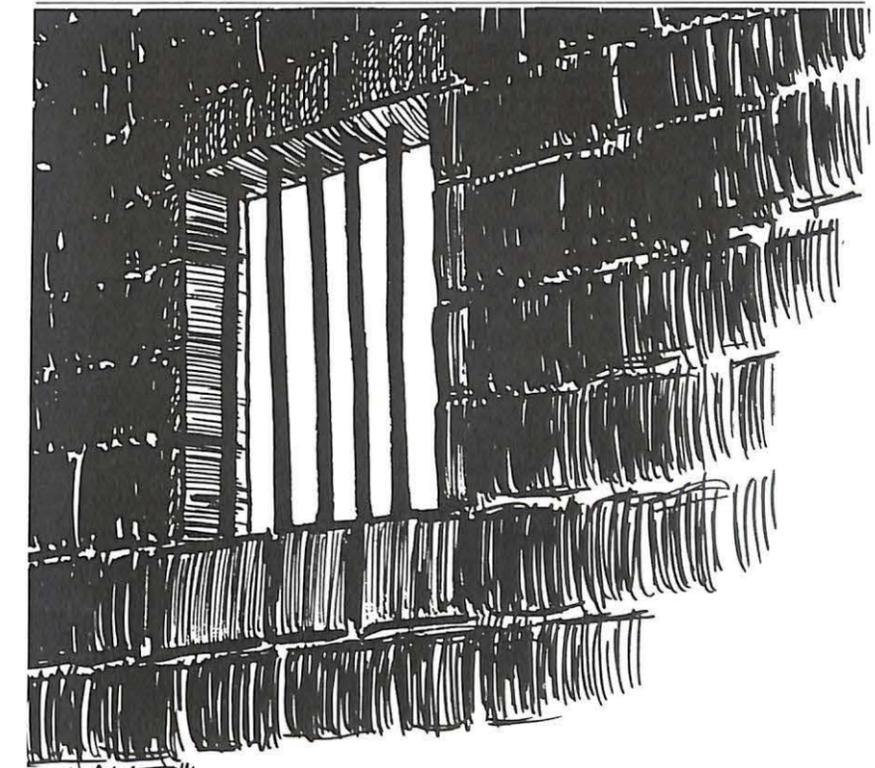
Welcoming sign in front of Ebenezer Baptist Church



The Ebenezer Baptist Church celebrated the 100th anniversary of the building of the church edifice, Dec. 29, 75—Jan. 4, 76. At the pulpit is the Rev. Samuel Ngum, executive secretary of the Cameroon Baptist Convention.

Heavy Thinking

© COPYRIGHT 1975 RICHARD GORSUCH



If you were on trial for being a Christian—would there be enough evidence to convict you?

WEDDING ANNIVERSARIES

Mr. and Mrs. Adolph Bill celebrated their 50th wedding anniversary on Dec. 28, 1975. They are members of Calvary Baptist Church, Stafford, Kan., and parents of the Rev. Leon Bill.

ELLINWOOD, KAN. First Baptist Church is glad to report the group pictured here with Rev. M. D. Wolff was baptized recently and received into the church. They are Don Learned, Mrs. Dale DeWerff, Earl Vaughn, Rodney Maier, Mike Kasselmann and Mike Hood.



An International Dinner was held recently sponsored by the W.M.S. The menu had an international flavor with a food representing each mission field. Booths were set up with articles displayed from the different mission fields.

The Brazil Praise Singers presented a program here recently which was well attended by our church as well as neighboring churches. (Mrs. Dale Hartig, reporter.)

MEDICINE HAT, ALTA. The Grace Baptist Church had the privilege of baptizing Terry Stickle, a young married man, and welcoming him as a member of our church.

The church was filled for a 35th wedding anniversary and 35 years in the ministry celebration, for our pastor and his wife, Rev. C. T. and Mrs. Remple. The choir, the young people and various other groups participated in the special service with Rev. Seip as the guest speaker. All were invited to the lower auditorium for a lunch.

We held our yearly church elections and there were no great difficulties in filling all the positions. The young people and Sunday school presented a program on Dec. 24. The very meaningful play by the young people was most appropriate for the Christmas Season and the church was very full once again.

The first Sunday this year, the young people invited the Hilda Baptist Church young people to present their program to us and all were blessed. A luncheon was served. (Renita Graham, reporter.)

PARKERSBURG, IOWA. Calvary Baptist Church observed its mortgage burning and 80th anniversary. The theme of the two day celebration was, "Let us give thanks."

Former pastors as well as members and friends gathered with us to give thanks. The celebration started with a Church Family Banquet. Our area secretary, Rev. Milton Zeeb, spoke to us. Dr. G. K. Zimmerman the executive secretary for N.A.B. spoke during the regular Sunday morning worship service. The mortgage burning took place at this service.

After a pot-luck dinner we gathered in the sanctuary for the anniversary service. Our three former pastors: Rev. Ronald C. MacCormack, Rev. Raymond F. Dickau and Rev. Jerry Edinger shared words of greeting.

Hearts responded with a generous offering for N.A.B. Missions. Our present pastor, Rev. Phyl Putz, hosted the event. (Mrs. Pearl Kolder, reporter.)

ROCHESTER, N.Y. On Dec. 28, 1975, the Latta Road Baptist Church honored the Rev. and Mrs. Wilmer Quiring who left our church to become the Eastern area secretary on Jan. 1, 1976. We started with a church supper with well over 100 in attendance. Then we moved to the sanctuary where Harry Zuck was Master of Ceremonies. Werner Metzger showed slides of Rev. and Mrs. Quiring serving in the church over the last 12 years. Then Rev. Kern spoke on the lighter side of being an area secretary. There were five



small blue plaques awarded from the W.M.S., the Men's Brotherhood, the Sunday school, the choir and the young people. A large plaque was awarded from the entire congregation. At the close all hands were joined in song. (pictured) (Marian Louk, reporter.)

KELOWNA, B.C. On Dec. 21, the Trinity Baptist Church said farewell to Rev. Samuel Berg and his wife Erika. All branches of our fellowship expressed appreciation for the work of this dedicated couple. Rev. Berg first came to us as part-time youth director in conjunction with his work as camp director at Green Bay Baptist Camp. He later became full-time youth pastor, until assuming role of senior pastor for an interim period of one year. The church was richly blessed, souls were won to the Lord, and discipleship matured during the Berg's ministry. The young people's group was especially blessed, as well as the Sunday school and the club work. We wish them God's richest blessing in their work at the Nepean Baptist Church in Ottawa, one of our newer N.A.B. church extension projects. (Mrs. M. Spletzer, reporter.)

MARTIN, S.D. The Rev. Adine Harsch assumed the ministry of the Martin Baptist Church on Jan. 1. Pastor Harsch graduated from the N.A.B. College at Edmonton, Alta. He and his family moved to Sioux Falls, S.D. in 1964, where he entered Sioux Falls College. After graduating with a B.A. degree in 1968, he then enrolled at North American Baptist Seminary of Sioux Falls. He graduated from divinity studies in 1972 with a M.M. degree. He pastored a church in Larchwood, Iowa, part-time, in a student capacity.

Pastor Harsch, his wife Agnes, and their three sons, come most recently from Minot N.D., where he had served as pastor of the Crestview Baptist Church. (Mrs. Kenneth Kost, reporter.)

BENTON HARBOR, MICH. The Napier Parkview Baptist Church reports that for the past five months Rev. Robert F. Brown, (pictured with family) has been an excellent interim pastor, giving delightful expositions on 1 Thessalonians and Psalm 23. Along with his duties he is



also the youth pastor and his "After-glow" every Sunday night after the church service. The senior high youth group attended the annual winter retreat Jan. 23-25.

We have had several special meetings, two cantatas, one was John W. Peterson's "I Love America," and all were excellent.

With a musical watchnight service, we joyfully prayed in the new year, and praised God for his bountiful blessings in 1975. (Mrs. Winfred A. Breitreuz, reporter.)

BROOKLYN, N.Y. The 121st Anniversary of the Ridgewood Baptist Church was celebrated January 25. At the worship service we were privileged to have as guest speaker the Rev. Wilmer Quiring, recently appointed Eastern Area Secretary, who is following the Rev. Rubin Kern, now retired. Rev. Quiring's sermon topic was: "The Unchanging Christ in a Changing World." The choir rendered several anthems. Dinner in the church fellowship hall was prepared by the Willing Workers Society. The business meeting followed in which the budget was presented and the treasurer reviewed the income and expenditures of the year. All organized groups reported on their activities. A member who served as a trustee for many years and is retiring and moving away was presented with a gift of appreciation. The Rev. A. Lamprecht, who conducted the meeting, expressed the thanks of the congregation for those who labored in the work of the Lord. (Marion von Ahnen, reporter.)

KENOSHA, WIS. Delegates gathered at the Immanuel Baptist Church for the ordination of Mr. Richard H. Kaiser on Jan. 24, 1975. Rev. Herman A. Pohl of Milwaukee Center Baptist served as chairman of the Ordination Council. Candidate Kaiser told of his conversion experience, eventual yielding to God's call to the ministry and his doctrinal beliefs. In executive session the delegates voted

for the field of Physical Education. The council unanimously recommended him to the church for ordination.

The ordination service was presided over by Rev. Jothan G. Benke, pastor of Immanuel Baptist. Dr. Richard Schilke, general secretary for the North American Baptist Missionary Society brought the ordination message. He also led in the ordination prayer. The charge to the new pastor was brought by Rev. Elwyn Zimmerman of Temple Baptist of Milwaukee. Rev. Allan Kranz of First Baptist of Watertown gave the charge to the church. Rev. Erwin Babbel of German Zion Baptist of Milwaukee welcomed Brother Kaiser into the ministry. A male quintet, which included two brothers of Mr. Kaiser, sang several selections. Also present were his wife, Karen; his mother, Mrs. Kaiser and other relatives.

Rev. Kaiser graduated from the University of Wisconsin and North American Baptist Seminary and served as student pastor at the Plum Creek Baptist Church, Emery, S.D. The Kaisers have been approved for missionary service in Brazil. (Roger Norman, reporter.)

HERREID, S.D. Our hearts were blessed as this group of young people, (pictured) were baptized on Jan. 4, 1976, and extended the right hand of fellowship into the Herreid Baptist Church.



At our annual business meeting it was decided to remodel the interior of the church, purchase new pews, windows and carpeting. The Rev. Edward Kopf is the pastor of the church. (Dianna Quaschnick, reporter.)

SACRAMENTO, CALIF. On Monday, Jan. 19, 1976, an ordination council convened at the Lincoln Village Baptist Church for the purpose of examining Mr. Dale Bartles for the Christian ministry. Rev. Fred Jantz was elected moderator and Rev. Ernie Rogalski as secretary. The candidate presented a well-prepared statement on his personal background, his call to the ministry and his doctrinal beliefs.

In executive session the delegates voted

unanimously to recommend to the Lincoln Village Church that they proceed with the ordination.

Mr. Bartles graduated in 1971 from the Western Conservative Baptist Theological Seminary with a Master of Divinity degree. He is presently serving as pastor of the Lincoln Village Church in Sacramento. (Rev. Ernie Rogalski, council secretary.)

TROCHU, ALTA. The Trochu Baptist Church met at the school gym, with churches from surrounding areas, and folks from the community to hear the Herman Effa missionaries from Brazil and the Brazil Praise Singers. We enjoyed a wonderful time, listening to choir singing in the native language, and also in English, testimonies, solos, duets, slides on the mission work in Brazil were also appreciated. A message was given by Francisco Amarai, with Herman Effa translating. After closing, prayer, refreshments and fellowship followed. (Mrs. Anne Thomas, reporter.)

EBENEZER, SASK. We are happy to report that the group pictured here were baptized recently and received into the church. Of these nine, seven are in their teens, while two are a young married couple. There were also three other members received by letter.



As a missionary endeavor, the Singing Men presented their Christmas Cantata at Canora, Sask., as well as in their own church. They also had the opportunity to serve at the Nursing Home and Lodge with a message in song. In the immediate future, they and the young people of the church will be conducting a service once a month in the Rainbow Hall, at Canora, Sask.

A youth orchestra was organized. The young people are sharing their talents and consequently the services are enriched by music and song. The Rev. Wes Andrei is the pastor of the church, standing on the left in the picture. (Mrs. Martha Dreger, reporter.)

WEST FARGO, N.D. New Years Eve service at the Grace Baptist church included a viewing of the film "The Burning Hell," followed by lunch, which was

For Music Lovers

If you have enjoyed the music of GOD'S VOLUNTEERS, you will want to get their latest record, "Looking Through His Eyes." Included are such popular favorites as "God's Love," "What a Day That Will Be," "I Found Him," "Happiness," "God Said It," "The Family of God," "If My People" and others. Price \$5.50. Order from Church Ministries Dept., North American Baptists, 7308 Madison St., Forest Park, IL 60130

then followed by a Candlelight Communion Service.

On Sunday Jan. 17 a potluck supper was held in honor of Virgil Schmidt our youth director, who left us to accept a call as associate pastor at Rapid City, S.D. He has served us well for the last 14 months.

The evening service was spent by song singing and viewing slides of different events and projects carried out by the young people during the time Virgil was with us. The Rev. Lee Moser is the pastor of the church. (Frances Abrahamson, reporter.)

NEW LEIPZIG, N.D. A council was called by the New Leipzig Baptist Church on Oct. 20, 1975, to consider the ordination of Mr. Roger Freelander to the gospel ministry. After the introduction of the candidate and his wife Chichi, he presented his biographical sketch and doctrinal statement. Following a number of questions the council recommended to the church to proceed with the ordination.

On Dec. 14, 1975, members and friends gathered to witness the impressive ordination service of Roger Freelander. The sermon, "The Cost of True Servanthood,"



and the ordaining prayer were given by Dr. Ralph Powell, professor at N.A.B. Seminary, at Sioux Falls, S.D. Rev. Herb Schauer of Hebron, N.D., gave the charge to the church and Rev. Clarence Walth, area secretary, gave the charge to the candidate and presented the ordination certificate. Response was given by the candidate. A time of fellowship was held following the service. One of the surprise decorations was a cake in the shape of the church. (Mrs. Walter Kallis, reporter.)

BENTON HARBOR, MICH. The 38 voice choir of the Napier Parkview Baptist Church gave John Peterson's and Don Wyrzten's patriotic concert entitled "I Love America," a musical emphasizing Patriotism, Praise and Prayer for America.

Dressed in navy pants and skirts, white shirts and blouses and red ties a background of American flags, it was a very

colorful presentation. Soloists were: Gail Brown, Dee Schultz, Steve Bergman and Russ Reschke.

Guests were the NAB churches of the area: First Baptist and Oakridge Baptist from St. Joseph, Lakeshore Baptist from Stevensville and the Woodland Shores Baptist from Bridgman. Also guests were the North Lincoln Church of St. Joseph.

A short devotion was given by the Rev. Ruben Herrmann of the Woodland Shores church. A special offering of \$680.00 was taken for this church, the daughter church of Napier Parkview, to apply to their property fund. (Mrs. Warren Wise, reporter.)

ANAHEIM, CALIF. Jan. 4, 1976, was a day of rejoicing for the Sunkist Baptist Church. Fifteen people were baptized during the morning worship service. In the evening, a total of 29 new members were received into the fellowship of the church. A reception was held in their honor following the service. Rev. William Hoover is the pastor of the church. (Stephanie Radcliffe, reporter.)

EUREKA, S.D. Despite blustery weather conditions, we had good attendance for the New Year's Eve service at First Baptist Church. The family-style service was informally conducted with testimonies,



special music and a message on baptism preparing the way for the highlight of the first portion of the service—a baptism involving three members of one family: Walter and Glenda Lindemann and their son Steve, and Mrs. Tillie Heupel, the wife of a present member. (pictured) After a time of lunch and fellowship, the second portion of the service began with the reception into membership of our new pastor and his wife, Don and Vivian Paschke, and the four who were baptized. The celebration of the Lord's Supper together, and further sharing in song and testimony led up to the second highlight—a mortgage burning ceremony (pic-



tured) for the education wing and remodeling of the church. (Mrs. Delorus Bertsch, reporter.)

BENTON HARBOR, MICH. A group of eight young people from the Napier Parkview Baptist Church along with Rev. Brown and family went to the Colorado area to help our N.A.B. missionaries with Vacation Bible Schools.

Our Memorial Youth Building mortgage was paid. This building had its first activity in March 1974. This was the start of the annual "Guinness Games" for the area NAB churches, when various contests are held. On every special occasion at least one youth has made a decision for Christ. Regular uses are for Sunday school classes, Pioneer Girls, Boys Brigade and for basketball games. A memorial plaque was presented by the church for the Youth Building, dedicated to the memory of Bruce Vernon and several other members. Bruce, son of the Rev. and Mrs. Vernon, went home to be with the Lord at the age of 17 while participating in a church basketball game shortly after the Vernons started their ministry here.

A farewell reception, attended by 450, was held for the Rev. and Mrs. Vernon and daughter Kathy before they moved to Florida. The church presented the Vernons with a memorial plaque commemorating their 12½ years of ministry and a love offering was taken.

The Rev. Robert Brown, youth pastor, is our interim pastor.

This past year we received 17 new members, had 22 transfers, 12 deaths, nine were baptized and 13 infants and children were dedicated. (Mrs. Warren Wise, reporter.)

JAMESTOWN, N.D. On Sunday, Dec. 21, 13 new members were accepted into membership at Temple Baptist, nine by baptism, one by transfer and three by confession of faith. Pastor George Breitkreuz is at the far right on the picture.

Some of the highlights of our church were our special meetings with Rev. Clarence Walth, area secretary; having God's Volunteers with us for an evening;

Rev. and Mrs. Wesley Blackburn showing their slides on a recent visit to our mission field in South America; having the choir from Grace Baptist Church, West Fargo, present their Christmas cantata on Sunday evening Jan. 4; Dr. G. Gordon Harris, N.A.B. Seminary was speaker on our Mission Sunday, and brought greetings from Doug Bittle and Lowell Graves, students at our seminary from our church.



Our former youth director, Doug Bittle, is enrolled at the seminary in Sioux Falls. We have a new youth worker, Larry Moser, from our Baptist Church in Medina, N.D. who is enrolled at Jamestown College as a freshman. We appreciate Larry's enthusiasm and willingness and our teens think he is just great. We had a three hour watchnight service after which our youth, together with the Community Christian Youth, numbering about 100, met at our church for a film, and a pancake breakfast, after a rollerskating party at the local rink. (Betty Taft, reporter.)

MELVILLE, SASK. The Melville Baptist Church celebrated its twelfth anniversary by having a mortgage burning ceremony. The main speaker was Rev. Jake Neudorf, the first pastor. Assisting musically in the program were Mr. and Mrs. Don Scheirer and their three young sons. Back in the early 1960's Don and Darlene had supplied the music for Pastor Neudorf's radio program, "Eventide."

A brief history of the church was given by Mr. David Thompson, chairman of the church board. Fenwood Baptist church, built 1919, was the mother church. It was in the late 1950's under Pastor Neudorf, that the Fenwood people began to meet in Melville in various places. By 1962 a lot was purchased. On Oct. 1, 1963, Melville Baptist Church was dedicated with the Fenwood people and three Melville resident families as supporters. At the present time there are 60 family units.

Mr. Sam Scheirer, our oldest member, and one of the faithful workers in the actual building of the church, was given the honor of burning the mortgage. Following the evening service, the congregation and guests enjoyed a fellowship lunch. The Rev. Paul Mohninger is the pastor of the church. (Mrs. August Reinson, reporter.)

in memoriam

REV. HENRY PFEIFER, 71, of Winnipeg, Man., died on Jan. 15, 1976. He was born on July 10, 1904, in Germany. At the age of 13 he was converted, baptized, and became a member of the hometown Baptist Church in Ennigerloh, Westfalen. In 1925 he emigrated to the United States. For two years he worked at his trade as a bricklayer until he was called by God into the ministry. He attended the Rochester Baptist Seminary for six years and graduated in 1934. Before he accepted the call to the First Baptist church in Beaver, Mich., where he was ordained, he was united in marriage to Anna Fuhr. His 41 year ministry took him from Beaver to the Central Baptist Church, Erie, Pa., Zion Baptist Church, Okene, Okla., denominational evangelist for four years; Central Baptist Church, Edmonton, Alta., Trinity Baptist Church, Sioux Falls, S.D.; Erin Ave. Baptist Church, Cleveland, Ohio, Faith Baptist Church, Regina, Sask.; Emmanuel Baptist Church, Morris, Man.; First Baptist Church, Napoleon, N.D.; German Brethren Church, Winnipeg, Man. Often he served as evangelist for individual churches, and recently as interim pastor. He served the Northern Conference as mission secretary and became a member of Board of Missions. Surviving him are his widow; two sons, Danny and Dwight; one daughter, Esther; one brother and three sisters. The Rev. Henry Goliath presided at the funeral service, assisted by Dr. Wm. Sturhahn, Rev. Walter Stein, Rev. Darold Sauer and Dr. R. J. Kerstan who gave short messages. All the Manitoba pastors were present at the service to give honor to a servant of God who served his Lord through our Conference for so many years.



DANIEL RAU, 74, of Elk Grove, CA, died Jan. 29, 1976. He was born near Long Lake, S.D., Jan. 14, 1902. He accepted Christ and was baptized in 1916 shortly after coming to California and became charter member of Zion Baptist Church, Franklin, now First Baptist Church, Elk Grove. He served faithfully as Sunday school teacher, deacon and treasurer for over 25 years. He married Emma Kandt in 1926. Surviving him are his widow; three daughters, Annadora Fandrich, Lillian Burnsworth and Joyce Strauch; one son Vernon, eleven grandchildren, six great-grandchildren, five sisters and three brothers. Pastors Merle Brenner and Fred Klein officiated at the funeral service, assisted by Reid Galbraith.

HAROLD E. REICH, 46, of Medicine Hat, Alta., died on Dec. 17, 1975. He was born on Aug. 14, 1929, in Medicine Hat. In Nov. 1945, while attending C.T.I., he accepted the Savior as Lord and was baptized the following year. Being a charter member of the Temple Baptist Church he served as Sunday school teacher, trustee and choir singer. In June 1954 he married Estella Schell. This marriage was blessed with two daughters: Debbie and Shelley. Mourning his death are his family, one brother and five sisters. The Rev. I. H. Schmuland was the officiating minister at the funeral service.

ALBERT SCHMIDT, 74, of Bismarck, N.D. passed away on Jan. 31, 1976. He was born Feb. 19, 1902, at Goodrich, N.D. In 1928 he was united in marriage with Alvina Mauch. After his spiritual birth at the age of 26, he joined the Baptist Church at Goodrich, serving as usher, treasurer, trustee and deacon. In 1969 they retired in Bismarck, joining the Bismarck Baptist Church where he served as custodian for three years. He leaves his widow; three daughters, Mrs. Eleon (Iris) Sandau, Mrs. Wayne (Diana) Hoogestradt, Mrs. James (Gloria) Porterfield; one son, Albert, Jr. The Rev. Ron Norman was the officiating minister at the funeral service.

FREDRICK HILLER, 97, of South Edmonton, Alta., died on Jan. 20, 1976. He was born in Russia on Oct. 20, 1879. As a boy of 14 years Brother Hiller gave his heart to Christ and followed the Lord in baptism. He was the first one to join the Rabbit Hill Baptist church through baptism. All through the years that followed he remained a faithful member of the Rabbit Hill Church. On Dec. 26, 1903, our brother was united in marriage with Minnie Kuhn. Eleven children were born to this union. Two sons and six daughters, two brothers and two sisters mourn the loss of their father. Dr. E. P. Wahl was the officiating minister at the funeral service.

ALVINA JESCHKE nee Arndt, 83, of Anaheim, Calif., died on Dec. 3, 1975. She was born in Russia, on Sept. 9, 1892. She accepted Jesus Christ as her personal Savior at an early age and was baptized in 1913, and became a member of the Baptist Church at Moisejewka. On Feb. 11, 1909, she was united in marriage to Reinhold Jeschke and in 1913 they emigrated to Sask., Canada, and were active in our churches at Lockwood and Nokomis. In 1929, they moved to Michigan and were active in our churches at Bay City and Lansing. For health reasons they moved to Anaheim in 1947. She was a member of the Bethel Baptist Church and later of the Sunkist Baptist Church. She leaves three daughters: Mrs. Elsie Kwast, Mrs. Walda Kwast, Mrs. Elva Kuhn; two sons: Dr. Reuben P. Jeschke and Albert W. Jeschke; eight grandchildren and fourteen great-grandchildren. Pastor William Hoover officiated at her funeral service.

KARL GOEBEL, 83, of Elton La., died on Feb. 2, 1976. He was born in Germany on March 31, 1892. He came to America at the age of 14 and settled near Branch, La., where he soon became a member of the Mowata Baptist Church. In 1919 he married Emma Loewer. Surviving him are his five sons: Alfred, Erwin, Harvey, Elmer and Norman; nine grandchildren. The memorial service was held at the First Baptist Church of Elton. Officiating ministers at the funeral service were the Rev. Edgar Bryan and the Rev. Eleon Sandau.

ALVIN BENJAMIN BURKES, 67, of Bellwood, Ill., died on January 21, 1976. He was born in New Mexico on April 10, 1909. He accepted Christ as his personal Savior and was baptized into First Baptist Church on his birthday and on Easter Sunday, April 10, 1955. He was an active member serving on various boards and committees. He was married to Helen Shoemaker. Survivors include his widow; three sons: Hubert, Donald, Larry; two daughters: Dorothy Schumann, Evelyn Wardell; two brothers and two sisters; 12 grandchildren and three great-grandchildren. The Rev. Loren A. Weber was the officiating pastor at the funeral service.

REUBEN R. BLACK, 72, of Loganville, Wis., died on Jan. 15, 1976. He was born on Nov. 26, 1903, in Sauk County, Wis. On Aug. 31, 1935, he married Augusta C. Bauer. As a teenager he was baptized into the North Freedom Baptist Church where he was a faithful member until his death, serving as mission treasurer and deacon for many years. Survivors include his widow; one daughter, Margaret; one brother and one sister. The Rev. Allan Gerber was the officiating minister at the funeral service.

ROBERT BACKUS, 79, of Madison, S.D., died on Sept. 4, 1975. He was born on June 23, 1896. On Sept. 10, 1924, he married Edith Schrepel. He received Christ as his Savior at an early age and was baptized in 1907 and joined the West Center Street Baptist Church, in which he was an active member and sang in the church choir for sixty years. Surviving him are his widow; one daughter, Carolyn (Mrs. Donald Hillan); two grandchildren; one sister and one brother. The Rev. Oliver Bender was the officiating minister at the funeral service.

FRIEDRICH BACHLER, 78, of Edmonton, Alta., died on Jan. 6, 1976. He was born in Russia on March 1, 1897. In his early years he accepted Christ as Savior. In 1927 he was married to Emilie Itermar and immigrated to Canada. He was active in N.A.B. churches as deacon, clerk, superintendent and singer. Especially is he remembered for his love for music. He is survived by his widow, Emilie; two daughters: Lydia and Wilma; two sons: Earnest and Herb, and thirteen grandchildren. The Rev. Donald Richter was the officiating minister at the funeral service.

JOHN AUGUSTAD, 76, of Madison, S.D., died on Nov. 20, 1975. He was born on Dec. 27, 1898. On Feb. 12, 1930, he married Laura Beck. He received Christ as his personal Savior. He and his family were baptized in the West Center Street Baptist Church of Madison on Dec. 31, 1949, and became members of the church on Jan. 1, 1950. Surviving him are his widow; one son, Frederick John; two daughters, Judy (Mrs. William Foster), and Betty (Mrs. Gene Larsen); eleven grandchildren, and two sisters. The Rev. Arthur Connor was the officiating minister at the funeral service.

BENJAMIN ALBRECHT, 50, of Bismarck, ND, went to be with the Lord on Jan. 15, 1976. He was born Dec. 17, 1925, in Pollock, S.D. On May 30, 1949, he was united in marriage with Lillian Sauter. In 1952 he accepted Jesus Christ as Lord and Savior, was baptized and became a member of the First Baptist Church in Bismarck. In 1955 he transferred his membership to the Bismarck Baptist Church. Ben served faithfully as an usher of the church and member of the Men's Brotherhood at Bismarck Baptist. He is survived by his widow; two sons: Roger and Gary. Officiating pastors were Rev. Dave Steinfeld and Rev. Ron Norman.

WASHINGTON—Thursday, April 6, A.D. 30 is the most likely date for the crucifixion of Jesus Christ according to an article in the current (March 29) issue of CHRISTIANITY TODAY magazine entitled, "The Day He Died."

In a detailed examination of Jewish Passover customs and studies of the new moons at equinox at the appropriate time of year between A.D. 26 and 35, Roger Rusk discards Friday and Wednesday execution theories. Rusk, professor emeritus of physics at the University of Tennessee, describes the selection of the Passover lamb as occurring on the tenth day of the first month of the Jewish calendar, called Nisan. Sacrifice of the lamb then occurred on the fourteenth day. Using Palm Sunday as the most likely day of selection (Jesus' triumphal entry into Jerusalem occurred on that day), Rusk concludes that the fourteenth day would have to be a Thursday.

Other execution theories suggest a "day of silence" in which no Gospel record of Jesus' activities during Passover week is given. Such theories assign the silent day to Wednesday. Under his theory, Rusk argues, the silent day would be Friday—more likely, he says, because Jesus was already in the tomb. The Thursday execution also would give Jesus three days and three nights in the tomb as mentioned in Scripture.

Additionally, the fifteenth day of Nisan is declared under Jewish laws as a Sabbath day and can occur on any day of the week. In his argument, Friday appears as Rusk's fifteenth day, meaning there would be two Sabbaths in a row during that Passover week—a fact which would account for Jesus' followers not showing up at his tomb until Sunday morning.

To zero in on the date, Rusk uses scientific knowledge about dates and moon movements to prove that the fourteenth day of Nisan falls on a Thursday only in A.D. 30. Thus, argues Rusk, this knowledge plus Scripture leaves Thursday, April 6, A.D. 30 as the most plausible date and Sunday, April 9, as the day of resurrection.

Baptist Foreign Mission Board's field representative for Middle America stationed in the capital city.

The Foreign Mission Board has released \$25,000 in relief funds, according to Charles W. Bryan, the board's secretary for Middle America and the Caribbean. The funds will be used for corn, beans, rice, medicine, charcoal, wood and plastic sheets for makeshift shelters for the many left homeless.

The Baptist Disaster Coordinating Committee of Guatemala has requested 500 tents to house six-member families. The tents will be flown immediately to the city by Taca Airlines, according to Bryan, and will be distributed by the Baptist Cultural Association of Guatemala.

More tremors were felt Feb. 5, Scanlon reported by telephone. Reports from many other villages have not been received. The worst damage in the city appeared to be in Zone 3 which includes damage to Macedonia and Bethel Baptist Churches. Relief efforts are being carried out through the churches despite the damage.

In the village of Tecpan (about 50 miles west of the capital) a Baptist church was completely destroyed.

WHEN IS EASTER?

Under current customs, the date of Easter can vary. The earliest it can occur (it is the first Sunday following the first full moon on or after the vernal equinox by agreement of a church council at Nicaea, Asia Minor, in A.D. 325) is March 22. The latest possible date for Easter is April 25, although Easter can be up to five weeks later for Eastern Orthodox churches that use a different calendar calculation.

COMING
NEXT
MONTH IN

baptist
herald

All About
the Family

Quake Kills Five Guatemalan Baptists; Relief On the Way

GUATEMALA CITY, Guatemala (BP)—At least five Baptists are known to be dead, many Baptist families are homeless, and two Baptist churches were damaged and one destroyed in the devastating earthquake which hit here Feb. 4.

All 23 Southern Baptist Convention (SBC) missionaries in Guatemala are reported safe, according to a Southern



by Paul H. Siewert

Sometimes un-ascribed religious events are more revealing than thus announced. Not long ago I attended a wedding, which no doubt would have been ascribed to be a Christian event. However, I doubt if Jesus, who changed water into wine at the wedding of Cana, would have been very accommodating at this one.

Our generation bemoans the millions of alcoholics in our country. We are deeply concerned about the proper treatment. But who really needs the treatment?

Dr. George L. Maddon of Duke University has some rather revealing statistics that show that young people are not seduced to drink by their peers. Rather his studies show that teenagers learn to drink from their parents and other adults. Teenagers adopt their parents' attitude that drinking is not evil or morally wrong, and come to identify social drinking with adulthood.

Ralph Daniel, executive director of the Michigan State Board of Alcoholism, says: "Parents owe their youngsters an understanding of alcohol's effects and some guidance about drinking, so they can cope with these situations."

I submit that "Christians" owe them much more than that. They owe them an example. And social drinking, in our indulgent society, is not an example for good but a curse. Someone has said: "When you introduce your youngster to his first social drink, you are introducing him to potential alcoholism." I agree! □

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

chuckle with bruno

The honored guest was introduced by the MC: "We are pleased to have as our speaker a man who has to leave to catch a plane in 15 minutes."

EDWIN MARKLEIN MEMORIAL FUND

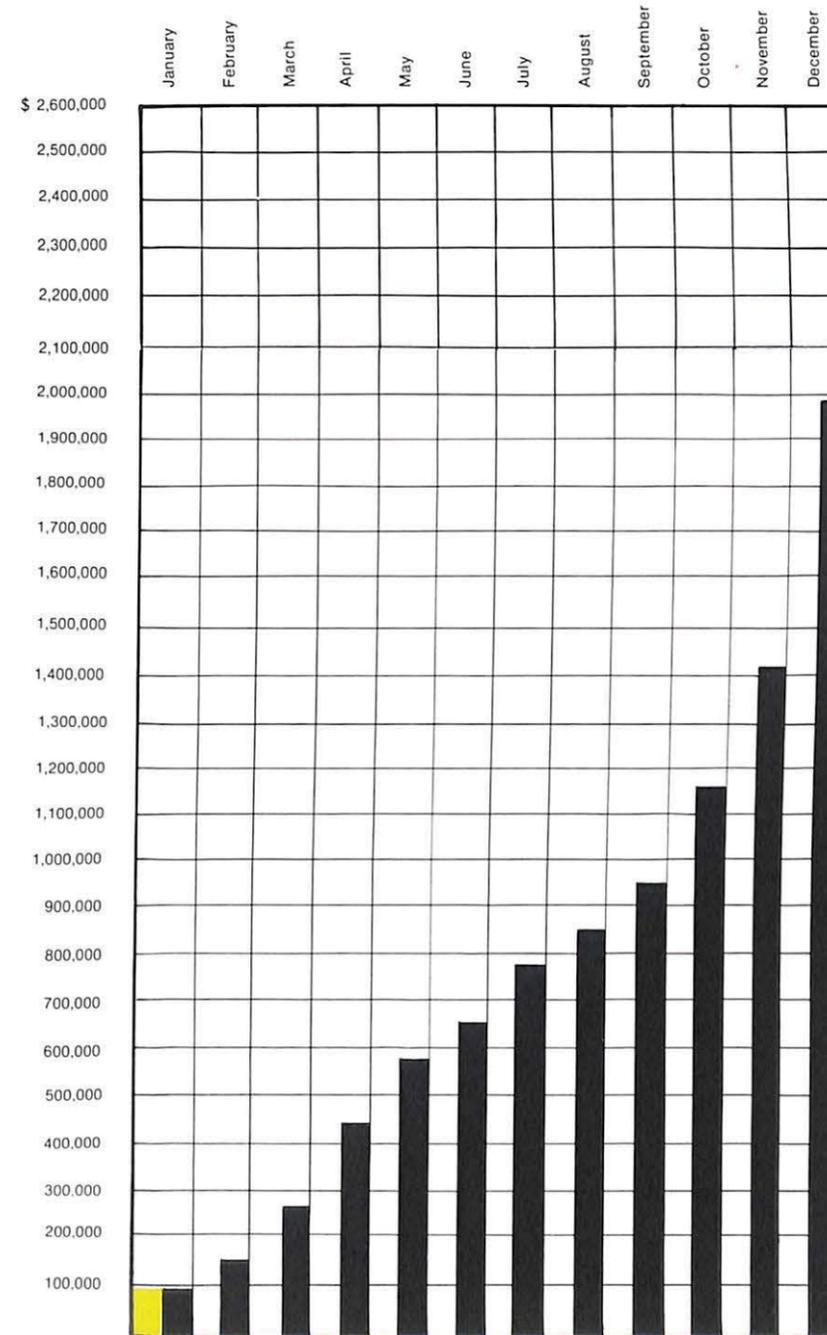
The Edwin Marklein family has decided that all donations given in memory of Mr. Edwin Marklein be designated for

the new N.A.B. International Office Fund. Anyone wishing to participate in this memorial to Ed Marklein should send gifts to the North American Baptist Conference Office, 7308 Madison St., Forest Park, IL 60130, designated "Edwin Marklein Memorial Fund."

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

January 1976—\$78,624.05
January 1975—\$84,189.91

Goal for 1976—\$2,524,000



Color line for 1976 black line for 1975

■ Mr. Dave Krumpe, director of Music and Outreach at First Baptist Church, Lodi, has resigned, effective Jan. 15, 1976. His future plans are not known.

■ The Rev. Eugene Carpenter, former pastor of Standish Baptist Church, Standish, Mich., is now serving a non-N.A.B. church. The reference in the February issue to his ministry in London, Ont., was incorrect.

■ On Feb. 6, 1976, Mrs. Edith Schroeder, former Cameroon missionary, was united in marriage to Mr. Ray DeNeui of Chancellor, S.D. Congratulations!

■ The Rev. James DeBoer, pastor of Sherwood Park Baptist Church, Greeley, Colo., has accepted the call of First Baptist Church, Lodi, Calif., to become the associate pastor/director of Christian Education there. The Rev. Jake Leverette is the pastor of the church.

■ Benno Przybylski, associate professor of New Testament at North American Baptist College, Edmonton, Alta., has successfully defended his thesis, "The Concept of Righteousness in the Gospel of Matthew," and was granted the Doctor of Philosophy degree in New Testament studies. Congratulations!

■ The Rev. Bruce Merrifield is the pastor of the Church Extension project in Lethbridge, Alta. He formerly served the Zion Baptist Church, Drumheller, Alta.

■ The Rev. Robert J. Reid is the pastor of Southey Baptist Church, Southey, Sask.

A price increase for BAPTIST HERALD subscriptions has become necessary.

Effective immediately the subscription prices will be:

- \$5.00 One year regular subscription
- \$9.00 Two years regular subscription
- \$4.50 Church Family Subscription Plan, pastors and missionaries
- \$3.50 Students, servicemen and residents in Homes for the Aging
- \$5.50 Overseas countries

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Crucified Between Malefactors

When Jesus was to be crucified, the officials could or would find no other place for him than between two criminals. Since that time the picture of the three crosses on Golgatha has become a powerful message to mankind:

You and your sins have sentenced Jesus to die on the center cross, surrounded by criminals, one on the right and one on the left. You and your sins have brought him here, whose arms and hands had held and blessed little children. You and your sins have delivered him to give us his spirit here, who had healed the sick and even resurrected the dead.

The cross tells of the One, who incontestably could face a hostile crowd with the question, "Which of you convicts me of sin?" The same crowd later sentenced Jesus shouting, "He deserves death—then they spat in his face, and struck him and some slapped him . . ." (Matth. 26:66-67).

Are we surprised?

Has this not been the course of mankind since creation? Man has always tried to put the blame on God, on Jesus, on fate and circumstances. It started way back in the Garden of Eden, when Adam admonishingly told God, "The woman whom thou gavest to be with me, she gave me fruit of the tree, and I ate." Eve continued in the same tradition by blaming the serpent: "The woman said, 'The serpent beguiled me, and I ate'."

Since that time uncounted numbers of

people have made God the object of their anger and wrath.

Why does God permit evil in this world, they ask. Why did he create people with the tendency to sin rather than to do good? Why do I have to suffer much, although there are other people who really deserve it?

The man from Uz, Job, once dared to put into words, what many before and after him likewise must have felt: "I am blameless . . . therefore I say, he destroys both the blameless and the wicked. When disaster brings sudden death, he mocks at the calamity of the innocent. The earth is given into the hand of the wicked; he covers the faces of its judges—if it is not he, who then is it?" (Job 9:21-24).

Job certainly is not the only one who accused God of injustice. Isaiah prophesied that the Lord would be "numbered with the transgressors", even though "he bore the sin of many and made intercession for the transgressors" (Isaiah 53:12).

Things have not changed. To this day God gets blamed for many of our shortcomings. With our sins we continue crucifying Jesus and "numbering him with the transgressors." The robbers crucified next to Jesus should have known better than to join the crowd of mockers. Yet we read in Matt. 27:44, "And the robbers who were crucified with him also reviled him in the same way."

How then can we get out of the rut of numbering Christ with the transgressors while we think of ourselves as innocent?

One of the malefactors at the cross on Golgatha gives us a clue. His thinking changed. He said the truth and reached out for the Truth. He rebuked his cohort, saying, "Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong" (Luke 23:40-41).

He neither was afraid nor ashamed to admit his guilt. He stopped blaming God for his fate. By acknowledging Jesus as the One who had "done nothing wrong", he was able to ask him, "Jesus, remember me when you come into your kingdom" (Luke 23:42). No longer did he look at Jesus as one "numbered with the transgressors." He now recognized Jesus as his Savior and heard the beautiful promise: "Truly, I say to you, today you will be with me in Paradise."

To this day the confession, "God, be merciful to me a sinner" opens Paradise, whereas a selfrighteous bickering with God is hell already here on earth.

That, among other things, is what the crosses on Golgatha teach us. RJK

1976 essay contest

Topic: AMERICA: AS I SEE IT

We believe that North American Baptist youth have something well worth reading to say about their country and its future. It is your future. This essay contest will give you an opportunity to be heard.

The contest on the topic, "America: As I See It," is open to all North American Baptist young people from the ages of 12 through 25. You may write from any perspective from which you wish to approach the subject. Entries will be grouped into three age categories: Junior High, Senior High and College and Career. The three winning essays, one from each age group, will be printed in the July, 1976, edition of the *Baptist Herald*. Judging will be done by an impartial panel.

Contest Particulars

Please include the following information with your entry: your name, address and age; your church and school and year in school. The word limit is 600 words. Entries must reach our office by May 1, 1976. Send all entries to Church Ministries Department, North American Baptists, 7308 Madison St., Forest Park, IL 60130.

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OH, LORD, YOUR HOUSE IS ON FIRE

(Continued from page 12)

Conference, Rev. Works believes fire safety for churches "must undergo a new priority rating, since the church, being unoccupied for long periods, is so vulnerable to both arsonists and to undetected fire."

"In fact," he stresses, "in about one-third of the cases, the fire is out of control by the time the fire department arrives."

Vulnerability factors carry over to all churches despite location. Forty-five percent of church fires, for example, occur in large cities, those with 50,000 population or above, while 31 percent occur in cities of from 5,000 to 50,000 and 24 percent in small town of less than 5,000 population.

As part of a special fire prevention campaign, the Religious Leaders Conference of the National Safety Council, has issued a Church Fire Safety Check List. It urges church managements, youth groups, community organizations and local governments to use such a list in support of their own fire prevention programs.

"Check lists can only point out dangers," Mr. Works said. A permanent program of church fire inspections and employment of some sort or early warning measures are primary factors in keeping fire losses at a minimum," he emphasized.

Rev. Works urged churches to organize for safety committees to conduct fire and safety inspections, as well as to know how to use fire protective devices such as fire extinguishers and hoses, and to instruct others in these practices.

Sprinkler systems provide the best protection for church property, although economics in many cases may preclude their use. To reduce cost, a sprinkler system may be installed in a high-fire-frequency area such as the basement or storage area.

Second best protection is provided by quick detection alarm systems that will ring outside bells as well as directly notify the fire department.

Such systems, according to Mr. Works, offer the best method of offsetting "headstart" fires, and as added protection against incendiaryism, a chief cause of church fires, running as high as 37 percent in recent years.

EXIT FACILITIES

1. Every room, balcony or other space having a capacity of 100 requires two exit doorways.

If building accommodates 100 or more persons, each room balcony or other space where such assembly occurs should have exits to the outside as follows:

Not less than two exit ways when 600 persons or less are accommodated in such room, balcony or other space.

Not less than three exit ways when more than 600 persons but not more than 1,000 persons are accommodated.

Not less than four exit ways when more than 1,000 persons are accommodated.

2. Exit doorways should be so located that no point in a floor area, room or space served by them is more than 125 feet distant, measured along the line of travel.

3. Exits and fire stairways are to be maintained in good, safe, usable condition and free from obstructions.

- Exit doorways are to be marked with exit signs and lights.
- Exit doors of rooms occupied by 50 or more persons should open in the directions of exit travel to the outside.
- All doors at required exits should be provided with panic bolts or kept unlocked during occupancy.

HEATING EQUIPMENT

1. The furnace should be enclosed in a separate room with fire resistive partitions, with the ceiling also similarly protected.

2. A self-closing door should be provided at the opening into the furnace room.

3. Use metal containers for the storage of ashes.

4. Provide automatic means for controlling temperatures in duct systems, breeching, etc.

5. Oil burners, which are gas fired or mechanical stoker-equipped, should feature automatic safety controls.

6. Be sure all heating equipment, including chimney flues, smokepipes and hot aire ducts:

Is in good serviceable condition and well maintained.

Is properly insulated and separated from all combustible material by a safe distance.

Has been serviced by a qualified service man within the past year.

KITCHEN

1. Install range safely away from combustible material and protect floor with metal or fire-retardant mats.

2. Use a hood above the range and be sure it is vented to the outside.

3. Vent pipes are to be insulated or separated from combustible material by a safe distance.

4. Be sure fire extinguishers are of right type and are in good order.

5. Be sure electric refrigerator has been checked by a qualified service man within the past year.

LIGHTING AND ELECTRICAL EQUIPMENT

1. Make sure all fuses on lighting and small appliance circuits are properly rated.

2. All alterations of electrical installations should be by a qualified electrician.

3. Electric wiring installed within or in connection with organs should comply with appropriate provisions of the National Electric Code.

PROTECTION

1. Fire extinguishers should be positioned on each floor so that not over 100 feet of travel is required to reach nearest unit.

2. Use tags to show date of recharging for each fire extinguisher and check regularly.

3. The building, particularly the steeples, spires, and towers, should be equipped with a system of lightning rod protection.

4. Automatic sprinklers, standpipes and hoses should be thoroughly inspected yearly.

GENERAL

1. Use fire retardant materials for holiday decorations.

2. Collect and dispose of trash in a safe manner avoiding hazardous accumulations at any point.

3. Spaces beneath stairs (in storerooms and attics) should be free from accumulations of combustible materials. □

baptist herald

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PEOPLE WHO CARE

North American Baptists are people who care

They care about the Gospel of Jesus Christ and the needs of people. Some of the basic things they care about are stated in the goals that the various departments and the General Council have adopted for this year.

They are very ambitious goals. However, the overwhelming needs of people around the world demand such goals. We cannot meet all needs that are presented but we must be found faithful. God has given us a rich heritage

and entrusted us with awesome responsibilities.

Our unified efforts as individual Christians and churches can accomplish a great deal for the cause of Christ. Jesus said, "If you love me, keep my commands" (John 14:15). Our love for Christ needs to be expressed continuously by caring for people; caring enough that we accept the call of God...
-to be ministers, missionaries and other Christian workers

-to witness for Christ wherever we are
-to be the salt of the earth so that ungodly corruption may be held in check

-to uphold justice, trust and freedom where they are threatened

-to give generously of our financial means that the Lord's work may progress

The following goals seek to fulfill what we understand Christ expects of us as North American Baptists now.

Goals for 1976

CHURCH GROWTH

- To make at least six contacts for Christ per N.A.B. member as part of the three-year Million Contacts for Christ program.
- To start 10 new churches.
- To enlist 30 percent of our churches in enlargement campaign programs.

OVERSEAS MISSIONS

- To support 99 missionaries in evangelism, church planting, church work, education and medical ministries in Brazil, Cameroon, Japan, Nigeria and the U.S.A.
- To provide hospital treatment and medical care for more than 100,000 patients in Cameroon and Nigeria.
- To develop a new plan for pastoral training in Japan.

TRAINING AND RECRUITING

- To graduate 20 persons from the N.A.B. College and Seminary for N.A.B. ministries.
- In addition to the graduates from our institutions recruit 15 new persons for ministries in N.A.B. churches and mis-

sion fields and provide them with orientation.

- To recruit 50 N.A.B. students for ministerial programs at N.A.B. schools.

AID TO NEEDY

- To further the ministry to the aging by sponsoring one conference on "Ministry with the Aging" for Baptist Home leaders and other interested persons.
- To distribute pensions and financial aid to pastors, pastor's wives and other Christian workers, in the amount of \$10,000.
- To collect and distribute \$19,000 to help meet the needs of people through the B.W.A. World Relief Fund.

SOCIAL AWARENESS

- To support religious liberty, social justice and human rights by participating in meetings and activities of the Baptist Joint Committee on Public Affairs.

FELLOWSHIP

- To provide opportunities for fellowship, inspiration and decision making at the 1976 Triennial Conference.

- To visually and verbally communicate the Conference ministries at the 1976 Triennial Conference.

STEWARDSHIP

- To assist local churches and Associations in stewardship education through 12 workshops and seminars and providing resource materials.
- To secure \$3,000,000 additional commitments through wills, trusts and other estate planning programs.
- To raise \$2,524,000 for the 1976 Conference mission and ministry budget.
- To complete raising of \$1,000,000 for the new N.A.B. International Conference Office.
- To increase deposits to a total of \$800,000 in the Church Extension Investors Fund.

OFFICE RELOCATION

- To complete relocation of the Conference Office to Oakbrook Terrace by May 1976.
- To dedicate the new office facilities in May 1976.

THE COOPERATIVE MISSION GOAL OF CHURCHES OF THE NORTH AMERICAN BAPTIST CONFERENCE FOR THE FISCAL PERIOD, JAN. 1—DEC. 31, 1976 IS \$2,524,000