

July/August 1976

baptist herald

Priorities for a Worthy Future



Priorities for a Worthy Future—
how can they be found,
how can they be determined?
Man has to reach out,
man has to embrace the world,
to carry it,
to care for it.

Yet, it is not man who does
the carrying.
He reaches out to hold the
world—

while he is being held.
The world—cared for by
man,
and man—cared for by
Christ.

Is any one in Christ
he is a new creation.
Such a man can claim
God's promise
the the Holy Spirit will guide
him
in determining a worthy
future.

RJK

MAIL ALL THREE FORMS BELOW TO:
Mrs. Robert Clifton/2700 S.E. 67th Avenue/Portland, OR. 97206
(Any blanks not applying to you, please write NONE.)

Conference Registration 1976 Triennial Conference Portland, Oregon

Delegate Non-Delegate

NAME (Last) _____ (First) _____ (Initial) _____
(Print or Type)

ADDRESS _____

CITY _____ STATE/PROV. _____ ZIP _____

Delegate Non-Delegate Wife's Name (if accompanying) _____

Names of Children Attending _____
(Please indicate ages)

If you are making your own arrangements for lodging other than hotel, motel, or dormitory, please give name and address of location. _____

Mode of transportation to Portland
 Auto Bus Plane Train
 Other _____

All Delegates must have Delegate Cards to receive their official badges.
Delegate, Please check if you are: General Worker Pastor Missionary
 General Conference Officer General Council Member Church Delegate
 Other _____

Registration Fees:
For Conference Sessions:
Single Adults \$5.00; Couple \$8.00 \$ _____
Youth (18-22) \$4.00 \$ _____
Youth (13-17 years) \$3.00 \$ _____
Pre-Conference Workshops \$2.00 \$ _____
Children's Activities (Ages 6-12 or Grades 1-6)
\$6.00 total session or \$2.00 a day (list days)
Extra 50 cents luncheon fee for Thursday \$ _____
Nursery to age 6
\$2.00 per day (list days) or
\$.75 per session (list sessions)
Extra 50 cents luncheon fee for Thursday \$ _____
Single Day Fee—indicate date attending
Each person—\$2.00 (all ages) \$ _____
TOTAL ENCLOSED \$ _____

Make checks payable to: North American Baptist Inc.,
(Please attach Registration Money to this form.)

Meal Ticket Reservations

NAME (Last) _____ (First) _____ (Initial) _____		
1. N.A.B. College Alumni Breakfast July 29—Approx. price \$3.50	(1) _____	7. Church Ministries Luncheon July 30—Approx. Price \$5.00 (7) _____
2. Woman's Missionary Union Luncheon July 29—Approx. Price \$5.50	(2) _____	8. Pastors Wives Breakfast July 31—Approx. Price \$3.00 (8) _____
3. Baptist Men's Luncheon July 29—Approx. Price \$5.00	(3) _____	9. N.A.B. Seminary Alumni Breakfast July 31—Approx. Price \$3.50 (9) _____
4. Ministers' Fellowship Luncheon July 29—Approx. Price \$4.50	(4) _____	10. Conference Outdoor Banquet July 31—Approx. Price \$6.50 Adults; \$4.00 Ages 6-12; \$1.50 Under 6 (10) _____
5. Church Extension Pastors' Breakfast July 30—Complimentary	(5) _____	11. Pension Fund Breakfast For Pension Fund members of retire- ment age Aug. 1—Complimentary (11) _____
6. Missionary Breakfast (by invitation only) July 30—Approx. Price \$3.50	(6) _____	

Prices are not firm. SEND NO MONEY with your meal reservations. Fees should be paid at the conference.

Hotel Room Reservation Request

Reservations must be received prior to June 20, 1976. Please do not send your reservations direct to the hotel. It will delay your confirmation.

NAME (Last) _____ (First) _____ (Initial) _____
(Print or Type)

ADDRESS _____

CITY _____ STATE/PROV. _____ ZIP _____ PHONE _____
(Area Code)

ARRIVING: Date _____ Hour _____ AM/PM. LEAVING: Date _____ Hour _____ AM/PM.

ROOM: Single Bed Double Bed Twin Bed Two Double Beds One Bedroom Suite
 Rollaway Crib

DORMITORY FACILITIES: Single Bed Twin Bed

HOTEL CHOICES: First _____ Second _____ Third _____

Rate (Min. To Max.) \$ _____ There will be (No.) _____ persons occupying these accommodations.
Specify ages of children _____

Names of the persons are _____
(List and bracket names of those sharing one room)

IMPORTANT: Indicate your arrival time in Portland. Reservations will be held by hotel until 6:00 p.m. of the indicated day. Failure to notify the hotel of any last minute change in your arrival may result in cancellation of your reservation. DO NOT SEND MONEY WITH THIS RESERVATION REQUEST.

AFTER YOU HAVE RECEIVED YOUR CONFIRMATION YOU MAY DEAL DIRECTLY WITH YOUR HOTEL. Upon receipt of confirmation READ Special Notice on back and deal directly with your hotel on any changes, late arrival, etc.

baptist herald

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Monthly Publication
of the

North American Baptist
General Conference

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Into Christian Education), Mrs.
Dorene Walth (Woman's World)

NEWS Flash

Baptists, Established Church Opponents in Revolution

RICHMOND, VA., 1780—Baptists and the state church in America, opposed from the first, were driven further apart by the war for American independence. The state church remained loyal to the British crown while Baptists gave their support to the fight for liberty.

The established church had openly persecuted the Baptists in many places. But in their fight for religious and civil freedom the Baptists won the highest esteem of the colonists.

That the established church should side with the crown and Baptists with the patriots was inevitable. The British government supported the state church and paid the salary of the clergy with taxes.

Baptists, on the other hand, saw in the war for independence a fight for religious liberty as well. They were convinced there could be no religious freedom as long as church and state are linked.

The established church did not retreat without a struggle, however. They preached loyalty to the crown from the pulpit and accused their congregations of treason. One church was so incensed by the charges of their parson that they took him out of the building following a sermon and whipped him.

Another clergyman took his pistols into the pulpit, announced he was going to read all the prayers for the king and the royal family, and declared he would shoot anyone who tried to stop him.

Not many of the established clergy were so bold, however. Most of them closed their churches and fled, many returning to England. Only a few dared to remain in the colonies.

(A Bicentennial Feature.)

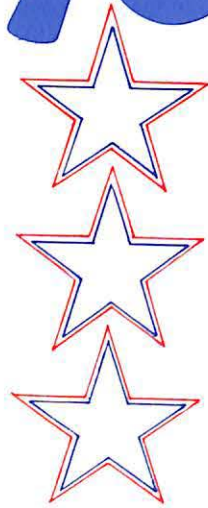


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RECOMMENDATIONS

From the General Council to the Triennial Conference

1976



Some recommendations adopted by the General Council on May 20-22, 1976, will be presented to the delegates of the 38th Triennial Conference, Portland, Oregon, July 27-Aug. 1, 1976, for consideration and action are being reported here. Some of the recommendations are the result of studies by the Conference Planning Committee.



Dr. Frank H. Woyke, former Executive Secretary, was the invited guest to the sessions of the General Council and the following dedication of the N.A.B. International Office in Oakbrook Terrace.



Dr. G. K. Zimmerman (left), executive secretary, gives recognition to William Kresal, office business administrator, for his outstanding work done in connection with the relocation of the Conference Office.

RECOMMENDATION I Conference Purpose and Goals for 1977-79

Purpose of the N.A.B. Conference:

To bring about spiritual and numerical growth in the Kingdom of God by the enabling power of the Holy Spirit and through the unified efforts of Conference churches and agencies: winning people to Christ, baptizing them and teaching them to obey the Word of God as loyal disciples.

A. CHURCH GROWTH

1. To make 180,000 church growth contacts resulting in a net membership increase of 2,300 for 1977.
2. To make 205,000 church growth contacts resulting in a net membership increase of 2,700 for 1978.
3. To make 240,000 church growth contacts resulting in a net membership increase of 3,100 for 1979.
4. To start 10 new churches in each of the years 1977, 1978 and 1979.
5. To provide services which will help churches to grow in all phases of church ministry such as, spiritual growth, leadership ability, unity, maturing in faith and increase in the body of Christ.

B. MISSIONS

1. To proclaim the gospel through evangelism, church planting, church work, education and medical services (when needed) in Cameroon,

- Nigeria, Japan, Brazil and the United States, through the witness and service of 110 missionaries and short term missionaries in 1977, 114 missionaries in 1978 and 120 missionaries in 1979.
2. To proclaim the gospel by providing hospital treatment and medical care for more than 100,000 patients in Cameroon and Nigeria for each year of 1977 to 1979.
3. To maintain a Bible college in Cameroon with an enrollment of at least 100 students by 1977, 110 by 1978 and 120 by 1979.
4. To establish more firmly the Bible school in Nigeria with an enrollment of 25 by 1977, 30 by 1978 and 40 by 1979.
5. To establish a new pastoral training program in Japan during 1977-79.
6. To expand the number of centers for Theological Education by Extension (TEE) in Brazil.



Two of the General Council members, the Rev. Isador Faszer and Mr. Ed Streuber, both from Canada, in deep thought as they are studying the Council reports.



Mrs. Jeanette Stein, W.M.U. president, and the Rev. Fred Folkerts, associate secretary for overseas missions, listening to an ongoing discussion.

7. To provide consultation to associations in becoming involved in inner city ministries in their area and to assist them with subsidies in establishing such ministries.

C. RECRUITING AND TRAINING LEADERS

The goals for this area will be submitted in a special report at the Triennial Conference.

D. STEWARDSHIP

1. To assist local churches in stewardship education by providing resource materials and by conducting 10 seminars each year for 1977-79.
2. To provide reliable estate planning information and counseling regarding wills, trusts and tax savings opportunities to our people.
3. To secure additional commitments for N.A.B. ministries through wills, trusts and other estate planning agreements of \$2,500,000 in 1977, \$3,000,000 in 1978 and \$3,500,000 in 1979.
4. To raise \$2,800,000 in 1977 and adequate funds in 1978 and 1979 to meet the approved conference mission and ministry budget.
5. To increase deposits in the Church Extension Investors Fund to a total of \$1,200,000 by 1977, \$1,600,000 by 1978 and \$2,000,000 by 1979.

E. FELLOWSHIP

1. Associations
 - a. To encourage participation in association sponsored opportunities for fellowship, ministry and learning.
2. Conference
 - a. To provide opportunities for fellowship and learning for youth at the 1977 North American Baptist Youth Congress.
 - b. To provide fellowship and continuing education opportunities for pastors and their families at the 1978 North American Baptist Pastors Conference.
 - c. To provide opportunities for fellowship, inspiration and decision making at the 1979 Triennial Conference, Bismarck, North Dakota.
 - d. To provide for a lay persons conference in Green Lake, Wis., in 1977.
3. Baptist World Alliance
 - a. To encourage participation in the 1977 Baptist World Alliance Women's Continental Congress in the Bahamas.
 - b. To encourage participation in the 1978 Baptist World Youth Conference in Hong Kong.

F. AID TO NEEDY

1. To further the ministry to the aging by sponsoring conferences on "Ministry With the Aging" for Baptist Home leaders and other interested persons.
2. To distribute financial aid and pensions to pastors, pastor's wives and other Christian workers.
3. To receive and distribute funds to help meet the needs of people through the Baptist World Alliance Relief Fund.

RECOMMENDATION II Church Extension Department

The N.A.B. Church Extension program was officially launched at the Triennial Conference session of 1952. The program has been operated by a committee which was appointed annually by the Board of Missions. The Board of Missions at its 1975 session approved that a



The General Council sessions were held in one of the conference rooms at the Oak Brook Hyatt House.

Church Extension Department be established with a separate board. From the beginning Church Extension had a small budget and program. However, in recent years Church Extension has become one of the major emphases of the Conference. At the present time there are over 40 church extension churches and 27 local Association Church Extension Committees.

I Goals of the Church Extension Department.

The primary purpose of this organization shall be to reach and win the lost to Jesus Christ through a unified effort of establishing new churches in our home mission areas. Some specific goals are:

1. To keep the vision of church extension before our established churches;
2. To utilize every opportunity to provide our own people with a North American Baptist church when they move into new communities;
3. To aid a nucleus of believers toward becoming a Church Extension Church;
4. To assist financially in the acquisition of land sites and the building church facilities through grants and loans;
5. To give guidance and work with Church Extension Association Committees.

II Recommendations to the Triennial Conference.

- A. That a Church Extension Department be established.
- B. That a Church Extension Board be formed and that the present Church Extension Committee be terminated.
- C. That the Church Extension Board be composed of the following:
 1. VOTING MEMBERS:
 - 12 elected by the Triennial Conference, two representatives from each area (6 laypersons, 6 ministers)
 - General Secretary of Church Extension and General Treasurer of the Conference (2) elected by the Triennial Conference
 - The Area Secretaries (6)
 2. EXOFFICIO NON-VOTING:
 - Associate Secretary for Church Extension
 - Comptroller of the Conference
 - Executive Secretary of the Conference

D. That the Church Extension Department staff consist of:

- General Secretary of Church Extension (elected by the Conference)
- Associate Secretary for Church Extension (appointed by Church Extension Board)



The Oak Brook Hyatt House, the meeting place of the General Council, in close vicinity to the new N.A.B. International Office.

RECOMMENDATION III Change of Conference Name

The General Council is proposing to drop the word "General" from the name of the North American Baptist General Conference. Inasmuch as the Conference is now organized into local associations, we no longer have local conferences and the term "General" thus becomes unnecessary.

Removing the word "General" also makes it less likely that we might be mistaken for other denominations that have the word "General" in their names.

RECOMMENDATION IV Full-time Staff Members to Vote

In Article II of the North American Baptist Conference Constitution those persons are listed who are to be voting members of the Conference. Included therein are Conference workers who are ordained ministers. No provision is made, however, for Conference lay workers, such as the Comptroller, Business Manager, Women's Work Director, Church Literature Editor, non-ordained College or Seminary faculty.

The General Council is recommending that the constitution be changed to make full-time Conference professional staff workers who are members of North American Baptist Conference churches to be voting members of the Conference.

Heretofore, such persons could be delegates only if their respective churches appointed them delegates out of their own delegate quotas.

RECOMMENDATION V 1978-80 Capital Funds Campaign

It is recommended that the next capital funds campaign include an approximate goal of three million dollars and be launched in the fall of 1978. The covenants are to be paid over a three-year period. The departments of missions, church extension, college and seminary are formulating their needs and priorities, which will be presented at the time of the Triennial Conference sessions. □

Opening Remarks to the General Council in Session May 20-22, 1976, at Oak Brook Hyatt House, Oak Brook, Illinois



Mr. Delmar Wesseler (right), Conference moderator, Dr. G. K. Zimmerman, executive secretary, and Mrs. Ilse Mollenhauer, secretary to Dr. Zimmerman, at the Council head table.

by Delmar Wesseler

Daily newspapers carry the records of partnerships that fail. We know that when Paul declared, "We are laborers together with God," he wrote of a partnership that will never fail. When we link our lives with God, he will never fail us or forsake us.

In Matthew 28:20 Jesus said, "Lo, I am with you always, even unto the end of the world." Here Christ is assuring us of his power, giving us a commission, and promising us his presence. When Paul made his immortal statement that "we are laborers together with God," I think he could have implied these things: "We have work to do, ours is a cooperative labor, and we have an unfailing partner."

As we realize in this partnership that we have work to do, we remember that our Lord performed the task nearest to him. As North American Baptist Conference we cannot escape the urgency of the task that is ours as laborers in this needy world. God has placed in our hands the means to work with an extremely urgent program geared to worldwide proportions. We understand that ours is a cooperative labor. In spiritual unity there is strength, as cooperation and dedication go hand in hand.

In the early years of the space program, a reporter asked Alan Shepard why he used the term "we" in relating his reactions and experiences in space; the young astronaut replied, "I am keenly aware of the efforts of scores of people who worked together to make possible this first thrust into space. In a very real sense they were with me all the way."

The ability to labor together is of supreme importance in any undertaking but it is absolutely indispensable to His kingdom's work. Nothing will revitalize a church and denomination more than its members rising in a great, unified effort, to meet some definite challenge or some stated need. We have seen this happen during this triennium. We have

Mr. Delmar Wesseler is the moderator of the North American Baptist Conference and a member of First Baptist Church, Lorraine, Kansas.

seen this happen because we have an un-failing partner!

We are laborers together with God. We have experienced hours of uncertainty and frustrations with disappointments and doubts, but again Paul's words resounded in our hearts, "If God be for us, who can be against us?" Much of our business these days will be concerned with our budget. We may notice that people can quite easily see the tangible results of the denomination's work and giving, but it is only when they actively participate that they sense the intensity of world vision which backs the offerings and work. Conservative leaders would set the goal near the previous year's receipts. The more courageous thrill at the prospect of reaching a higher goal. Our experiences of the past three years proves my convictions that the program and funds are growing, because the program is based on prayer. Money can buy plane tickets for missionaries, but only prayer can draw forth the dedication of lives for mission service. Money can erect church extension churches, but it takes prayer to fill them with responsive people. Money can build missionary homes but only prayer can inspire the people in them to live and work with a successful witness. Money can broadcast the message of salvation throughout the world, but prayer opens ears and hearts to its meaning.

The \$2,800,000 goal now before us is but a prelude to an even more challenging future. North American Baptists are engaged in a Conference-wide emphasis of sharing Christ through their bold mission efforts, evangelization, education and Church Extension with a goal of 10 new churches per year. Our goal in 1976 is \$2,524,000, which in 1977 possibly will climb to \$2,800,000 which may seem excessive to some but as we

"I wonder, if they will listen to my opinion." Mr. C. B. Johansson of Auburn, Mich., represented the Michigan Association.



consider the opportunities of the present in this world of need, we thank God for the vast resources he has provided throughout our Conference. True stewardship demands our time, talents and money. All of us have these, the question is how are we going to let God work through us to them.

May our love for Christ and the work of his kingdom increase, and may we go forward to greater gifts of love and greater works. May these days of the annual sessions of the General Council cause us to hear what God is saying and how all of us can respond in obedience and service. □

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American Baptist Bill of Rights

Approved in 1939 by
THE SOUTHERN BAPTIST CONVENTION
THE NORTHERN BAPTIST CONVENTION
THE NATIONAL BAPTIST CONVENTION

A PRONOUNCEMENT UPON RELIGIOUS LIBERTY

No issue in modern life is more urgent or more complicated than the relation of organized religion to organized society. The sudden rise of the European dictators to power has changed fundamentally the organic law of the governments through which they exercise sovereignty, and as a result, the institutions of religion are either suppressed or made subservient to the ambitious national programs of these new totalitarian states.

Four Theories of the Relation of Church and State

There are four conceptions of the relation of Church and State:

1. The Church is above the State, a theory held by those who claim that their ecclesiastical head is the vicar of Christ on earth.
2. The Church is alongside of the State, a theory held by the State Churches of various countries.
3. The State is above the Church, a theory held by the totalitarian governments.
4. The Church is separate from the State, championed by the Baptists everywhere, and held by those governments that have written religious liberty into their fundamental law.

Baptists Opened the Door of Religious Liberty

Three hundred years have passed since the establishment under Baptist leadership of the first civil government in which full religious liberty was granted to the citizens forming the compact. The original document, preserved in the City Hall, Providence, Rhode Island, is a covenant of citizens: "We, whose names are hereunder, desirous to inhabit in the town of Providence, do promise to subject ourselves in active or passive obedience to all such orders or agreements as shall be made for public good for the body in an orderly way, by the major assent of the present inhabitants, masters of families, incorporated together into a town fellowship, and such others whom they shall admit unto themselves, only in civil things." These four concluding words opened wide the door to religious liberty.

Provided An Asylum for the Persecuted

This document was written three hundred years ago by Roger Williams, a Baptist minister and a student under Lord Coke, who had been banished from the Colony of Massachusetts for his espousal of the freedom of conscience. The founder of a civil commonwealth called the

Providence Plantations, he started a political movement which made the Colony of Rhode Island the asylum of the persecuted and the home of the free.

Laid the Foundations of Religious Liberty

The Baptists of England through Leonard Busher had in 1614 pleaded with James I for freedom of conscience. Roger Williams became the Apostle of Religious Liberty in Colonial America. Dr. John Clarke, the pastor of the Baptist Church of Newport, Rhode Island, as agent of the Rhode Island Colony and Providence Plantations, secured from Charles II in 1663 a charter in which the religious liberty claimed by the colonists was guaranteed through a royal decree. For the first time in the history of the world a civil government was founded that guaranteed to its inhabitants absolute religious freedom.

Pleaded For the Religious Rights of all Men

The Baptists of the Colony of Virginia where, between 1767 and 1778, forty-two Baptist ministers were jailed for preaching the gospel, through repeated memorials pleaded with the authorities for religious liberty. Favored by the leadership of Thomas Jefferson, James Madison, George Mason, John Leland, and other lovers of freedom they secured the free exercise of religion through the passage of the Statute Establishing Religious Freedom in 1786. Not content with the winning of religious equality in Virginia, Baptists scrutinized the terms of the Federal Constitution and were largely instrumental in securing the passage of the First Amendment, which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." As to this, see the letter of George Washington to the Baptists of Virginia.

Religious liberty, as our Baptist forefathers defined it, was an emancipation from governmental and all other coercive restrictions, that thwarted the free exercise of religion, and the high purpose to achieve a Christ-like character.

Baptists Stress Spirituality

The principles that animate the activities of the Baptists, principles which they hold clearly to be taught in the New Testament, are the worth of the individual; the necessity of the new birth; the preservation of Christian truth in Christian symbols; spirituality, or the free pursuit of Christian piety; the persuading of others through personal testimony, by the life of example, the preaching of the gospel and the creation of Christian institutions, to the end that the unbelieving will be reconciled to God through a personal faith in Jesus Christ; the organization of groups of obedient believers into churches of Christ, democratic in the processes and theocratic in the principles of their government, and the continued uplifting of human society through the Spirit of Christ and

the ideals of His Kingdom, having as its final objective the establishment of the eternal, unchanging purpose of Almighty God in the hearts of men and the institutions of mankind.

Affirm the Competency of the Human Soul in Religion

The conception of the dignity of the individual, as held by Baptists, is grounded in the conviction that every soul possesses the capacity and the inalienable right to deal with God for himself, and to deprive any soul of his right of direct access to God is to usurp the prerogatives of the individual and the functions of God.

Free Churches Within A Free State

Standing as we do for the principle of voluntariness in religion, grounded upon the competency of the human soul, Baptists are essentially antagonistic to every form of religious coercion or persecution. We admit to our membership only those who give evidence that they are regenerated, but we recognize gladly that the grace of God is not limited to those who apply to us, and that our spiritual fellowship embraces all who have experienced the new birth and are walking in newness of life, by whatever name they may be called. We hold that the Church of Christ, which in the Bible is called "the body of Christ," is not to be identified with any denomination or Church that seeks to exercise ecclesiastical authority, but includes all the regenerated whoever and wherever they are, as these are led by the Holy Spirit. This Church is a body without formal organization, and therefore cannot enter into contractual relations on any basis with the State. For this reason, Baptists believe in Free Churches within a Free State.

Today Baptists Feel Constrained to Declare Their Position

Since every session of the Congress considers legislation that raises the question as to the relation of the Federal Government to the institutions and the agencies of religion, and since recently many tendencies have appeared that involve the freedom of religion and conscience, and furthermore, since there are some state constitutions which do not have embodied in them the Bill of Rights of the Federal Constitution, American Baptists feel constrained to declare their position and their convictions.

The Trend Toward Paternalism

Today the trend of government, even in democratic countries, lies in the direction of greater centralization. The philanthropic activities of the churches within the United States are being taken over by the government. The defective, the indigent, and the dependent groups of our social order have long been supported from public funds. The greatest charity agency on earth today is our Federal Government. More and more the people are looking to the State to provide. As a nation we are becoming paternalistic. Efforts are now being made to place in the hands of the government the pensioning of those who are employed by the churches and the agencies that serve them; to grant to sectarian schools finan-

cial aid from tax-raised funds, and to support from public funds institutions that are established and managed by sectarian bodies.

Baptists Condemn the Union of Church and State

Baptists hold that the coercion of religious bodies through special taxes, the use of tax-raised funds for sectarian schools, and the appropriation of public money to institutions created to extend the power and influence of any religious body, violate the spirit of the First Amendment and result in the union of State and Church.

Oppose Special Favors Extended to Any Ecclesiastical Body

We oppose the establishing of diplomatic relations with any ecclesiastical body, the extension of special courtesies by our government to any ecclesiastical official as such, and the employment of any of the branches of our national defense in connection with religious services that are held to honor any ecclesiastical leader. All such violations of principle must be resisted in their beginnings.

Citizens of Two Commonwealths

We acknowledge ourselves to be citizens of two commonwealths, one earthly, the United States, the other heavenly, the Kingdom of God, and we claim the right to be good citizens of both. We recognize the sovereignty of the State and we give allegiance to the State, but we cannot give to the State the control of our consciences. We must obey God rather than men.

The government resorts to coercion; we use persuasion. The government has authority over the acts of its citizens; we have to do with the motives. The business of the government is to make good laws; our business is to make good citizens who continue to demand the enactment of better laws, embodying higher and still higher ethical standards. The end of governmental administration is equal justice under law. The end of our endeavor is the establishment of the will of God in the hearts and institutions of men. If one of us accepts an office in the government, he recognizes it not only as a public trust, but also as a divine entrustment; for the powers that be are ordained of God. In a democracy like ours, it is possible to be a loyal American and a devoted Christian. This is true because religious liberty is an essential part of our fundamental law.

Defenders of Religious Liberty

Believing religious liberty to be not only an inalienable human right, but indispensable to human welfare, a Baptist must exercise himself to the utmost in the maintenance of absolute religious liberty for his Jewish neighbor, his Catholic neighbor, his Protestant neighbor, and for everybody else. Profoundly convinced that any deprivation of this right is a wrong to be challenged. Baptists condemn every form of compulsion in religion or restraint of the free consideration of the claims of religion.

We stand for a civil state, "with full liberty in religious concerns." □

PERSONAL ESTATE PLANNING



THE TESTAMENTARY TRUST (A Trust Created by Will)

by Alfred Weisser, Estate Planning Counselor

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

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

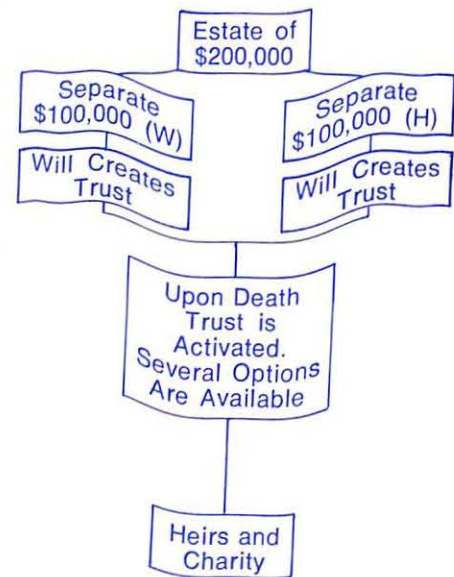
The surviving spouse may be the trustee of the trust with the right of supervision of the investment and income. He or she receives the income from the trust as long as one lives and then it passes to the children or whomever designated. It is assured for the children, or as designated, and cannot be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

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

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

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

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



ranges from 3-77%, the gift cost will be reduced accordingly. In addition, when assets are taken out of the estate for tax purposes, there may be capital gains tax savings and if placed in a Charitable Remainder Trust can earn life.

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

There's Will-Wisdom in a Testamentary Trust

(A Trust Created by Will)

Advantages

1. Flexibility.
2. Estate Tax Savings.
3. Benefits to Family and God's work.
4. Provision for minor children.
5. Management of Assets.

Write today for the brochure, "There's Will-Wisdom in a Testamentary Trust," and learn more about this flexible vehicle.

Please send information regarding:
 "There's Will-Wisdom in a Testamentary Trust."
 Trust.
 I would like a personal contact without cost or obligation to me.

Name _____
 Address _____

Send to: Everett A. Barker, North American Baptist Conference, 1 So. 210 Summit Ave., Oakbrook Terrace, Villa Park, IL 60181

A TRIP TO BRAZIL IS SOMETHING ELSE!

by Rod Rosentreter



Ralph and Martha Nelson

Just after World War II when most of the Veterans were starting their families and the children were too young for camp, our Sunday School class, The Ambassadors of Immanuel Baptist Church in Portland took on the project of sending a young fellow and his sister to summer camp.

At this camp Ralph Nelson had his first contact with real live missionaries, also at the same camp was another young fellow by the name of Fred Moore,—but that's another story.

Under the ministry of the Rev. Otto Roth and the guidance of the deacons, Ralph Nelson continued to grow in the Lord and to seek more knowledge by putting himself through Multnomah School of the Bible and Biola of Los Angeles, where he was to become acquainted with Martha Slaydon and later to become husband and wife, at the Baptist Manor in Portland under the ministry of Rev. Henry Barnet.

They spent four years with the Unevangelized Fields in the Amazon, Brazil. The Lord works in strange ways; they lost their support in the faith mission just when we started an N.A.B. work in Southern Brazil. They were appointed as missionaries to work with our two missionary couples already in Rio Grande Do Sul.

In February of 1976 my wife and I were privileged to go to Brazil to

see our mission work first hand. We arrived at Porto Alegre and were met by the Nelsons. A six hour auto drive took us to Santo Angelo, Nelsons Brazilian home.

We were unable to visit all 14 churches Ralph serves, but those we did see and members and pastors we talked with really appreciate the work our N.A.B. mission is doing for them.

The Nelsons are true ambassadors for Christ, and we felt a real Christian love with the people we were to meet. The language barrier was difficult but with the Nelsons or their children translating the Portuguese and with some German we were able to visit in the Santo Angelo area.

We also stayed two nights with the Rabenhorsts in Bento and also visited the home and church of the Effas in Caxias. Our three week trip was full—neither of us having been on an airplane before, going into a place where the further South the less English was spoken to no English at all in Santo Angelo, yes, I would say the Lord looks after his own—our connections on nine airlines surely were in his hands. The food was good and restaurants reasonable priced—the Brazilian coffee was something else; eating watermelon and 90° weather in February after coming from rainy Oregon was quite a change also.

We can't say enough for our mission work in Brazil. Don't forget, they need our prayers, letters and Kilo Boxes. □

Mr. Rod Rosentreter is a member of Immanuel Baptist Church, Portland, Oregon.

book reviews

by B. C. Schreiber

In My Father's House. By Corrie ten Boom, Old Tappan, N. J., Fleming H. Revell Co. \$6.95.

With the help of a co-author, Carole C. Carlson, Miss ten Boom has given us a delightful and inspirational account of her life during the years before "The Hiding Place." Beginning with her earliest childhood on up to her fiftieth year Corrie shares her experiences in a happy Christian home, her pleasant relationships with friends and relatives, as well as her interest in taking care of missionary foster children.

The many intimate family photos gives the reader a nostalgic feeling of what genuine family togetherness really means.

Tested by Fire. By Merrill and Virginia Womach, Old Tappan, N. J., Fleming H. Revell Co. \$4.95.

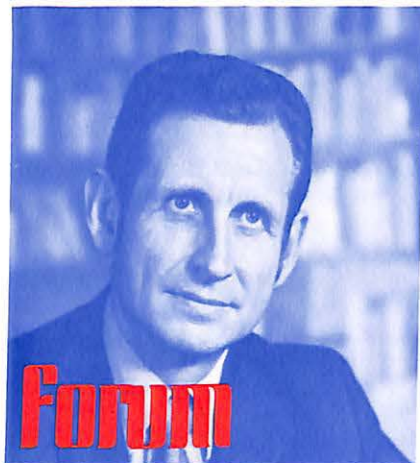
Few Christians are able to go through a Job-like trial as Merrill Womach did and come out with such great courage and faith. Fortunately he did not have a wife who advised him to "curse God and die," although, she fainted a few times before she could again look at his grotesque face that was burned beyond recognition, the result of a plane crash.

After more than fifty painful surgeries that reconstructed his face and hands, Merrill Womach is devoting his life more than ever to the spreading of God's Word through music. His wife Virginia testifies that "out of the suffering God was making something beautiful in our lives."

Second Chance. By David and Sarah Van Wade, Plainfield, N. J. Logos International \$3.50.

The book follows a unique format, used occasionally, in which the authors write alternate chapters. David and Sarah describe their tragic experiences from their individual point of view—he as a bitter failure in business, and alcoholic; she as a frustrated, disorganized wife and mother. Even after the divorce the hatred and bitterness were continued with the children caught in the middle. They were so far apart that it seemed impossible that a reconciliation could take place. Yet by the grace of God and the help of Christian friends a new romance was begun which ended happily in remarriage.

Catherine Marshall describes it as "a great story of rediscovered love." A very exciting and inspiring book! □



by Gerald L. Borchert

Dear Dr. Borchert:

Several of my friends have taken up transcendental meditation and are trying to get me to join them. They say that there is nothing in this that is against my principles as a Christian. Is there? . . . It seems that a lot of people here on the west coast have taken to this practice and I sure would like you to say something about it, because the answers I'm getting are pretty thin and are not very satisfactory. G.S.

Dear G.S.:

Thank you for your letter. The problem is not merely being felt on the west coast but throughout the country. Moreover, one of the reasons there have been some hesitations in responding to this phenomenon is that, like the ancient mystery religions which flourished when Christianity first started, there is a kind of in-group pattern of experience which cloaks the meditation program in a thin veil of mystery.

But let me try to explain the system to you. T.M. claims that it will produce sound physical and mental health as well as greater capacity in thinking, action, efficiency, and in loving and rewarding relationships. Its claims are supported by what devotees consider to be scientifically verified statistics related to the need for less sleep, less anxiety and less dependence upon drugs and alcohol. For information relative to T.M. by Maharishi see: *The Science of Being and Art of Living* 1966 (reissued recently as *Transcendental Meditation*) and *Meditations of Maharishi Mahesh Yogi* (Bantam Books, 1968).

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

The T.M. technique is taught in seven simple steps. The first and second steps are available free in introductory lectures. These are followed by an interview with the instructor. The final four sessions involve personal initiation and instruction wherein the person becomes an official meditator. The initiation fee is currently a whopping \$125.00.

There are two extremely significant facets of T.M. First the initiation. This initiation involves the offering in gratitude to the Maharishi's teacher, Guru Dev (or Divine Teacher), of three pieces of sweet fruit, fresh flowers (at least six), and a clean handkerchief. This event takes place in a small room in which a picture of the "divine" Guru is hanging and the instructor chants a hymn of praise to the gods and great teachers who have delivered to the present generation the specific method of this meditation. The chant is in Sanskrit.

Second the Mantra and Meditation. During this time the instructor, having chosen a special Sanskrit word or *mantra*, asks the devotee to repeat the word in meditating and not disclose it to anyone. He or she is taught to repeat it correctly and not to move the lips or tongue during meditation. The eyes are to remain closed. This *mantra* is an important means in meditation and relaxation. Accordingly, the selection process of the *mantra* is seen as significant in that it is to fit the meditator's personal rhythm. Whenever the devotee's mind reaches a conscious level or senses meditation is taking place, the *mantra* is repeated. (Undoubtedly, the fact that the *mantra* is from an ancient foreign language not only provides the aura of power but also the vehicle for non-connective meditation which is necessary to the T.M. process.) It is recommended that the devotee spend twenty minutes twice a day in meditation. The devotee may return periodically for a restimulation of the meditation process. While what has been described is essentially the T.M. program, a meditator who wishes to teach may, after a long period of success with the program, be considered for the instructor's training program.

In evaluating meditation and the T.M. process, it should be said that most people in our western world have forgotten the meaning of silence and prayer. Even our Lord Jesus spent time in prayer and fasting. Who should claim that we his followers will have strength apart from meditation? Undoubtedly, one of the reasons why T.M. has made such inroads into our society is that Christians have thought that activism is the total context of new life. In my years as a Christian I have had to learn

repeatedly the need for periods of withdrawal, prayer and spiritual retreat. Even in our prayer life and devotions we generally are so active in telling God our problems and desires that we could not hear him speak if we wanted him to do so. For a Baptist to spend a half-hour in silent prayer is very unusual; for a Baptist to spend longer is a rarity. I can say that I learned a phenomenal lesson when I entered my first silent retreat and spent the better part of two days in silence. For most of us, we have yet to discover the power of being alone with God.

And this fact leads to my major critique about T.M. In the first place there is no question that T.M. is basically Hindu in orientation. The Maharishi learned his technique as a disciple of Swami Brahmananda Saraswati, a great Indian religious leader. The Sanskrit prayer reveals the orientation of the movement and its syncretistic perspective. Of course, it will accept Christians into the movement. That has been the major problem of missionary work in India. Christ is not the unique mediator of God's will.

Secondly, T.M. reduces the answer to the great problem of sin and the rebellion of mankind to meditation. Man's alienation from God cannot be solved by a mere self-imposed technique, a technique which is in fact a poor copy of the real life of prayer and dependence upon the God of the Christian. T.M. is a type of faith which makes belief irrelevant. It in fact involves worship because the initiation service is called a *puja*, a familiar Sanskrit word meaning worship.

The testimonies from T.M. devotees, therefore, should make Christians more fully aware that we have abandoned an important part of our Christian message and that the Devil is always ready to supply an alternative means whereby he can move the center of a Christian's concern away from Christ Jesus, our Lord, to a false god, image or method. In doing so he takes from Christians their real basis for joy, freedom and zeal in witnessing.

May God make us aware through the spread of T.M. that we have to turn in the quietness of our lives to our Lord for his strength and power and not to man-made alternatives. G.L.B.

P.S. Since you are on the west coast, I recommend that you write:
Spiritual Counterfeits Project
Berkeley Christian Coalition
P.O. Box 4309
Berkeley, CA 94704
for some of their recent pamphlets on Transcendental Meditation.



America as I see it

by Melodie Janssen

We are pleased to announce that Miss Melodie Janssen, Lorraine, Kansas, is the winner in the Senior High division of the "America As I See It" essay contest. She will receive a copy of the Wycliffe Bible Commentary for her contribution. Miss Janssen is a member of the First Baptist Church of Lorraine and attends Holyrood High School.

America, as I see it, is the land of the free. Our American government was founded on the principles of democracy and the protection of individual rights. Our American democracy offers many rights and freedoms to the people who live under its rule. Both the Declaration of Independence and the Constitution of the United States set forth the principle of democracy.

Democracy is the idea that the government should draw its powers from the consent of the people who are governed. We, as Americans, have the right to elect representatives to make and enforce our laws. Our government also provides a way to make changes when needed. The colonists realized the importance of democracy; they fought and died for it.

The Declaration of Independence, written about two hundred years ago, guarantees life, liberty and pursuit of happiness. We can pursue our ambitions to the fullest extent without regard to race, creed, position or wealth. America has granted this liberty to many people. Our forefathers valued this liberty more than life itself.

The Bill of Rights, the first ten amendments to the Constitution, protects the rights of individuals and states. The first amendment guarantees freedom of speech, freedom of the press, the right to petition and

freedom of religion. We, as Americans, have the right to say what we feel as long as we do not infringe upon someone else's rights. We have the right to print and read the truth. We have the right to disagree, even with a majority. The most important freedom to me, though, is freedom of religion. We have the right to worship God freely in our own way. To me, this freedom alone is priceless. These freedoms are all too often taken for granted. We do not know what it is like to live without these freedoms.

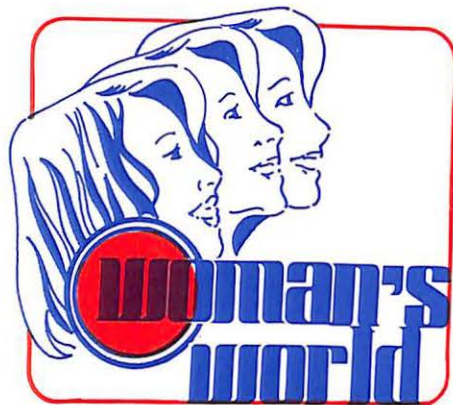
The Bill of Rights guarantees many other rights and freedoms. We have the right to a trial by jury. Innocent until proven guilty is the American attitude. Americans are free from seizure of private property without the due process of law. We are also free from excessive fines or unusual punishment. The Bill of Rights also reserves to the states and the people, those powers not given to the federal government.

America offers many other freedoms to its citizens. We have the right to choose our own career. We can own a business and sell our products or services as we choose. We also enjoy the privilege of free education.

These freedoms do not give us the right to do any and everything we choose. We do not have the right to infringe on another person's freedoms and rights. We have the freedom to do what is right. The choice is ours. These freedoms and rights are privileges which can be taken away if misused.

Francis Scott Key in the "Star Spangled Banner" described America as the land of the free. The land of the free—how true it is! With the vast spreading of Communism we, the people of the United States, still enjoy the freedoms and rights established in the Bill of Rights. Democracy still prevails in America. America, as I see it, is the land of democracy and of freedom. □





problems of the world and remain with Jesus on the mountain. The purpose of the experience, however, is to provide strength and power to cope with the problems at the foot of the mountain. Every added blessing brings along an added responsibility. □

The Other Side

by Mrs. Dorothy Hughes

These thoughts by a preacher's wife are dedicated to those "pastors' wives" whose husbands are serving in related fields, but no longer pastoring churches.

Did you hear about the confused inchworm? He was ordered to convert to the metric system and no longer knew what he was.

After twenty years as a pastor's wife, I am trying to convert. I mean I am still a pastor's wife, or the wife part at least, but he is no longer a pastor. But he still acts and thinks like he is. In fact, I think he is finding it harder to not pastor than I am to not pastor's wife!

Saturday is the trying time, of course, because that is when the pastor's wife is in her heyday. She knows she must get everything organized and lined up or the church will fall apart on Sundays. All day long there is the thought in the back of my mind, "Now, I must get that bulletin done before midnight." Then "I wonder who is to keep the nursery tomorrow and if they will show up." And I must tell Mrs. Somebody that the W.M.U. ought to do this, and tell Mrs. Somebody Else that we must stop those kids from running in the basement. Oh, yes, and remind Mr. Song Leader that Miss Pianist won't be there this Sunday.

With these unfulfilled impulses crowding in all day Saturday, I fall into a restless sleep and dream it is Sunday morning. I stop by the nursery first and a calm cool attendant comes to the door and asks, "May I help you?" I look around as if she must be talking to someone else and meet the Sunday school director in the hall. I hold out my hand expecting to thrust a quarterly at me and say, "Mr. Teacher just called, but I told him not to worry, that I was sure you would love to teach the Junior High boys this morning." Instead he shakes my hand with a warm, "Good morning," and directs me to the middle ladies class (Didn't ask my age either.)

The teacher already has an outline on the board and leads in the entire study without once asking my valued opinion.

Later I am seated in the sanctuary with an ink-blob-free bulletin in hand, the song leader and pianist in place and the robed choir enters right on cue. Then the pastor enters and I suddenly realize that someone else is there to worry if his tie is straight and about his grammatical errors.

Before I realize it, Sunday has passed and it wasn't a dream at all. It really happened that way!

There must be a church somewhere that is hurting for my expertise at pastor's wifery. Well, they will have to wait for some other hovering, mother image to come along. It may take my emotions awhile to adjust and my ego may never be the same, but I am discovering that 2.54 centimeters is as good as an inch! □

Reprinted from the *Rocky Mountain Baptist*, with permission.)

October 1st— My Feast of Trumpets

by Mrs. Maxine Dowd Jensen

When I knelt down in the old washroom in the midst of Caldwell Woods, I never dreamed I'd enjoy over forty years with a merry heart and a singing soul. I only knew a tremendous weight had been lifted from an unhappy thirteen-year-old's breast.

I wasn't even aware that God would fulfill a promise he had hidden for me



in Isaiah 65:14: "Behold, my servants shall sing for joy of heart. . . ." That he would make a singer out of me who loved music but couldn't carry a tune in a bushel basket.

As I look back, there are only two years of my life I wouldn't wish to re-live. This, in spite of an often short money supply, the three-and-one-half year terminal illness of my father, the serious operations of my mother and the death of the man I married because I knew I could not live without him. The two miserable years were before these things. Between September of the year I reached eleven and October, two years later.

What a joy a few years afterward to find out my birthday in Christ, October 1, was celebrated as the Feast of Trumpets by the Jews.

There were plenty of "don'ts" spelled out for me and my fellow teenagers in those years. But I was bubbling over and believed Christianity was a "do" religion.

"Get enough 'do's' in your life, Maxine," I said, "and there won't be room for the 'don'ts'."

Later, with a like-minded co-counselor, we successfully used the "do" approach with our teen-aged youth group.

Now a widow and moved to our former vacation home, I've included some new "do's" in my life. And, on October 1, 1976, I'll celebrate another Feast of Trumpets. With the sure sound of Christianity in my heart and the melody of God's love for me still singing in my soul and on my lips.

How sweet it is. □

God's Loan to Us

by Mrs. Elmer (Lena) Thielenhaus

My husband and I had both been school teachers before we moved to the farm. We had been reared on the farm and felt the farm would be the place we would want to rear our children. We both loved the Lord and our desire was to establish a home with Christ at the center. A number of years passed and in answer to prayer that God should just loan us a child to love and rear, he did more than that—he gave us two sons. Oh, what a joy they brought to our hearts and home; not only joy but also the responsibility to provide for them a home where the Lord was honored and given his rightful place.

Somehow we never could forget that we had asked him to loan them to us and how we vowed to rear them in nurture of the Lord. How can we ever forget the night they accepted the Lord as their personal Savior. There was the time when a near tragedy almost took the life of our oldest son, John, but God in his mercy spared his life. Another time, when our younger son was quite ill during college days, the Lord restored his health. How we thank God for answering prayer.

Somehow God took us at our word and the joy was ours when our oldest son, John, told us of his desire to serve the Lord. A few years later, Arlyn came to us saying he, too, wanted to go into the ministry. We had often thought he might be the one to be a farmer, taking over for his father. Then we remembered, he was loaned of God to us. The Scripture verse came to us, "Whosoever loveth father and mother more than me, is not worthy of me." The Lord had given us the joy of raising them; they were his and if he had need of them, we could do no less than say, "Lord, thy will be done."

There are many times when we experience loneliness and miss them. There have been times of illness when we longed to be near them, but all we could do was to commit them to God, who promised to meet their needs.

My husband and I have received many blessings as a result of their ministry. We have visited both of them



and their families and have seen their great joy in serving Christ. We have been blessed by the many Christian friends we've met where they serve and are thrilled to see the bond of love between Christians everywhere. The greatest joy is to see our sons share their faith in bringing the message of God to those who know not the Lord.

Yes, God loaned us two sons, but it's a joy to give them back to the Lord, to be used in his service.

This leaves us with our daily prayer that they may be found faithful in rightly dividing the word of truth and bring honor and glory to his name. □

The Conference Women's Luncheon

by LaVerna Mehlhaff, women's work director

We are delighted to be able to feature three outstanding individuals at our Women's luncheon in Portland during Conference days.

Mrs. Marie Mathis, president of the Baptist World Alliance Women's Union comes to us with a wealth of experiences. She has traveled extensively and has met with Baptist women around the world.



Mrs. Thelea Wesseler, a former Conference W.M.U. president, is presently serving as one of the vice presidents of the Baptist World Alliance. She will have information to share of her involvement as a leader among Baptists in the world today.

Miss Lois Faust has had marvelous opportunities to share Jesus Christ in Japan with Japanese people as a short term missionary. She will be sharing highlights of her experiences and of God's working in and through our mission in Japan.

Our lives will be enriched as we meet together for fellowship in his name.

I am looking forward to seeing you in Portland. □

CELEBRATE & PONDER

by Stan L. Haste

WASHINGTON—As the United States of America observes the 200th anniversary of her nationhood in 1976, Baptists of the USA have much to celebrate and to ponder. America's Baptists, her largest non-Catholic Protestant denomination, are central characters in the formation and the future thrust of the nation.

Sensitive church leaders in America fear that their congregations may surrender to the festive, patriotic mood of the Bicentennial at the expense of sober reflection on the origins and the destiny of America.

Unlike our denominational forebearers of the colonial and revolutionary periods of American history, Baptists of the 20th century do not have to scream to be heard. We are no longer a despised minority struggling for mere survival against the forces of established churches. In fact, Baptists here today tend more to reflect the culture surrounding them than to represent a prophetic voice in the land.

Because present day Baptists in America are so ignorant of their denominational heritage, not only in this country, but in England as well, one of the primary objectives of those sensitive to the problem has been to make the Bicentennial an occasion of renewing an emphasis on Baptist history. Dr. Lynn E. May Jr., executive secretary-treasurer of the Southern Baptist Historical Commission, suggests that Baptists should use the Bicentennial to make a three pronged emphasis: rediscover our denominational heritage, reexamine the Baptist role in securing religious liberty as a cardinal principle in the American constitution, and recommit ourselves to sound and effective citizenship.

Those suggestions have been heeded by a number of groups among the roughly 30 Baptist bodies in the United States. A good example was the calling of a national convocation in Washington, D.C., in January 1976 by the Baptist Joint Committee on Public Affairs. This denominational agency, sponsored in the national capital by eight Baptist bodies of the USA and the Baptist Federation of Canada, voices Baptists' historic commitment to religious liberty and human rights. The convocation looked backward at our Baptist heritage in this country, and forward to what we must do to accomplish the lofty ideals of the yet unfinished American Revolution.

Although historians employ a number of methods in looking at the past critically, none is more interesting than that of examining individuals and their contributions. Baptists of America are fortunate to be able to call a lengthy honor roll of truly great people who are our glory and endless challenge. We rejoice to stand in their lineage, but at the same time we recognize that their ideals are yet unfulfilled.

Stan L. Haste is coordinator of denominational services for the Baptist Joint Committee on Public Affairs in Washington, D.C., and a Washington correspondent for "Baptist Press".

We like to begin with **Roger Williams (ca. 1607-1683)**. Although Williams admittedly was a practicing Baptist only a few months, this Seeker's lasting contributions included the establishment of a free congregation in 1639 in Providence, Rhode Island. That church became the first Baptist church on American soil.

Williams possessed one of the most fertile minds of the colonial period. He proposed a full-blown philosophical and theological rationale for religious liberty and disestablishment. He contended that church and state must be maintained separately, each independent from the other. Although some have charged Williams with being a secularist, in truth he demanded separation of church and state on theological grounds. He insisted on absolute soul liberty for the individual, and denied that the state should support the church or hold disciplinary power over her.

Isaac Backus (1724-1806) shared the earlier views of Williams concerning the rights of conscience and the separation of church and state. He traveled tirelessly to visit churches in an effort to convince them that state control over the churches invited tyranny. One observer noted that Backus must be credited with "converting" the churches to the "American ideal" of separationism. *The American Dictionary of Biography* goes so far as to say that "no individual in America since Roger Williams stands out so pre-eminently as the champion of religious liberty as does Isaac Backus."

John Leland (1754-1841), a New Englander like Backus, made his primary contribution in Virginia. As an advocate of absolute religious liberty and separation of church and state, he helped mold the thought of Thomas Jefferson and James Madison regarding these issues. Jefferson, who penned the Declaration of Independence, and Madison, who drafted the major portion of the constitution, both were Virginians. They were affected by the views of a troublesome group of dissenters in that colony known as Baptists.

Despite the official establishment of the Anglican Church in Virginia, a number of Baptist ministers and laymen insisted that the colony had no right to forbid or restrict their preaching and worship. Leland was one of them, but besides being an agitator, he was an able thinker and a resident of the same county (Orange) where Madison resided. Virtually all historians concede that the eventual adoption of the First Amendment to the American constitution, guaranteeing religious freedom, was due in some measure to the agitation of Leland and his fellow Baptists in Virginia.

Those three Baptist leaders—Williams, Backus, Leland—are usually cited as Baptists' foremost heroes of the colonial and revolutionary eras. More recent American history, nevertheless, bears witness to the continued influence of Baptists in the life of the nation. Two leaders must be noted.

Walter Rauschenbusch (1861-1918) was born during

America's darkest period, the Civil War. His objective was the Christianizing of the social order. He lived during the booming industrial age which transformed the United States from a rural to an urban society. As a pastor in New York City, he witnessed and lived with poverty and disease. He pastored a German speaking congregation of the North American Baptist Conference.

Rauschenbusch was a theologian. He reasoned that God must care about the human condition, and that the kingdom of God demanded of Christians their involvement in meeting human needs. His "Social Gospel," while not radical to contemporary thinking, resulted in ridicule from the fundamentalists. He was regarded as an outcast by many fellow Baptists. Nevertheless, his willingness to see the real world in the dawning 20th century has resulted in the awakening of the Baptist conscience in the social realm.

Martin Luther King Jr. (1929-1968) was perhaps the most important Baptist in America in his lifetime. Like Rauschenbusch, he was a highly controversial figure, even among fellow Baptists. Many Baptists in America cannot yet think of King as one of their own.

★ ★ ★ BICENTENNIAL PRAYER ★ ★ ★

by Richard M. McKeon

Almighty God, during the bi-centennial of the Declaration of Independence, make us conscious and worthy of our memorable and precious heritage, for our Founding Fathers offered their lives and their fortunes that we might enjoy what they proclaimed to the entire world.

Having suffered many and grave injustices, they offered protest and sought redress, but their petitions were ignored and scorned.

They then recognized your natural law and boldly stated: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; and among these are life, liberty, and the pursuit of happiness."

Let us understand more clearly the nature of democracy in their words:

"That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." Any usurpation of this principle is tyranny.

Let us read from time to time the many abuses and injuries which our forefathers were forced to tolerate under absolute despotism till, as they protested, "it is their right, it is their duty, to throw off such government, and to provide new guards for their future security."

Let us remember how our forefathers appealed to you, as "the Supreme Judge of the World for the rectitude of

King is the closest example we Baptists in America have of an authentic prophet. For that reason, not all Baptists have acknowledged his importance to the nation and the denomination. That is changing, just as our evaluation of Rauschenbusch is ever more positive.

Of course, some Baptists in this country, particularly our black brothers, have been with King all along. Many white Baptists, particularly in the South, have had to catch up with their vision of a society marked by "liberty and justice for all."

That lofty ideal, "liberty and justice for all," is expressed in the preamble to the American constitution. Because it still is not realized in this nation, we Baptists need so desperately to dream Martin Luther King's dream of a loving a just society.

If Americans can avoid the temptation to celebrate the Bicentennial with sloganeering and deification of the state, and instead catch a fresh glimpse of the ideals of the founding fathers, this special year will have been well spent. If we Baptists can rediscover the brighter figures from our past, and rededicate ourselves to freedom as the norm for society and the denomination, the Bicentennial will have been most profitable. □

our intentions" as they further declared "That these United Colonies are, and of right ought to be Free and Independent States."

Dear God, in these days of turmoil and clouded issues let us partake more fully of the wisdom of our forefathers. Let us strive to present their ideals to millions who still walk in darkness and in servitude of mind and body.

Conscious of our affluence and power, let us show a greater sensitivity to the problems of want, poverty and economic need throughout the world as well as at home.

In gratitude for your past blessings give us light to see our respective rights and corresponding responsibilities. Guide us that we may avoid extreme policies of the right and left, to reconcile individual rights with the needs of the common good, and to advance political, economic and social justice for all citizens.

Let there be cessation of hate and greed and increase of love and service. In keeping with the Declaration, let there be cordial collaboration among all citizens in developing a stronger sense of national unity and purpose.

Conscious of our noble heritage and pledging a stronger adherence to its ideals, we fittingly conclude with the words: "And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor." Amen. □

We're Looking for People Who Want to Lead

"My Call to the Ministry"

by LaVerna Mehlhaff



Miss LaVerna Mehlhaff

To become a follower of Jesus Christ was a natural step for me to take because of the example set in the home by my father and mother. There was no question in my mind during the years I lived on the farm with my parents near Tripp, South Dakota, of the importance of obeying God.

It was in the home that I became aware of Jesus' words: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6:33). It was a way of life even though the verse was not quoted in the home. The Bible received prominent attention, for it was regularly read during family devotions in the morning before breakfast. During prayer I listened, for I knew that my name would often be mentioned. Regular reading of the Word and prayer made an indelible impression on my life.

There was very little discussion of the Bible in the home, but seeing the faithful practice of the principles laid down in Scripture spoke clearly to my life. There was a rigid obedience to God by my parents which established for me sound fundamental principles of Chris-

Miss LaVerna Mehlhaff is director of Women's Work, North American Baptist Conference, Oakbrook Terrace, Illinois.

clip and mail

We're looking for people who want to lead

TELL ME MORE... Please send me information about your school.

My name is _____

Address _____

City _____ State/Prov. _____

Church _____ Graduation date _____

Send to: _____ or _____

Donald N. Miller North American Baptist Seminary 1605 S. Euclid Ave. Sioux Falls, SD 57105	Willy R. Muller North American Baptist College 23rd Ave. & 115 St., R. R. 3 Edmonton, AB Canada T6H 4N7
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tian living and became a guide in decisions which I needed to make, as I followed Jesus Christ.

Attendance at church services and its activities all became a part of the weekly schedule. It was a way of life that was not questioned. There was enthusiasm and anticipation on the part of the family as we attended and participated in the church activities. These healthy attitudes were set for us by our parents.

The home provided many opportunities for joyous and wholesome living. A welcome to our home was extended to anyone who wanted to stop by. There were many invited guests: members of the church family, evangelists, pastors, missionaries, school chums, relatives and friends. Many unexpected guests were also at our home. These experiences of fellowship with many types of people were of great value to me.

At the age of eight the pastor of our church came to our home and explained to me the way of salvation, and I knew I wanted to belong to Christ. It was a new experience of having Christ in my heart and life. Slowly there was the experience of growth, as I received teaching in my home and in the church. A Sunday school teacher often mentioned the importance of choosing God's best in life. Those words had remained with me. Again, it aided me in making decisions.

Attendance at youth meetings, youth rallies, youth conferences and youth camps became a priority for the children in our home. Every provision was made so that we would be able to attend these times of fellowship and study. It was at one of these meetings at a youth conference—as the guest speaker challenged the youth to dedicate their all to the Lord—that the Holy Spirit spoke to me, and I knew that my all needed to be submitted to Christ. The Lord led me right back to the classroom as a teacher.

The classroom experience was necessary preparation for the future tasks to which God called me. God's leading was clear and definite; there was a struggle on my part to follow his leading, perhaps a fear of the unknown. In each instance God has patiently and lovingly waited until I was ready to follow his leading. Following his way always brought peace and joy to my heart. He led to Cleveland, Ohio, to serve in two of our churches, short-term missionary service in Cameroon and Japan, a brief time on the Spanish-American Mission Field in Colorado, and presently to the office as Director of Women's Work. The words of the Psalmist often come to my mind: "I will instruct thee and teach

(Continued on page 31)

insight into christian education

Helping Your Sunday School Grow

by Henry G. Ramus

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

However, it must be an "enlargement campaign," not just a "contest." Often after such an effort the attendance drops back to its starting number. This may be because it was looked upon as merely a contest to create the highest number in attendance. While this is one aspect of a campaign, it should not be the only focus. We need to make it more of a campaign in outreach to the community, setting realistic goals and seeking to conserve results with follow-up strategy. People are to be reached to win them to Christ.

Factors

There are a number of factors that will help you succeed in reaching people for Christ through a Sunday school enlargement campaign.

1. Desire to reach out. In a Sunday school, and particularly among the *The Rev. Henry G. Ramus is leadership education director with the Church Ministries Department of the North American Baptist Conference.*

leadership of a Sunday school, there needs to be a primary desire to grow. And this desire for growth could involve all phases of Sunday school growth, including spiritual growth, growth in leadership ability, growth in knowledge of the Word, and maturing in the faith as well as increase in the body of Christ, as suggested in Eph. 4:11-16. Be assured of this proven fact: any church, anywhere, can grow if it *really* wants to.

2. The Holy Spirit. Pentecost demonstrated beyond doubt that God wanted growth in his church. To that end the Holy Spirit came upon the early disciples and the growth momentum began as recorded in the book of Acts with the impressive formula of 12, 120, 3,000 and 5,000 new converts added to the church. It was the work of the Holy Spirit. The Sunday school today as it seeks to reach out in Jesus' name can also have the power of the Holy Spirit at work in its midst.

3. Prayer. To have the power of the Holy Spirit and to realize his guidance we need to be much in prayer concerning all our Sunday school efforts for growth. Prayer changes things, but not only things. Prayer also changes people. Through prayer souls are saved, believers are filled anew with the Holy Spirit and Christian character is developed.

ENLARGE YOUR SUNDAY SCHOOL

Reach Out and Touch—that's the overall theme for the N.A.B. Fall Sunday School Enlargement Campaign to be held September 26 through November 7. With its emphasis for involving families, friends, neighbors, schoolmates, fellow workers and the entire community it provides a strong thrust for building attendance and reaching people for Christ.

Order your campaign materials NOW! The pastor and the superintendent of each church has the descriptive flyer and order form for the "Reach Out and Touch" materials. For more information on the S.S. campaign or additional order forms write to the Church Ministries Department, 1 So. 210 Summit Ave., Oakbrook Terrace, Villa Park, IL 60181.

"The effectual, fervent prayer of a righteous man availeth much" Scripture assures (James 5:16b).

4. Faith. Believing faith is a tremendous factor in building Sunday school attendance. Real faith can overcome the defeatist attitude that often expresses itself in the saying, "We have never done it this way before; it won't work." Faith that is active will encourage those who have become discouraged. Through vital faith you will discover that it can be done!

5. Zeal. Enthusiasm akin to zeal means to be filled with God. The word zeal means "to boil as a liquid or to glow as a solid." Enthusiastic and zealous people can't be stopped. It is zeal that will make the Sunday school campaign a greater success. Members who are filled with spiritual zeal so that they boil over in extra activity will not let the mechanics of the campaign get bogged down. Spiritual zeal will become contagious.

6. Concern for people. One of the surest ways to build membership in the Sunday school is to have a deep concern for the individual person. So develop an atmosphere of love and concern for people in your Sunday school. Express it in a friendly word, a hearty smile, a birthday card, a visit with the parents and the child and a telephone call.

7. Work. Faith in the enlargement campaign is not enough. It must also be coupled with work, even as the Scriptures admonish us, "Faith if it has not works, is dead, being alone" (James 2:17). The Sunday school enlargement campaign needs a partner and that partner is work. It will take the commitment, work and involvement of every member of the Sunday school to succeed in reaching new people for Christ and reaching new goals in attendance.

8. Promotion. Utilize posters, literature, bulletins, inserts, bulletin boards, announcements, direct mail, parades and any other communication media to tell your story and reach the people. Take advantage of the free publicity that can be had through the local newspaper in the form of written articles that inform your community of what is happening at your church. Make use of advertising in the various communication media. It does pay off.

9. Bible-centered learning. Make your Sunday school program interesting and varied with Bible-centered learning. Encourage the Sunday school teachers to come well prepared for the teaching experience. Carry through on a definite purpose. Make learning of the Word interesting and captivating on all age levels to make it worth attending and to encourage repeat attendance. levels to make it worth attending and to encourage repeat attendance.

(Continued on page 21)

North American Baptists are PEOPLE WHO CARE

Goals for 1976

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 mission 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, pastors' 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. □

CHURCH GROWTH: a plan of action for growing churches

by Bruce A. Rich

Our efforts as a Conference to make "one million contacts for Christ" in three years has been a great benefit and inspiration to many churches.

Though the goal has not been reached, the 100-125 churches that have consistently given themselves to the task have experienced benefits. Churches are growing! The Conference is growing! The official membership record of the Conference showed 56,259 members at the end of 1975.

We have exciting opportunities before us. We know churches can show new growth when they have a desire to grow. Because of the successes seen through M.C.F.C., the Church Ministries Department is continuing a plan which helps churches become effective in their ministry and outreach. Following is a brief summary of the plan being launched for renewed efforts in 1977 and beyond.

Definition of Church Growth

In the context of our North American Baptist Conference, Church Growth involves growth in all phases of church ministry, such as spiritual growth, leadership ability, unity, maturing in faith and increase in the Body of Christ, as suggested in Eph. 4:11-16.

Benefits of Church Growth

By giving careful attention to the basic functions of the Body of Christ, your church can experience benefits in several or all of the following areas:

1. Greater spiritual growth and maturity of members.
2. An awareness of the spiritual needs of your community.
3. A spirit of aliveness—"Something is happening at our church."
4. An increase in attendance at various church gatherings.
5. An increase in giving.
6. A greater community awareness of the church.

The Rev. Bruce A. Rich is Church Ministries general director of the North American Baptist Conference, Oakbrook, Terrace, Illinois.

7. People getting involved in outreach.
8. Growth in church membership.

Biblical Basis for Church Growth

The record of the early church in Acts 2:41-47 depicts God's plan for a continuous growth cycle in his Church and gives us a guide for ministry:

- vs. 41 "They received the word"
- vs. 41 "They were baptized"
- vs. 41 "They were added to the church"
- vs. 42 "They were instructed by the church"
- vs. 42-46 "They continued in fellowship with the church"
- vs. 47 "They reached out into the community"
- vs. 47 "They grew in number daily"

Factors in Church Growth

In the New Testament church, there was a positive and expectant prevailing attitude that created a climate for church growth. Strong dependence upon God and trust in his Word was evident. Recognizing that there are many factors related to church growth, we have identified nine main ones that can produce growth in our churches today. They are:

1. Centrality of the Scriptures
 2. Dependence upon God
 3. The attitude and style of the pastor and church leaders
 4. Meaningful worship services and learning experiences
 5. Friendliness and love
 6. Outreach evangelism
 7. Like attracts like (We draw people like us)
 8. A thorough discipling ministry
 9. Church attitude and climate of aliveness ("Something is happening")
- Implementation is already in process as association church ministries committees are starting to contact each church personally to present details of procedure and provide encouragement and help.

Together with God we can do great things! What part will you have? □

HELPING YOUR SUNDAY SCHOOL GROW

(Continued from page 19)

10. Visitation. Indicate on a large map the location of your present members. Establish your primary target area of ministry surrounding the church. Set goals for deeper saturation in this primary area. Establish an active visitation program for prospects and watch for new people moving into your area of ministry. Visit constantly, conscientiously and systematically. Make the

community aware of your ministry and let them know that you have their interest at heart.

There may be others, but here are ten factors that need to be considered and utilized to help your Sunday school grow. If your Sunday school needs a "shot in the arm" and a renewed vision, then the Sunday school enlargement campaign offers that potential. The committed are in your church and the unenlisted are in your community. Prayer, faith, enthusiastic work, effective planning a deep desire to reach out,

empowered by the Holy Spirit, can combine the two for the greatest outreach your church has ever experienced.

Next campaign

The next enlargement campaign is scheduled for September 26 through November 7, 1976, with the theme, "Reach Out and Touch." Here's an opportunity of seven Sundays to campaign for Christ in your community. A program packet having the same title as the theme is available from the publishers. Order directly from Louis Neibauer (Continued on page 31)

Are We On God's Side?

by Donald W. Ganoung

Being two hundred years—or some eight generations since the founding of our country—it is easy to lose sight of the fact that this country was cast from a crucible of incredible pain and heartbreak. The mighty men who laid this foundation were as fully human as are we. They suffered and died for the cause of freedom and their wounds were as painful to them as they might be to us.

Across the great chasm of time, we have inherited a legacy so precious that it staggers the imagination. The sum total of human experience has been accumulated in the documents which founded this nation. The decency which has been inculcated into mankind by its Creator has found expression in the Declaration of Independence and the Constitution of the United States of America.

And, if it please the Almighty, I believe that the founders would be pleased by the courage and fidelity shown by so many of their heirs. From Valley Forge and Bunker Hill to San Juan Hill and Guadalcanal, we have kept Old Glory flying.

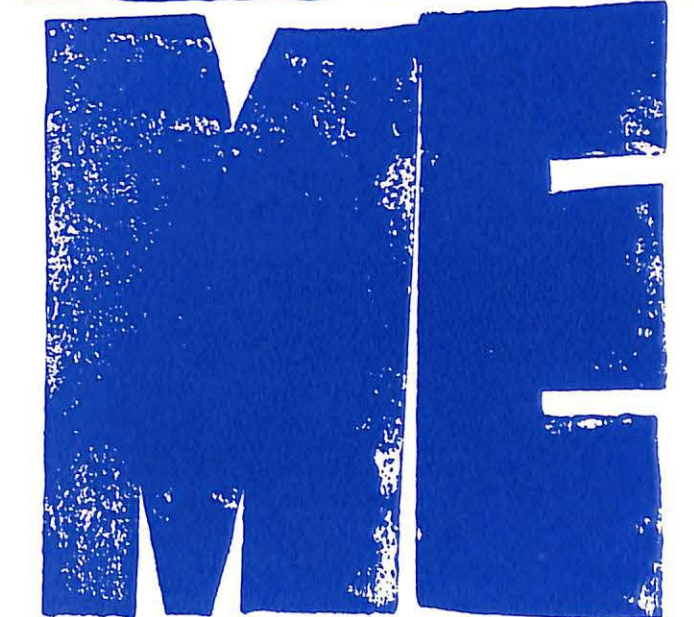
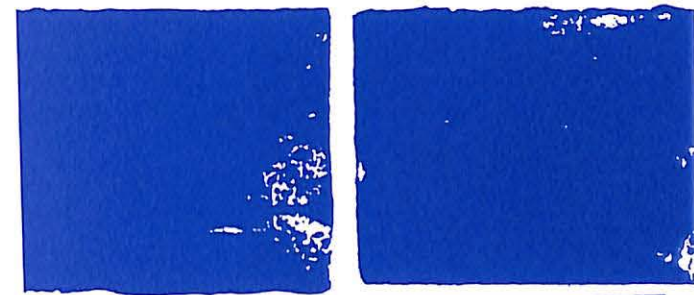
We have made our mistakes, but so long as we correct them, our flag will always grace the skies and will be an umbrella of protection for those who believe in her.

The question is not: "Is God on our side?" but rather, "Are we still on God's side?" So long as we are on God's side, no power on earth can wrest from us the legacy of freedom won at so dear a cost and held by so great a devotion. □

Mr. Donald W. Ganoung is a member of First Baptist Church, Bellwood, Illinois.

Heavy Thinking

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THE RESULT

by Harry Johnson

A pastor reports about the Lay Witness Mission in his church and recommends it to others.

Did it all begin about ten months before when some friends from Milbank came one Wednesday night to tell us what a Lay Witness Mission is? Or was it about fourteen months before, when a few of our people participated in a Lay Witness Mission at Ortonville, Minnesota?

Well anyway, on March 19, 1976, people began arriving at our church building from several miles away or close by to be a part of our Lay Witness Mission. We are thankful for those who came from as near as Big Stone City, S.D., as far away as Lincoln, Neb., and all the other places from Iowa, South Dakota, Minnesota and North Dakota, to share with us from their everyday life experiences.

The man who had drawn everyone and everything together, was Ed McCracken from Sioux City, Iowa. Many of us had pitched in to help line up various things from food and lodging to the 24 hour Prayer Vigil.

The general chairman had become incapacitated because of an operation, but the work progressed in spite of it; and each meeting was a high point for some member or friend of our congregation. Even the evaluation and sharing meeting on Sunday night was a blessing to some who had not attended any other meetings.

Perhaps the best way to accurately and adequately give an overall picture of the Mission is to point out some of the things that happened and were said

The Rev. Harry Johnson is the pastor of First Baptist Church, Corona, S.D.

at the evaluation and sharing meeting on Sunday night.

One of the most notable things were tears—tears of joy mostly, but also tears of confession. People who have been hesitant to share some of the examples of how God was working in our lives, now began to share this reality. The young people used several paper hankies while listening to others testify and while testifying themselves. Indeed, there were many times when the only dry eyes in the group were those of very small children. One man said the Lay Witness Mission was the high light of the church in the 50 years he has been a member. Others said they had been praying for something like this to happen at our church for a long time, and now it had come.

For the young people, the high light was the "Love Feast" on Saturday night, when they confessed to each other and prayed for each other, as James tells us to do in James 5:16. Many older people told each other of their love for each other during and after the meeting and assured each other of prayers for their concerns, as did the congregation to the pastor and his wife on Sunday morning, as well as on Sunday evening.

The young people went to school the next day bubbling over with love for God and for each other. This gave many opportunities to tell people what had happened to them. Many older people have also had similar experiences.

As we continue to share, we find so many things that have happened as we have allowed God to lead in our lives. For example, a person humbly shared

that she had not awakened to pray at the time she was supposed to in the 24 hour Prayer Vigil. Only then did another person fully understand why God had awakened him at that time in the middle of the night, telling him to pray. Praise God!

What will be some of the continuing results? Prayer and Bible study seem more real and easier to people. *Some questions:* Will more prayer groups among people be begun? Will people feel freer to call someone to pray with them? How will God use those who have said that they are willing to go to other churches as Lay Witnesses? Several had said that they would certainly like to do so and are only awaiting an invitation.

Yes, God is working in the lives of people because other people have been willing to speak out as indicated in our theme: "Voices of the Redeemed" and our theme verse: "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy" (Psalm 107:2). The witnesses shared good and bad things from their lives, but always with the goal to bring honor to God—very similar to what we find of people in the Bible.

The witnesses repeatedly claimed they were gaining more than they were giving; so we can only conclude that the many blessings that all received had to come from God. To him be the glory and honor and praise! This is "The Result" of the Lay Witness Mission at First Baptist Church in Corona, South Dakota. □

THE NEW COLOSSUS Emma Lazarus (inscribed on Statue of Liberty)

"Give me your
Tired, your poor,
Your huddled masses yearning to
Breathe free.
The wretched refuse of your
Teeming shore.
Send these, the homeless,
Tempest-tossed to me.
I lift my lamp beside the Golden Door."

ALTERNATIVE

They came, the promise to receive,
They came. They wanted to believe
This noble promise was for them.
The lamp has dimmed.
They stumble—who use her beams
To guide them on their way;
The homeless lie on city streets
The answer to the dream for which they sought.
There is no room for them—
The weary, sick and tempest-tossed.
Still there shines another "LIGHT",
To guide them in their quest,
The ETERNAL LIGHT that will not dim,
HE will give them rest. □

by Dorothy S. Zier

Governor Link to Attend Susek Concert

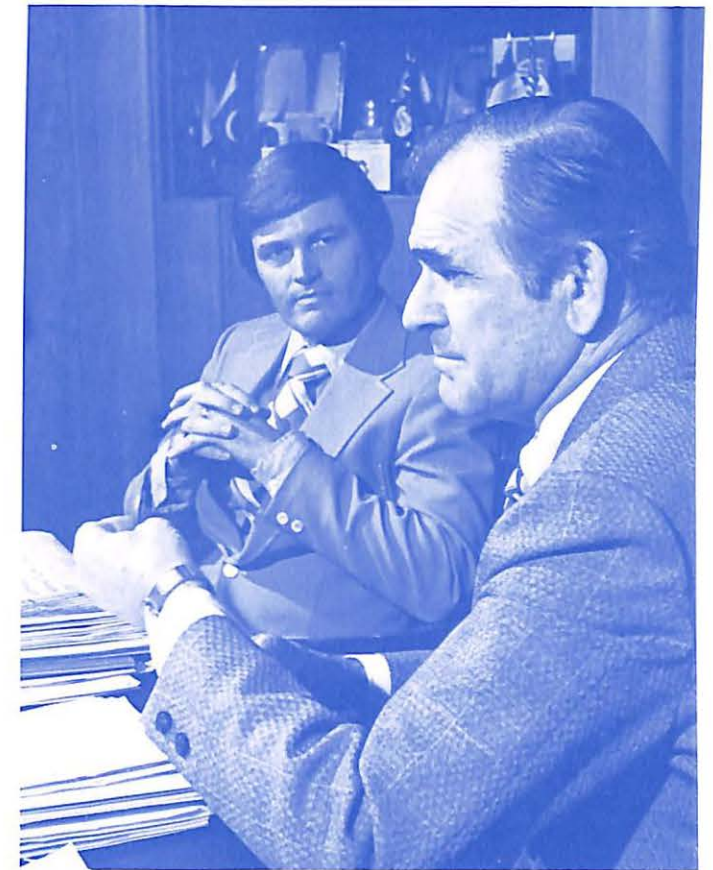


It has just been officially announced by the Ron Susek organization that Governor Arthur Link will attend and bring greetings at their July 1 patriotic concert in Bismarck, N.D. Evangelist Susek became friends with the Governor and his wife during the 1975 area-wide crusade held in the Bismarck Civic Auditorium. Susek commented, "The Governor is one of the most religious and highly moral men I have met."

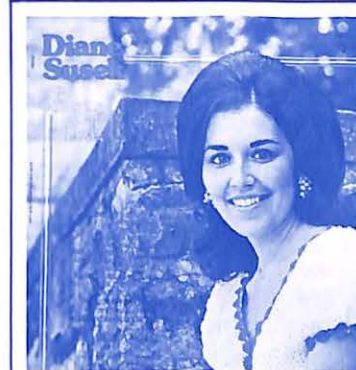
Ron and Diane Susek have developed a highly professional three-screen multi-media patriotic concert. The 1½-hour program includes music by Diane, capsule messages by Ron, and audience participation. Some describe it as a sight and sound spectacular with powerful communication value. The prime purpose of the Suseks is to bring a spiritual emphasis to America's Bicentennial. The Suseks have already performed ten concerts apart from their regular crusade ministry.

The Rev. Ron Norman, an N.A.B. pastor of Bismarck Baptist Church is hosting the concert. Pastor Norman and the people of his church first introduced the Suseks to Bismarck. Mr. Norman is already making plans for two concerts, since the first one may not be able to handle the expected crowd.

Susek's next major crusade will be held in Sunnyside, Wash., this fall. His summer is scheduled with Bible conference ministry and an area-wide crusade in Maple Plain, Minnesota. □



Evangelist Ron Susek (left) meeting with Governor Arthur Link (right) during the Bismarck, N.D., area-wide crusade.



TO AMERICA WITH LOVE

The album acclaimed by many as Diane's "greatest" can be yours for only \$5.00 as a birthday present this July. Offer ends July 31, 1976. Selections include BATTLE HYMN OF THE REPUBLIC, GOD BLESS AMERICA, YOU'RE A GRAND OLD FLAG and others.

Print in full your name and address and send this coupon and \$5.00 (postage will be paid) to DIANE SUSEK ALBUM OFFER, P. O. Box #2222, York, PA 17405.

COUPON MUST
ACCOMPANY ORDER

Remember this great event in U.S. history with great music by Diane.

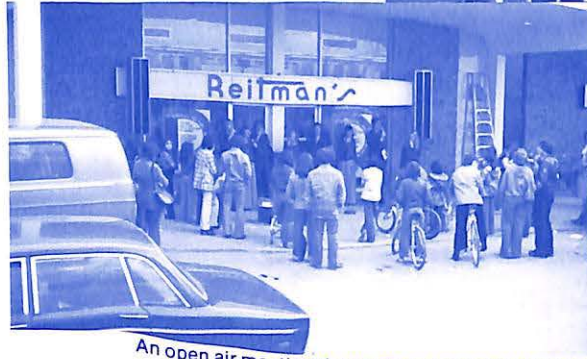
NAME _____
ADDRESS _____

ORDER BY JULY 31, 1976

God's Volunteers report



Let's move on to the next crusade town.



An open air meeting draws many curious onlookers.

As God's Volunteers we have had several opportunities to be involved with the Church Extension work of our Conference. This is exciting work as we see God take a small body of believers and cause their church to grow not only in members but also in spirit.

One such church is Calvary Baptist, located in Regina, Saskatchewan. This church, consisting of fifteen families, is eager to see God work as they strive to build up their body of believers and wait patiently for the time that they can build a church home.

We have asked the pastor of Calvary Baptist, Bob Hoffman, to share with us his insights on the growth and goals of his church and the ministry of God's Volunteers in his area.

1. What were the goals that you had in mind as the team arrived in your Church?

Answer: To do as thorough a survey of the Community as possible; to find the people who wait for an answer to their heart's cry; to point many to a personal

Savior and see them reconciled with God; to find a true picture of the potential of our church in the future.

2. How do you feel the new format of God's Volunteers, with two sections, Music and Follow-Up, has affected the ministry of your church?

Answer: The new format, I believe, is excellent because the Music team brings about an excellent preparation of interest and desire to do the work of witnessing and the Follow-Up team then demonstrates *How to do it*.

Without a doubt, the majority of our church group have been charged with the excitement to reach out for Christ in our community. I've been overwhelmed at the response of our people to get involved in outreach, as many came forward to dedicate themselves to this service.

3. How would you evaluate your own response to the work of God's Volunteers as well as the responses of your congregation and the community?

Answers: As for me, having served as

guest evangelist in earlier years, there is no doubt whatsoever that God is using this ministry increasingly, to produce a harvest of conversions and good prospects for church growth. The church members are motivated to active sharing. I'M EXCITED.

As for the congregation, the G.V.'s are received warmly as individuals and enjoy their personal fellowship greatly. The ministry of G.V.'s is supported and entered into gladly. They feel privileged to have them and are excited about the results of the ministry.

As for the Community, the people have responded quite well, and in almost all cases are open and responsive to the survey. I feel we could do this same type of survey witness almost continually as the community grows and new people come in. The attitude of the community is basically positive and generally receptive.

4. Finally, Rev. Hoffman, what are your expectations of the future for your church and the community since the Volunteers have been here?

Answer: The future of our community is a growing, expanding one. Most homes are new, and more people move in every day. In one year alone a 300% growth in homes was realized, family units increased from 350 to 950 and should go to about 1200 to 1500. I see therefore a similar growth of real needs that we as a church must minister to. We have a clear growth potential in church ministries and therefore, the preparing, training and using of dedicated people in outreach of evangelization as demonstrated by G.V.'s. Team reporters, Perry Kallis and Kathy Sharp. □

LAST REPORT

"For everything there is a season, and a time for every matter under the heaven" Ecc. 3:1.

We as the 1975-76 God's Volunteers Team have much to praise God for. Here at our last crusade, in Apple Valley, Minn., God is continuing to work as he has given us many opportunities for service.

This being our last week as a team, we would like to thank you as a Christian body for upholding us in prayer during this year. Our thanks also to the Conference for their constant support in all areas. Most of all, our praise to God for giving each one of us this year of opportunity for service.

We pray for God's blessing on each one of you and encourage you to start praying for the next years 1976-77 God's Volunteers.

In Christ,
"75-76" God's Volunteers

WEDDING ANNIVERSARIES

Mr. and Mrs. Jacob J. Fischer observed their 54th wedding anniversary on March 14, 1976. They are members of the Ashley Baptist Church, Ashley, N.D.

Mr. and Mrs. Fred Johnson observed their 50th wedding anniversary on Feb. 6, 1976. They are members of the First Baptist Church, George, Iowa.

Mr. and Mrs. Joe Weiland observed their 50th wedding anniversary in August 1975. They are members of Minnetrista Baptist Church, St. Bonifacius, Minn.

Mr. and Mrs. Fred Unger observed their 50th wedding anniversary on March 7, 1976. They are members of the East Olds Baptist Church, Olds, Alta., where Mr. Unger served as trustee and secretary for 47 years.

CARRINGTON, N.D. The Calvary Baptist church hosted the missionaries Fred Folkerts, Betty Mantay, Berneice Westerman, Mr. and Mrs. Elmer Strauss at a rally recently. The following Sunday April 4, 1976, we had a workshop. The leaders were LaVerna Mehlhaff and Bruce Rich of the Conference Office; Kendall Mercer, McLaughlin, S.D., and Donna Kennedy of Bismarck, N.D. We had our second baptism at which time a father and daughter were baptized. A few weeks previous two teenagers followed the Lord in baptism. We had Communion



following the baptism and the hand of fellowship was given. Pastor Unruh is on the picture with the new members. (Mrs. F. G. Helm, reporter.)

JAPAN. December 27 was the marriage at Kobe Union Church of short-term missionary Ronald Stoller and Joan Youngquist. (pictured) The bride's father, the Rev. V. Harris Youngquist of the Baptist General Conference and the Rev. Hisashi Murakami officiated. Mary Lou Youngquist, sister of the bride, was maid of honor. Three Jap-



anese friends of the bride served as bridesmaids. Takayo Kosaka was flower girl and David Mayforth was ring-bearer. Marvin Stoller of Sonoma, Calif., brother of the groom, was best man and three Japanese friends of the groom were groomsmen. The ushers were the Rev. Reimer Clausen and Neville Muir.

The groom's parents, Mr. and Mrs. Alvin V. Stoller of Portland, Ore., were present for the occasion. Following the ceremony there was a reception in the church parlors.

January 10 the missionary family met for the marriage of the Rev. Reimer Clausen, N.A.B. missionary, and Miss Nobuko Matsui, (pictured) instructor at



the Japan Missionary Language Institute in Tokyo, where the groom is a student. The Rev. Yukio Fujie officiated at this ceremony which took place at the Kobe Union Church. Miss Miekko Hoshiba, a friend of the bride, and Ronald Stoller were the attendants. Joyce Woyke was the flower girl. Bart Mayforth and Yoshiharu Hata were the ushers. A reception with the Rev. Douglas Woyke as Master of Ceremonies was held in the church parlors. The missionary family is pictured.

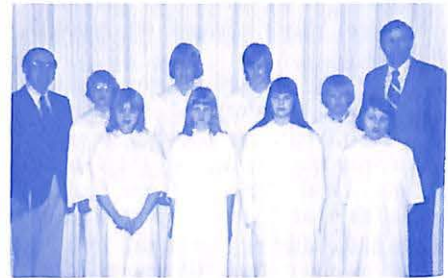


The missionary family also honored the Rev. and Mrs. Fred Moore on their 25th wedding anniversary.

OLDS, ALTA. Prof. H. P. Ristau of N.A.B. College spoke at the East Olds Baptist Church on "The Bible and Archaeology" and replicas of findings were quite interesting. This was an Adult Fellowship project.

Eight young people were baptized upon the confession of their faith.

Pastor I. Kujat based his message on Matt. 3: "Baptism and the Christian Experience." Deacon Harry Unger challenged the church to feed and nourish these in the faith. His thoughts were based on John 21:15. This was the sec-



ond baptism we had within one year. Pastor Kujat is on left; Mr. Unger on right in picture. (Mrs. Trudy Schroeder, reporter.)

VICTOR, IOWA The Victor Baptist Church observed its 100th anniversary March 26-27, 1976.

By faith, a group of persecuted Baptist believers came from Germany to America settling in the midwest, a few families southeast of Victor. They organized as the German Baptist Church in 1876 with help from the Muscatine Baptists. Their pastor ministered to the Victor group once each six weeks. On other Sundays the men of the church took turns in alphabetical order.

Services were held in homes and rural school buildings for 27 years. A Sunday school was also established. Midweek prayer and Bible study was begun in 1880. The German language was used until in the twenties, when it was gradually changed to English.

As a result of much prayer, labor and sacrifice, the first church was built three miles southeast of Victor in 1903. It was dedicated, debt free, and was used as a place of worship for 63 years.



In 1911 we united with the North American Baptist General Conference. We became involved in missionary endeavors through the Church, Sunday school, Women's Missionary Union and Baptist Youth Fellowship, helping support home and foreign missions.

Beginning in 1930 student pastors came twice a month. In 1933 we called our first full time pastor and two years later purchased the parsonage. In 1935



Never pass an opportunity to celebrate a birthday.



Preparing the crusade outreach is quite a job when taken seriously.

the church name was changed to "Victor Baptist Church."

By the sixties, the congregation had outgrown the facilities. So the people again prayed, labored and sacrificed to satisfy the need. Our present church home, in Victor, (pictured) became a reality and was dedicated on Jan. 29, 1967.

For the blessings of the past century, we give God the glory. May we, led by the Holy Spirit, go forward into the future with confidence and trust in our precious Lord. May he ever find his people here at Victor Baptist Church, living and laboring for him, until he comes again. (Mrs. Merwyn Getz, reporter.)



A mortgage burning ceremony was held at the Victor Baptist Church Sunday afternoon during the church's centennial observance. The mortgage was for the present church building built in 1966 and dedicated on Jan. 29, 1967. Left to right are Bob Goodman, Ladora, chairman of the deacons; Harland Muller, Victor, chairman of the trustees; Ernest (Spud) Shaull, Ladora, Sunday school superintendent; Ed McAdam, Victor, church treasurer; Rev. David Hornok, present pastor; Rev. Glenn Fink, Lakota, pastor from 1963-1968, and Rev. Robert Bunnell, Merrillville, Ind., pastor from 1968-1972.



These men, including former pastors and present pastor, were speakers during the Victor Baptist Church Centennial observance this past weekend, March 26-28, 1976. In front, left to right, are Rev. John Walkup, Minneapolis, Minn.; Rev. Dale Chaddock, Wheaton, Ill.; Rev. Alvin Wetter, Benton Harbor, Mich.; Rev. John Broeder, Ryderwood, Wash. Back row, left to right, Rev. Milton Zeeb, South Central Area Secretary, N.A.B., Kansas City, Mo.; Rev. Glenn Fink, Lakota, Iowa;

Rev. Ray Schulenburg, Wheaton, Ill.; Rev. David Hornok, Victor, present pastor and Rev. Robert Bunnell, Merrillville, Ind. Rev. G. K. Zimmerman, Executive Secretary, N.A.B. Conference, Oakbrook Terrace, Ill. was also a speaker but not present for picture.

Pastors unable to attend were the Rev. Paul Friederichsen, Hayward, Cal., the Rev. Torrey Johnson, Bible-town, Boca Raton, Fla., and the Rev. Elmer Hutchinson, Livermore, Cal. Deceased are the Rev. Wm. Schobert, (Mrs. Schobert resides in Green Lake, Wis.), the Rev. H. W. Wedel, and the Rev. Fred Schmidt. (His wife attended and spoke briefly at the last service. She lives in Sullivan, Ill.)

VANCOUVER, B.C. On March 17, the Missionary Guild of Ebenezer Baptist Church celebrated its 25th anniversary. It began with a dinner followed by a program. A humorous skit was presented by the ladies. The script was taken from the original minutes of the first meetings 25 years ago. The guest speaker was Ardice Ziolkowski, former missionary to Cameroon and presently Dean of Women at N.A.B. College, Edmonton. A slide presentation shown by Dr. Ron Hiller, consisted of pictures taken by Ardice when she went to the mission field 25 years ago, and the recent slides taken by the Hillers during their first term as missionaries. The contrast and the progress on the mission field was very encouraging. The offering was \$1,100 and was designated for medical equipment for the Mambilla Baptist Hospital in Warwar, Nigeria. Our pastor, Dr. Arthur Patzia, closed the evening with some challenging words, prayer and the singing of "Blest be the Tie that Binds." A fine spirit of fellowship was evident as fellow church members, former Missionary Guild members, friends and husbands, numbering 200 in all, enjoyed the festive



evening together. Ardice Ziolkowski is pictured third from right; Marion Hiller is third from left. (Hildegard Gertz, president, Missionary Guild.)

ST. BONIFACIUS, MINN. Eight persons were baptized by the Rev. Delvin Bertsch in the Minnetrista Baptist



Church, including his son. The pastor is pictured on the right. The newly baptized were extended the hand of fellowship and became members of Minnetrista Baptist Church.

On Palm Sunday the combined choirs of our church and the Waconia Baptist Church presented the Cantata, "Hallelujah! What a Savior."

Special services were held during Holy Week with Rev. Paul Obinger as guest speaker. He spoke on prophecy. The Waconia Baptist Church joined our church with these services; the meetings were held alternately in the churches.

We are also happy to report a newly organized Men's Bible Study Group, as well as an Adult Fellowship Group and Women's Neighborhood Bible Study Group, which meet in the homes every Thursday morning. The regular Wednesday evening Bible study and prayer meetings, Womens Missionary Society and the Young Peoples groups are also well attended. (Irene Maas, reporter.)

DALLAS, ORE. The Salt Creek Baptist Church gathered "Bread Loaves" on Palm Sunday at a special ceremony during the Sunday school. The money in these loaves went to "World Vision Inc." for famine relief throughout the world.

On Easter Sunday six persons were baptized. They along with seven others were added to the church and are pictured along with Pastor Ray Hoffman.



That evening the choir sang the John Peterson Cantata, "Hallelujah, What a Savior," directed by Steve Aebi. The familiar theme of the song by the same name is woven throughout, interspersed

with variations of other hymns and reading of Scriptures. A particular somber mood prevails for a time as the events leading to Christ's crucifixion are so poignantly portrayed in music. However, the glorious hope of the Christian is heralded in the closing numbers. The musical touches the soul of the singer as well as the listener. (Grace Voth, reporter.)

NAPOLEON, N.D. Our hearts were blessed at a very impressive baptismal service (pictured) on Easter Sunday evening April 18, 1976, when our pastor baptized Miss Alice Braun and extended her the right hand of fellowship into the Napoleon Baptist Church. The Lord's Supper was also observed.



The youth of our church presented a very interesting Bicentennial program featuring the life of George Washington. Appropriate musical selections were rendered and enjoyed by all. (Mrs. Helen L. Walter, reporter.)

WEST SAINT PAUL, MN. On March 28, the congregation of Riverview Baptist Church celebrated the first of a series of events in connection with our country's Bicentennial Year. We held a "Pilgrim" worship service. Worshippers were encouraged to dress in colonial costume, deacons were seated in the front "pues," men on the right side of the church, women and children on the left, while teenage boys were placed on the front steps of the platform facing the deacons. Hymn singing, led by Minister of Music, Dan Boyer, was accompanied by Amy Herrett on the flute. No organ or piano was used. The head of each family brought the family offering to the deacons. The bulletin carried an explanation of a typical preaching sermon in Puritan times and the morning message followed this format. A picnic type meal was shared at noon, each family bringing its own food—typical of the time as much as possible. The deacons shared Bible stories with the small children and the day's activities culminated in a Vesper Service. The singing at this service was acapella and Pastor Radke brought a sermon which had been preached by the well-known

Colonial pastor, Jonathan Edwards. A coincidental situation which added to the realism of the observance was that a large window at the highest point in the



back of our sanctuary was covered only with plastic because of the construction program presently underway. High winds whistled through the upper rafters of the church making us very aware of conditions under which our forefathers attended church. Pictured are Pastor and Mrs. Douglas Radke and children, Danny and Lisa. (Mildred Bruce, reporter.)

in memoriam

MARCELLA RUTH BEISE, 70, of Mound, Minn., passed away on April 19, 1976. She was born May 2, 1906, at Eislies Point, Minnetrista Township, Minn. Marcella accepted the Lord Jesus Christ as her personal Savior and was baptized and became a member of the Minnetrista Baptist Church, St. Bonifacius, MN, where she was a member until her death. She was active as church treasurer for many years as well as serving in the Women's Missionary Society. She was a 43 year employee of Investors Diversified Services, and was voted Insurance Woman of the Year of Minneapolis in 1963. The Rev. Delvin Bertsch was the officiating minister at the funeral service.

MERWYN BETZ, 69, of rural Marengo, Iowa, died March 8, 1976. He accepted Christ as Savior in the Ladora Methodist Protestant Church. He mar-

ried Freda Blome of Victor, Iowa, June 1932. He was baptized and joined the Victor Baptist Church, serving as deacon and trustee, active in the church building program and parsonage remodeling, also assisted with Boy Scouts, was on the school board, and member of Christian Farmers, Inc. Surviving him are his widow; four children: Randall Betz, Sharon Morrow, Leighton Betz, and Douglas Betz, 12 grandchildren, and one brother. The Rev. David Hornok was the officiating minister at the funeral service.

ADOLF EFFA, 87, of Yorkton, Sask., passed away March 7, 1976. He was born Feb. 15, 1889, in Poland. He was born again at the age of 13 and baptized. On June 26, 1914, he was united in marriage to Olga Eichorst. This couple came to Canada in 1920. During his active years he served his Lord as a Sunday school teacher and as a deacon in the West Ebenezer and Springside Churches, and was made honorary deacon at Yorkton Central. He is survived by his widow, Olga; two sons, one daughter, 16 grandchildren, two great-grandchildren, four brothers and five sisters. The officiating minister was the Rev. Morley Schultz assisted by the Rev. John Kuehn.

ARNOLD GUSTAV FREY, 69, of Salem, Ore., died on March 31, 1976. He was born in Gossel, Kan. on July 8, 1906. He was married to Elizabeth Becker at Salem, Ore., in 1934. Upon his retirement he moved to Woodburn, Ore., but retained his membership in the Salt Creek Baptist Church where he was a faithful member until his death. Mr. Frey served as deacon for many years as well as teaching a Sunday school class, singing in the choir, men's chorus and quartet. At the time of his death he was singing with the Woodburn Estates Entertainers Male Chorus. Surviving him are his widow, Elizabeth; three sons: Wallace, Gordon and Jerald; four grandchildren; one brother. Pastor Ray Hoffman was the officiating minister at the funeral service.

HENRY DE GROOT, 71, of George, Iowa, died March 12, 1976. He was born at George, Iowa in 1905. He was married to Clara Schrick in 1929. He came to faith in Christ and later was baptized into the membership of Central Baptist Church. He served a number of years as trustee and treasurer of the church. He is survived by his widow, Clara; two sisters and one brother. Funeral services were held March 15 at Central Baptist Church in George, Iowa with the Rev. Morris Motley, officiating.

BAPTIST WORLD POPULATION INCREASES 21% IN A DECADE

WASHINGTON—Membership in Baptist churches of the world is 32,887,522, up 21.23 per cent from the figure reported ten years ago, according to the Baptist World Alliance statistics compiled by Associate Secretary Carl W. Tiller.

The gain from 1975 is 573,447, or 1.77 per cent. The figure announced a year ago was higher, but contained two errors, according to BWA staff. New data from the National Primitive Baptist Convention in the USA, for which no figures had been received in several years, showed a decline of 1,390,000 from the old number. Also, many churches associated with the Canadian Baptist mission in India had inadvertently been counted twice by the BWA in compiling data for India for a mistake of 54,000.

After allowing for the adjustments in 1975 figures, seven of the eight regional areas in the BWA report showed increases from 1975 to 1976. Europe was the only area in which the number of Baptists declined for the year.

Over the ten year period, 1966-76, only Central America and the Caribbean area had a slight decline. This is mainly due to the recent omission of some Caribbean groups which include the word "Baptist" in their name, but are more correctly classified with the "Spiritualists," according to the BWA.

The average size Baptist church in North America comprises 286 members. In the rest of the world, the average is 117.

Zaire, on Africa's west coast, moved ahead of the United Kingdom this year in the ranking of the ten nations with the largest Baptist populations. The others in the listing remained in the sequence of 1975. The 1976 listing of the largest Baptist populations is as follows: United States of America, 28,501,041; India, 749,738; U.S.S.R., 545,000; Brazil, 451,811; Burma, 314,302; Zaire, 238,330; United Kingdom, 227,168; Canada, 186,539; Romania, 160,000; and Nigeria, 144,942.

Eighteen places are new on the list of countries and dependencies where there is a Baptist witness, compared with the listing ten years ago. A Baptist witness is now known in 114 nations and 24 off shore dependencies. The 1975 figures were 113 and 28. Since then, five dependencies have become nations, the dependency of the Cayman Islands has been added, and four nations have been dropped from the Baptist list: Laos, South Vietnam, Algeria, and the Yemen

Arab Republic. It is possible that churches still exist in Laos and South Vietnam (in 1975 there were 2 and 21 respectively), but the BWA is out of touch with them and has therefore dropped them from its listing.

The Baptist World Alliance, open to all Baptist bodies, reaches 28,573,527 directly through its 106 member bodies. These BWA members reach an additional 202,435 Baptists through their international missions. A total of 4,111,560 Baptists are in Baptist bodies unrelated to the BWA. □

BWA LAITY DEPARTMENTS STRENGTHEN WORLD ALLIANCE

Three departments for laity involvement—Men, Women, and Youth—enrich the work of the Baptist World Alliance (BWA), and touch churches and communities on every continent.

Several BWA leaders first experienced international Christian fellowship through the BWA Youth Department, formed in 1923 as the first lay department. BWA General Secretary Robert S. Denny attended the first Baptist Youth World Conference in 1931 at Prague, Czechoslovakia. Daltro M. Kiedann of Porto Alegre, Brazil, BWA Youth chairman, will preside at meetings at the 9th conference in July 1978 at Hong Kong. Each BWA lay department sponsors regional and world meetings, and contributes personnel and money to the work of the Alliance.

The BWA Women's Department affects the whole world with its annual Baptist Women's Day of Prayer in November. Marie Mathis of Waco, USA, department president, has the Day of Prayer program translated into 100 languages. The Men's Department sponsors a Baptist Men's Worldwide Day of Witness and Prayer, initiated by leaders like Chairman Stephen Steeves of Moncton, Canada. Steeves' predecessor, David Y. K. Wong of Hong Kong, presently serves as president of the Baptist World Alliance. Lay leaders like Wong and Steeves have increased Baptist men's involvement in evangelism and church leadership. □

Kimberly Sue Heringer from Anamoose, N.D., is developing an early taste for good literature. You should read the BAPTIST HERALD, too.

Make sure your subscription does not expire! Ask your agent.



as i see it

by Paul H. Siewert

For many years we have thought that fanaticism had only one face—the face of the religious zealot. But I'm convinced that the greater face is now born by the anti-religious zealot.

Recently an article appeared in a local newspaper entitled, "God Joins Campaign?" by Dick Dobson. In this article the author tried to depict the unconstitutional way in which presidential candidates are vocalizing their Christian convictions as part of their political persuasion. Not only was his information biased beyond viable integrity but his language was unfit for the press. I suppose the two do have a kinship.

Certainly it is true that we believe in the separation of state and church. But where have we ever stated that we are advocates of the separation of statesmen and God? Only atheistic communism embraces such a position.

I'm sure we don't need Mr. Dobson to tell us God joins no political campaigns. But maybe he should be told that God doesn't turn his back, cover his ears, and close his eyes during campaigns either.

Abraham Lincoln once said he was not so much concerned about whether God is on our side, but rather whether we are on God's side. I wonder how many of today's candidates are of that persuasion? Surely such information is not a violation of the principle of separation of church and state. □

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



■ **Dr. Richard F. Houts**, 47, will begin his teaching ministry at North American Baptist Seminary, Sioux Falls, S.D., on August 1. He has been appointed to the faculty as associate professor of Church Administration and Director of Field Education.

For the past six years Dr. Houts has

been on the faculty of Ontario Bible College in Toronto.

■ **Dr. Hans Luckey**, former principal of the Baptist Seminary at Hamburg, Germany, and a vice president of the Baptist World Alliance, 1939-47, died February 20 in Hamburg at the age of 75.

■ **Dr. C. Emanuel Carlson**, for 17 years the executive director of the Baptist Joint Committee on Public Affairs in Washington, D.C., died of a heart attack February 23 in Dundee, Florida.

Carlson, 69, was recognized in religious and political circles as an authority on religious liberty. He served as chairman, co-chairman, or central panel member of the Commission on Religious Liberty and Human Rights of the Baptist World Alliance, 1957-75.

■ **Miss Marilyn Schulz** of Hunter, KS, has joined the world-wide linguistic task force of Wycliffe Bible Translators. She expects to serve as translator with Wycliffe, which works worldwide to reduce aboriginal languages to written form and translate the Scriptures into them.

Marilyn is a member of Bethany Baptist Church, Hunter, Kansas.

■ **The Rev. Herman Effa**, former missionary to Brazil since 1966, began his ministry as the pastor of Napier Parkview Baptist Church, Benton Harbor, MI, in June of this year. During the previous months he was the leader of the Brazil Praise Singers who toured the U.S.A. and Canada.

■ **The Rev. Larry Burd** has accepted the call to Bethel Baptist Church, Getzville, N.Y.

■ **The Rev. Irwin H. Kujat** has accepted the call to the Church Extension project in St. Albert, Alberta. He previously served the East Olds Baptist Church, Olds, Alberta.

■ **Ron Habermas**, '76 graduate of North American Baptist Seminary, Sioux Falls, S.D. began his ministry as the director of Christian Education at Trinity Baptist Church, Kelowna, B.C., on July 1.

■ **Edwin Fuellbrandt**, '76 graduate of North American Baptist Seminary, is now the assistant pastor at Bethany Baptist Church, Vancouver, B.C.

A BICENTENNIAL INVITATION

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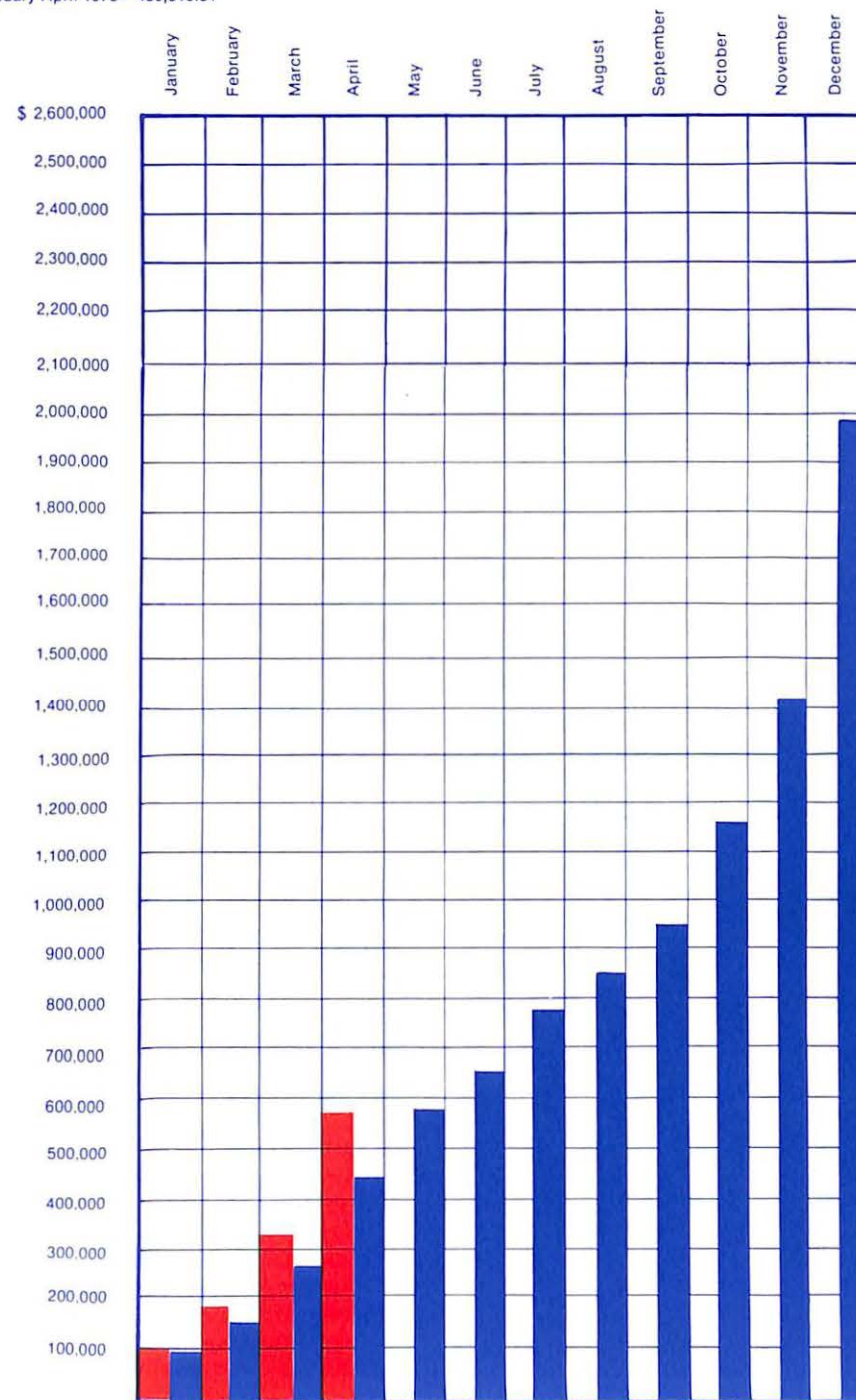
OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for four months

January-April 1976—\$70,225.09

January-April 1975—\$489,819.51

Goal for 1976—\$2,524,000

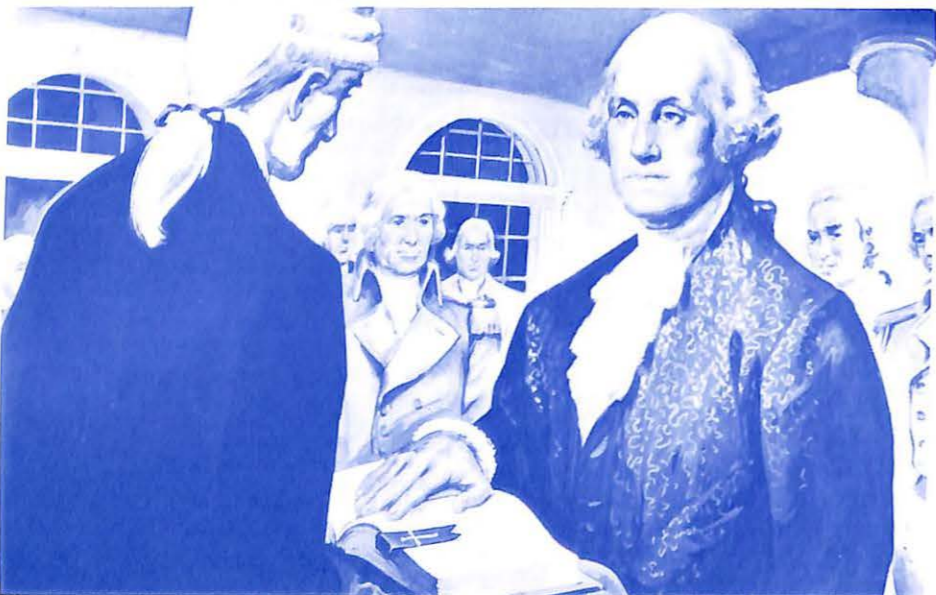


Color line for 1976 black line for 1975

editorial viewpoint

LAND OF THE FREE (Guest editorial by B.C. Schreiber, assistant editor)

North Americans pride themselves in living in the "Land of the free." This freedom was not easily won. There were wars that were fought; there were political battles; there were heated and hostile debates. Most tragically of all, there were thousands of young men who had to suffer and die, either willingly or unwillingly. Even so the beautiful phrase, "The land of the free," is not so much a fact as it is an ideal. If the dead could see and speak they would no doubt wonder whether our country was worth dying for. The only freedom they could observe is the freedom to be more materialistic, more selfish, more power hungry and more corrupt. The Revolutionary soldier would probably be shocked and say, "Is this 200



George Washington is sworn in as the President of the United States of America placing his hand—and trust—on God's word.

years of progress or 200 years of regression? The *spirit* of 1776 is better than the *spirit* of 1976. The only difference is that you are better fed, better clothed and better housed—and you have medical insurance and social security." All of this may sound more pessimistic than realistic.

Jesus, too, may look down from heaven and say, "Is this the world I loved so much that I died for it? Is this the Church that I said I would build? Many of the church buildings are more beautiful and more enduring than the Christians worshipping in them. One minister said his church is not getting bigger, only fatter.

Jesus Christ is not only hopeful, but he is also realistic. He sees the flaws. Let us look at the seven churches in Revelation and choose the one that describes ours. Then let Christ be the head of the Church and let him have the power and freedom to correct the faults. He is very idealistic in picturing "a glorious church, not having spot, or wrinkle . . . but that it should be holy and without blemish" (Eph. 5:27).

Let our patriotism be not only idealistic but also realistic. Our forefathers came to build a land; Christ came to build a Church. Jesus said, "If the Son shall make you free, you shall be free indeed" (John 8:36). Only to the degree that we have a "Church of the free" will we have a "Land of the free." □

open dialogue

Dear Editor:

Thank you, Dr. Kerstan, for your commitment to create a publication able to instruct, inspire, reprove and inform its readers. Often I think about writing a note in response to an article but never have. However, after rereading "Yesterday's Evening Story" to my mother last evening, I am so glad that Daphne Dunger shared with the readers of the BAPTIST HERALD how God brought about the recovery of a critically ill nurse.

I like the addition of "Heavy Thinking," because the messages are relevant to daily living.

May I share a verse from I Cor. 15:58 which my cousin gave me in one of her letters shortly before she died prematurely in 1959. It has been an inspiration often, as I continually seek to do God's will.

God bless you and all those who make it possible for us readers to receive monthly issues of the BAPTIST HERALD. Gratefully yours in Christ, Miss Delores Henne, Jamestown, N.D.

Dear Editor:

Let me take this opportunity to let you know how much we enjoy the BAPTIST HERALD. We have found it inspirational and informative, and we are proud to have it and to be acquainted with its editor.

May God greatly bless you as you continue to serve him in your important capacity. Sincerely in Christ, Diane King Susek, York, PA.

Dear Editor:

The letter of Mrs. Hildegard Bandemer concerning "The Gospel Road" in the February issue of BAPTIST HERALD left me quite surprised, since I assume that the writer must have seen the film to be able to come to such weighty conclusions.

After having seen the film a number of times and after recently showing it in our church, I simply cannot agree that it is a "farce." The film presents both the

WE'RE LOOKING FOR PEOPLE WHO WANT TO LEAD!

(Continued from page 18)

thee in the way which thou shalt go; I will guide thee with mine eye" (Psalm 32:8). God has done just that, he has made very clear the way he wanted me to go. God opened the doors when it was the right path to follow. There were also those times of closed doors, times of disappointment, but again God marvelously undergirded me and taught the lessons which needed to be learned.

God has led step by step clearly and firmly, and his way has brought about joy and underlying peace which can only come from God. I am constantly amazed as to his way of leading and the preparation which was given for every task which needed to be undertaken.

I witnessed God supplying needs during times of deep sorrow when God took, through accidental death, first my older brother and then my younger brother. God marvelously supplied the comfort and the strength. These experiences did not cause bitterness, rather they drew our family closer to God and to each other.

The greatest influences that helped me to make a complete commitment to Jesus Christ were my home, the church and Christian friends. I can say "thank you" to God for his wonderful way of leading. To him be all the honor and glory for supplying every need.

God has supplied my every need just as he has promised in Phil. 4:19, "For my God shall supply all your need according to his riches in glory by Christ Jesus." □

truths and demands of the Gospel very realistically, and at the same time very movingly. The attempt to capture the flavor of life in Jesus' day and to clothe that flavor in today's language has been very successful. When the film was shown in our church, we saw a number of people come to know Jesus Christ as personal Savior, and others make a renewed commitment to him. Similar results are recorded almost everywhere this film is shown. These results do not prove anything about the film as such, but they do prove that God is using the film to speak to people.

For that matter, so is God using Johnny Cash. The implied idea that disassociating himself from the night club and casino crowd, and dedication to the Lord 100 percent are one and the same thing, is not only absurd to my thinking, but foreign to the teaching of Scripture. If Johnny Cash is called by God to serve him and be a witness for him in the entertainment world, then that is where he must be. We need more people who have the courage to take a stand for Jesus Christ where they are, and where it ultimately counts. In our judgments we ought to exercise caution, for people and other media used by God for the furtherance of his Kingdom, deserve more than a blunt dismissal on our part. Dieter Reda, pastor; Toronto, Ont.

HELPING YOUR SUNDAY SCHOOL GROW

(Continued from page 21)

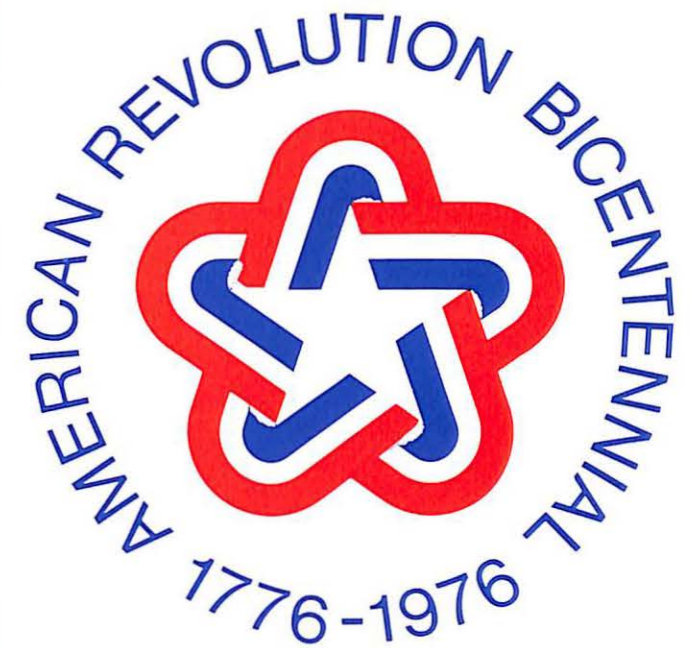
Company, Inc., Benson East, Old York Road and Township line, Jenkintown, Pennsylvania 19046. A combination promotional brochure and order form was mailed to Sunday school superintendents last month. Try an enlargement campaign in your Sunday school this fall. Help your Sunday school grow.

Resources

For successful outreach, you can see that the whole structure of the Sunday school, the attitude of the people towards it and good functional organizational structure needs to be built right into the Sunday school effort on a year-round basis. To give guidance in this, Gospel Light has published these helpful books and resources available from the Church Ministries Department.

Ways to Plan and Organize Your Sunday School (\$2.65 ea.) Four books: Early Childhood; Children; Youth; Adult. Also available in a Training Pac for each age level, including the book, a learning guide and cassette (\$6.95 ea.).

Sunday School Teachers Planbooks (\$1.95 ea.) Also for each age division, containing articles, worksheets, lesson plan sheets, bibliographies and more.



Your Sunday School Can Grow by Lowell E. Brown. (\$2.25) An organizational and administrative handbook.

God's Way to Keep a Church Going and Growing by Virgil Gerber. (\$2.25) Plans from the book of Acts for church growth and Christian discipleship.

How to Grow a Church by Donald McGavran and Win Arn. (\$9.95) A 12-session study pac to help leaders examine their church growth and plan strategy for the future. Includes Learning Guide, Regal Book by that title, Cassette. Resource text only, \$3.25.

Your Church Can Grow by C. Peter Wagner. (\$3.50) Sets forth seven vital signs of a healthy church and indicators for determining a growing church. □

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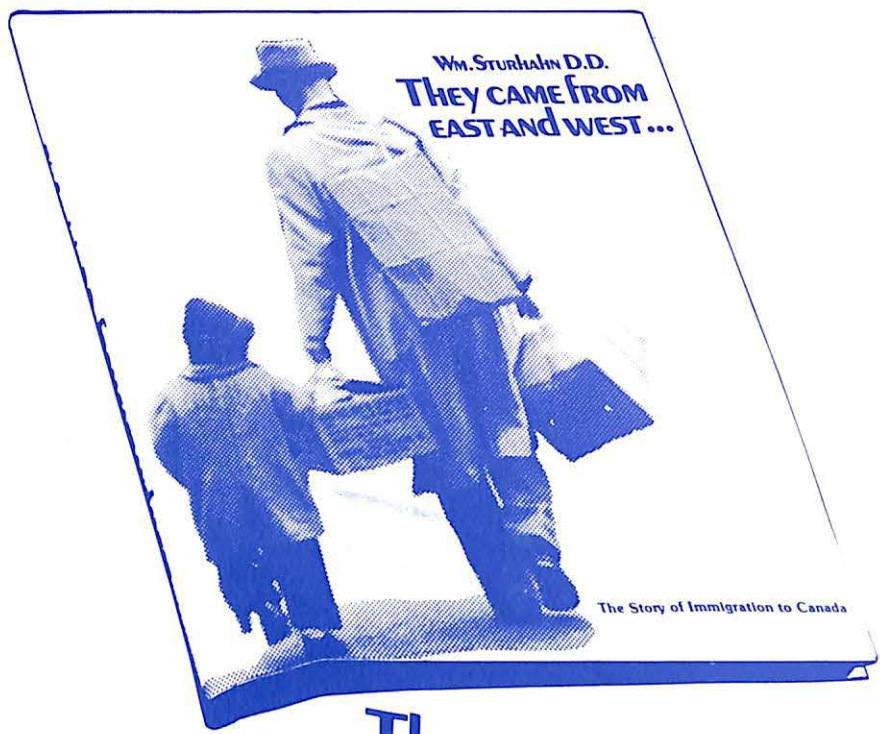
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