

An aerial photograph of Portland, Oregon, showing the city's dense urban landscape, the Willamette River, and the snow-capped Mount Hood in the distance. The text is overlaid on the image.

Plan
to Attend the
38th Triennial Conference
July 27-August 1, 1976
Portland, Oregon

baptist herald

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PORTLAND FACTS



Here is some helpful and interesting information for North American Baptists planning to attend the 38th Triennial Conference in Portland, Oregon.

ORIGIN

Portland's townsite was first surveyed and plotted in 1845. The name of the City was determined by the flip of a coin. Lovejoy, from Boston, lost to Pettygrove, from Portland, Maine.

LOCATION

Portland is situated in Multnomah County in northwestern Oregon, astride the Willamette River, near its confluence with the Columbia River. It is the western portal of the Scenic Columbia Gorge—the only waterlevel passage through the Cascade Range—with easy access to the vast "inland Empire" of the Columbia River Basin. Although much of the city is on a level terrain, elevations vary from a few feet above sea level to 1,073 feet atop Council Crest. The city-wide average elevation is 175 feet.

CLIMATE

Portland has a mild climate. Mean daily maximum temperature in July is 79° F.; mean daily minimum temperature in January is 33° F. Typically, there are nine days a year with temperature 90° F. or above and 45 days with 32° F. or under. Precipitation averages 37.2 inches a year, including an average of 7½ inches of snow. (Source: National Weather Service).

GOVERNMENT

Commission type, composed of a mayor and four commissioners, non-partisan, elected for four-year terms. Each member of the commission is the administrative head of one of five municipal departments.

POPULATION

The 1970 U. S. Census population of the Portland Standard Metropolitan Statistical Area was 1,007,130—an increase of 22.5 percent from the 1960 U. S. Census. The 1970 U. S. Census population of the City of Portland was 380,620. The state census agencies estimate the SMSA population at 1,049,500 for 1972, and the Portland population at 384,000.

MISCELLANEOUS STATISTICS

Latitude N. 45° 31' 08"
Longitude W. 122° 40' 35"
Area 88.20 square miles
Streets 1,318.5 improved miles
Parks 137 parks covering 7,466 acres
Sewer 1,329 miles
Water Consumption Portland: 57,833,924 gallons a day
Metro: 1,000,000 gallons a day

Fireman 606 firemen, 57 pieces of apparatus
Police 717 full-time men

SCHOOLS

Public Elementary 94
Public High Schools 14
Private Elementary 36
Private High Schools 10
Community Colleges 3
Junior Colleges 3
Universities 3
Colleges 3

CULTURAL FACILITIES

Portland boasts the Oregon Symphony Orchestra, Portland Opera Association, Junior Symphony Orchestra, Symphonic Choir, Multnomah County Library, Civic Theater, Portland Art Museum, Oregon Historical Society and Museum, Oregon Museum of Science and Industry and the Japanese Gardens. Numerous clubs and organizations devoted to cultural pursuits and the new Portland Civic Auditorium and Memorial Coliseum give Portland a complete cultural environment.

RECREATIONAL FACILITIES

The Civic Stadium is the site of college and high school football

games and civic events. Memorial Coliseum is the home of the Portland Trailblazers of the National Basketball Association. The Civic Stadium is also the home of the Portland Mavericks of the Northwest Baseball League. Extensive municipal park system includes many with community houses, baseball fields, playground apparatus, swimming pools, etc. Washington Park, Portland Zoological Gardens; 29 municipal, public and private golf courses; swimming, fishing, boating, skiing, hiking, and camping in nearby forests, streams and ocean beaches, Mt. Hood recreational area is 55 miles east of Portland and the Pacific Ocean beaches are 79 miles to the west of the city.

TOURIST AND CONVENTIONS

Greater Portland has the capability of providing 5,500 hotel and motel rooms for large national or regional conventions, which represents approximately 70% of the city's available rooms. The major hotels, Memorial Coliseum and Civic Auditorium offer a large inventory of meeting rooms with capacities ranging from 14,000 down to 25 persons; banquet rooms with capacities from 5,000 to 20 persons. The Coliseum has more than 170,000 square feet of exhibit space available.

MANUFACTURING

Portland's manufacturing industry is widely diversified. Although lumber and wood products is by quite a margin the state's leading manufacturing industry, no industrial category dominates manufacturing employment in the SMSA. The Portland SMSA manufacturing averaged 87,700 in 1972. The leading manufacturing employers were electrical equipment (electronics) and food and kindred products, both averaging 9,900. Significant representation is found in ten other manufacturing classifications. Over the past ten years, the metal working group (primary and fabricated metals, electrical equipment, machinery, and transportation equipment has grown the most rapidly. Some well-known manufacturing firms that market nationally and internationally are headquartered in Portland. The area's manufacturing firms are not dependent upon aerospace or defense activities.

DISTRIBUTION AND TRADE

Portland is the leading distribution center for the Pacific Northwest with a market area population of nearly 7,000,000. This territory contains rich agricultural lands, forests, minerals and fisheries. Favored by its geographical location at the western gateway of the only water-level route through the Cascade Mountains, the entire area is easily accessible via rail, bus, truck and air. River transportation is also available well into the hinterland. Because of the natural advantages, factory representatives and wholesale distribution concerns are locating here in increasing numbers.

THE HARBOR

Portland is one of the world's most important fresh-water ports, the second largest in ocean-borne tonnage on the U. S. Pacific Coast. It is located 110 miles from the Pacific Ocean.

Portland's harbor provides four spacious public terminals owned and operated by the Port of Portland.

The general cargo facilities are the most modern in the U. S. with direct rail and truck transfer, spacious transit sheds, and rapid mobile cargo handling equipment. The Port also owns the largest tidewater elevator west of the Mississippi River, an 8,100,000 bushel facility operated under lease by Cargill, Inc.

CITY TRANSPORTATION

The Tri-County Metropolitan Transit Company's gas or diesel buses provide all sections of the city with modern public transportation.

CHURCHES

There are more than 570 churches in the greater Portland area. All major denominations are represented. North American Baptists have four churches in Portland: Bethany (Bernard Fritzke, pastor); Glencullen (Ted Keck, pastor); Immanuel (Robert Vogel, pastor); Trinity (Robert Schreiber, pastor).

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'Grant Us Liberty,' Baptists Tell Mass.

BOSTON, 1774—(BP)—Baptists flatly denied they were disloyal to their country and at the same time charged Massachusetts authorities with denying them the same rights over which colonists were ready to go to war with England.

"Must we be blamed for not laying still," Baptist leader Isaac Backus demanded in a letter to the Massachusetts Congress, "and thus let our countrymen trample upon our rights, and deny us that very liberty that they are ready to take up arms to defend for themselves?"

In threatening to take their plea for religious liberty to the king, Baptists were charged with attempting to advance their cause at the price of the country's welfare. Not only were Baptists accused of pressing "imaginary grievances" at a critical time, but a report circulated that Baptists sent Backus to Philadelphia to attempt to prevent the colonies from uniting to oppose England.

Backus silenced the accusation by telling the Massachusetts assembly, "Baptist churches as heartily unite with their countrymen in this cause as any denomination in the country, and are as ready to exert all their abilities to defend it.

"All America is alarmed by the tea tax," Backus said in his forthright letter, "though, if they please, they can avoid it by not buying the tea; but we have no such liberty. We must either pay the little tax, or else your people appear, even in this time of extremity, determined to lay the great one upon us."

Backus referred to the clergy tax which required that Baptists contribute to the support of state church ministers. Baptists suffered

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EVANGELISTIC PROCLAMATION

by Lewis A. Drummond

1 Corinthians 1:21

For many years the city motto of Glasgow was "Let Glasgow flourish through the preaching of the Word." And it did! The preaching of great Scottish "divines" contributed to the life of the flourishing city in a fashion that is quite invaluable. Today, however, the city's motto is simply, "Let Glasgow flourish." What ever happened to the "preaching of the Word"? With many churches almost empty and not a few actually disbanded, Douglas Stewart is probably correct when he states, "Preaching as such has fallen into disregard if not into disrepute. To localize this fact one could easily construct a historic chain of dominant London preachers from John Donne to Charles Haddon Spurgeon, who generation after generation, in their immensely varied traditions, shaped and influenced the life of London. But somewhere, between Spurgeon and ourselves, the chain is broken. . . ."

There are of course those who conclude the inevitability of the current situation. They cite as reasons the secular mind set of contemporary society, the advent of mass media, the irrelevance of most preaching to today's pressing problems, etc. To some extent they obviously have a case. At any rate, the Bishop of Bristol is right in stating, "Preaching is in the doldrums, if not in the dog-house." Now if this is true of preaching in general, it surely is true of evangelistic preaching in particular.

Can there be a revival of effective preaching today? That is the issue. My answer is yes. But before defending and developing that premise, I must make a few qualifying remarks. First, I am not asking for a return to Victorian style preaching that would ignore our present problems or the marvelous new means of communication our technological age has put in our hands. And by proclamation I do not mean to restrict the biblical concept of evangelistic communication to the formal exer-

Dr. Lewis A. Drummond is filling the Billy Graham Chair of Evangelism at Southern Baptist Theological Seminary, Louisville, Ky. His articles here appeared in various magazines and journals. He is the author of the books "Evangelism: The Counter Revolution," and "Life Can Be Real." He was one of the guest speakers at the Ministers' Conference in Sioux Falls, August 1975, at which occasion he gave the above printed lecture.

cise of what preachers do from their pulpits on Sunday morning. Christian communication can be one on one over a cup of tea. Paul's statement in I Cor. 1:21 must be seen that broadly.

What, then, makes for effective evangelistic Christian proclamation, whether it be a sermon or a word of personal witness? How can we gain the ear of modern man again? To begin with, realize the term Paul employs in I Cor. 1:21 has as its prime thrust the *content* of the communication. The Greek word translated "preaching," as many will know, is *kerygma*. Whatever this term implies, it is certainly clear that this is the content of the communication God's Spirit uses to bring people to faith in Jesus Christ. We should, therefore, studiously learn it. We Christians have something to say and we should know what it is. All effective evangelism begins here.

In 1936, Professor C. H. Dodd gave a series of lectures at King's College, London. These lectures were put in book form and published under the title, "The Apostolic Preaching and its Development." The work was something of an atomic bomb burst that set off a chain reaction of *kerygmatic* studies that continue to this day in New Testament scholarship. It was a significant work and its importance for us all is patent; in the term *kerygma* we find the essence of the good news we are to proclaim.

As Dodd approaches the subject he makes a quite unbending distinction between *kerygma* and *didache* (teaching). He defines *didache*, teaching, as largely composed of ethical and moral instructions on the Christian life, theological doctrine as in the Johannine writings for example, or even apologetics. But this is quite different from *kerygma*. *Didache* is primarily for the believers, *kerygma* is the "proclamation of Christianity to the non-Christian world" (p. 7, "The Apostolic World and Its Development"). It has as its content the gospel of Jesus Christ and as its purpose the winning of people to faith in our Lord. Dodd thus contends that *kerygma* and *evangelizesthai* (to evangelize) are synonyms.

In this light Dodd concludes, "For the early church, then, to preach the gospel was by no means the same thing as to deliver moral instruction or exhortation. While the church was concerned to hand on the teaching of the Lord, it was not by this that it made converts. It was by *kerygma*, says Paul, not by *didache*, that it pleased God to save men."

What, then, is this primitive *kerygma*, i.e., the essence of our proclamation? Dodd summarizes the Pauline concept in the following manner:

The prophecies are fulfilled and the new age is inaugurated by the coming of Christ.

He was born of the seed of David.

He died according to the Scriptures, to deliver us out of the present evil age.

He was buried.

He rose on the third day according to the Scriptures.

He is exalted at the right hand of God, as Son of God and Lord of quick and dead.

He will come again as Judge and Savior of men.

Dodd points out that "Paul's *kerygma*" differs from what he calls the "Jerusalem *kerygma*" (the early preaching of Acts) only in that Paul's stresses Jesus as "Son of God," that Jesus died for our sins and that our ascended Lord intercedes for us. The Jerusalem preachers also clearly called for repentance and faith as the cost of receiving the gift of forgiveness and the gift of the Holy Spirit. But of course, so did Paul as he told the Ephesian elders in Acts 20:21. Thus we conclude that the early evangelistic sermons in the Acts of the Apostles are in no way contrary to the Pauline emphases. There is no contradiction in *kerygmatic* content in the New Testament.

Since the publication of Dodd's work, a rash of books on the subject has been produced. As could be expected, New Testament writers have taken issue with the Professor. For example, Michael Green feels Dodd gives undue concentration to the technical content of *kerygma* and has been thereby far too fixed and wooden in his approach (*Evangelism in the Early Church*.) But then Green goes on to present his concept and it seems not too different from Dodd's view. Others differ in other minor ways. It seems to me that C. H. Dodd's contribution is profound and significant and can be faulted only in minor detail.

What do we conclude from all of this? First, we must see that there is an essential propositional content to our message as we attempt to win people to faith in Jesus Christ as Lord and Savior. There are certain theological and historical realities that must be clearly understood and declared in the presentation of the gospel. Secondly, in the context of the declaration of this message the Holy Spirit confronts the unbeliever and presents, as it were, the living Christ.

Therefore, all evangelistic communication—whether from the pulpit or over a cup of tea—must contain the *kerygma* if we are to expect people to repent and trust our loving Lord. We must be diligent to declare that essential message. Yes, at times *kerygma* and *didache* may well blend, but let's remember the centrality of *kerygma* in evangelism.

This by no means implies we just "parrot out" the facts. We must be alive to the sociological context of our communication. We should be aware of the real life set-

ting of those to whom we speak. And in many cases we will no doubt have to do much "pre-evangelism" to give the Holy Spirit opportunity to get the heart and mind ready for the message of Christ. In other words, we must be sensitive to people and their problems, value structures, understandings, etc. We attempt to sit where they sit as did Ezekiel.

Furthermore, *kerygma* does not preclude the social action ministry of the church and render it irrelevant. We must never permit ourselves to be polarized on these two issues. Evangelism and social care are not in opposition. They are twins in our ministry of love and service. If a man is naked we clothe him, if hungry we feed him, if in prison we visit him. Of course we do that! But by the same token, if he is lost—people without Jesus are lost according to the New Testament—we attempt to lead him to Christ by lovingly presenting the gospel. What is so difficult about keeping these twin ministries in balance? We simply see man in his multitude of needs and in Christ's name step in to meet those needs, whatever their nature. This is surely what our Lord did and the Apostolic Church was no exception—neither should we be an exception.

I should suppose that at this stage pastors are thinking, "But why preach to unbelievers when they but rarely come to our services?" Laymen are probably saying, "But people are so unconcerned about spiritual matters and feel religion is very personal and should not be discussed." I know these problems are very real. But to the preachers I would say, there may well be more unbelievers in the New Testament sense in our congregations than we realize. Church membership does not in itself constitute redemption, and it is my conviction that faithful preaching of the the gospel will be honored by the Holy Spirit and He will bring people under its hearing.

To the layman I would say that people without Christ are empty and may be far more open than you would ever think. Surely the Spirit of God can open hearts as one faithfully shares Christ. Religion is not so personal that Christians should remain tongue-tied.

Finally, let us all remember, it really does please God by the "foolishness" of *kerygma* to save those who believe. With this confidence, let us proclaim Christ to very needy lives as we have opportunity—and the opportunities are surely there if we will but grasp them. □

YESTERDAY'S EVENING STORY

by Daphne Dunger

"Saturday, June 21, 1975:

Has been fine and cheerful all the shift but has not passed gas . . . on the whole it is just a miracle—just wonderful—she will eventually pass out gas, just as she passed over death yesterday. . . . She is just so well that one can hardly believe yesterday's evening story."

These words might seem vulgar to some, but on the contrary they are precious and beautiful and "yesterday's evening story" needs to be told . . . it is a story of God's grace and love and power . . . a story that, for those who lived it, will stand as a reminder that miracles are not a thing of the past for those who have faith, even as a grain of mustard seed. Perhaps the one to tell this story is Mrs. Margaret Kinga, R.N., who was the nurse on duty "yesterday evening" and who penned the lines above the Nurses Notes of Mrs. Helen Tamanjong's hospital chart.

Before Margaret tells that story it should be explained that Helen Tomanjong herself is one of the Christian R.N.'s on the staff at Bansa Baptist Hospital. She had been sick about eight days in the hospital, culminating in exploratory abdominal surgery on June 19. Typhoid Fever was the diagnosis. Isaiah, Helen's husband, is a Union Cooperative Inspector with the area Co-op's and is a faithful church member, often having an active part in church music. Here is what Margaret has to report:

"It was Friday, June 20, 1975. Helen was about to die. It all started with a temperature above 105°F at 4 p.m. Helen had been sponged for some time before my arrival on duty at 3 p.m., but it had not brought her fever down. Though she did not want it, I sponged her

Miss Daphne Dunger is missionary nurse at Bansa Baptist Hospital, United Republic of Cameroon, West Africa.

Mrs. Helen Tamanjong before her severe illness.



again. Soon I felt that I ought to inform the Doctor, despite the fact that he was aware of her high temperature which now was 106°F. I placed wet towels on her chest and forehead then ran for the Doctor. I hurriedly reported to him and he advised to continue the sponging and in addition ordered Aspirin suppositories.

"I sat by Helen's bedside and another nurse, Mrs. Vifansi (off duty at that time), sat on the opposite side. Helen's condition was fast getting low, but still it did not seem to us that she could die easily. Her breathing was labored. Her neck blood vessels were quite visible like those of a patient suffering from congestive heart failure, and her breathing sounded like a boiling pot on fire. She closed her eyes to sleep but opened them at the slightest noise—even noise made by herself. I knew she was "not herself". Her brain was confused and she was attempting to pull out the naso-gastric tube which had been inserted during surgery the day before. When I moved her hand away telling her what she was doing, she told me that she was sorry and did not do it intentionally.

"Mrs. Vifansi started crying. My eyes were red but I did not cry even though I now realized that Helen was really dying. I had to act fast. In fright and confusion I rushed again to call the Doctor. My watch read 5:45 p.m. My words over the phone were: "Mrs. Helen Tamanjong attempted to remove the N-G tube; she answered to calls when no one had called her; her breathing sounds congested. Please, Doctor, come and see her." I was breathing with terrible fright, yet I knew the Doctor was coming. Yes, at least he trusted my report. Within a few minutes the Doctor was down with several drugs in his hands. He verbally ordered many I.V. and I.M. drugs to be given at once, including heart stimulants and massive doses of antibiotics. Why I never broke a syringe that evening I'll never understand! My hands were trembling as I prepared the numerous injections. Those were terrible moments for me.

"Helen's husband, Isaiah, sitting by the bed had no voice again to cry—he had been crying the whole day. And by now the crowd in the four A-bed ward was huge as news had gone into the town that Helen had died. But

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Mrs. Helen Tamanjong (left) with her faithful, caring nurse, Mrs. Margaret Kinga, the author of most of "Yesterday's Evening Story."



Missionaries and their guests (Photo by C. C. Spot).



Ed Michelson presenting "photography award" to Laura Reddig during skit time at the banquet (Darryl Hein photo).



Dr. P. Fehr addressing the group (Darryl Hein photo).



Missionaries Ed Michelson, May Schroeder, and Laura Reddig taking a break (Darryl Hein photo).

FELLOWSHIP AS BLESSING & CHALLENGE

by Mrs. Sara Pasiciel

Fifty-nine missionaries from Cameroon and Nigeria, their children and their guests met at Bamenda, Northwest Province, Cameroon, for their annual Cameroon Missionary Fellowship, Dec. 18-23, 1975. Fellowship, inspiration and recreation highlighted the retreat-type program, which provided spiritual and physical refreshment and renewal for the participants.

The theme of the conference, "A Changeless Christ in a Changing World," was expanded through various aspects of the program. The Rev. Oryn Meinerts, field secretary, spoke of the unchanging nature of Christ as the basis of our commission and the source of our commandment to preach, make disciples and love one another.

Missionary Harold Lang, chaplain at Hillcrest School, Jos, Nigeria, acknowledged the reality and immediacy of our changing world. He developed the interrelationship between a changeless Christ and this changing world, and the missionary's role as an often fragile bridge between the two.

Mrs. Sara Pasiciel is working at the Cameroon Baptist Theological Seminary at Soppo, Cameroon.

In a frank and open panel discussion moderated by Dr. E. K. Pasiciel, the determination of goals and anticipation of changes were discussed, leading to a consideration of what type of missionary will be needed in the future.

Dr. Peter Fehr, chairman of the Board of Missions of the North American Baptist Conference, presented a report from the Board, an assurance of continued support, and a challenge to "be flexible, practical, good stewards."

There were many other facets to the five-day Fellowship. Special events such as a "formal" banquet, a Christmas party with gift exchange and a picnic at a beautiful mountain lake; an excellent daily children's program, directed by Mary June Burgess, made the week exciting for the children and more pleasant for their parents; well-prepared and well-served meals, a constant challenge for each year's food chairwoman, this year Mim Lennick; testimonies by new missionaries and much-appreciated letters from "old" ones; lining up for typhoid, cholera, small pox and other shots, to the accompaniment of violent objections from the children murmured assurances from the nurses; special music at every gathering; Sunday morning worship with the people of the Bamenda churches—all contributed to a full and delightful program coordinated by Dr. Dieter Lemke.

A closing communion service led by the Rev. Peter Schroeder provided a special opportunity for praying and sharing together, and the missionaries returned to their respective stations to celebrate Christmas and begin another new year in West Africa. □

Grandmother's Carnival Glass

by Mrs. Eleanor Zimmerman

The American Nation is celebrating its Bicentennial. Government service organizations, churches, clubs and individuals are looking back into the past in order to discover some unique heritage features. The following article by Mrs. E. Zimmerman is an interesting attempt to relate to the past. All readers are invited to send similar articles to the editor.

Oh Grandma had one of those, and I just can't imagine why we disposed of it! Look at that price tag! How could we have been so thoughtless?" This statement has no doubt been overheard many times while browsing through antique shops.

We own a prized piece of carnival glass that has been in our family since 1910. As I display it in various places in our home I sometimes imagine what Grandmother's life was like—

My grandmother, Mrs. Ludwig Dier, was born in Russia in 1855. She was the mother of nine children, seven of whom died in infancy, due to various epidemics that raged through Europe from time to time. In her youth she had to work long hours in the fields, and then cook meals and do other household chores at the end of the day. Church services were held in hidden places, since there was severe persecution. Grandfather came to the U.S. in 1899, and was followed by grandmother and her two remaining children in 1900. A group of immigrants was helped across the border by night by sympathetic guards. Mother tells me that her mother dropped her to the ground while stooping near a building so that they would not be seen—she cried, but fortunately they were not detected. For several hours they were hidden in another building and finally led through a wooded area across the border.

After coming to America, the small family settled on a farm in Michigan. A number of years after this, the only son, Rudolph, was killed by a runaway horse in Lansing,

Mrs. Eleanor Zimmerman lives in Glen Ellyn, Illinois. She is a member of Village Green Baptist Church, Glen Ellyn. Her husband, Dr. G. K. Zimmerman, is the executive secretary of North American Baptist Conference.

Michigan. This left my mother as the only survivor of a family of nine.

Grandmother lived to be 100 years old. She lived with us from 1927, the year grandfather died, until her death in 1956. She was a charter member of the First German-American Baptist Church in Lansing. The name of the church was changed to Holmes Street Baptist Church shortly before World War II, because of anti-German sentiment. It is now known as Colonial Village Baptist Church.

We have some good memories of grandma, some not so good. Now that I am older and wiser, I can understand why she was hard to live with at times. The political unrest, religious persecution and other traumatic experiences she had endured no doubt left many scars. Atrocities were committed during her time in Europe which are too horrible to mention. There were times when there was not enough to eat.

Grandfather was a soldier in the Russian army for 18 years, nine of which he was bandmaster. As a composer, one time he had the honor of playing for the Czar. A story is told of a man who thoughtlessly criticized the Czar in grandfather's presence. When he realized what he had done, he begged grandfather not to report him. He never did. We have a photograph of grandfather, handsome in his uniform, sword at his side, and of course, a "curly-cue" mustache, which he kept until he died. I'm sure grandma endured many sleepless nights during the period of grandfather's military service.

My communication with my grandmother was limited, since her knowledge of English was practically nil as was mine of German. So there was not only the generation gap, but a language barrier. Grandma had several prejudices and ideas which to me seemed odd, but now, that I know more of her background and her life, I can understand them.

I remember Grandma sitting on her stool in front of her dresser, reading her big Bible in a whisper, her lips forming each word. Her faith was real to her. She attended church as long as she was well enough to get there. Mother tells us there is a worn spot on the cover

Four generations in beautiful harmony. Grandmother Rosalie Dier, Mother Bertha Pekrul, Mrs. Eleanor Zimmerman and son Paul.

Ludwig and Rosalie Dier, grandparents of Mrs. Eleanor Zimmerman, author of this article.



of her Bible where she would hold it propped on her dresser. She was a faithful reader of "Der Sendbote" until she could no longer see to read.

There is today, even among young people, a surprising interest in preserving the things of the past. Our youngest son, who was recently married, was delighted to receive, as a wedding gift from his grandparents, a clock which was given to them at the time of their marriage almost 60 years ago. Some of our children remind us of how our grandfathers must have looked like with their beards and long hair. Someone has said that this interest in the things of the past reflects a need for security and something to cling to in the uncertainty of our time.

I have mentioned some of the trials my grandparents endured. I'm sure many of yours experienced these too—uncontrolled disease, widespread epidemics, ignorance, wars, power struggles, political unrest, tyranny of leaders. For many women, hard physical labor was a reality. Grandma had to work hard in the fields, but Grandpa wouldn't be caught dead in the kitchen, except to eat! Women had no equal rights.

We may say that we "have it made," compared to Grandma, and at first glance perhaps we do. Medical science has obliterated many of the diseases that were rampant 100 years ago. Historians tell us that one of the Lincoln sons could have been saved by a simple anti-

biotic. We have gadgets in our homes that Grandma never dreamed of. We are free to worship as our conscience dictates, without the need to escape to other countries. If our political leaders are dishonest or ineffective we have the right to disagree, and the right to vote for those we feel are the best candidates. We can even run for Congress if we want to! Women are being encouraged as never before to develop their God-given talents and potentials for important contributions to society.

Grandma had her pressures, we have ours. Many have given sons to the Vietnam war. Television brings into our living rooms the misery in this part of the world, as well as many others. I'm sure these things are as painful as what our grandparents endured. We face painful divorce experiences in our families, as alarming increase of alcoholism among our youth and our women, drug abuse, mental illness and depression, senseless violence every day. There is an upsurge of all sorts of puzzling cults and movements in the religious world. Constant upheaval in the political world—dishonesty, bribery, power struggles, *sometimes make us forget that there are still those who are serving sacrificially*. Like it or not, the changing role of women in our world is before us every day and must be faced creatively.

Ecclesiastes says there is a "time to keep a time to cast (Continued on page 31)"

Baptists Take Hard Look At Their Own History

by W. Barry Garrett

WASHINGTON (BP)—More than 200 representatives of nine major Baptist bodies in the United States took a hard, honest look at themselves and their role in the American experience during the National Baptist Bicentennial Convocation here, Jan. 12-15.

There was unanimous recognition—the result of many lectures and discussions—that Baptists were significantly influential in the formation of the national policy of religious liberty during the 30 year period, 1770 to 1800.

However, since that time, speaker after speaker asserted, Baptists did not uniformly follow through in their insistence of religious liberty for all groups.

Also, many expressed a strong feeling that the concept of freedom in the United States should be expanded beyond the traditional emphasis on "separation of church and state" to include the entire gamut of human rights, justice for all groups, and equality for all races.

Dr. W. Barry Garret is associate director, Information Services, Baptist Joint Committee on Public Affairs, Washington, D.C.

The convocation, the only national all-Baptist event planned for the Bicentennial year, was planned and coordinated by the Baptist Joint Committee on Public Affairs in Washington at the request of the North American Baptist Fellowship.

"We are here because we believe that the observance of the Bicentennial has profound implications for the community of faith as well as the nation as a whole. Furthermore, we believe the Bicentennial is far more than a celebration of 200 years of America's nationhood," declared James E. Wood Jr., the Joint Committee's executive director.

"We perceive that the Bicentennial must mean a call to a deeper self-awareness of the American experience and the real meaning for today of the American Revolution and the basic truths embodied in the Declaration of Independence and the Constitution, especially the Bill of Rights," he continued.

During the convocation, the American Revolution Bicentennial Administration honored the Baptist Joint Committee for its contribution toward a meaningful observance of the nation's 200th birthday.

A special worship service, attended by

600 persons at the National Baptist Memorial Church, and the unveiling of a portrait of C. Emanuel Carlson, former executive director of the Baptist Joint Committee, also highlighted the convocation.

The National Baptist Memorial Church was built in Washington with the joint help of the Southern Baptist Convention and the American Baptist Churches in the USA as a memorial to religious liberty.

Clarence Cranford, pastor emeritus of the Calvary Baptist Church, Washington, told the worship service participants that the "magnificent obsession" of Baptists should be the cause of religious liberty. This should result in a life of love and service to all groups rather than just a demand for freedom for Baptists, he said.

Highlight of the worship service was a presentation of the musical, "Let Christ's Freedom Ring," composed and conducted by Phillip Landgrave, professor of church music at the Southern Baptist Theological Seminary, Louisville, Ky. The musical was commissioned jointly by the Historical and Christian Life Commissions of the Southern Baptist Convention (SBC) and the Baptist Joint Committee as part of the 1976 SBC denominational emphasis, "We Hold These Truths." □

Tributes to Mr. Edwin H. Marklein

by G. K. Zimmerman

"I sought for a man . . . that should stand in the gap . . ." (Ezek. 22:30). God found such a man in Edwin Marklein. No doubt God will find another to fill the gap. For the time being, however, we see only the empty space; we feel the loss. But far above all of Ed Marklein's qualifications and contributions we miss a *friend*. The pain and sorrow will linger until we become accustomed to his absence. Then we will remember him with genuine affection and sincere appreciation.

A person who starts at the bottom and climbs the ladder of success is sometimes referred to as a self-made man. With Ed it was different—he was a God-made man. Nostalgically he looked back to his first encounter in the business world. He told his parents that he got a job at a bank and dressed accordingly—suit, white shirt and tie. In the evening when he returned home, his fingers were stained blue and the shirt soiled because his job was to clean all the inkwells in the bank. From inkwell cleaner to vice president is quite a jump, which certainly did not happen overnight.

His spiritual ministry was also a gradual development which probably began as president of the local youth organization. From then on Ed served in a greater variety of Conference committees than any other man in the history of the denomination. He served as a council

Dr. G. K. Zimmerman is executive secretary of the North American Baptist Conference.



Mr. Edwin H. Marklein

member of the Young People's and Sunday School Workers Union; as its president; member of the Finance Committee; N.A.B. Seminary Board of Trustees; Investment Committee; chairman of the Commission on Denominational Objectives and Organization; moderator of the General Conference; member of the Church Loan Fund Committee; chairman of the first Church Extension Committee. He was also president of Baptist Life Insurance. His many journeys from Brooklyn to Chicago often deprived the family of their weekend activities. Because of the time involved Ed frequently devoted his vacations to the cause of the Conference.

In the more than 40 years during which he served Christ through the N.A.B. Conference seldom, if ever, was there a more committed servant and a more devoted wife and family. Gertrude and the children often remained behind to "watch the stuff" (1 Sam. 25:13), while Ed had to leave on Conference business.

Some co-workers had the impression that Ed was a hard-nosed businessman, but that was because he used his secular expertise and put it to practical use. In making wise judgments and difficult fiscal decisions, he believed that they must not only be morally acceptable but also legally right. The biblical counsel of the Apostle Paul was constantly his guide: "Let all things be done decently and in order" (1 Cor. 14:40).

His ministry will continue to have a far-reaching effect because of his concern for the growth of the Conference. □

by Frank H. Woyke

On the first day of this year my wife and I began our activities with a devotional period based on the meditation prepared for *Moments With God* by Alice N. Pohl of Portland, Oregon. The key verse was Psalm 90:12: "So teach us to number our days that we may apply our hearts unto wisdom", and the lesson stressed the wise use of time in the New Year. After breakfast I began reading an article on mortality and aged people, by a Yale Professor, that had been sent to us by the M & M Pension Board. Calling attention to the current tendency to avoid facing the ultimate issues of life and death, the professor pointed out that we have much to learn from the aged, for they cannot escape the fact of their own mortality.

Suddenly the telephone rang. It was our Executive Secretary, G. K. Zimmerman, with the message that Edwin H. Marklein had passed away shortly before midnight. What a shock this news was for me, for it was dramatic confirmation of the thoughts that had been running through my mind. Calm soon returned, however, as I remembered our brother's life and realized that he had been ready for God's call. I have the deep assurance that our Lord welcomed him with words similar to these: "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord."

Edwin Marklein was highly qualified for denominational service, especially for the tasks that confronted us during the past thirty years. World relief needs were great, and our new mission field in British Cameroon was calling for scores of additional workers. At home, the seminary relocation issue was still unresolved; many of our churches needed funds for building or relocation purposes; and new communities needing a gospel witness challenged us on every hand. Brother Marklein soon became an extremely valuable member of the Finance Committee, the group responsible for budgeting funds for all these programs. When the Church Loan Fund was created, it was he who became the chairman of the responsible committee, and when a few years later the Church Extension Program was launched he became the chairman of that committee also. As the officer in charge of the loan department of a large New York bank he knew all about title searches, real estate closings, mortgage papers and repayment terms.

What made Brother Marklein such a valuable denominational servant was the fact that he was also a deeply spiritual Christian. Although he favored sound business principles for the business aspects of our denominational work, he never forgot that bringing the gospel to people was the real purpose of it all. Occa-

Dr. Frank H. Woyke is the former executive secretary of the North American Baptist Conference and the recently retired associate secretary of Baptist World Alliance.

sionally local churches were in such financial straits that it became necessary for us to arrange for a conference. I know of no situation in which it was impossible to find a solution. What really made my heart glow afterwards were remarks such as this one: "You know, we appreciate Marklein's financial counsel, but we are encouraged even more by his Christian spirit and by his understanding of the needs of our spiritual ministry."

Brother Marklein's service was further enhanced and strengthened by his faithfulness. He was the kind of person who could be entrusted with an assignment in the assurance that it would be done and that it would be done well. Often his work on behalf of our constituency involved considerable personal sacrifice. Attendance at board meetings, especially in the years before he was a senior officer of his bank, meant giving up most of his vacation time. He did so willingly, at times confiding that his greatest satisfaction came from serving his Lord.

Service such as that rendered by Edwin Marklein could not have been done without the encouragement and support of his family, for it meant spending many days, especially weekends, away from home. Instead of grumbling and complaining, Mrs. Marklein always stated that she did not mind her husband's frequent absences as long as his work was done for the Lord and she knew that it brought him happiness. That the children also loved and honored their father is evidenced by the fact that both his daughter Joan and his son Robert committed their lives to Christ in their youth and that both are today loyal workers in their respective churches. We praise God for Edwin H. Marklein and for the willingness of his loved ones to share so much of him with our denominational fellowship. □

doesn't it make cents? maybe dollars?

Never on Sunday!

I did not realize that I personally was contributing to the high cost of food until the Fourth of July when I stopped in at a neighborhood supermarket for something I could have done without or purchased the day before. The Baltimore area supermarkets started staying open on Sundays and holidays last spring.

When I talked to the checker about working on a holiday, she told me that employees get triple pay for working on a holiday, and double time for working on Sunday. When I began thinking how much this added to the cost of the food, I vowed that I would never again buy anything on Sundays or holidays.

Perhaps if enough people would join

me in this resolution, the stores would decide that they could help bring prices down by staying closed on Sundays and holidays.

Baltimore, Md.

THE PROPHET HAGGAI WROTE

Now, therefore, thus saith the Lord of Hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe yourselves, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes . . .

IT IS THE WORD OF THE LORD!

SUNDAY BUSINESS IS
WRONG
ON EITHER SIDE OF THE
COUNTER

NEWS FROM KEN ANDERSON FILMS



For the first time in our history, Ken Anderson is offering films for sale.

ADVENTURES IN PUPPET VALLEY is a delightful, new set of five short films ideal for use with children.

This past summer ADVENTURES IN PUPPET VALLEY was a runaway success.

If you are a Sunday School worker, children's worker or have dealings at all with young children, this set of films is ideal for you.

ADVENTURES IN PUPPET VALLEY is a new teaching tool your children will want to see over and over again.

Each film has its own user's guide for total teaching value.

ADVENTURES IN PUPPET VALLEY is available for rent or sale. Information and pricing is available from:

Max Anderson
% Ken Anderson Films
P.O. Box 618
Winona Lake, Indiana 46590
(219) 267-5774

book reviews

by B.C. Schreiber

If I Die at Thirty. By Meg Woodson, Grand Rapids, Mich. Zondervan Publishing House. \$4.95.

"If I die at thirty, there won't be time to finish anything. Everything will be started but nothing finished." This is a sorrowful and tragic cry of a thirteen-year-old girl who has cystic fibrosis. Since 50 percent of children with this disease die before their fifteenth birthday there is no assurance that she will live to be thirty.

However, this book is not about tragedy, incurable as the disease is, but about love, joy, courage and hope in the midst of heartbreak—about a girl who attained emotional and spiritual maturity by learning to accept the unacceptable.

The chapters are in the form of conversations the mother and father had with an unusual perceptive teenage daughter about early death, healing, guilt, happiness, heaven and more.

Through the book the spiritual courage of the parents is also revealed. They must go through the same heartbreak with their eleven-year-old son who also has cystic fibrosis.

This is one of the most beautiful books ever written about death and dying.

The Truth. God or Evolution? By Marshall and Sandra Hall, Grand Rapids, Mich. Baker Book House. \$2.45.

Probably no one has broken down the quasi arguments about evolution in a more devastating way than Dr. and Mrs. Hall. It is a genuine scientific and biblical presentation. Marshall Hall was a convinced evolutionist, atheist, and leftist-humanist when he discovered one unbridgeable gap after another. His research, together with his wife, led to the most all-important truth: proof of the existence of a Creator.

The authors have researched every area of the theory of evolution: spontaneous generation, mutations, natural selection, fossils, time, special design and creation, etc.

Their chapter on education is important, because it is in the schools that evolution has become an integral part of man's image of himself. They propagate the myth of evolution and ignore the truth of creation.

(Continued on page 29)

youth SCHOOL

Resources for Youth Programming and Organization

Our Ministry With Youth: A Handbook for Youth Groups by Martha M. Lepoldt. Published by Roger Williams Press (\$1.00.) Use this booklet to help your group determine its objectives and set up a workable organizational structure. Also contains a suggested constitution for a youth group. Order from the Church Ministries Dept., North American Baptists, 7308 Madison St., Forest Park, IL 60130.

Do It! Volumes 1, 2, 3 and 4 are now available from Success With Youth. Each book contains program plans for 13 weeks. In addition they offer party plans, helps for sponsors, Bible studies, "how-to" resources, recreation ideas, skits and plays, retreat plans and service projects. (Each book \$4.95) Order from Church Ministries Dept.

Ideas. Eleven volumes now available from Youth Specialties (861 Sixth Ave., San Diego, CA 92101). Each volume contains a variety of usable, tested ideas. You'll find creative communication—ways to get your "message" across, simulation games, discussion, creative worship and more; crowd breakers—stunts, mixers, games; publicity ideas; skits; special events—ways to involve your entire group in socials, service projects, camping, outreach, etc.; multi-media ideas—creative use of film, slides, posters, music and sound. Each volume \$5.00. Order directly from Youth Specialties.

Young Teen Selectives and High School Selectives published by Scripture Press (1825 College Ave., Wheaton, IL 60187). *Young Teen Selectives*: Each 32-page *Selective* includes one unit of four programs with a corresponding eight-page *Sponsor's Helps* folder. Titles

available are: Getting Your Mind Together/Not MY Parents/So You Want to Be Popular/Build Your WORD Power/Lucifer on the Loose/Reaching Out/Is Heaven a Real Place?/Your Time Is Running Out/Knock! Knock! What's There?/A Place Called Church/Getting Next to God/Till He Comes/Grow, Man, Grow/Who's Right?/Beware! Pot Pollution/Riches In the Dust/The Big Squeeze/Reaching the World With the Word/Use It or Lose It/The Wonder of Worship/How to Share Christ/Looking Ahead to Love/Three for You/You Are God's Poetry. Each *Selective* 49 cents; each corresponding *Sponsor's Helps* folder 25 cents. Order directly.

High School Selectives. Each 20-page *Selective* gives ample material and resource ideas for four or more youth meetings. There is a *Sponsor's Helps* folder for each *Selective*. Titles available are: Missions Today/Knowing God Personally/Person to Person/You and Your future/How to Be a winner/Successfully Yours/Not your Own/The Mystic Cults/Is Sex for Marriage Only?/Careers Around the World/In the Book/Teens in Action/Give Me Liberty/Share Your Faith/Things to Come/Dead Men Talk/With God/Mormons on the Move/Can You Trust Your Bible/Your Personal Happening/The Search/Churches and the Church/The Trinity and Man/The Mind Benders/Where Has Communism Gone/Evolution—Fact or Fiction?/Good-Bye St. Christopher/Out of Your Family Tree/Pacesetters/Teens Teaching. Each *Selective* 49 cents; each corresponding *Sponsor's Helps* folder 25 cents. Order directly. □

1976 essay contest

Topic: AMERICA: AS I SEE IT

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

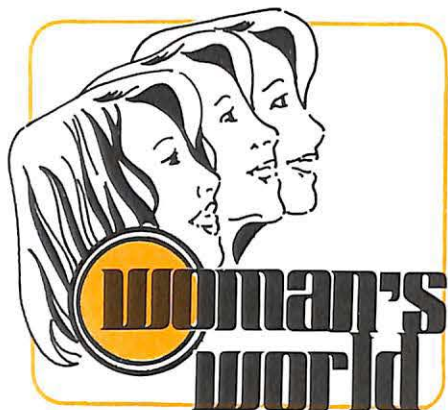
The contest on the topic, "America: As I See It," is open to all North American Baptist young people from the ages of 12 through 25. You may write from any perspective from which you wish to approach the subject. Entries will be grouped into three age categories: Junior High, Senior High and College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

Contest Particulars

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



I wrote home for some bread . . . I don't know if my dad's a square or a wise guy.



only when we have nothing left to give that prayer has a right to stand alone.

I knelt to pray when day was done,
And prayed: "O Lord, bless everyone."

But, as I prayed, into my ear
There came a voice that whispered clear:

"Pause, my dear, before you pray;
Whom have you tried to bless today?"

God's sweetest blessings always go
By hands that serve him here below."

"Expecting" for Sixteen Months

by Mrs. Victor (Ruth) Gunst



It is next to impossible to relate the life story of a two-year-old abandoned Korean child in such a limited space except to say it is an exciting example of God's care in the life of one of his children. Sheylene faced a useless life in a culture that does not accept a person without a name or family. She was found in an orphanage at the age of nine months—unhealthy, grossly underweight, but with bright shining eyes.



Sheylene Linton Gunst

The young Christian couple stationed by the U.S. military in Korea found her and could not get our faces out of their minds—yet they barely knew us. They knew of our attempt, for many years, to adopt a Korean child and little progress had been made.

We never dreamed it would take sixteen months of paper work, patience and prayers as we pursued the matter. There were so many obstacles to work around—such as a move clear across the country for us, new agencies, new personnel. God just kept opening new doors. Those sixteen months meant many adjustments for Sheylene, too. Because of many circumstances, she was shifted among three different homes during a time in life when a child needs much security. The Lord was in control and even the Korean foster home was a *Christian home*, so Sheylene was cared for with the Lord's love.

When Sheylene Linton Gunst arrived in America on May 16, 1975, our feelings were beyond explanation. After all, we had been "expecting" for an awfully long time. She accepted our love immediately and what a growing experience it has been. With proper diet and medical attention, she has become a very healthy child, developing and reacting like any two-year-old. Her adjustment has been beautiful—the confirmation of answered prayers for her life and ours. If you could meet her, you would realize she is not a difficult child to love.

Portland, 1976 N.A.B. Triennial Conference Site

by Mrs. Susan Truax, chairperson of Women's Activities

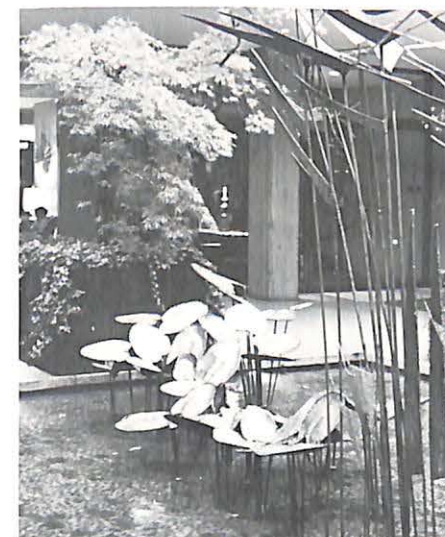
The time for the 1976 Triennial Conference to convene is drawing near. Countless hours have been spent these last three years in meetings, making telephone calls, writing letters, keeping appointments and having more meetings. Our main goal has been to arrange things so that all the details will be taken care of and thus the business of the Conference can move smoothly. It has been our objective to help make this a conference the Lord can use and

honor. We also want to make you feel welcome in Portland.

Portland is a beautiful city. There are clean, wide streets, an abundance of parks and many outstanding fountains. The International Rose Test Gardens are situated on the hills overlooking the downtown area, and they help give Portland its name, "The City of Roses." The Willamette River flows through the middle of town, dividing the east and west portions. There are many hotels, motels and restaurants, providing good choices in all price ranges.

Oregon is a beautiful state. Almost anywhere you stand you can see a mountain. Within a short distance of the city are the beaches, the desert and high mountains. There are lots of camping places, and late July is the time of year that the famed Oregon salmon begin their fall run up the Columbia River. Plan to stay awhile and enjoy these things.

One of the highlights of the conference will be the Missionary Panorama. It will be held in the ballroom



Foyer of the Portland Hilton, Headquarters Hotel.

of the Hilton Hotel. Mrs. Adam Huber and her committee have been working hard to make this a colorful event. There will be many exciting things happening: displays, slide presentations, music and time to visit with our missionaries. There will also be places to stop and rest and visit with friends, old and new. There will be opportunity to meet the national Woman's Missionary Union executive officers. Be sure to put this on your list of activities.

Across the river from the Hilton is the Sheraton Portland Hotel. Its spacious ballroom, beautiful appointments and ample parking make it the ideal place for the Woman's Missionary Union luncheon. An informative program has been planned, and Mrs. Stein,

the president, will conduct a short business meeting. Viola May from the Salt Creek Church in Dallas, Oregon, is in charge of all those details which assure us that we will have a lovely time. After this event is over you might want to go shopping. The Lloyd Center, with its one hundred and one shops, is just across the street.



L. to r. Mrs. Vi Huber, missionary panorama chairperson; Mrs. Susan Truax, women's activities chairperson; Mrs. Viola May, W.M.U. luncheon chairperson.

Adequate preparations have been made for the children. Most of their activities will take place at St. Mary's Academy, one block from the Civic Auditorium where the business sessions will be held. As you take your children to and from the academy you might want to avoid the fountain in front of the auditorium. Lots of people have been known to stop and wade there.

In southwest Portland, about a ten-minute drive from the Civic Auditorium, is the Lewis and Clark College campus. Its buildings, from the original manor house to the modern style chapel blending together with its unique landscaping, make it one of the beauty spots of Portland. This is the place for the activities of the high school and college

age young people. They will be housed here and most of their meals will be available. There is also housing for the young married couples without children.

You might well ask yourself if all this is really necessary. Is it really worthwhile? The answer is a definite "yes." It is important for us to come together. We need to look over past accomplishments and evaluate them. We need to be challenged afresh for the future. We need to become better acquainted with those from other localities.



The fountain across the street from the Civic Auditorium.

The Conference itself looks to you for support, financially and with your presence as well as your prayers, your ideas and commitment. You need to come to the Conference and the Conference needs you. □

World Day of Prayer



by LaVerna Mehlhaff

"So I want men everywhere to pray with holy hands free from sin and anger and resentment" I Timothy 2:8 (Living Bible).

March 5th is the date when Christians in all parts of the world will meet together for the World Day of Prayer. We will join our hands and hearts with that great fellowship in asking for God's cleansing and infilling of his love so that we can be used effectively in obedience to the great commission of sharing the good news of salvation with all the world.

The offering taken during the World Day of Prayer services will be used for the GARY SCHROEDER MEMORIAL SCHOLARSHIP FUND. Offerings sent to the N.A.B. Office should be designated "WMU \$300,000 Project."

Slow me down, Lord

Heavy Thinking

© COPYRIGHT 1975 RICHARD GORSUCH

Ease the pounding of my heart by the quieting of my mind.

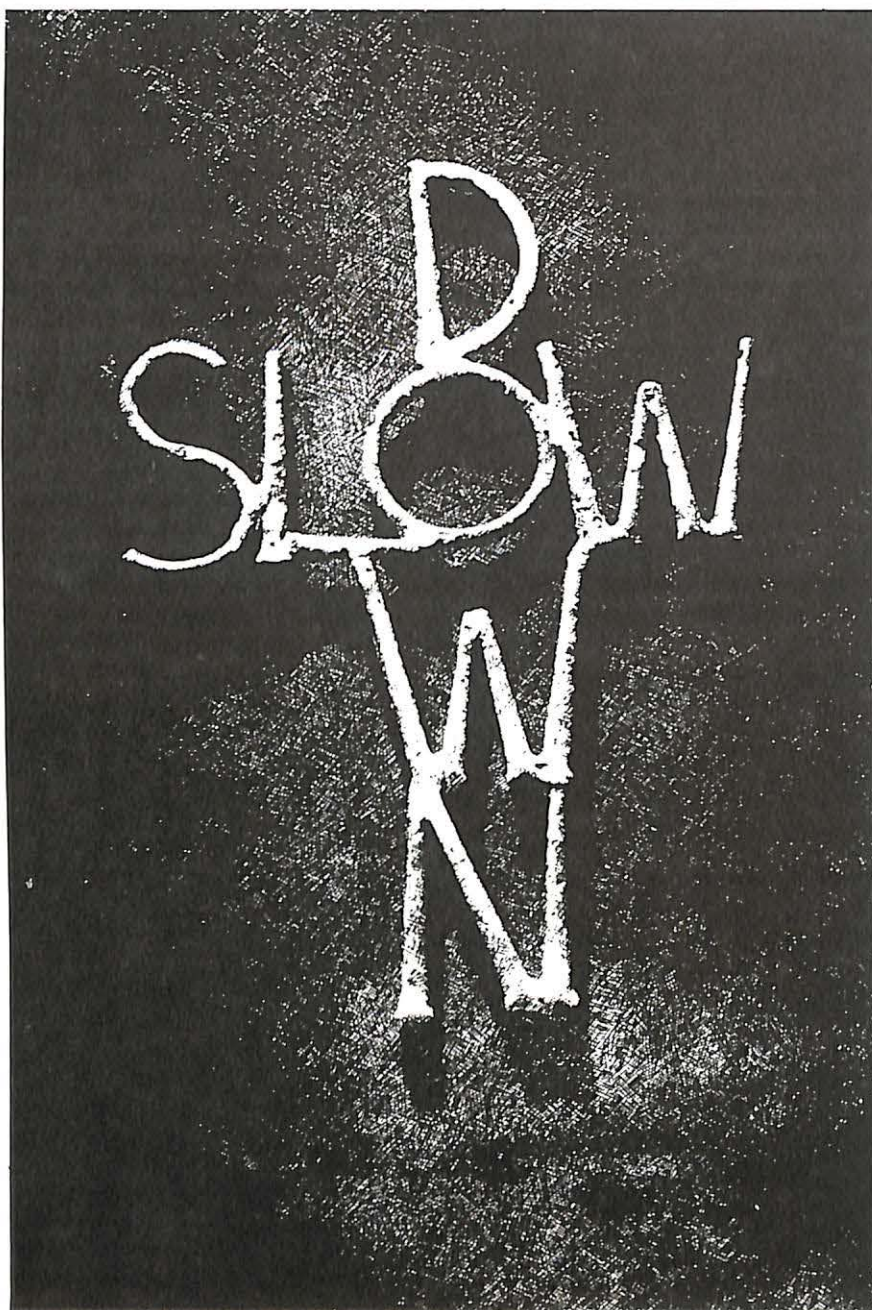
Steady my hurried pace with a vision of the eternal reach of time.

Give me, amid the confusion of the day, the calmness of the everlasting hills.

Break the tensions of my nerves and muscles with the soothing music of the singing streams that live in my memory. Help me to know the magical, restoring power of sleep.

Teach me the art of taking minute vacations—of slowing down to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a good book.

Slow me down, Lord, and inspire me to send my roots deep into the soil of life's enduring values that I may grow toward the stars of my greater destiny.



CHOSEN TO SERVE

by Bruce A. Rich

Change comes too slowly for some people and too rapidly for others, but one thing is sure, we live in a world of change.

Though not as dramatic as Elijah's mantle falling at Elisha's feet, to launch him on a God appointed ministry, we have experienced a change of leadership in the position of Evangelism Director which is of importance.

The Rev. Daniel Fuchs retired at the end of 1975 as Evangelism Director for our Conference. Being a sincere and dedicated servant of God, he has given his life to this ministry in the name of the Lord Jesus Christ.

After thirteen years of pastoral ministry, Rev. Fuchs became an evangelist for the North American Baptist Conference, serving in this capacity for seven years. When the Conference decided to move ahead in evangelism and the starting of new churches, Rev. Fuchs was called to give leadership to that area of ministry as Director of Evangelism and Church Extension under the General Missionary Society. After eight years, the job was divided and he continued to serve an additional six years primarily in the area of evangelism, as Assistant General Missions Secretary. Through action taken at the General Conference in Wichita in 1973 the work of evangelism and Rev. Fuchs were moved into the newly formed Church Ministries Department. Rev. Fuchs served faithfully as Evangelism Director until his retirement in December.

For the last twenty years he provided wise leadership, counsel and administration of the popular and effective God's Volunteers ministry.

Entering retirement, as prescribed by Conference policy, does not mean inactivity for Brother Fuchs. He plans to continue ministering by being available to churches, helping them in training for personal evangelism, conducting deeper spiritual life, church growth and evangelistic preaching missions.

The work of evangelism of the Conference has been entrusted to another capable, experienced man of God. The Rev. Raymond Harsch, former Director of God's Volunteers team, was selected by the Church Ministries Board at its 1975 meeting to assume the position of Evangelism Director.

The Rev. Bruce A. Rich is general director of the Church Ministries Department.



The Rev. Daniel Fuchs, retiring evangelism director (left), wishing the Rev. Raymond Harsch, new evangelism director, God's blessings in his new ministry.

In addition to his six years of fruitful ministry with the Volunteers, Rev. Harsch previously served effectively in two church extension pastorates and in one established church.

Rev. Harsch is well acquainted with many of the pastors and churches throughout the Conference. He has an excellent grasp of the scope and the methods of evangelism and will continue in his new position as an effective and vital part of our Conference emphasis on evangelism and church growth.

The God's Volunteers team has been placed under the able leadership of Mr. Robert Walther of Linton, North Dakota. Mr. Walther served for a year and a half as assistant before being moved into the position of Director. He has proven his ability in music, preaching, leadership and administration and was enthusiastically chosen for this responsibility by the Board.

Pray for each of these men as they minister in their new realms of opportunity. Pray for our Conference churches as we collectively and individually seek to aggressively go about the task of the Great Commission, that the Kingdom of God may increase and the name of Jesus Christ be praised! □



Is Mass Evangelism Obsolete?

by Daniel Fuchs

A British bishop recently asserted: "Mass evangelism has been permitted by the devil to keep the church from practicing the biblical ideal of community evangelism." That is pretty strong language, and one raises the question whether the bishop has any biblical and historical support for his sweeping statement.

Still someone else has advised that although mass evangelism has some good results, in many instances it "may be a waste of energy. It inoculates people against further contact with the gospel, and opportunities for really integrating them into evangelical churches may be lost."

So what do we do about it?

Too often when we reject mass evangelism, we make new plans, set new goals, establish new priorities, recommend church renewal, have church grow workshops and evangelism seminars, make various graphs and charts, BUT WE DON'T WIN SOULS! WE DON'T PLANT NEW CHURCHES!

All of these things are good and valid, as far as they go. But they are no substitute for mass evangelism. In themselves, these efforts, too, can become hindrances to fulfilling the priority mission of the church of Jesus Christ in the world.

Personally, I agree with one of Latin America's leading evangelists when he said: "We don't need anymore arm chair strategists, we need battlefield officers. We're supposed to reach the world and bring people to Christ. We need all the tools God has given us to get the job done, and that includes mass evangelism."

Jesus himself maintained the ideal balance. He was a personal evangelist who spent time with individuals, like Nicodemus, and the woman at the well. But that is only half of the story. When he saw the throngs, he was moved with pity because they were bewildered, distressed and helpless, like sheep without a shepherd (Matthew 9:35-37). He evangelized the multitudes, speaking to four thousand and five thousand at a time.

We do well to follow his example. Mass evangelism is as biblical as personal evangelism. □

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

Jesus, what do you want with my life?



How can God show me what He wants me to do with my life? Where do I fit in? What career choices are open to me?

Does the ministry offer a career-challenge worth investigating? Do I have what it takes? Are there opportunities for women? Is anything worthwhile happening in the Church?

What kinds of gifts and training are needed to do the job? Why is seminary important? Which seminary should I attend?

If you are bugged by questions like these . . . you may want to attend one of two Decision conferences sponsored by the North American Baptist Seminary.

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insight into christian education

Adapting Curriculum to Fit the Small Sunday School

by Mrs. Dorothy Ganoung

Recently a survey of a representative number of smaller North American Baptist churches was conducted to find out what they consider to be their greatest needs in reference to their Sunday school and its effectiveness. One problem which many smaller Sunday schools mentioned is using a closely graded curriculum effectively. In their cases, using the curriculum for each grade may result in having only one student in some classes. Much of the learning children, youth and adults do, they do in a group—learning from one another, interacting with one another. Some sort of combination of grades is, therefore, necessary and desirable.

The following paragraphs deal with the individual age divisions and contain suggestions for using closely graded curriculum in a group graded situation.

EARLY CHILDHOOD (Birth to 5 years)

The importance of the first five years of life cannot be stressed too much. A child learns more in these years than in any other stage of life. Therefore, he also needs more help during these years than he will ever need again.

The most important and primary objective of the early childhood class is to provide a climate where the young child can learn the spiritual truths which are within his grasp: basic concepts about God's existence and nature; Jesus as his loving friend; the Bible as the source of truth; the church as the place where he is loved because the people there love God.

Two-year-olds will primarily play by themselves. They may enjoy playing alongside another child or person who is doing the same thing, but there will be little or no interaction. Three-year-olds, however, will actually play and interact with another child and may add another playmate by age four. Five-year-olds enjoy this small group activity also.

Small groups are essential for early childhood classes. Large groups of young children produce overstimulation, tension and resultant discipline problems. In small classes, such as are found in the small church, children make friends easily and enjoy the personal attention from the teacher.

The following teacher-child ratios are recommended by Wesley Haystead in *Ways to Plan and Organize Your Sunday School—Early Childhood*: two-year-olds, one teacher per four to five children; three, four and five-year-olds, one teacher per five to six children. Mr. Haystead also recommends that there always be two adults in this age class in case of an emergency.

With a very small early childhood group, two-year-olds (if there are only one or two) could be put with the infants and toddlers. The three, four and five-year-olds would have their own class. If infants through five-year-olds must be in the same room, Mr. Haystead recommends that a teacher take the threes, fours and fives to a quiet area of the room sometime during the morning and present the Bible story. Include a few songs and finger fun. The two-year-olds and even some toddlers may join the group, especially during the songs and finger fun. If it is possible to keep materials safely out of the reach of the toddlers, one or two simple learning activities may be included for the older group during the morning. Rotate curriculum material for threes, fours and fives as shown in the following example.

1975-76 use three-year-olds material

1976-77 use four-year-olds material

1977-78 use five-year-olds material.

Then repeat the cycle. If, however, you begin the cycle with a majority of the children being five years old, you may

wish to begin with the five-year-olds material. Begin your rotation cycle with the age group material of which you have the most children.

CHILDREN (Grades 1 through 6)

Charles T. Smith, in his book, *Ways to Plan and Organize Your Sunday School—Children*, states: "A department consists of a minimum of 12 and a maximum of 30 pupils, from two to five teachers and a department superintendent. Classes within a department should contain no more than five to eight children."

For the small Sunday school where there are 12 or less in the children's division, children must be group graded. Have a class for first graders if at all possible because the first graders cannot read at first. Put grades two and three together using grade two material one year and grade three material the second year. Put grades four, five and six together using grade four material one year, grade five material the second year and grade six material the third year these children are together. Because of the wide difference in ability and interest, it is very difficult to group more grades together.

If, however, you have a situation in which you have one first grader and one or two second and third graders, you may feel that you have to put them together. Much will now depend on the teacher to create a happy situation in such a grouping. The teacher should strive to create a caring/helping attitude among the second and third graders directed toward the first grader. The first grader's reading handicap will have to be taken into consideration until such time as he is able to read simple stories. Then he should be given opportunity to use his new abilities. You may be surprised at the ability the first grader will develop through his association with second and third graders. Many will enjoy the challenge.

YOUTH (Grades 7 through 12)

Small classes are recommended for youth classes. If there are eight or less members in a class each member will have a chance to interact with every other member and teachers can get to know the student personally. In a class of ten members, shy students may tend to listen and not participate. But when there are only five in a class, everyone has to take part and shy persons will feel more at ease in taking part.

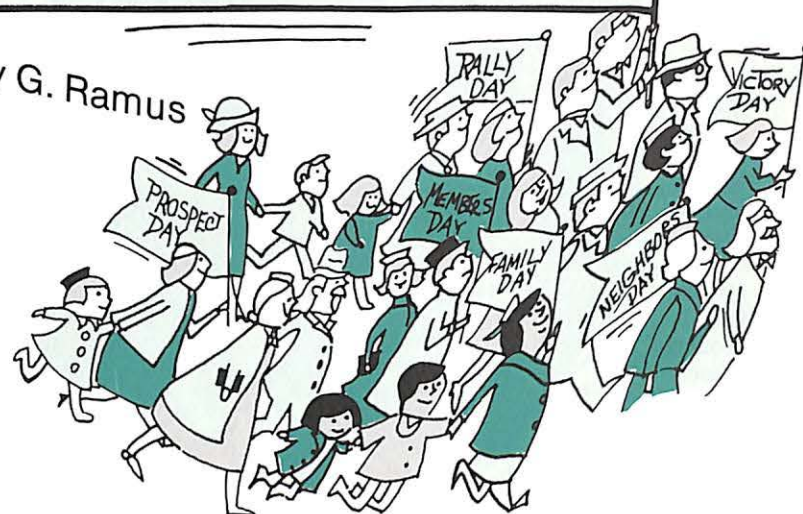
"There is no one right way to group youth into classes and departments. Effective grouping follows a tailor-made plan for each individual Sunday school. It takes a careful survey of the present enrollment and attendance, a consideration of any special problems that exist

(Continued on page 27)

...COUNT ON ME...

SUNDAY SCHOOL LOYALTY DAYS

by Henry G. Ramus



This is a wonderful emphasis on the Conference level" and "Praise the Lord." So wrote two excited leaders concerning the results of their Fall 1975 Sunday School Enlargement Campaign held in their church from September 28 through November 9, 1975, under the theme "Count On Me." The one church achieved 24 percent gain in attendance during the seven campaign Sundays, and the other reported a 31 percent gain. With such gains, why not rejoice and be glad! They have tripled and quadrupled the double-in-ten-years formula of 7½ percent. If they can maintain that increase each year, they are well on their way to doubling their membership in 3 to 4 years.

According to CHRISTIAN LIFE magazine's annually published tabulation, the number of Sunday schools having weekly attendance of 2000 or more are increasing—in fact they have nearly tripled, from 12 to 33, in eight years. They are all Baptist Sunday schools except three. It further reveals that of the 100 largest Sunday schools, 75 are Baptist. Baptist's have always stood for outreach evangelism. Every Sunday school should be concerned about enlarging its ranks.

Pentecost demonstrated beyond doubt that God wanted growth in the church. The growth momentum of 12, 120, 3000 and 5000 in the book of Acts is an impressive formula. Growth came the very first day of the church's history, and left a model for all future generations to follow.

A special effort to enlarge the Sunday school can be the most exciting experience of the church year, as many have testified. Last Fall, 34 of our churches reported their participation in the N.A.B. Sunday School Enlargement Campaign for the seven Sunday period, Sept. 28—Nov. 9, 1975. The highest achieving church, ministering since 1912, Grace Baptist of Calgary, Alberta, wrote:

"We praise the Lord for the work that He is doing in our Sunday School. Due to late delivery of material, we didn't start our actual enlargement campaign until October 19, however, this report contains the figures for the 7 weeks designated for the N.A.B. enlargement campaign. We attribute a great deal of the success to the fact that this is our first fall in our new church facility in a new residential community. We are thankful to God for allowing us to participate in this fantastic experience."

The Rev. Henry G. Ramus is leadership education director of the Church Ministries Department.

Of those who reported their involvement in the "Count on Me" campaign, 29 recorded gains in attendance anywhere from 2 percent to a high of 138 percent. Five churches experienced a drop in attendance varying from a 1 to 9 percent over the comparable period of the previous year. However, encouragement was reported even in the loss, as one superintendent wrote concerning a 1 percent loss:

"Sorry to be sending in such a poor report. We have many new people coming as a result of the contest. Our regular attenders let us down and some of our people have moved. On November 16 (the Sunday after the campaign ended), we had 102 in attendance. Though we have not grown in number, I believe we have grown in spirit. Our teaching in Sunday school has shown much improvement, so we hope we will be able to hold the new people that are coming now."

The recognition of the results was based on the percentage increase in attendance of the 1975 campaign period over the comparable time in 1974. The top three Sunday schools listed in the chart were sent special recognition citations. The chart also lists the greatest day schools among the top ten that achieved the highest percentage gain in attendance for the seven Sundays over the preceding year. In addition to the top ten, four gains, five churches had gains from 20-25 percent, four had 11-16 percent gains, seven had 2-10 percent gains.

Here's How Some Did It
Milo Terrace Baptist Church, Los Angeles, California: "We asked every member of the Sunday school to pray for one person for seven weeks and one to attend."

Bethany Baptist Church, Milwaukee, Wisconsin: "We appreciate the opportunity which you provide for us so that we can add special interest into an attendance effort. This year we used a "Space Race" theme. We concluded by giving a free rocket to the children and then going out and shooting them off."

Grace Baptist Church, West Fargo, North Dakota: "We again praise and thank the Lord for giving us an increase in the souls we can touch with the gospel through our Sunday school program. During the present enlargement campaign we at Grace Baptist have tried to make use of all available resources to reach new prospects with the message of Christ. During the campaign we also ran a bus campaign in conjunction. This worked out very well. We also designated the Sundays to meet special needs, for example, Children's Sunday, Friend's Sunday, Youth Sunday, Adult Sunday and Rally Sunday. During the campaign and during our year, we tried to bring in special speakers and groups to add variety and depth to our program. Once again we praise and thank the Lord for the lives he has enabled us to reach."

College Heights Baptist Church, Prince George, British Columbia: "Our goal was to reach 100 in Sunday school, but we only reached 88. This was a record, since our highest attendance previous to that was 86 on April 20."

Parma Heights Baptist Church, Cleveland, Ohio: "This was the first quarter using electives for our adults. In the past we have always had the age division of classes. People are responding favorably to the new system."

This Sunday school is promoting the following as their objectives: "The purpose of our Sunday school is:

- To lead all individuals into a personal relationship with the Savior, the Lord Jesus Christ.
- To assist all believers to become mature in Christ via:
 - The inspired Scriptures
 - Christian doctrine and teachings
- To instruct believers in and provide the Biblical basis for:
 - Holy, devout, practical Christian living.
 - Meaningful relationships with family and society.
 - Christian fellowship.
 - Determining the will of God for one's life.
 - Self-acceptance, personality development, and character formation.
 - Christian service and discipleship.
- To inspire and train our fellowship so that they might realize and fulfill their responsibility to bring the Gospel to all people, i.e., evangelism.
- To promote an awareness that God has equipped each believer with a gift(s) and to encourage each believer to exercise his gifts to the edification of the body of Christ, locally and universally.

The Challenge of History

For 2,000 years people who could be counted on have taken seriously Christ's command to "go and teach." Where this great commission has been obeyed, the church has experienced meaningful growth.

In 1780, Robert Raikes, a wealthy English businessman, became concerned about the poor and illiterate children of Gloucester. The children were unable to read or write and were forced to work in factories. They grew up without moral or religious training. Since they worked six days a week, Raikes began a school for them on Sundays. Out of this early beginning began the movement that we today call the Sunday school.

Today the Sunday school is fast approaching its 200th birthday. The challenge of history is upon us. Will you accept it and say, "Count on Me" Count on me to "go" and "teach." Count on me to "know" and "grow." The next enlargement campaign is scheduled for Sept. 26—Nov. 7, 1976. Get in the Sunday school spirit of '76 now! Make the commitment and say, "You can count on me for an enlargement campaign in our Sunday school this fall."

1975 FALL SUNDAY SCHOOL ENLARGEMENT CAMPAIGN RESULTS

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

1st	Grace Baptist Church Calgary, Alberta, Canada Rev. Edward W. Klingenberg	Alberta Association Barry E. Davis, superintendent	138%
2nd	Highland Baptist Church Derby, New York Rev. George Brite	Eastern Association Michael Kachelmeyer, superintendent	133%
3rd	First Baptist Church Sumner, Iowa Rev. Val Cudnoski	Iowa Association Herman Lalk, superintendent	52%
4th	College Heights Baptist Church Prince George, B.C., Canada Rev. Bert Harsch	British Columbia Association Ken Mulroy, superintendent	39%
5th	Bethany Baptist Church Milwaukee, Wisconsin Rev. James Schacher	Wisconsin Association Mrs. Harry Rebiger, superintendent	36%
6th	Pineland Baptist Church Burlington, Ontario, Canada Rev. Walter Kerber	Eastern Association Mrs. Karen Grenz, superintendent	34%
7th	Glencullen Baptist Church Portland, Oregon Rev. Ted Keck	Oregon-Idaho Association Al McLain, superintendent	32%
8th	First Baptist Church Eldridge, Iowa Rev. Walter Sukut	Iowa Association Frank Griggs, superintendent	31%
9th	Milo Terrace Baptist Church Los Angeles, California Rev. Donald G. Wyatt	Southern California Association Dotty Wallace, superintendent	30%
10th	East Olds Baptist Church Olds, Alberta, Canada Rev. Irwin Kujat	Alberta Association Walter Unger, superintendent	26%



CHURCH EXTENSION BUILDERS REPORT

LONDON, ONTARIO, CHURCH EXTENSION PROGRAM

by Paul D. Benson

MARCH 1976

OUR BEGINNINGS: What does it take to start a Church Extension project? It takes a progressive denomination that senses the urgency of the Gospel message to go into new frontiers and set up new churches. It takes a great deal of prayer and self-sacrifice on the part of Conference personnel. It takes people, leaders and laymen, who are willing to get involved.

Thanks to your involvement Forest City Baptist Church in the northwest section of London, Ontario, is now a reality.

Our beginnings were small. In November 1975, three families had a weekly Bible study and prayer meeting in homes in preparation to start our work.

In December my wife Sharon, daughter Melanie and I moved into our new field. On Dec. 7, 1975, that we observed our first service in Sherwood Forest Public School with 34 in attendance. Some members came from Pineland Baptist Church, Burlington, to encourage us. Now we are seven weeks old as a congregation, and we can readily see how God has prepared this area by his Spirit for our witness.

OUR BATTLE: The Apostle Paul said, "I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit that ye strive together with me in your prayers" (Romans 15:30). The Apostle felt strongly the need for partnership in the Lord's work. So do we. These are difficult, but promising days. Paul likened the Christian to a soldier in battle. Need I say more than remind you that we need to fight the world, the flesh and the devil in a united effort to win the lost?

a) **EXPANSION:** Five years ago northwest London was farm land. Today, thousands of homes, condominiums and apartment buildings cover the landscape. Presently, about 10,000 people occupy this new area, but indications are in the next five years that this population will more than double. Pray that the Lord of the harvest will send forth more workers to assist us in this tremendous task of reaching this expanding area.

b) **LAND PURCHASE:** Since land development is gobbling up prime land we must search out a site for our church as soon as possible. There are two reasons, a) the land for a church will soon no longer be available, b) the cost of land will be beyond our means to purchase. We are now relying upon the leadership of the Holy Spirit in this project and need your prayer support.

OUR BLESSINGS: The Psalmist said, "Great is the Lord, and greatly to be praised" (Psalm 48:1). There are many blessings we could share with you. Thus far in our outreach 550 calls have been made. To date ten families have shown a good

interest in our church and are supporting our services. Sunday school is now running around 20 in attendance. Not a Sunday goes by without some new prospect sharing in our services. In our visitation last week a woman gave her life back to the Lord. God is working. We covet your continued prayer and support. May God bless you all. □



Yvonne Steadman teaching children in Junior Church.



Pastor Benson, "assisted" by a young Sunday school student leading the congregation in singing a new song.



Barry Thorp (left) from Pineland Baptist Church, Burlington, Pastor Paul Benson and Mrs. Sharon Benson with daughter Melanie on the first Sunday, December 7, 1975, when worship services started in London, Ontario.

PERSONAL ESTATE PLANNING



"Suppose It Rains!"

by Everett A. Barker

Planning ahead is a difficult exercise for most people. This observation can be applied to the local church level and it is certainly true about financial and estate planning. There are many reasons for this and I am suggesting a few. Present needs, problems and opportunities absorb so much time that there is little left for the future. The uncertainty about the future is a deterrent especially in a time when events are moving so rapidly. No one likes to make plans only to see them cancelled, fail or radically changed. Robert Burns, the Scotch poet, aptly said, "The best-laid schemes o'mice an' men gang aft agley, an' lea'e us nought but grief and pain, for promised joy!" You have possibly experienced success in a hastily organized event, and the carefully planned event was far less successful. There are passages of Scripture suggesting that concern about the future is better met by daily trust in God for the present needs. Some Christians even feel that planning ahead is presuming upon God. Experiences and thinking like this can easily lead us to the conclusion that future planning is not really all that productive.

There is another side to the coin. I am thinking about Noah who was instructed by God to build an ark to certain specifications to prepare for a flood the extent of which had never been experienced before. A great flood did eventually come, and the ark saved the lives of Noah, his family and certain species of animals. It is easy to read the biblical account and applaud all that Noah did but I am certain that it was not all that easy. Noah must have had many questions and feelings of uncertainty as the construction progressed. Think about the time, materials and

money that went into this effort which, by the standards of the day, represented a monumental task. Noah undoubtedly had to deprive his family of many things to complete this project. Thus, the thought may have entered his mind that it might not rain and flood to the extent anticipated and Noah would have a giant white elephant on his hands. Not only that, but he would have been the prize fool of his generation.

Planning always deals with an uncertain future. This is certainly true of financial and estate planning. I am often amazed at the casual attitude people take about their hard-earned resources, and even people in their seventies and eighties continue to put off facing the need to put their house in order. The Bible from Genesis to Revelation reveals a God who is a meticulous planner. There is no contradiction whatever in Christians making financial and estate plans based upon the information and counsel available to us. Much of the success of these plans depends upon the will and purpose of God through our lives. Since we are stewards (managers) of God's possessions, he has a purpose for them. We are not always willing to work with his purpose and consequently cause ourselves great difficulty.

Personal estate planning is simply an attempt to anticipate many different eventualities as possible to pass our possessions to our family and God's work when he calls us home. This event may be a short or long time in coming but the important thing is to have our plan ready. As long as we are alive and competent the plan can be changed. What about your will? Do you have a will? If you have a will, does it meet the needs of your family and the Lord's work? Remember, Noah did not start to build the ark when the rain began to fall. He started a long time before and was READY when the ark was needed. □

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

FINANCIAL SECURITY THROUGH BETTER ESTATE PLANNING

Nowadays we hear much about planning for a family, education, finances, etc. Many people think that estate planning is for the very rich only. This is not true. We can help you get started on . . .

YOUR ESTATE PLAN

WHAT IS AN ESTATE? It is basically everything you own: cars, money, stocks, bonds, real estate, furniture, jewelry, etc.

WHAT ESTATE PLANNING IS NOT: It is not just a will, although a will may be a key element in the plan.

WHAT IS ESTATE PLANNING? Estate planning, according to Robert Sharpe in his brochure, "Better Estate Planning," is "simply setting up a plan for the creation, accumulation, conservation and distribution of possessions so they will do the most good for you and your family."

WRITE TODAY for the brochure, "Better Estate Planning" and learn:

What an estate plan includes
What the learning-earning-yearning cycle is and how to avoid yearning
The danger of forced liquidation

Please send me the brochure entitled, "Better Estate Planning."

Name _____

Address _____

Send to: Everett A. Barker, North American Baptist General Conference, 7308 Madison Street, Forest Park, Ill. 60130. Phone (312) 771-8700.

WEDDING ANNIVERSARIES

Mr. and Mrs. Jacob Wageman celebrated their 50th wedding on Nov. 28, 1975. They are members of the Ashley Baptist Church, Ashley, N.D.

MC INTOSH, S.D. The First Baptist Church had the joy of witnessing the baptism of five young people. They are pictured with the pastor, James B. Porterfield. They received the hand of fellowship as members of the church.



About 50 members and friends gathered at the new church-site to break ground. Pictured are the pastor, 2nd from the left, deacons and the Building



Committee. Due to the nice weather, the building is coming along fine. The Lord willing the building should be done by Easter. (Clara Vilhaun, Reporter.)

NAPOLÉON, N.D. The Women's Missionary Society, of the Napoleon Baptist Church entertained five neighboring church W.M.S.'s for their annual program. Guest speaker in the afternoon for the ladies was Mrs. Wesley Blackburn. She brought a challenging message, after which we retired to the lower auditorium of the church for a delicious lunch.

In the evening the Rev. Blackburn showed slides of their trip to Brazil and other points, where they visited their daughter Beth, Mrs. Rabenhorst. Before Rev. Blackburn showed the slides, he gave a challenging message. The public was invited for the evening service.

The Rev. and Mrs. Blackburn are at present serving the church in Dickinson, N.D. The Rev. Edwin Walter is the pastor of the church. (Lillian Streyle, reporter.)

ONAMIA, MIN. Forty young people and leaders gathered at the American Lutheran Retreat Center at Onamia, Min., for their Annual Retreat, Jan. 2-4, 1976. The weather was very cold this year but did not hinder the outdoor activities. The Rev. Don Miller from the N.A.B. Seminary brought a series of studies on the theme, "A Christian in Process," from Philippians 3:13-14, which were thought-provoking and strengthening to the young people. (John A. Firtko, reporter.)

DALLAS, ORE. Sunday evening, Dec. 7, the Salt Creek Baptist Church honored the new youth pastor, Rev. Gary Neilson, and his wife, Lil (pictured). A



program of music and speeches by various groups in the church indicated the joy felt by everyone in welcoming this couple and their little daughter, Lara. After Rev. Ray Hoffman, the pastor, dismissed the service, a time of fellowship in the social hall climaxed the happy evening. (Mrs. W. C. Burns, reporter.)

VENTURIA, N.D. The Harvest and Mission Festival was observed at the Ventura Baptist Church. Rev. Clarence Walth, area secretary was the guest speaker. The mission offering was \$8,954.93.

We had Mr. Hyde explain the work of the "Gideons" to us in the morning worship service.

On Dec. 7, in our evening service, Mr. and Mrs. Schmierer from Bowdle showed slides from the Holy Land which they took on tour. Rev. Vernon Schneider is our pastor. (MyLetta V. Heupel, reporter.)

ASHLEY, N.D. A Pot-Luck supper was served at the Ashley Baptist Church after which the Eureka Men's Quartet of Eureka, S.D. gave an inspiring program of music.

The Men's Brotherhood presented a Christmas program for the German Adult Class at which time the Rev. Edwin Walter of Napoleon, N.D. was guest speaker. Refreshments were served.

The Women's Missionary Society held its annual program at the church in honor of the elderly and shut-ins. The men were also invited as guests. Approximately 70 people attended. Refreshments were served and five special cards with all the names of the W.M.S. members were mailed to former ladies who now reside in nursing homes elsewhere. (Mrs. Carl Fischer, reporter.)

WEST FARGO, N.D. The fruits and results of a sponsored Walkathon is a roadside sign (pictured) posted along Main Ave. in West Fargo. Eleven young people and three adults took part in the Walkathon with interested sponsors of the church pledging \$281.00 to pay for the sign which directs one to the location of the Grace Baptist Church. A dedication ceremony was held by Pastor LeRoy Moser.



A musical team from the Northwestern Bible College presented a musical and testimonial program at Grace Baptist Church.

The church had the privilege of having God's Volunteers with them. During their stay they held four public services, along with a seminar on how to conduct a door-to-door calling program. Thirty-three persons participated in the calling program; 584 calls were made in the West Fargo area. Rev. LeRoy Moser is pastor of the church. (Mrs. Harold Fried, reporter.)

EDMONTON, ALTA. Pastor Dallas Strangway was presented to the congregation of the Greenfield Baptist Church in an installation service. Professor Muller of the North American Baptist College was the chairman of the service, and led the congregation and the new pastor in the act of installation.

The Strangways were in their seventh year of ministry at Moose Jaw, Sask. before coming to the Edmonton church. The pastor is married and the father of three boys.

Pastor Strangway received his training at the Prairie Bible Institute of Three Hills, Alberta, and at the Canadian Bible College of Regina, Sask. The Strangways have completed 22 years in the Christian ministry. (Rebecca Miller, reporter.)

DALLAS, ORE. Observing Thanksgiving Day together is a tradition at the Salt Creek Baptist Church. Last year the Rev. H. J. Wilcke, former pastor of the church and Western Area Secretary, challenged the group to give thanks in all things. A bountiful fellowship dinner followed the service.

The Christmas season was highlighted by a program bringing the story of Jesus' birth in song and dialogue, combined with the message of salvation. White Christmas gifts provided a practical way to show love to less fortunate neighbors.

A large crowd gathered New Year's Eve to share the blessings of the Watchnight service. The program activities were in charge of our young people. Musical numbers and testimonies provided a spiritual atmosphere. A film titled, "Don't Call Me, God, I'll Call You," showed the need for a deeper commitment to God. Following a time of lunch and fellowship, a midnight communion brought young and old together in a time of love and dedication. The Rev. Ray Hoffman is the pastor of the church. (Mrs. W. C. Burns, reporter.)

MILWAUKEE, WIS. Bethany Baptist Church received nine new members into their fellowship through baptism upon the profession of their faith in Jesus Christ as personal Lord and Savior. (Pictured with Pastor James Schacher.)



Pastor Schacher has worked very diligently with our Sunday school throughout the past year. The fruits of this labor are quite evident in an increased attendance and a growing outreach in the neighborhood. Evening services have been held in conjunction with the Temple Church as have many other activities. (Rita Lick, reporter.)

RIDGEWOOD, N.Y. On the second Advent Sunday the Sunday school of Ridgewood Baptist Church held its Christmas celebration at 4 p.m. with all age groups participating. The pageant dramatically depicted the negative and positive aspects of Christmas and the junior choir enriched the presentation

with their carol singing. Supper and fellowship followed.

Our annual Corporate Meeting was held Dec. 14 in conjunction with dinner. Rev. A. Lamprecht presided. Officers were elected, the disbursement of mission moneys was effected, etc. The Christmas Candlelight Concert was presented on Dec. 21. Following the processional, congregational singing and prayer, the choir under the direction of H. V. Ross sang the songs of many origins but the same message. Mrs. A. Lamprecht played American, German and English carols on her violin accompanied by our organist, Mrs. H. V. Ross. "Birthday of the King" was sung by Judy Miller and Karen Kestel and our soprano soloist, Mildred Marklein, sang: "Jesus, Jesus Rest Your Head." With each singer holding a lighted candle, the beloved Silent Night closed the program. A time of fellowship around the tables added joy to the meaningful celebration. (Marion von Ahnen, reporter.)

LORRAINE, KAN. A reception for the Rev. Charles Priddy, his wife Wanda, and their children, Kirk and Kerry (pictured) was given during the evening hour with words of welcome given by individuals representing their area of church ministry. Refreshments were served in the fellowship hall as members welcomed and became acquainted with our pastor and family.



The Kansas fellowship of 13 churches was hosted in Lorraine with Miss Geraldine Glasenapp, Mbingo Baptist Hospital, Cameroon, West Africa, as guest speaker. Mrs. Edith Schroeder of Kumba, Cameroon, was guest speaker for our Harvest Mission Festival.

The choir presented a cantata, "Rejoice," by Otis Skillings on Christmas Eve. The Sunday school departments incorporated Scripture choral reading and singing into this theme. Church decorations were also coordinated, using a traditional theme and keeping in mind our pioneer heritage and our country's Bicentennial. (Thelea Wesseler, reporter.)

LODI, CALIF. The Temple Baptist Church witnessed the ordination of Jim

Jansen, Minister of Music of our church, with many of the pastors from our Nor-Cal Association taking part. Rev. Fred Klein, retired, read the statement of the ordination council; Mr. Dave Krumpke, Minister of Music of First Baptist, Lodi, sang, "What Shall I Give Thee Master;" Rev. Ron Harper, cousin of Jim Jansen, Professor of Homiletics of Western Baptist Seminary, Portland, Ore. brought an inspiring ordination message: "What Is To Be Our Goal as Pastor And Laymen?" Pastor Dale Bartles of the Lincoln Village Church, Sacramento, gave the charge to the church; and Pastor Ken Fischer, of our church, gave the charge to the candidate. All ordained pastors in attendance were asked to take part in the laying on of hands (pictured) as



Pastor Ernie Rogalski of our church gave the ordination prayer, and Pastor Fred Jantz, of Swain Oaks Church, Stockton, welcomed Pastor Jim into the ministry. Pastor Jim has come to Temple Baptist from Biola, where prior to his graduation, in 1974, a career in music was launched. Pastor Jim and his wife, Judy, are serving the Lord in Temple Church primarily in the area of music. They have a daughter, Jennifer, 19 months old. Rev. Ken Fischer is pastor of the church. (Mrs. Leonard J. Fischer, reporter.)

GRAND FORKS. Grace Baptist holiday activities: Dec. 12—Brazilian Singers; Dec. 14—children's program a.m.; "The Spirit of Christmas" young people; p.m., orchestra debut; Dec. 24—candlelight service featuring carol-singing, musical numbers including mandolin solo and accompaniment to Swedish rendition of a carol, message by assistant pastor, David Rapske; Dec. 28—baptismal service, four adults and four young people, further enhanced by a trumpet solo by a baptismal candidate, and song by Rev. Walter Hoffman and family stranded here by icy roads.

Twelve new members were welcomed at our Watchnight service. (Mrs. Sheldon Preston, reporter.)

SHATTUCK, OKLA. The Lord has answered prayer for the Ebenezer Baptist Church in that seven precious adults were added to the church. Six followed the Lord in baptism and one was taken in by testimony. These young people are a big asset to the church. Pictured with the candidates for baptism is pastor E. C. Ollenburger.



Our Christmas program was presented on Sunday, Dec. 21. The dialogue, "The Christmas Voice," was presented by the young adults. The Junior Department gave us some musical selections, reading and short skit. (Mrs. E. E. Ollenburger, reporter.)

BURTON, TEX. The Rev. Carlyle Wright officially became pastor of the Greenvine Baptist Church on Dec. 1, 1975. He was interim pastor since June, 1975. Rev. Wright and wife, Nina, have three children, ages 9, 11, and 14. He attended Howard Payne College in Brownwood, Tex., and Southwestern Theological Seminary in Fort Worth. Prior to coming to us he was an associate pastor of a Baptist church in Houston. A surprise pantry shower was given our pastor's family just before they moved into the parsonage.

Laymen's Sunday was observed with Mike Peterson, a layman from Brenham delivering the morning message.

Pastor Wright and family entertained with a Christmas reception and open house after the evening service on Dec. 14. The annual Christmas program was presented on Christmas Eve. A number of visitors were present for this occasion.

Watchnight services were held beginning with a banquet followed with games, and a short devotional ending the old year and beginning the New Year with prayer. (Mrs. Franklin Effenberger, reporter.)

DALLAS, TEX. The North Highlands Baptist Church enjoyed a delicious turkey dinner in our fellowship hall. Most of our members and many friends attended. Following the dinner, we met in the sanctuary for a candlelight testimony service. The pastor, Rev. Melvin L. Warkentin, had prepared a

candle board. Each worshipper was given a candle at the beginning of the service. A tall lighted candle representing Christ was on the center of the board. As each person came down to light his candle with the light of Christ, he placed his candle on the board and gave a testimony or quoted a verse of Scripture or song. As the testimonies increased, the light in the sanctuary also increased.

Our choir, under the direction of Mr. Donald Porth, presented a Christmas cantata on Sunday evening, Dec. 14. The children and youth participated. The choir presented the John Peterson cantata, "Born A King." After the program there was a time of fellowship.

We observed a Watchnight service. The activities began with a period of games, followed by a film, "Hobo and the Runaway." This was followed by an hour of fellowship and refreshments. The last hour was spent around tables observing the Lord's Supper. Lighted candles on the tables provided the light. A meditation was brought by Rev. Richard Lord, pastor of the new extension work in nearby Lewisville. We closed the old year by joining hands and singing "Blest Be The Tie."

God's Volunteers presented a program on January 6. The Brazil Singers were with us on January 18. We appreciate the work and fine preaching of our pastor, Rev. Melvin L. Warkentin. (Rudolph Woyke, reporter.)

CARBON, ALTA. A joint baptismal service was held at the Carbon Baptist Church with candidates from the Zion Baptist Church of Drumheller and Carbon Baptist Church. The candidates were baptized by their pastors, the Rev. Bruce Merrifield of Drumheller and Rev. Richard Grabke from Carbon.



The following Sunday, the hand of fellowship was given to three adults by our pastor, Rev. Grabke. One man as he was welcomed into the fellowship said to the congregation, "May the Lord restore to me the years that the canker worms have eaten."

As a church we praise God for the record Thanksgiving Missions Offering of over \$11,000.00. We also adopted the support of nine new N.A.B. mission-

aries and increased the support of two other N.A.B. missionaries. The WMU held an additional offering of \$1,350 and adopted the support of one N.A.B. missionary.

As a church also we finished the recreational room in the parsonage basement and set aside \$5,000.00 annually for major church improvements. As a church we exceeded our budget by more than \$21,000.00 and our N.A.B. missions budget by more than \$17,000.00. Praise God! A Junior choir was also started. (David Gieck, reporter.)

GEORGE, IOWA The choir of the First Baptist Church presented a Christmas Cantata, "Rejoice," on Sunday evening, Dec. 21, under the direction of Mr. Doug Bittle, student pastor. This was followed by a social hour.

On Christmas eve, our 83rd annual Christmas program "The Birthday of a King," was presented.

Our annual New Year's Eve program started with request music, and Mr. Dennis Kee, student at our N.A.B. Seminary, shared with us on the new work started in Rock Rapids, Iowa. This was followed by a fellowship hour. From 10:45 to 12:00 Pastor Bert Itterman baptized nine candidates and extended to them the hand of fellowship, followed by a Communion service. (Mrs. Gary Schubert, reporter.)

FESSENDEN, N.D. The film, "Sound of the Trumpet," was shown by the Esther Circle on family night at the First Baptist Church. We were favored by a musical concert given by After Glow Singers and Christ-A-Leers. Rev. C. Walth was our Harvest and Mission speaker and our new Pulpit furniture was dedicated the same day. Baptist World Day of Prayer was observed in our church with Cathay and Carrington mission groups as guests. The film, "Thief In The Night," was presented by the young people. Our pastor, Rev.



Fred Fuchs, baptized four young people (pictured) on New Year's Eve. The hand of fellowship was given the same evening at the communion service. (Regina Pepple, reporter.)

in memoriam

ALBERT BERTSCH, 77, of Carbon, Alta., passed away Dec. 7, 1975. He was born in 1898 in Ashley, N.D. He moved to Carbon in 1913, was baptized and joined the church at age 17. Mr. Bertsch spent 52 years farming in the Carbon area. He leaves to mourn his widow, Pauline, and two daughters: Lillie (Mrs. Albert Weigman) and Reada (Mrs. Art Buyer), six grandchildren and two great-grandchildren. The officiating minister was the Rev. Richard Grabke, assisted by Professor Willy Muller of Edmonton.

CHRISTINE GIENGER DOCKTER, 81, of McClusky, N.D., died in Dec. 1974. She was born on May 13, 1893, in Russia. She came to the United States with her mother and three brothers at the age of 15. She married Michael Dockter Nov. 24, 1914. Mrs. Dockter accepted the Lord as her personal Savior at the age of 18, and was baptized along with her husband in 1922 at the Rosenfeld Baptist Church. They were members there for 17 years, until they moved to McClusky where they united with the German Baptist Church. Mrs. Dockter was a faithful member for 35 years, and in the work of the W.M.S. Surviving her are her widow; six daughters, 36 grandchildren, 20 great-grandchildren. The Rev. Myrl E. Thiesies was the officiating minister at the funeral service.

MRS. ANNA MARIA GRENZ nee Karsh, 92, of Hebron, N.D., died on Dec. 30, 1975. She was born in Russia, Dec. 21, 1883, and came to the United States in 1900. She married Gottfried Grenz, Dec. 16, 1902. They lived on the farm until 1943 when they retired in the city of Hebron. Early in life she made her peace with her Savior. She was a member of and served in the First Baptist Church of Hebron for many years. Mrs. Grenz leaves her children: Mrs. Charles Heinle, and a foster daughter, Mrs. Albert Kallis, New Leipzig. She also leaves three grandchildren and six great-grandchildren. The Rev. H. Schauer was the officiating minister at the funeral service.

NATALIE KANNWISCHER, 83, of Rochester, N.Y., died on Dec. 26, 1975. She was born in Russia on Feb. 15, 1892. She was an active member of the Andrews Street Baptist Church, now the Latta Road Baptist Church of Rochester. A special service was held at the church on December 29. She is survived by her sons: Arthur, Walter and Arnold; and by her daughters: Mrs. John (Clara) Heer and Mrs. William (Erna) Sturhahn; one brother and one sister. The Rev. Wilmer Quiring was the officiating minister at the funeral service.

SAMUEL SONNENBERG, 84, of Leduc, Alta., died Sept. 28, 1975. He was born in Russia, Oct. 19, 1891. At eight years of age he immigrated to Canada with his parents to Leduc, Alta. He was converted at 15 years of age, he was baptized and became a member of First Baptist Church of Leduc, where he remained a member until his death. On Aug. 2, 1916, he was united in marriage to Martha Beifus. Surviving him are his widow, Martha; one son, Fred; one daughter, Violet Flect; three grandchildren and four great-grandchildren; two brothers and two sisters. The Rev. Herbert Bushkowsky was the officiating minister at the funeral service.



REV. WILLY LUEBECK was born March 8, 1891, in Berlin, Germany. At age 15, while his father was pastoring in Odessa, Russia, on the Black Sea, he found Christ as his Savior and was baptized. He was very musical and at the age of 12 was playing the organ for his father's church services. When he was 21,

he responded to God's call to enter seminary in Hamburg, Germany. After one year, in 1913, his education was interrupted when drafted into the German Army. While serving in France, he was taken a prisoner of war for over five years. On returning to Germany, he re-entered seminary and completed his ministerial training. He married Gretchen Koch on July 28, 1922, in Berlin, Germany.

Rev. Luebeck served churches in Cologne-Muelheim, and Lehr-East Friesland, Germany. The family moved to Canada in 1927, and he served the Southey Baptist Church, Southey, Sask. In 1932 he moved to Ashley, N.D., where he ministered at the Ashley Baptist Church. In 1945 he accepted a call to Fourth Avenue Baptist Church of Alpena, Mich. In 1946 he was elected editor of the Baptist publication, *Der Sendbote*. Offices for this periodical were in Cleveland, Ohio. He served in this capacity for 15 years. It was during this time that he wrote his second book, *A Man Called Mark*. After retirement from his editorship, he served as assistant pastor of the Erin Avenue Baptist Church, Cleveland, Ohio, for four years. On complete retirement in 1965, he moved to Sioux Falls, S.D. where he lived until his death, Jan. 3, 1976. He was a member of Trinity Baptist Church. Survivors include his widow, Gretchen; four daughters: Mrs. Donald McCabe, Mrs. Donald Musil, Mrs. Vernon Jenner, and Mrs. Robert Clem; three sons: the Rev. Herbert, Gerald, and Dr. Raymond; 20 grandchildren and two step-brothers. The Rev. Leon Bill was the officiating minister at the funeral service, assisted by Dr. R. J. Kerstan, publications director, Forest Park, and Mr. Harold B. Johns, Oak Park, Illinois.

Insight Into Christian Education

(Continued from page 19)

within the Sunday school, as well as a little imaginative "guesstimating" about the natural growth probabilities to devise a workable pattern" states Rex E. Johnson in his book, *Ways to Plan and Organize Your Sunday School—Youth*.

A small youth Sunday school or six or seven young people may have only one class encompassing grades seven through 12. In this case it is recommended that you cycle the seventh to twelfth grade curriculum.

If you can have a junior high class, cycle the seventh, eighth and ninth grade curriculum. If you can have a senior high class in addition, cycle the tenth, eleventh and twelfth grade curriculum.

ADULT

Probably the easiest way to group adults is by age. This method makes for easy administration. If a class gets too big, the age span it covers can be reduced and a second class formed. A smaller church will want to start with three basic age groups: Young Adults (18 to 35); Middle-Aged Adults (36-59); and Older Adults (60 and above). This can be adjusted to your particular situation.

The minimum effective number for an adult class is five members. Less than that often tends to be discouraging unless there is real potential for growth.

Adult classes are often the slower growing classes in the Sunday school. One reason may be that they have no objectives. The following are suggested by Gerald D. Iverson in his book, *Ways to Plan and Organize Your Sunday School—Adult*:

1. To reach prospective class members.
2. To provide sound biblical instruction.
3. To promote daily application of biblical material.
4. To produce an atmosphere of warmth and acceptance. In regard to the fourth objective, it is known that each person has basic personal needs which can be met by other individuals. Three of these needs are: (1) the need for attention; (2) the need for acceptance; and (3) the need for affection. Does your adult class provide this? The responsibility for a successful class lies as much with the individual members as it does with the teacher or pastor.

Keep in mind the positive benefits of small classes in all age divisions. There

can be more interaction between students and between students and teacher. Close bonds of friendship and caring can be developed if the desire to do so is there.

RESOURCES

You may wish to have counsel and advice about your particular Sunday school problem. If this is the case, outline your needs and problems in a letter to: Church Ministries Dept., North American Baptists, 7308 Madison St., Forest Park, IL 60130.

If you are a teacher or Sunday school leader and are looking for publications which will help you to learn more about your students and how to work effectively with them, the following books are recommended:

Ways to Plan and Organize Your Sunday School Series. Consists of four books: *Early Childhood*; *Children*; *Youth*; *Adult*. Each book is \$2.65. *Ways to Help Them Learn Series*. Consists of four books: *Early Childhood*; *Children*; *Youth*; *Adult*. Each book is \$2.65. The eight books in these two series may be ordered for \$19.95.

Each of the above books is also available in a Training Pac which includes the book, a Learning Guide and a Cassette. The price of each Training Pac is \$6.95.

Bible Learning Activities Series. Consists of two books: *Children*; and *Youth*. Each book is \$2.65.

Sunday School Teachers Plan Books (\$1.95 each) are also available for each age division. They contain articles, worksheets, room diagrams, lesson plan sheets, bibliographies and more. All of these books may be ordered from the Church Ministries Dept. □

News Flash

(Continued from page 2)

persecution for many years because of the tax and were repeatedly unsuccessful in efforts to have it repealed.

"These lines are written," Backus continued, "to let you know that Baptists will not pay the clergy tax, not only under your principle of taxation without representation but because we dare not render homage to any earthly power which we are convinced belongs only to God."

"If you want to know what we ask of Massachusetts authorities," the Baptist spokesman concluded, "only allow us freely to enjoy the religious liberty that they do in Boston. We ask no more." *A Bicentennial Feature*. □

ARABS GET NEW BIBLE TRANSLATION

NEW YORK—With Arabic becoming more important in international communication, the need for a new Arabic translation of the Scriptures has become critical for church work among Arabic-speaking peoples. To meet this need, a new translation is on the way.

The American Bible Society has announced that work has been completed on a new Arabic translation of the New Testament, which will be known as the Today's Arabic Version. The new version is based upon the principles of common-language translation that govern several other recent Bible Society translations, such as the phenomenally popular "Good News for Modern Man" (the New Testament in the Today's English Version). Common-language translation tries to express the meaning of the original Hebrew and Greek in words and expressions that faithfully communicate that meaning to people today, even to those with a limited education.

The new translation was begun by Bible Society translators in 1969. Their intention has been to give the 100,000,000 people who speak Arabic in the world today a translation of the Bible in everyday rather than classical Arabic. This has made the translation task extremely difficult because colloquial Arabic differs widely from country to country.

The new translation will take its place in a long line of distinguished Arabic translations of the Scriptures stretching back to the 7th century. The translation most widely used in the 20th century has been the Van Dyck version. This translation of the Bible was completed by the American missionary Cornelius Van Dyck and was published by the American Bible Society in the 1860's. The new Today's Arabic Version is not meant to replace this revered translation, but to supplement it by making a translation available in contemporary Arabic.

An initial press run is scheduled in early 1976. Translation of the Old Testament is already under way.

NEW SIGNED ENGLISH LANGUAGE

NEW YORK—The American Bible Society has good news for those teaching the deaf. Now available from the Bible Society is a new Scripture selection specially designed for the religious education of deaf children.

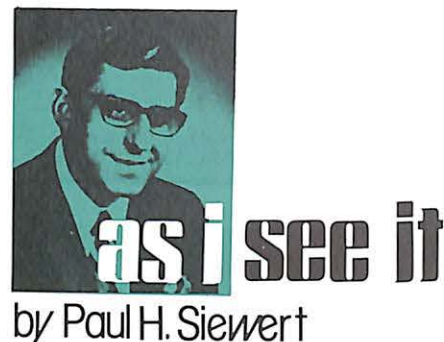
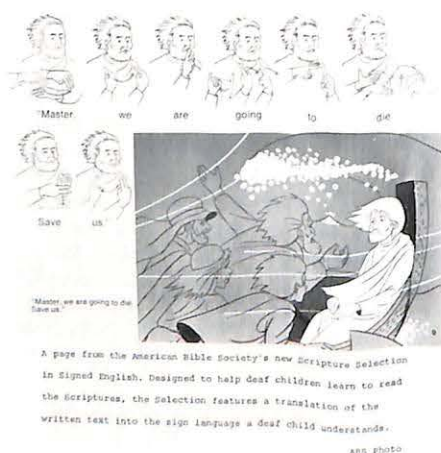
The new Scripture selection, entitled "Jesus Orders the Storm to Stop," translates Mark 4:35-41 into Signed English. Signed English is an educational tool devised by specialists at Gallaudet College in Washington, D.C., for teaching deaf children to read written English.

For deaf children, learning to read English can be compared to someone overseas learning English as a second language. A deaf child's native tongue is not English, but the sign language he or she has learned to use with others. Signed English tries to overcome the unique problems in teaching the deaf to read by translating written English vocabulary and syntax into the hand signs a deaf child understands.

The text of the new Scripture selection is taken from the Today's English Version, the Bible Society's translation of the New Testament in contemporary English. It is printed with the large type and colorful pictures one would expect in any publication for children. But in addition, above each English word is drawn a translation of that word in the corresponding hand sign.

The Rev. Eldon Post, an Assemblies of God minister who has specialized in ministering to the deaf, has commented on the new selection: "This is an unprecedented publication. Heretofore there has been nothing of this type in print to communicate the Scriptures to deaf people. A complete vacuum has existed that now the American Bible Society is beginning to fill. This new publication in Signed English is as dramatic and historic an involvement for the American Bible Society as was the introduction of Braille Scriptures for the blind 140 years ago."

The new Scripture selection is prepared for deaf children between the ages of 8 and 12. It can be purchased from the American Bible Society for \$.35 per copy. □



The complaint that pastors are obliged to put in too many hours a week in their line of duty recently surfaced again at a public gathering. Are these men just whimpering or do they have a legitimate complaint? Let me make some observations.

Since pastors take for granted that their church members will put in 40 hours a week on the job, obviously they should not expect to do less. This includes punctuality and conscientious regular hours. In addition pastors expect their church members to be in church on Sunday, both morning and evening, including serving in some capacity such as Sunday school teaching, etc. Consequently, they should expect no less of themselves. Furthermore they expect their parishoners to spend from two to three evenings a week in church ministries, such as choir practice, board meetings, prayer services, etc. Again they should not expect any less of themselves.

Now add some additional open ended questions: Is doing parsonage yard work, going golfing with a friend, or witnessing to the neighbor, to be considered part of pastoral church duties? Or is it supplementary?

If from this perspective pastors are still over-worked, let them have an extra star in their crown for every hour so generously sacrificed!

Of course such a critique also has a few things to say to the parishoners about stewardship of time! □

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.

chuckle with bruno

Life insurance agent to prospective customer. "Don't let me frighten you into a hasty decision. Sleep on it tonight. If you wake up tomorrow, let me know then."

what's happening

■ **Victor Baptist Church** of Victor, Iowa, will be celebrating its 100th anniversary March 26-28, 1976. A centennial program is planned.

■ **Gene P. Platte** is the new Minister of Family and Youth at Colonial Village Baptist Church, Lansing, Michigan.

■ **The Rev. Sam Berg** is the new pastor of Nepean Baptist Church, Ottawa, Ontario. He previously was the assistant pastor of Trinity Church, Kelowna, B.C.

■ **Correction:** The two photographs on pages 25 and 26 of our January issue

were transposed (Meadowlark and Foster Avenue churches). We regret the error of the printer.

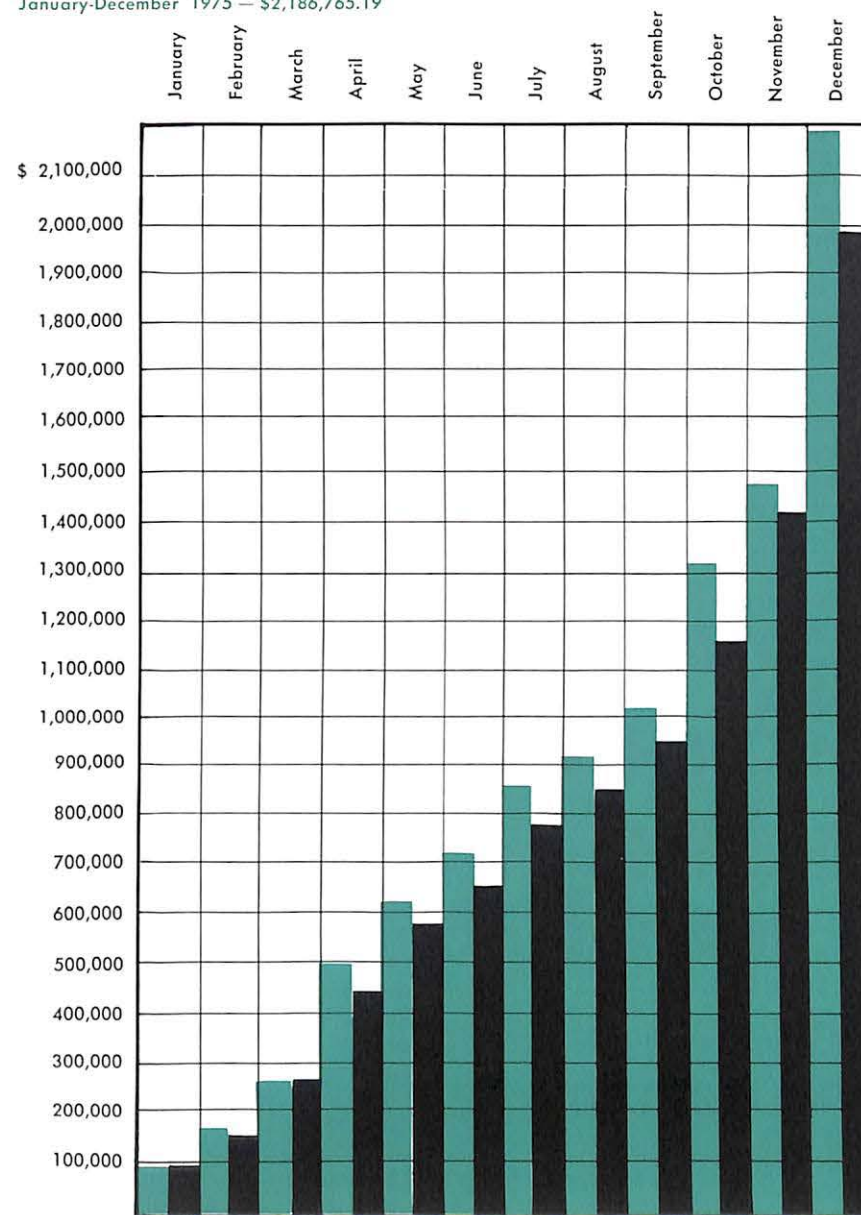
■ **The Rev. Carlyle Wright** became the pastor of Greenvine Baptist Church, Dec. 1, 1975. He had been interim pastor of same church since June, 1975.

■ **The Rev. Hans Serger** has accepted the call to Whiteshell Baptist Church, River Hills, Manitoba. He previously served the Trochu Baptist Church, Trochu, Alberta.

OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for twelve months
January-December 1974 — \$1,989,942.91
January-December 1975 — \$2,186,765.19

Goal for 1975 — \$2,150,000



Color line for 1975; black line for 1974

Book Reviews

(Continued from page 12)

God Loves the Dandelions. By Roger Frederikson, Waco, Texas. Word Books. \$5.95.

A pastor's life is not easy. It is especially difficult when, in addition to carrying the burdens of his congregation, he also carries the needs and burdens of his community. Dr. Fredrikson feels at home behind the pulpit of a beautiful Colonial, suburban Baptist church; but he does not hesitate to step down to "the tired, poor, and huddled masses yearning to breathe free; the wretched refuse of the teaming shore..." His ministry is total, limited only by time.

Written in an easy, conversational style the author describes in detail the ministry he and his staff (both paid and voluntary) did in Sioux Falls, S.D. In spite of strong opposition they opened a halfway house for alcoholics and society's rejects; they kept the church open 24 hours a day; they ran a coffeehouse.

Dr. Fredrikson's emphasis is on the importance of the lay persons' ministry. Revising a quote from Lincoln no doubt resulted in choosing the title for the book: "God must love the dandelions because he made so many of them."

The Family Bible Study Book. Betsy Scanlon, Editor. Old Tappan, N.J. Fleming H. Revell Company. \$6.95.

Although the book is recommended for family Bible study, it would serve a very useful purpose in the Home Bible Study Groups that are still popular in many parts of the country.

The studies are compiled to include all age groups. Some of the questions may therefore sound juvenile or even childish. These can be omitted in more adult groups.

Genesis, Proverbs, Job, the Acts and Ephesians are included in this particular volume.

A BICENTENNIAL INVITATION
to North American Baptists
When visiting our Nations' Birthplace

Visit our Denomination's Birthplace
Fleischmann Memorial Baptist Church
9th & Luzerne Sts.
Philadelphia, Pa. 19140
Phone: (215)-225-2962
Services each Sunday 11:00 A.M.



A Meaningful Birthday Party

Birthday parties can be fun. Ask your children—they never seem to get enough of them. After the traditional "Happy Birthday" song and the blowing out of candles, the party-goers very soon are so deeply involved in the celebration that they forget that only one of them is the "real birthday child." They all make each party their very own party.

In 1976 it is America's turn to observe her 200th birthday. The anniversary commemoration is already taking place everywhere throughout the United States. Officially the Bicentennial is "the commemoration of the 200th anniversary of the emergence of the United States of America as a nation—a rekindling of the spirit associated with the American Revolution." But in every-day observance it has become a most welcome opportunity for many cultural groups and individuals to look at their racial and ethnic heritage—and to celebrate.

The Bicentennial is students participating in a nation-wide writing contest on "Who Is An American?"; it is a coast-to-coast Bikecentennial trail; it is events and programs in drama, music and arts, in addition to parades, athletic contests and tree-planting picnics.

Also America's major religious groups have planned or are developing programs that point up the religious and cultural diversity of the United States, and that emphasize the contributions of a pluralistic society.

Baptists cannot stand aloof on such an occasion; they have been involved in the shaping of the nation long before 1776. The Bicentennial is the time for

the Church to recall its rich heritage and proclaim it to an America that sometimes fails to take notice. There is much in this past worth remembering.

It was this living presence of Baptists in America's history—their diversity, courage and complexity—that brought together more than 200 representatives of nine major Baptist bodies to the capital city (see article on page 9).

The meeting was called "A National Bicentennial Convocation of Baptists," and was held January 12-15 at the Shoreham—Americana Hotel in Washington, D.C. The convocation's general theme was, "Baptists and the American Experience."

My deepest impression at the convocation was the realization that Baptists are courageous enough to take a critical and honest look at their past and to "let Christ's freedom ring," looking into the future. Outstanding speakers (Harold E. Stassen, Winthrop S. Hudson, Gardner Taylor, etc.) and stimulating seminar discussants helped all participants to experience a most meaningful "birthday party." It was no longer just America's birthday; all of us were a part of it.

As the plane was lifting off the runway, leaving behind the capital with its magnificent buildings, I thanked God for America, for her 200 years of freedom; and I prayed that her third century would be blessed with liberty, justice and peace. Along with uncounted fellow citizens I committed myself anew to shape and to share in a new American dream that will balance competition with cooperation, ambition with compassion, pride with humility, national survival with service to the world, human knowledge with spiritual wisdom. RJK

COMING
NEXT
MONTH IN

baptist
herald

Easter—
the Celebration
of Life

open
dialogue

letters to the editor

Dear Editor: It was with great interest that I read the letter from Mrs. Ida Hoffman in the November issue. If my memory serves me correct, it was not the first time that Mrs. Hoffman has written in, and I've always enjoyed her particular perceptions and opinions.

However, I would like to correct one error she has made in her letter in the November issue, that most Canadian, and probably all American readers would not have noticed. That is, the statement, "Mrs. Brown (British Columbia's N.D.P. member of Parliament)" is in truth, Ms. Rosemary Brown, a N.D.P. member of the Legislative Assembly of British Columbia. Ms. Brown ran an unsuccessful second in a bid for the leadership of the federal New Democratic Party in 1975, and most recently, was re-elected as an M.L.A. in the B.C. Provincial election of December 11, 1975. Thank you. Rod Link, Victoria, B.C.

Dear Editor: Somehow the idea has gotten around that those who are for capital punishment are the bad guys and those who are against it are the good guys.

Actually, if we had sure and swift punishment, and severe enough, we would save many a person from becoming criminal. So capital punishment would not only save many a victim but would also save many a potential criminal.

Punishment must be swift. If it is postponed indefinitely, then it is no more preventive—because we all will die sometime. But if the perpetrator knew that his life would be exacted from him, say within a month, the epidemic of crime would disappear within months.

If we accept that nature and the Bible are revelations of the will of God then I believe we must believe in capital punishment. If we do not believe in the Bible or in God, I still believe the answer is the same. Nature has built in capital punishment into its order of things. We know that if we walk off the edge of a high cliff we will be killed—and not many of us do. A few do, but society can tolerate that. That is why mountains are feared—and loved. We sit and look at them and the waters of an ocean for long hours, and we come away clean. But we do not play with their laws.

What we are allowing now to happen to our children, our brothers and sisters, our parents and so often to our helpless grandmothers and grandfathers is a sickening abnegation of responsibility and human dignity. And we do not save criminals—we make them.

There is another lie that our "blind leaders of the blind" have foisted upon the people—that poverty is the "mother of crime" (Ramsey Clark) and that statistics prove that poor people commit more crimes. This is but another example of the misreading of statistics. But if we really gathered all the statistics of all poor people we might find another story. An example is the children of Israel. They were slaves for hundreds of years in Egypt and yet their moral and

behavioral character was superior to that of their captor society.

A more recent example is the minorities in Europe and Russia. The only gendarme that came for them was not because they had committed crimes but to bereft them of their last meagre belongings. Yet, they did not steal, they did not kill, and they lived in abject poverty.

What then do these statistics that are so often quoted by people like Mr. Clark say? They say that wherever there is a breakdown of a social fibre, wherever there is a corrosion of an ideology, wherever there is a loss of communal adhesiveness there is going to be an increase in crime. This adhesive-

ness could be a faith in gods or God, a faith in Marxism, Fascism or any other glue that holds people together. When this is corroded there will be an increase in crime and a breakdown of public morality, but this has nothing to do with poverty.

Jesus had a different concept of the poor. He said: "Blessed are the poor." He was more concerned about the morals of the rich.

Upon the poor we have lain a double burden, and especially the blacks. First, we made them poor and now we castigate them again by saying that because they are poor they are prone to crime. Yet our country is full of this kind of teaching, and we all suffer. Alphonz Lamprecht, pastor, Ridgewood, N.Y. □

PORTLAND FACTS

(Continued from page 2)

AGRICULTURE

Oregon agriculture generates well over one-half billion dollars annually and is the second largest industry in Oregon. Over 90,000 people annually are directly involved in producing, handling, processing and marketing agricultural products in Oregon. Portland commands a major share of this activity. Revenues received from agricultural products shipped in interstate transportation exceed \$40 million annually.

RETAIL STORES

Retail shopping areas are found in large modern shopping centers throughout the metropolitan area. Portland's major retail district lies in the center of the downtown area and is complemented by the Lloyd Center adjacent to the downtown section.

BANKS

There are 16 different banks with a total of 118 banking offices in the Portland metro area. In addition, there is a branch of the Federal Reserve Bank.

NEWSPAPERS

The combined daily circulation for The Oregonian and Oregon Journal is 372,898.

RADIO AND TELEVISION

Five VHF television stations (4 commercial and 1 educational) serve the Portland Metro area. There are also 17 AM and 12 FM radio stations.

RAILROADS

Portland is the only West Coast city served by four transcontinental railroads. These are: Burlington Northern; Milwaukee Road; Southern Pacific; and the Union Pacific.

The routes of these four lines provide comprehensive rail service through the northern, central and southern parts of the United States. This means direct, line-haul service to virtually any point in the country with a minimum of transfers between lines.

AIRPORTS

The Portland International Airport is one of the major international terminals in the West. It presently has the capacity of easily accommodating the Boeing 747. The Port of Portland operates the Portland International Airport in addition to two smaller airports in the metro area; Troutdale and Hillsboro. PIA is served by nine scheduled airlines, one of which is a freight-only carrier.

Grandmother's Carnival Glass

(Continued from page 9)

away". Many of grandma's things have been discarded, and we're sorry when we look back and realize their value. Surely we've discarded many of her ideas, prejudices, superstitions. A study of the history of 100 years ago may help us to understand Grandma better.

We have the challenge today of re-thinking our own

values, rediscovering our "place" in the mainstream of life; strengthening our faith so it will be more meaningful for today's pressures. We must do some prayerful soul-searching before we decide for ourselves which of Grandma's values to keep and what to "cast away".

Let us "keep the faith" that helped our ancestors to suffer hardships, forsake loved ones, endure privations and walk "through the valley of the shadow", to found a country in which we enjoy the God-given privilege to worship according to the dictates of our own convictions. May we never cast away the basic eternal values for which Christ lived and died. We pray that God will give us the strength and discernment to "love mercy, to do justly, and walk humbly before the Lord our God". □

Yesterday's Evening Story

(Continued from page 6)

a miracle was being worked. The two doctors (Dr. Lemke and Dr. Grabke) were making quick decisions. The missionary nurses were there doing their own part as necessary. Dr. Lemke stood by constantly, adjusting orders to Helen's condition. Prayers were being made at the bedside between treatments, and a prayer group met in the hospital chapel. Then, Dr. Grabke spoke a powerful prayer with his hand on Helen's head, and when he said "Amen", Helen answered the loudest "amen" of all. I smiled. A combination of the knowledge of science and faith in God had produced a miracle! It was now about 9 p.m. Helen's vital signs had improved, and by 10 p.m. she was much better. At 11 p.m., when it was time for me to go off duty, she was able to respond "we go see tomorrow".

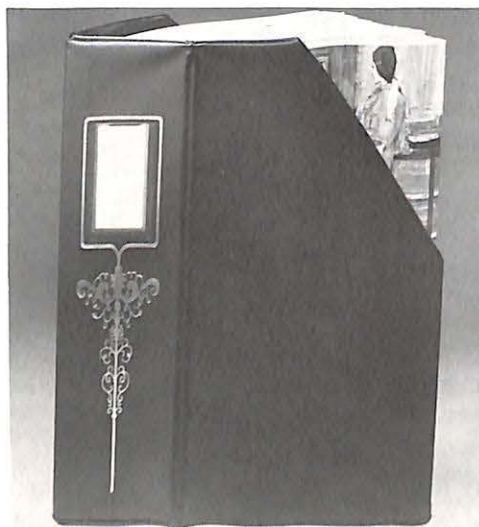
"The following day I wrote in the Nurse's Notes, though I could hardly believe what had happened, 'She is just so well that one can hardly believe yesterday's evening story.' Let us all thank our great God that his love and power was shown in Helen's life."

Isaiah, Helen's husband, writes: "Yes, the 'yesterday's evening story' has been narrated rightly by the people who were on the scene. I thank them very much. The story has continued to ring in my mind. I thank the workers of B.B.H. who made this story a reality. I am happy the story is being told now, not for those yesterday who saw and believed God's miracle but for us to rejoice that God's love is unending." □

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