

Baptist Herald

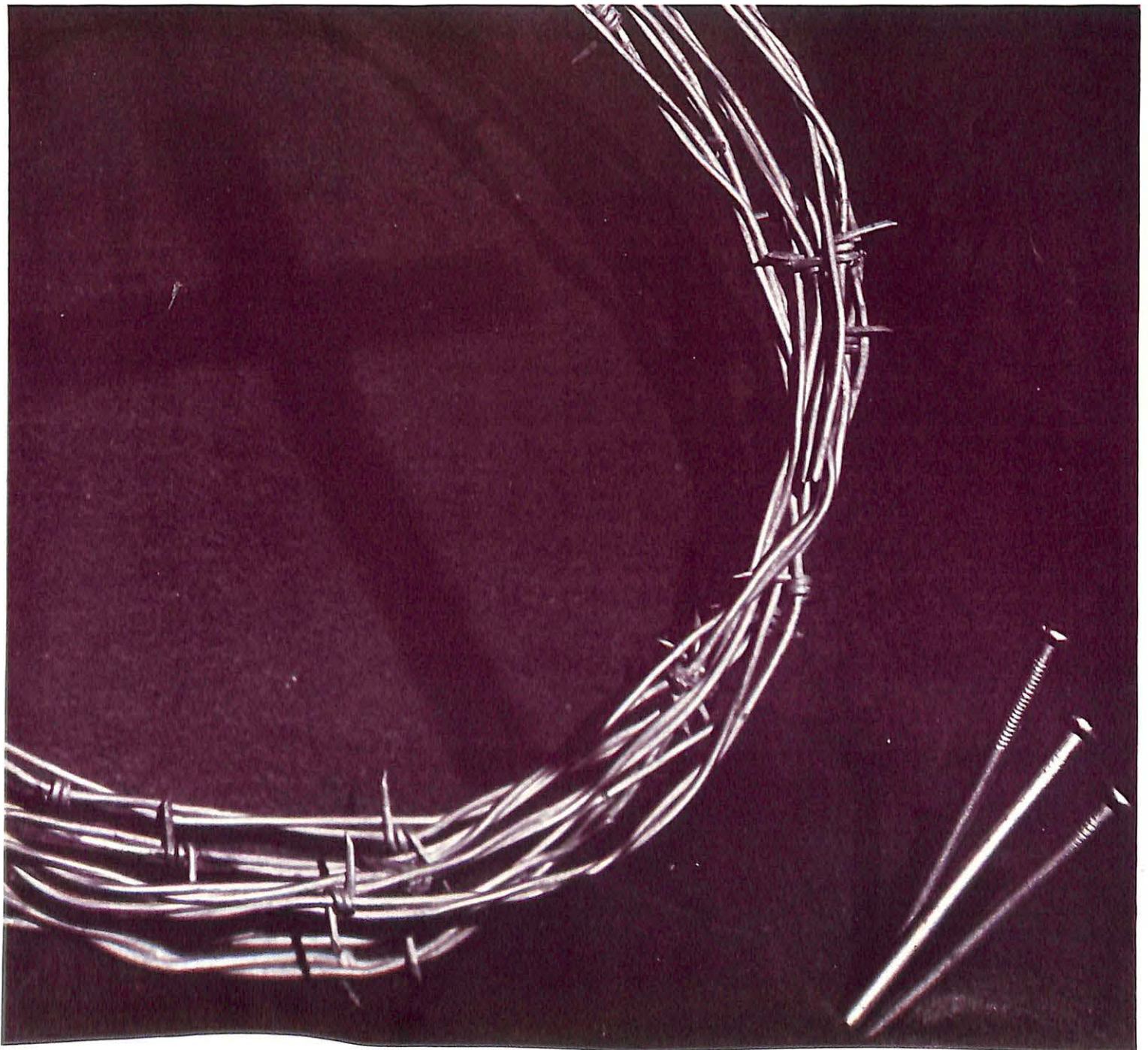
March 1970

Two Easters
in Ethiopia
by Laura E. Reddig

Eloquent Easter
by Glenn H. Asquith

Lord, Teach us
to Pray
by W. E. Christensen

Fasting and Lent
by Bill Kresal



"Two Easters in Ethiopia"

by Laura E. Reddig

The rosy-red sun peeped through the silver of cloud on the horizon; victorious-sounding Easter music was pealing over the landscape as we gathered with many worshippers for a sunrise service about ten kilometers from the heart of Addis Ababa, Ethiopia, East Africa. These spacious grounds belonged to the "Radio Voice of the Gospel," a broadcasting station I had often heard while in the Cameroon. The young pastor read the glorious "Good News" of Easter and challenged us to let this Victorious Christ have complete control of our lives. Several musical numbers, both vocal and instrumental, were used to lift our hearts in praise to God that Jesus does live in our hearts today.

During the morning worship service at the Christ Chapel, a little church of the Baptist General Conference, the choir presented the tremendous challenge of missions in a musical cantata, "The Greatest Story Yet Untold." Dr. and Mrs. Jerry Fluth sang with 20 others. We could just hear the cries of the souls in darkness, crying because they were prisoners of fear, of sin and darkness. I thrilled anew in the fact that "God has no other plan" but that those who love Jesus tell the story to others. I felt again the thrill and gratitude of knowing God has called me to Africa, and my prayer went up to Him in renewed dedication and appreciation.

In the evening, we attended the Sudan Interior Mission church of Addis Ababa and heard the musical cantata, "No Greater Love." What a joy to hear the entire message again. Yes, we do serve a living Savior, and He is in the world today!

One week later, because the Ethiopian calendar is different, the Ortho-

dox church celebrated its Easter. Two months before Easter, all the members go on a fast and eat no animal proteins. Beginning Friday morning through midnight on Saturday, they take no food at all. This is to prepare them for thinking more about what Jesus did for them, though the fasting actually makes them await Easter mainly because their fast is over. Everyone goes to the Orthodox church on Good Friday, and all day long the priests take turns reading Scripture. Arranged much like the Jewish temples with their outer courts, inner courts, and the holy of holies, the Orthodox churches demand strict allegiance to their many fasts and ceremonies. Even in the grassy yard around the church, one sees worshippers bowing down with their heads to the ground, over and over up to fifty, one hundred, or even more times in penance for some sin confessed quietly into the ear of the smiling chief priest. A dozen boys, of 8 or 10 years, were fascinated with my flash camera; but when the chief priest approached, they all extended their heads in his direction so they would not miss the blessing as he touched their heads with his green branch. Immediately they lined up against the wall, doing ten bow-downs quickly while keeping one eye on my camera. Then they jumped up to have their pictures taken. Women sit on mats or rugs in the women's court. The older women, usually widows, are the nuns who spend their days in prayer for the church. There is no work among children or young people, nothing special for women. They have the Bible in their native Amharic, but few of the worshippers read it. Many large pictures hang from the walls, and these are carried also for the religious processions.

The Saturday before Easter, we saw the chief priest and his under-priests walking in procession, beating a drum, and carrying their very fancy crosses.

One never sees a plain cross carried in the processions; all are very elaborate creations of metal, often solid gold. Most of the staff was away from the hospital; no taxis were available at night; and I did not want to walk alone through the hyena infested area to a nearby church, so I had to miss the important Easter service. Amidst incense-laden balls, metal clangers, elaborately embroidered robes of the priests, with tall locally-made orange-colored candles, the church meets from 8 p.m. on Saturday until midnight. Then after a dramatization in which they depict Christ arising from the grave, they all go to their homes to break their fast at midnight by eating eggs and chickens. Returning to the church, the worshippers do a lot of singing and shouting for "Jesus is alive." At 2:30 or 3:00 a.m. the service is over. At 9 o'clock, everyone eats sheep or goat meat in their homes. At one o'clock everyone eats beef. There is much feasting and much drinking. We are advised not to walk through the town. Trucks take out the goat and sheep skins on Monday.

Beggars by the thousands shouted at us on the streets. Many leprosy patients do not follow health teachings to protect their hands or feet, saying they can become beggars when their hands and feet are too badly damaged to support themselves with work. Patients at the hospital who have had surgery find it difficult to get someone to feed them. Babies are left on doorsteps because another is coming, and they have no food for them. Young men working at the leprosy hospital are not welcomed when they return to their homes. Mothers will go away from the family, not telling anyone they have leprosy, for even the relatives are persecuted. The love of Christ, which they talk about, has not been permitted to enter and control these Ethiopian lives. Darkness and fears still reign with many. □

Baptist Herald

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Editor: *John Binder*
Editorial Assistant: *B. C. Schreiber*
Business Manager: *Eldon Janzen*
Editorial Committee: *John Binder*
Gerhard Panke, Arthur Garling
Gerald Borchert, Eldon Janzen.

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ELOQUENT EASTER

by Glenn H. Asquith

"Do people die with you? Have you no charm against death?"

This sad question of the natives gathered around David Livingston in deep Africa many years ago voiced the query in every heart.

To the dark-skinned men of that occasion, the white man who had come from across the rolling seas represented a new possibility for an answer to the problem of death. This same expectancy gripped the people with whom Jesus walked in days long gone. To them he seemed as one from a far country. But then he died on a cross.

On the day of the crucifixion, what happened to the long-desired charm against death?

The answer to the cry of all hearts is found in one word — *EASTER!* This term has become the amulet of the spirit and the assurance of immortality. And yet there are some who wish for a better word; they trace

Easter to a Teutonic goddess who bore that name, a deity of the springtime. Is it not possible, however, that Easter stands for the universal meaning of new life and resurgence, and that the Germanic originators of the expression were trying to articulate the searchings of the heart? In any event, when Easter is mentioned among us no one thinks of a man-imagined idol but of an empty tomb.

That empty tomb (the exact location of which has been lost in the scurryings of time) has become both the proof and the symbol that the fear and power of death concern us no more. Death had taken and buried a man in a massive, rock-hewn sepulcher; callous soldiers had closed the corpse in with a huge door stone; and across the face of the unyielding surface the soft rays of sunset and sunrise had passed twice. In the meantime, hopeless mourning was creasing the souls of the deceased's family and friends for the third day.

But on that third day . . . !

On that third day the empty tomb took its place in history. Early morning visitors to the burying place found the ponderous boulder rolled away and no signs of the erstwhile dead man. They found, instead, a messenger with a word for them and all mankind. "He

whom you seek is not here — he is risen." Easter had come into the world!

And how shall we describe Easter? It was that astounding, disturbing, inescapable event of the long ago and the now . . . the time when time was not and eternity was . . . that dawn when death was melted away in the morning sun, and life pulsed out from a stone-walled prison.

Dating from Easter, life took on a newness which made it a different kind of life not known before, life that is contagious and will not be content until all the world comes alive. Despair is death and despair faded from the minds of men who believed; fear is death and fear no longer invaded the still hours; cowardice is death and cowardice ceased to be a part of those who knew Easter.

This strange transformation came to pass first among immediate followers of the living Lord. Out from rooms where they had hidden themselves for fear; out from fishing boats where they had fled to forget; out from old and arid haunts they swarmed around the world to tell the Good News. "He is risen! the Lord is risen!" became the rallying cry to which gathered the generations. This is our charm against death; no longer do men die among us.

Even so, after centuries of the eloquence of Easter, men pause once a year to question the bearers of such good tidings. It happened on the third day? But it could not have happened on the third day, on the thirtieth day, on the three millionth day — that a man choked by death breathed again. And a man dead by such a death; death that was inexorable, horrible, exulting. Death that held its victim fast to a cross and drained his life through the cross pieces and the upright and the drying rays of a hot sun and the spears of the guard. How could this be?

Yes, we pause to doubt and wonder, but we accept the great gift. We do not know how it can be but we know it is. Even the careless deck themselves in new clothes, and walk with a new joy, and sing new songs, and go among men with new faces of hope. Unworthy sharers of the resurrection, men, women, and young people respond in the depths of their beings to the liberating mystery of Easter.

Perhaps our half-way doubt can be forgiven when we remember that the intimate companions of Jesus doubted, too. Had he not said to them that if his temple was destroyed he would rebuild it in three days . . . that he must walk today and tomorrow and the third day be perfected. They did not receive this, and the empty tomb surprised them as men ill-prepared for that which had been foretold. Ever after the empty tomb Thomas continued to doubt until he could put his fingers in the wounds.

Happily, to us as to them, the tomb is proof, the testimony of the many is proof, the power that attends the preaching of Easter is proof, and — greatest of all — the meeting up with the Savior who has gone before us is proof. Death has been swallowed up in victory. The proof has fortified the martyrs of the arena, the cross, the stake, the firing squad who have known that their

vulnerability was of the body only. Paul was the spokesman as he knelt for the headsman's axe and murmured, "For me to live is Christ, but to die is great gain."

Fortified as the martyrs were fortified we look across the landscape of the world and are stricken with puzzlement. Why, after the many birthdays of the empty tomb do we find men bent on destroying one another, threatening to take the lives of millions, building up weapons stores and machines of frightfulness, considering even the erasure of mankind from the shores of time? Has Easter no power in this year of our Lord?

Oh, Easter is the same. No one can shut the tomb. No one can kill the Lord again and put him into the dark place sealed with a Roman seal. What has been done is done forever. Death has no legions to rally to turn the tide of battle decided once and for all. Where, then, lies the difficulty?

Could it be that the racing eagerness of the early disciples to tell men of the great thing that had happened for them has cooled to a desultory word whispered from our comfortable habitations; could it be that the hatred of the young church for darkness has changed to a slight distaste; could it be that love for this world is choking our love for a better world?

Perhaps the sharing of Easter needs to be more like the old Greek Catholic custom on Easter Eve in the ancient church of Holy Sepulcher when fire, holy fire was thought to come down from heaven at the place of the tomb. And when the fire descended it was passed by taper and torch, from hand to hand, by foot, by horseback, by ship to all the Christian world.

Or like the leading of Moses who had found his freedom but must go back with a message of a Burning Bush to stir his people to their God-given Promised Land. How hard to learn that selfishness and life cannot be sliced off for carrying away into an individual bomb shelter.

In trembling, let us refresh our souls at the fountain of the first Easter joy.

There were the women steeling themselves to do service to a dead leader, there were the guards drowsing away a long and futile night, there was the stir of a morning beginning, there was a delicate fragrance in a garden. Then, suddenly, there was journey's end, there were the affrighted soldiery, there was the luminous angel, and beyond the gaping, uninhabited tomb.

And then the urgent and positive tones of the heavenly visitant bidding the women begone to seek the disciples that they might know what had happened and be on their way to meet their Lord in Galilee. And the women dashing away in obedience, and the men in their turn running to tell others until the holy fire of the news of life eternal was shining in heart after heart after heart in all the known world.

In our turn we pause at the empty tomb. The messenger is there as ever; the word is the same . . . go and tell.

In our day, also, the man next door, the man around the corner, the man across the seas is asking:

"Do people die with you? Have you no charm against death?" □



Dr. Glenn H. Asquith is the pastor of a Baptist church in Upper Montclair, N.J. He is the author of more than 1200 articles published in various religious journals and also the author of several books.

FASTING AND LENT

by Bill Kresal

Ezra and a group of Israelites on their journey from Babylon to Jerusalem paused along the way and observed a time of fasting. They fasted and prayed for God's divine deliverance and guidance on their journey back to Jerusalem (Ezra 8:21-23).

In Acts 13, verse 3, the Bible tells us that Paul and Barnabas fasted and prayed prior to leaving on Paul's first missionary journey (Acts 13:3). Here it was a time spent in fasting and prayer for divine guidance in reaching an unsaved world.

After our Lord Jesus was baptized in the river Jordan he went out into the wilderness and fasted for 40 days and 40 nights. Surely during this period Christ was in communication with our heavenly Father. These 40 days and nights were just prior to his ministry here on earth. Here too, I am sure, He was seeking divine guidance for the greatest ministry ever performed.

Daniel tells us in chapter nine that he fasted and prayed for the sins of the Israelites. It was during the time that they were held captive by the Babylonians

Mr. Bill Kresal is the business administrator for the North American Baptist General Conference office, Forest Park, Ill.

— God's people were being held slaves by an enemy because of their past sinful life. It was a time of fasting and prayer seeking God's forgiveness for past sins. The Israelites fasted when the ark was restored by the Philistines. According to I Sam. 7, the people confessed their sins before God and fasted on that day.

Yes, even in the history of our country, we find a time of fasting. On April 30, 1863, President Abraham Lincoln proclaimed this to be a national day of fasting and prayer. We were a nation torn apart by Civil War; a country divided — the North against the South. This fasting day proclaimed by President Lincoln was a day for all Americans to ask God for forgiveness of the past sins of the nation, and to pray that the nation might be united.

We find fasting reported in the Old Testament, the New Testament and down through history. Christ taught fasting in his Sermon on the Mount. If we read Matt. 6, we will find Christ teaching the multitudes about giving, praying and fasting. In the Christian church today, giving and praying are surely a part of our worship, but what has happened to fasting?

Fasting is one subject that is not practiced nor taught very much in the Christian church today. The church has neglected the importance of fasting because of the abuses of fasting in the past. Christian history gives evidence of the improper use of fasting. There were special fast days; there were distinctions made as to what might or might not be eaten. It was taught that during Lent one must give up something. In many situations fasting was regarded as a means of getting things from God. Because of the many improper uses of fasting evangelical churches discontinued the practice rather than restoring fasting to its proper use.

What is the proper use of fasting? Surely from Scripture we can find that fasting is linked with self humiliation in repentance, but also closely related to prayer with God. Prayer where one seeks God and His will, prayer where one would pursue Christian work, and prayer in the undertaking of a divine commission for God, are occasions for fasting. This is illustrated in the case of Christ fasting for 40 days in the wilderness after his baptism.

The best antidote to improper use of fasting is the Biblical view which teaches that salvation is in Christ alone. In Him only can we inherit eternal life. Salvation is not earned through fasting.

In Christian living we must always be mindful of the words of Christ when he said, "Be not hypocrites in your giving, be not hypocrites in your praying, and be not hypocrites in your fasting." We do not need a set time or day for giving, or praying, or fasting. We do not have to announce it or make it known before men but we must remember always in our giving, our praying, and our fasting that it be done only unto our heavenly Father, He who sees in secret will reward us openly.

Jesus said, "In order to have faith that would move mountains or any seemingly impossible obstacles, this kind of faith comes only by prayer and fasting" (Matt. 17). □

✠ he earthly history of Jesus ends in the sorrow, black as night, of the Cross. To this succeeds the dawn, bright with hope, of the Easter Resurrection. Cross and Resurrection go together, in the apostolic Gospel, as inseparable parts of human salvation. "Who was delivered up for our trespasses, and was raised for our justification" (Rom. 4:25). Yet, both, on different grounds, are centers of challenge by the modern spirit.

There is no disputing, naturally, the fact of the Crucifixion. As bare, historical occurrence, that stands unchallengeable by the severest skepticism. To Jew and Greek, from the first, Jesus was the object of reviling and scorn as "the Crucified." It is not the fact of the Crucifixion, but its *significance* — the meaning with which it is clothed in the apostolic writings — which is put in question. The sympathy and indignation with which every right-thinking mind must contemplate the Cross as the instrument of a righteous man's martyrdom, is far removed from the exultation in the Cross as the means of a world's redemption which animated the mind of a Paul (Gal. 6:14).

In the case of the Resurrection, on the other hand, it is not simply the significance, but the *fact itself*, which is denied. The event we call the Resurrection, it is said, never happened. The disciples doubtless *believed* it did; they even founded the Christian Church on the preaching of this belief. But they were mistaken. It did not happen, for the reason that, as is strenuously affirmed, it *could not* happen. "There is no resurrection of the dead," the Corinthian skeptics long ago protested (I Cor. 15:12). It would be a "miracle" if Christ rose from the dead, and this, as Hume said, is something that "has never been observed in any age or country." It must therefore be dismissed by intellectually minded people as incredible. The disciples only *thought* they had seen the Risen Christ. They had "visions," which later tradition magnified into the stories of the Resurrection in the Gospels. But the body of Jesus never left the tomb. It lay there, or wherever else it had been put, and "saw corruption." The spirit of Jesus may have survived, may now live with God. That depends on whether we have good reasons for believing in immortality. But this has nothing to do with the resurrection of the body.

The Cross and *Resurrection* go together in the Epistles, and the same is found when we consider their *relation* in the Gospels. In the same breath in which he foretold his approaching sufferings and death, Jesus predicted his rising again from the dead (Matt. 16:21; 17:23; 22:19, etc.). It could not be otherwise. If Jesus was what he claimed to be, death could not hold him. If he was truly Redeemer, he must rise again. If his

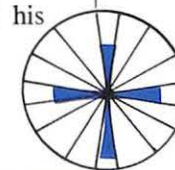
work of reconciliation was complete, this must be shown by manifest victory over death. If he died by voluntary act — his work accomplished — by voluntary act his life must be resumed (John 10:17, 18).

There can be no question, therefore, as to the importance of the place of the Resurrection in the Christian Gospel. The disproof of it, if such a thing were conceivable, would be the overthrow of Christianity itself (cf. I Cor. 15:14, 17). Despite apostolic belief, however, the Resurrection *is* challenged, and the evidence for it *declared to be of no account*. Searching criticism is applied to the gospel testimonies, and these are held to be so late in origin, so legendary in character, so varying in detail, that no reliance can be placed upon them. A counter-explanation must be sought — in self-deception, in mental hallucination, in Oriental myths, perhaps in part in fraud (Joseph of Arimathea, or some other, hid the body!).

The answer to all this, briefly, is — that the witness to the Resurrection is that of the whole apostolic body and the whole apostolic Church, and, in the circumstances, these *could not be mistaken* in the grounds of their belief. The Church began, within a few weeks of the Crucifixion, at Jerusalem, and there was not a doubt in a single mind that the Lord had risen. They knew well all the facts of the Crucifixion and the events of the Easter morning, and bore steady and unshaken public testimony to what they had seen and known. A list of the chief appearances of Jesus to the Apostles and to five hundred brethren at once, the genuineness of which is beyond all dispute, is given by Paul in First Corinthians 15:3-8. This is supplemented by the more detailed narration in the Gospels of the early morning visit of the women to the tomb, their finding of the grave empty, and the message they received; then of the subsequent appearances to the disciples. Not once or twice, but repeatedly, under conditions that made hallucination impossible, Jesus is recorded to have manifested himself bodily to his disciples, conversed with them, eaten and drunk with them, given them his commands. This is what is testified, and the closest scrutiny of the narratives fails to break down their witness in its essential points.

Is there no *confirmation*? The Apostles believed that they received such at Pentecost (Acts 2), and the living Church since has had hourly experience of the presence, power, and working of a Holy Spirit which attests the divine source from which it comes. Christ in men, the hope of glory, is a continuous witness to the truth of Christ Risen and Exalted. — JAMES ORR

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THE RESURRECTION

March 1970

BAPTIST HERALD

LORD, TEACH US TO PRAY!

by William E. Christensen



Photo by Harold Lambert Studio.

love is a desire to reach out in a sharing of that love with others. In the realm of prayer this will then involve us in a ministry of intercession. Our trust and confidence will have grown to that point where we can now believe God not only to meet our needs but also, the needs of others. In prayer we can reach out in blessing to those we know and to those we do not know. Prayer is interceding before God for others. Prayer is also thanksgiving. It is acknowledging God as the source from whom all blessings flow. For ulti-

Prayer is probably the most believed in and yet the least practiced activity in all of human experience. Christians readily admit the importance of prayer. They point to the example of the "praying Christ." If prayer was a vital part of His earthly life, how vital it should be for ordinary men and women. Hundreds of books have been written on the subject of prayer. Prayer study groups have sprung up across our continent. Sermons are being preached about prayer. Many marvel at the way God is answering the prayers of others.

Yet the average Christian will honestly admit that prayer is an activity or attitude confined to a very meagre portion of his total life experience. Of course, we all pray in those moments of emergency! Yet when we do pray, we perhaps immediately sense that our prayer hasn't gone much higher than the ceiling of the room in which we are. We are not really content with what we have in this area of spiritual growth and development. But on the other hand, we become frustrated in our efforts to effect any significant change in this situation.

Is there an answer? There is, of course, an answer, but it is not one to be overly simplified.

If we are going to know any real progress in prayer we must first understand what prayer really is. Our understanding at this point is of tremendous importance. What do we accomplish when we pray? Can prayer alter God's eternal will and plan? Or is prayer simply an exercise whereby we submit our lives to what is actually the inevitable?

The Bible is clear that prayer does not change God's mind. Prayer will never cause Him to act contrary to His divine purposes. But the Bible is also equally clear in teaching that prayer is more than a reluctant submission to whatever is to be. Christianity and fatalism cannot be equated. All of history attests to the fact that "prayer changes things."

If prayer does not alter God's eternal plan and will, but obviously "changes things," then we must realize that in attempting to understand what prayer is and does that we are lead into the realm of truth that cannot be fully reasoned by finite minds. Prayer is, in this sense, a mystery. Prayer begins with God. It is God's chosen method to make His plans and purposes known to us and to give us His power and blessing. Its basis is the transcending love which God possesses for His children.

The Norwegian theologian, Hallesby, defined prayer as "Giving Jesus permission to supply His powers in the alleviation of our distress . . . Glorifying His name in the midst of our needs." Prayer, initially and perhaps most importantly, is our response to the love of God in Christ which affirms our trust and confidence in Him. God is eager to meet our needs, to direct us in His will — waiting for us to pray in order that He may give and guide. To understand prayer in such a way is to sense something of its immeasurable potential.

From this point of understanding, we move on to discover that the natural outgrowth of our response to God's

The Rev. William E. Christensen is the pastor of the Bethel Baptist Church, Amherst, N.Y.

mately, the purpose of all prayer as well as every other aspect of the believer's experience is to bring honor and glory to our God. The expression of gratitude in prayer becomes an added source of blessing by giving us a growing awareness of the greatness and the goodness of God. "Thank, before you ask" might well be a helpful guide for each of us to remember as we commune with God in prayer.

While our explanation of prayer is far from exhaustive, we would make mention of one other aspect. Prayer is God communicating with man as well as man communicating with God. Prayer is listening. It involves waiting before God and allowing Him to fill us with Himself. It is an attitude of the heart that has been opened to Jesus.

It involves something of the experience that the Psalmist speaks about when he writes: "Be still and know that I am God . . .". It is the awareness of the very presence of the Lord.

Jesus said: "Ask, and it shall be given you; seek, and you shall find; knock and it shall be opened unto you" (Matt. 7:7). "Whatever things you desire, when you pray, believe that you may receive them, and you shall have them" (Mark 11:24). "If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you" (John 15:7).

These amazing words from the lips of the Savior suggest a second matter that will likewise be extremely important to us in answering the questions of our frustrated efforts in prayer. We have already indicated the importance of our faith and confidence in God as we pray. Believing and receiving are essential. But the Bible is clear in pointing out that God also expects, and indeed demands from His praying children, a specific quality of life. The quality relates to the character of the believer and is the evidence of a growing and continuing fellowship with God, in Christ and through the Holy Spirit.

To pray and to experience answered prayer, normally is the special privilege of those who are in perfect harmony with God. When Jesus says that "IF you abide in me AND my words abide in you, you shall ask . . ." He makes the relationship to God of the one who is asking a prerequisite for the granting of that request. There are, of course, incidents where God has answered prayer when the individual praying has evidenced no genuine "saving faith." In human experience, this could be illustrated by the man who, facing an emergency and finding no help elsewhere, must go to someone who has been his enemy for many years. In view of the critical nature of the situation, he might find his enemy willing to help him. Ordinarily, however, when help was needed he would have sought the assistance of someone who was his friend.

Jesus said that we are His friends if we do whatsoever he commands us. And that because of our relationship to Him, we can ask of Him and He will do for us.

The Apostle James expresses this very same thing when he says that it is the prayers of a righteous man that really can make a difference. The Christian is, first of all, made righteous when he comes to Christ and receives

Him as Savior. He continues in Christ's righteousness as he lives in harmony with God's will and leaves no known sin unconfessed. For such an individual, prayer will be a power producing experience. The kind of boldness that he will have in prayer is illustrated in an incident told about Martin Luther. Luther had received a letter: from one of his co-laborers and faithful friends, Frederick Myconius. Myconius, who had been gravely ill and expected to die, had written to bid him farewell. Immediately upon receiving the letter, Luther penned his reply: "I command you in the name of God to live, because I still have need of you in the work of reforming the church. The Lord will never let me hear that you are dead, but will permit you to survive me. For this I am praying, this is my will, and may my will be done, because I seek only to glorify the name of God."

Luther's friend had lost the faculty of speech and was dying when the letter arrived. Within a short time he was well again and lived until two months after the death of Martin Luther.

The right relationship of the believer to His Savior and Lord will also give Him the guidance and confidence of the Spirit in prayer. His praying will be Spirit energized and in perfect harmony with God's will. He will no longer have to pray "if it is your will," thus qualifying his prayer and opening himself to the danger of doubting or of losing faith.

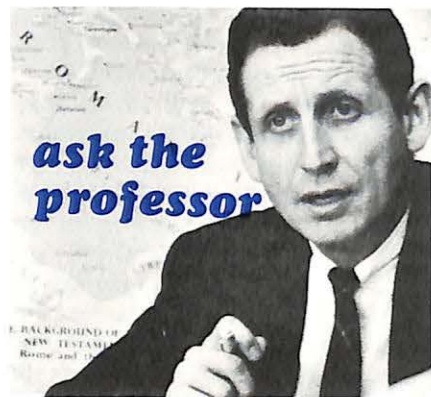
This right relationship that will cause our praying to be, in reality, "the mightiest force in the world," will cost us nothing less than our total obedience to Him. But in return God will give us a faith that is positive and unwavering, an assurance that He always answers when we pray.

One other obvious, and yet often overlooked matter, may help us to understand why we have been sometimes frustrated in our desire to pray with power. Prayer is a discipline of life. It demands our time and our energy. We *must* simply take time to pray, for there are no shortcuts to success in this matter. Our spirit is often willing, the Spirit of God is always willing — but the flesh is weak.

This will mean that we may often have to choose between the better and the best. It may mean that we will have to rearrange our whole pattern of daily living so that we will have time to be alone with God. John Wesley was in the place of prayer every morning at four o'clock. All the giants of the faith down through the centuries have been men and women who have sacrificed of their own pleasures and plans in order that the power of prayer might be theirs.

Of this we are certain, no Christian is ever greater than his prayer life. Prayer calls us to a complete yielding to the spirit and from this yielding comes His filling. Those who are filled with the Spirit are likewise filled with prayer.

Understanding what prayer is, recognizing the demands of God as they relate to our own character and relationship to Him, we should have a willingness to learn the discipline of prayer. — "Lord, teach us to pray!" and we will learn to pray . . . with power. □



by Gerald Borchert

Dear Dr. Borchert: Our church is considering building a new sanctuary and educational unit. I do not think our present building is that bad. Furthermore, just a couple of years ago we spent a lot of money fixing it up. Our pastor seems to think we have to go ahead. I don't think it's a building that makes a church a success, but the commitment of the people. Besides the money could be used for better purposes. It seems to me a foolish waste, just like the church in our city that ripped out their old pipe organ and revamped the front of the church for a cost of more than 50 thousand dollars. You know our church, please comment. M.B.

Dear M. B.: There are many reasons for building new churches. Some seem to be illegitimate as you suggest. Whether the project envisaged for your church is or is not legitimate depends upon a number of factors. Some of the people concerned with building churches are primarily interested in making monuments to their memory or the glory of their group. They may indeed express other reasons for building but the main motivation may nevertheless be monument-making. Now we ought to be careful about judging others on this point, but we certainly ought to look at our own motives and be very clear on why we are for or against building. Indeed, some are also against building for very selfish reasons — among these are the loss of tradition and the necessary demand for sacrificial giving.

Address letters to: Dr. Gerald L. Borchert, "Ask the Professor," North American Baptist Seminary, 1605 S. Euclid Avenue, Sioux Falls, S. D. 57105.

The reasons and motives for building new churches are legion. I have been at some new churches where the emphasis was placed on the structure and not on its use, like one youth center which contained a fine gymnasium but the adults steadfastly refused to let the young people use it for basketball because the walls would be marked. Our Lord hardly condemned the four men for tearing up a roof to help their friend get close enough to Jesus to be healed. Where will our emphasis be — upon structure or upon people?

And what about cost and ornamentation? This summer when in Rome I had a personal tour of many Roman churches by one of their officials and I could not help but feel that most of the churches were priceless museums. Since that time I have been haunted by the question of the purpose for building church structures. The early church did not seem to need magnificent edifices because the church was person-oriented and not building-oriented. The emphasis probably should be placed on their versatility. We must answer questions of function involving worship, witness and education, but maybe we will have to learn how to answer questions of disposability as well. Selling a church is not always an easy matter if a building is outgrown or relocation is imperative. Planning wisely the spending of dedicated money is a necessity for a building which architects readily admit is usually designed more for looks than cost per square foot use. Consider carefully for instance how many hours in a twenty year period is the potential use of a church auditorium. Must we always be in church together at 11 o'clock a.m. on Sunday or will the future have something to say to us about the nature of our work week and the necessity for diversity in times of meeting?

The answer of Jesus in Mark 13 when the disciples called his attention to the wonderful buildings of the temple rings down the corridors of time — "there shall not be left one stone upon another." Apparently Jesus evidenced little interest in buildings *per se* and their costly ornamentation, but he did evidence concern for their use (e.g. John 2:16-17). Buildings are only instruments, they are not ends in themselves. They will all pass away, but the work of bringing people to Christ and developing mature Christians will endure forever. What is your reason for building? — G. B. □

ROD'S VOLUNTEERS

by Helen Knoll,

team 11 reporter

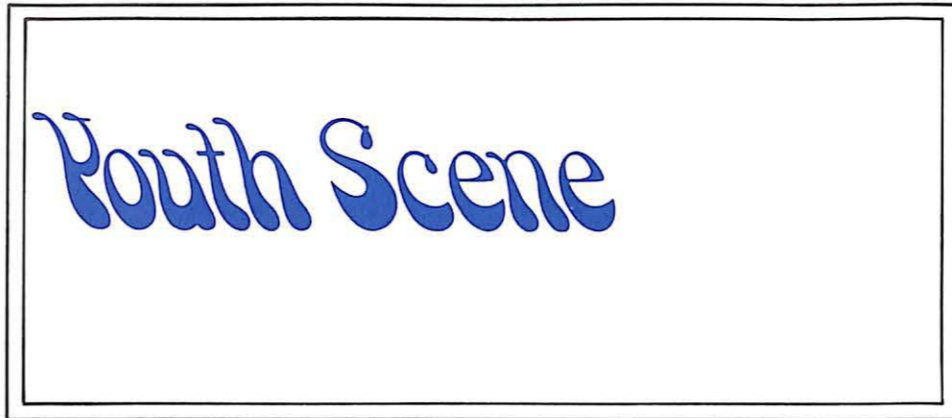
In Bismarck, N.D., the team did mostly door-to-door evangelism. Thus we had a total of 729 calls and 417 contacts. We had several meetings with the young people of the church. There was much rejoicing when persons who had been having spiritual problems made things right with God. Several boys and girls also received Christ. Many came to our pre-service prayer meetings. An average attendance of 342 at our services was a great encouragement to us.

The main objective of our ministry in Jamestown, N.D., was to make the church better known in the community. Here we did our first radio broadcasts. The team sang at two nursing homes, a Bible school, and a crippled children's home.

We worked in three communities at the same time, in Anamoose, Martin and Rosenfeld churches in North Dakota. Our calling there was mostly on the nature of prospect calling and membership calling. The purpose of these calls was to help church members to become effective in their witness and to know how to do it. The team made a total of 227 calls and 181 contacts. Three men accepted Christ and a total of 115 stood to their feet to rededicate their lives completely to Christ.

From December 15-29, 1969, the team members spent at home with their families.

We began our work again in Burlington, Iowa, with visitation. This consisted of mostly prospect calling. A total of 300 calls and 189 contacts were made with the help of church members. The team was most excited about the children's rallies we had at Gulfport, a mission project of the Oak Street Baptist church in Burlington. Five boys and girls accepted Christ. Many come from non-Christian homes. Besides those reached in the Gulfport area, several others received Christ and dedicated their lives to the Lord at Burlington. We also had the opportunity of taping several radio broadcasts. □



Does The Bible Make a Difference

by Lee Ann Cizek

How does the Bible relate to the life of a student on campus? As a Bible school student, I find that the Bible relates to my life in ways entirely different than it may to a student on a secular campus. Here, the Bible is used in every class, consistently. It is our basic textbook and often it is easy to forget that the Bible is necessary for spiritual growth (1 Peter 2:2) as well as growth in knowledge.

Where do we draw the line, between regarding the Bible as the Word of God and as the textbook which presents a lot of problems, especially during exams? When we study the Bible for knowledge of history or to interpret what God is saying, we are using it merely as a textbook. But, when I apply it to my life, it becomes a means of growth in my relationship with Christ. Bible study is essential to spiritual growth; however, it is so easy to study God's Word and still not apply it to our own lives.

"You have to make the Bible relevant!" The church hears this familiar cry from young people today. The Bible is relevant. All we need to do, as young people or adults, is to apply it to our own lives.

A good example of this can be taken from Exodus 20:3. The first commandment states, "Thou shalt have no other gods before Me." It is easy for us to turn around and say that this doesn't relate to us in this day and age

Miss Lee Ann Cizek is a recent graduate of the Emmaus Bible School, Oak Park, Ill. She is a secretary at the North American Baptist General Conference office in Forest Park, Ill.

because we no longer worship idols. It doesn't *seem* to be relevant to us because we have not applied it to our own lives. If we consider what we have put first in our lives, what would it be? Do we try to please our family, our boyfriend or girlfriend before we try to please God? Do we think of God as the most important part of our lives or is money just a little more important? Anything that is put before God is taking His place. Thus, we have applied the first commandment to our lives. The problem is not God; it is us in our failure to apply His Word to our daily life.

But what *real* difference does the Word of God make? The whole key to the importance of the Bible seems to lie in application. The Bible *cannot* make any difference to anyone unless it is applied. Application is necessary (1) for growth in our relationship with the Lord and (2) to make the Bible relevant to our problems in life.

Maybe the Bible does not give you chills up and down your spine, but it is the Word of God, and it can make a big impact on the life of anyone who applies it to his life. □

Here's an Idea

The Lake Avenue Congregational Church of Pasadena, Calif., has been following a philosophy of youth programming that has produced tremendous spiritual insights and growth for their youth.

It has two basic elements. (1) *Feeding of self.* The young people have learned to study the Bible. They all study the same book of the Bible during the week. On Sunday evening, they share what they, personally, have received from their study. (2) *Concern for others.* Following their Bible study sharing, they divide into small

groups, by high schools, to pray for specific kids about whom they are concerned. The second chapter of Mark provides a basis for their concern.

On Wednesday evening everyone meets together for a twelve minute Bible study. Following this they divide into age groups for prayer. The young people pray for kids they have invited to the Thursday morning Teen Breakfast Club.

(Continued on page 16)

Rich Replies

As a young person I am concerned about my apathy toward other individuals. Our hearts go out to the big general issues, such as peace and rights, but we are not concerned about the other person as an individual. This same attitude comes over into my spiritual life. How can I change this? K.M.

All of us can express an opinion on the big general issues that don't demand personal involvement and commitment. Relating to another person's needs with concern requires a giving of yourself. Before you can help a person in need, you must give yourself to him in Christ-love. The ability to relate to others in this way requires your conscious effort and discipline. It demands continual yielding to the power of the Holy Spirit. He can help you to be moved to action in a personal relationship with others, but you must take the initiative and exercise the power and direction He gives you. "... Be strong ... in union with Christ Jesus" (2 Tim. 2:1). "Help carry one another's burdens (hang-ups), and in this way you will obey the law of Christ" (Gal. 6:2).

(Send your questions to Rich Replies, BAPTIST HERALD, Box 6, Forest Park, Illinois 60130) □



"It's for my boyfriend, Reggie. Do you have one with a FUZZ adjustment?"

BOOK Reviews

1970 Biblical Sunday School Commentary. H. C. Brown Jr., General Editor. Waco, Tex., Word Books. \$3.95.

The commentary is based on the International Sunday School lessons.

Although the introduction to each lesson is adequate the principle emphasis is on a verse by verse explanation interspersed by an application of Scripture and an illustration.

The Broadman Bible Commentary. Nashville, Tenn., Broadman Press. \$7.50 per volume.

Caught With My Mouth Open. By Winnie Christensen. Wheaton, Ill., Harold Shaw Publishers. \$1.25.

Peacemakers In a Broken World. Edited by John A. Lapp. Scottdale, Pa. Herald Press. \$2.50.

For 450 years the Mennonites have been preaching and living the gospel of peace and reconciliation. Beginning with Menno Simons, thousands of his followers were persecuted and hundreds lost their lives. Their peculiar role, however, is still that of peacemaker to the world.

The papers in this volume, written by outstanding leaders in the Mennonite community, were the result of "Peacemaker Workshops" held in the United States and Canada.

Divided into three sections — voices of Love, Faith and Hope — the writers express their views on the inner city, nationalism, racism, poverty and Vietnam, and the role of God's sons as peacemakers and the church's mission in a brave new world.

A transliteration of Amos is worth quoting: "Woe to you who always want to be comfortable in church services, who want to be secure in your well-walled and carpeted religious systems and rely on National Guards and America's massive military might to protect you and your riches and your comfortable religion."

The prophet has a lot more to say in the chapter on "Amos Visits America."

Christmas Activities in Vietnam

■ (The following information about the religious program and activities of the Americal Division Support Command in Vietnam, in which one of our N.A.B. chaplains was involved, are extracts from the Support Command's authorized weekly publication *The Twenty-Third Hour*.)

Phase I of the Support Command Chapel renovation program has been completed. Chaplain's assistants working diligently, with "Yankee ingenuity," installed several new plexiglass windows in the Support Command's little Chapel by the South China Sea. The new windows afford an excellent view of the coastline and reflect this month's theme: Inner peace in a world of turmoil. Two loudspeakers were installed on top of the chapel from which taped Christmas music was played.



The first religious retreat held at Support Command, Vietnam, Dec. 20, 1969. Chaplain Grenz is leading the singing.



Chaplain Grenz (second from the left) extends Christmas greetings to clergy at Antan Protestant Orphanage.

Choirs rehearsed several times in preparation for the Christmas caroling season. Singers participated from all Support Command units as well as 15 nurses from the 27th Surgical Hospital. Support Command's caroling program, under the direction of Chaplain Clinton E. Grenz, visited various Americal Division landing zones and units in the Chu Lai area on Christmas Eve. Accompanying the carolers, who formed two groups, were two brass quartets from the Division Band.

The Americal Division Support Command Chaplain, (Major) Clinton E. Grenz, teamed up with the Americal Division Band to take a musical Christmas message to the children in orphanages surrounding Chu Lai. The bandsmen performed seasonal music at the Protestant orphanage in An Tan and at the Catholic orphanages in An Tan and Bien Son. □



Chaplain Grenz (kneeling on right) Visiting at Antan Protestant Orphanage at Christmas.

Houston Church Answers Lawlessness

by Elton Kirstein

Jesus made a contemporary comment when he said, "Due to exorbitant lawlessness, the love of many shall be chilled" (Matt. 24:12, Berkeley version). The City of Houston has received world-wide attention through the Manned Space Control Center. With the great advance of aerospace dynamics, man has successfully walked on the moon, but the daily routine of man walking in the earth continues to be filled with the growing problem of lawlessness.

The mayor of our city expressed great concern over the eleven policemen who were shot in the last two months of 1969. The number of armed robberies has greatly increased during the 1960s. An alarming number of store managers have lost their lives in the past year.

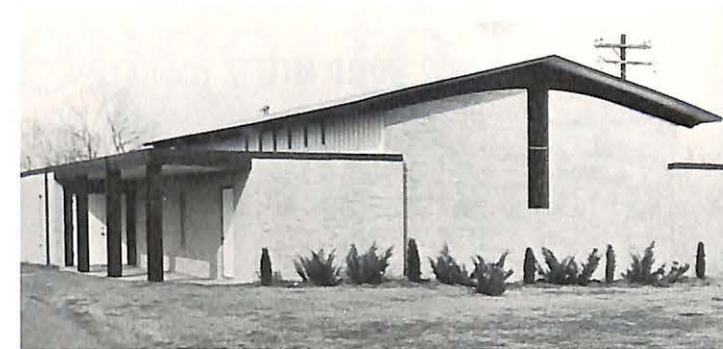
The devastating reality of lawlessness is also reflected in church attendance. It is estimated that only 27 percent of the 1,718,000 Houston residents attend church on Sunday morning. According to this figure, 73 per-

The Rev. Elton Kirstein is the pastor of the Anderson Road Baptist Church, Houston, Texas.



The Wednesday evening Bible study group.

March 1970



The Anderson Road Baptist Church Building.

cent of our population would be classed as churchless. However, many of the non-participants would be able to give the name of the church where they hold membership. There is an acceptance of churchianity, but too little involvement in Christ-centered living.

There must be a sense of urgency to communicate the truth of Scripture in such a way that it leads to obedient response to Jesus Christ.

The people of the Anderson Road Baptist Church have given of their time and means in order to contact the people of the community. In this past year we had the privilege of working with God's Volunteers under the direction of the Rev. Connie Salios. Numerous contacts were made in the community; only eternity will reveal the results of the personal witness.

Our summer student workers, Mr. and Mrs. Helmut Labrentz helped in the church work for eight weeks, and were in charge of all activities during the vacation of the pastor. The summer was climaxed when we all labored together with the 53 boys and girls enrolled in vacation Bible school.

On Nov. 13, we had the unique privilege of being host to the College Sing-

ers from Cameroon. Due to our small facilities, the concert was given in one of the larger downtown churches. November was climaxed with the Southern Conference Youth Rally, being hosted by our Houston church.

We are thankful to the Lord for the loyal families which God has led to be a part of this church extension project. The church was started in late 1967. Our membership has grown to 38. We have been encouraged with the interest which has been shown in visitation.

There are many families in our area who would be classified as churchless, and the home contact through visitation will bring results in due time. The effectiveness of visitation is dependent upon willing lives who are not afraid to become involved. The people who will be found faithful will be rewarded by God. Through a special program of lay-evangelism, we are looking forward to a greater outreach for Christ into the community.

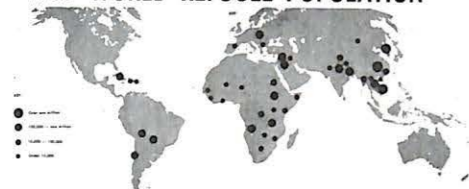
It is good to be a part of the N.A.B. family, and in each field there is a uniqueness which gives the challenge to make the truth of Christ relevant to every day living. This church needs the financial and prayer support of other N.A.B. churches to be successful in Houston. Together we oppose the lawless forces of evil, and advance to make known God's love and transforming power. □

ANDERSON ROAD BAPTIST CHURCH EXTENSION BUILDERS' PROJECT FOR MARCH 1970

Will you pray and contribute?

Anyone having friends or relatives in the area is encouraged to send their names and addresses to the pastor: The Rev. Elton Kirstein, 4315 Brownstone, Houston, Texas 77045.

1969 WORLD REFUGEE POPULATION



17,318,320 Homeless—Victims of War, Intolerance and Social Unrest

Refugees: The Unfinished Story

by Reinhold Kerstan

During the World Refugee Year in 1959 hopes were expressed that in the future there would be no need for conferences on refugee problems, since very soon there would be no refugees in the world any longer.

In November 1969, ten years later, representatives of 70 American overseas relief, religious, civic affairs, professional and union groups met in Washington, D.C., for a national conference on World Refugee Problems.

The impressive list of sponsoring and participating agencies contained familiar names as for example "Church World Service, CARE, Foster Parents' Plan, Haddassah, AFL-CIO, Lutheran World Relief, Mennonite Central Committee, Salvation Army, Tibet Society, Tolstoy Foundation, UNRA, World Vision, YMCA, etc. Participants in the program included officials of private, U.S. government and international agencies.

The importance of this conference was emphasized by the arrival of telegrams and messages from President Nixon, Pope Paul VI, Dalai Lama, H. H. Humphrey, and Vietnam Ambassador E. Bunker. President Nixon set the tone for the conference when he stated in his message: "The resettlement of refugees in our time has been a rare and inspiring international achievement. Un-

The Rev. Reinhold J. Kerstan is the editor of Der Sendbote, a publication of the North American Baptist General Conference.

happily, the places of those resettled have been taken by new refugees and today in the world there are at least three million more homeless than there were a decade ago. This story is not yet finished. As the name of your conference so rightly states, the challenge of refugees is a world problem and it is in that form that it must be faced. No matter where refugees have originated or for what reason, the United States will seek solutions in a world context."

The Dalai Lama complimented the American efforts by stating, "America has been a generous nation and its people have always come forth to assist others in distress."

It is true that the United States has shown a deep humanitarian concern for refugees throughout the whole world and since the end of World War II has provided massive amounts of assistance to refugees. Currently, 1,052,088 refugees reside in the U.S., according to the report compiled by the U.S. Committee for Refugees. The refugees in the U.S. include 1,800 newly arrived from Czechoslovakia, 918 from Hong Kong, 493,300 from Cuba, 70 from Tibet, 6,000 from Haiti, and 550,000 from various other countries.

Panel discussions explored such questions as: Who is a refugee? What is "new" in the refugee problem? Why is the refugee problem a "hidden" problem in the United States? How can the various agencies work together more effectively?

The special feature of the conference

was the reception on Nov. 18 by Secretary of State William P. Rogers of the State Department. The reception for the delegates of the refugee conference took place in the large Benjamin Franklin State Dining Room, a room reflecting the American heritage magnificently. A long table in the center of the room was hardly able to hold all of the delectable food prepared for this occasion. All of the luxury stood in an awesome contrast to the problem of need and suffering which we had been wrestling with. We could not free ourselves from the thought, that while we were having a pleasant and interesting time, 17,318,320 refugees in more than 80 countries on all continents were making desperate attempts to survive.

Once you have been made aware of the fact that there are more than 7 million refugees in Asia, over 5 million in Africa, 2.2 million in the Western Hemisphere, close to 2 million in the Middle East and 1 million in Europe, you cannot shake off this memory at will. For the moment one pauses to think that behind these sober figures there are people,—suffering, starving, weeping, longing, dying people, one is overcome with the feeling of urgency to go out and do something about it. But how can the individual person help? "The Baptist World Alliance is a channel through which Baptists of all the world can send relief materials to those who are in need in any part of the world," said Dr. Frank H. Woyke, an associate secretary of the B.W.A., as though he had guessed my thoughts: "we try to help in relocating people who have been displaced by war, famine or other catastrophe."

On my flight back to Chicago a word of Christ kept occupying my thoughts: "You are blessed by my Father . . . for I was hungry and you fed me, thirsty and you gave me drink; I was a stranger and you received me in your homes. . . . I tell you, indeed, whenever you did this for one of these poorest brothers of mine, you did it for me. . . . And as I was meditating on how much or how little I had done for these "poorest brothers" of Christ, His admonition came to my mind: "I tell you, indeed, whenever you refused to help one of these poor ones, you refused to help me."

Only God heard my prayer of that hour, but He did hear it. Have you talked to God about the refugee problem lately? Try it. □

A Challenge to Participate in M.A.P.

by Ben Hennessy

I challenge you to accept Christ's command to "Go ye into all the world and preach the gospel." The world today is asking the church to come to its help. The world is being overwhelmed by social, moral and economic problems. Its people are going down by the waves of crime and shame. The world needs Christ.

The early church had no Bibles, no seminaries, no printing presses, no literature, no educational institutions, no radio, no television, no automobiles, no airplanes; and yet within one generation the gospel had been spread to most of the known world.

Today in the face of vastly improved methods of communication the power of the Holy Spirit is being neglected. We are trying to do things in our own strength, and as a result we are failing. The only hope for a war-mad world is the gospel of Jesus Christ.

This is the challenge we must accept. But who is going to furnish the money? Who is going to do the work? We must use every talent, facility, and method possible to win men to Christ.

But to get a person committed to make a decision for Christ is not enough. We must get him into the fellowship of the Church so that he may grow in grace and knowledge of the Lord Jesus Christ. This is evangelism at its best. The entire world could be evangelized overnight if Christian people would *give* as the Lord has prospered them.

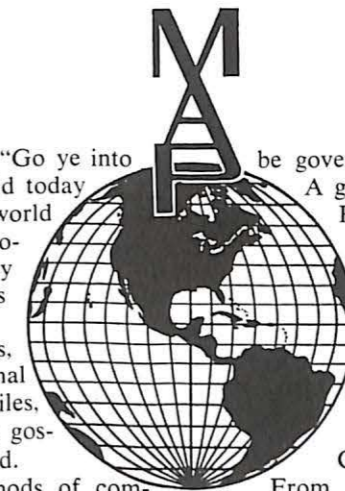
God is interested in all our money. It is his gift to us and we are responsible as stewards *for all our life and all our money*. The money needed for household expenses and for food is of concern to God. The money we need for our children's education is God's concern, that minds and skills be developed fully for a person's greatest usefulness. The money we need for recreation is God's concern, that such recreation invigorates us and regirds us for greater useful service.

This brings us to the question. How much for the Church and how shall I decide? This is not an easy matter to resolve, and the decision must be a very personal one. What we give must be a part of the regular "system" of our life and not a spasmodic outburst of generosity or guilt.

The tithe is a standard, a measure against which each Christian steward can give prayerful consideration to answer the question, "What shall I give to the work of the Church?"

The giving of *our offering* which is above the tithe should not be limited by set rules or organized methods. It should

Mr. Ben Hennessy is the moderator of the Grace Baptist Church, Grand Forks, N.D. He gave this message at the MAP presentation to his church.



be governed by the need that is brought to our attention.

A good example of such a need is the Mission Advance Program (MAP). Our giving is the expression of our love for God. We give back to Him in return for the great love that He has bestowed on us.

I challenge you to be a generous giver. Jesus promises 100 percent return on your investment.

Do you know any bank or financial institution that will give you that increase on the money invested? God says prove me *now*, see what I'll do. We should give until it hurts and see what God will give us in return.

From my own experience, I found, "that I could not outgive God." When I was yet a sinner His Son died on the cross for me. For years I gave him indifference, a stiff neck, and a hard heart. He gave me patience and time.

During those years I tried to find happiness and peace through my own efforts. I tried many things and many ways but each time I failed.

Through the work of the Holy Spirit, in 1964, I finally came to the realization that I was hopelessly lost in sin and sorrow; and I would never through my own efforts find peace and happiness. That day I turned from my sins and gave my life to God through Jesus Christ.

Since that day I have given Him service; and He has given me opportunities and increased talents.

I have given Him money, and He has given me health and prosperity. At first I increased my giving from \$1.00 a week to \$8.00 per week. One year later I increased my giving to 10 percent of my net income. More than a year ago I increased my giving to an excess of 10 percent of my gross income. The amazing fact about this is, that my income has doubled since I first increased my giving.

I have given Him praise and worship; He has given me love and peace. I have surrendered my life to Him; and He has given me eternal life. Truly, no one can out-give God.

I challenge you to throw the lifeline to the lost; to further God's Kingdom; to be an effective witness in our country, and in missions abroad; to support your local church through the giving of the tithe; and then give, as God has prospered you, an offering to Him for the work of the Mission Advance Program.

The goal can be achieved, if we will do as the Bible teaches, "Bring all the tithes into the storehouse, that there may be meat in Mine house; and prove Me *now*, herewith saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it!" □

Youth Events at Winnipeg Conference

by Bruce A. Rich

The 1970 General Conference in Winnipeg, Man., Aug. 4-9, 1970, has been designed with youth in mind. Here are the special events in store for youth.

YOUTH-IN, Tuesday, 9:30 p.m. This evening of singing, roll call of states and provinces and special group participation raises the curtain on the week's activities. The place: McDermot Avenue Baptist Church.

YOUTH CAUCUS, Wednesday, 9:40-11:30 a.m. Dividing into interest groups, young people will discuss conference business items, Christian service opportunities and youth programming.

COUNTRY BONFIRE, Wednesday, 9:30 p.m. A get-together on the farm for a good outdoor sing and refreshments.

KNOW IT LIKE IT IS, Thursday, 9:30-11:50 a.m. Learn how to share your faith with others. Young people who have experienced this exciting adventure will help you.

RIVER ROUGE BOAT TRIP, Thursday, Noon to 6:30 p.m. This six-hour happening will take you to historic Fort Gary where you can relive the pioneer days. During the cruise you will enjoy the fine facilities of the boat and the informal fellowship and entertainment that just seems to happen when young people get together.

KNOW IT LIKE IT IS (Session two), Friday, 9:30-10:30 a.m.

TELL IT LIKE IT IS, Friday, 3:30-5:00 p.m. You've learned some techniques for sharing your faith. Now you can test them as young people lead you in a sharing encounter in the city of Winnipeg.

FELLOWSHIP 'N SHARING, Friday, 9:30 p.m. Let's sing and share our

The Rev. Bruce A. Rich is the director of Youth Ministry for the North American Baptist General Conference.



Skyview of Winnipeg.

experiences of the afternoon as we gather on the mezzanine of the Concert Hall.

RECREATION TIME, Saturday, 1:30 p.m. Do-it-yourself sports will be available in one of the local parks.

CITY BOAT CRUISE, Saturday, 9:30 p.m. After the conference banquet, anyone and everyone is invited to join us on a tour, by boat, through the city. This is a delightful way to conclude a busy day and a joyful week.

In addition to these activities, young people are urged to share in the missionary moments, business sessions and Bible meditations each morning to round out their spiritual, mental, social and practical experience for the week.

August 4 through 9, 1970, is going to be a great week in Winnipeg. Come and let it happen to you! □

Here's an Idea

(Continued from page 11)

The Teen Breakfast Club meets on Thursday mornings from 6:31 to 7:17 a.m. The young people invite friends about whom they are concerned or whom they are seeking to introduce to Christ. The program consists of a skit, singing and a ten minute message by the youth pastor. Breakfast consists of french toast and syrup, bacon, milk and orange juice for twenty five cents each. Five men from the church prepare and serve the meal; the women come later to clean up.

It took about six months for this new philosophy to catch on, and today it is a vital experience in the lives of the youth. They no longer build a program on highly advertised guest speakers and films; their strength comes from within. □

● A "Conference on the Ministry," the first in the seminary's history, was held on the seminary campus over the Thanksgiving weekend, Nov. 28-30, 1969. Its purpose was to help college-age young people find their "place" in life, particularly with a view to the possibility of serving in a church-related occupation.

Of the 35 young people who attended from an eight-state area surrounding Sioux Falls, 17 were women and 18 were men. The conference combined serious discussions of such aspects of the ministry as the pastorate, missionary service, Christian education, youth work, chaplaincy and denominational service with informal singing, sharing in the homes of professors and the visiting of a coffee house.

The young people seemed genuinely impressed with all of the activities. "The fact that the conference was held here at the seminary rather than in a local church was most significant to me," a young person said. "We were able to see for ourselves instead of just hearing about it. I was also impressed that the faculty took time to meet with us."

That the conference accomplished its purpose can hardly be debated. Many young people spoke frankly of the "insights" they gained and the decisions they made. The accompanying reports reflect the feelings and reactions of a number of conference participants.

When asked if the conference should be repeated, there was a unanimous "yes." One person said, "I hope you have it again and again and again and again . . ." The next "Conference on the Ministry" will be held on the seminary campus, Nov. 27-29, 1970.

David Ehman, a University of North Dakota student said this about the conference: "It's over. Or is it? To me, it was more than a conference; it was an experience that challenged my heart and excited my mind. It seems as if it captured my imagination and made me more sensitive to the possibilities available in Christian service.

"Humor infiltrated many sessions, and yet a good time wasn't the empha-

The Rev. Donald N. Miller is the director of public relations at the N.A.B. Seminary. He served as the coordinator of the "Conference on the Ministry."

March 1970

Conference on the Ministry Reflections

by Donald N. Miller

sis. We weren't all college students, and those who were, weren't all majoring in the social or behavioral sciences. We weren't all going to attend the seminary some time in the future, either. It was unique.

"We had ample opportunity for frank, honest dialogue. We could exchange ideas, we listened to men already in fields of service tell us what it was like. We questioned them, we stated our goals, we got literature, and best of all, we had the attention of adults who were concerned about our finding a place of service for Jesus Christ. No, it wasn't soul searching; it was enlightening. Here were guidelines one could use to discover where he could best serve his Lord."

Charlene Sonnenberg, a student nurse at West Suburban Hospital, Chicago, Ill., had the following response to the conference: "The weekend at the seminary was one of the most profitable conferences I have ever attended. Everything we did was beneficial as well as enjoyable.

"The entire atmosphere of the conference was delightful. We all had something in common: Christ!

"On Saturday afternoon I attended the discussion group entitled, "Christian Education." We were asked to

introduce ourselves. We had to give our names and where we were from, but more important than that, where we were headed. We discovered that although we were not all going into the same thing, we were all headed in the same direction. Christ's direction was the goal of each person in that circle. This was a new experience for me and I really enjoyed it. Never before have I been in a conference and heard so many young people say—and sincerely mean what they were saying—that they were totally willing to let God lead them. All of the discussions in which I engaged were well worth the time and effort of learning and having many questions answered."

Pamela Reck, a student at the University of Minnesota said: "My reactions to the 'Conference on the Ministry' are all positive. We as student participants were just that—*participants*. We learned by informal sharing, discussing, observing and asking questions, as well as by listening.

"In addition to discovering the purpose and nature of seminary training, I came away from the conference with two encouraging observations. Each faculty member and special speaker with whom I had the opportunity to share radiated a real enthusiasm for his work. It was refreshing to see these men so 'fired-up' about their work for God. The result was that I was encouraged to be more faithful in my place of service.

"It was also obvious that these men were genuinely concerned about our futures. I sensed this in their willingness to share and discuss, their openness and frankness, and their interest in us as individuals. For me, the informal sharing time with faculty members and special speakers were the most meaningful parts of the conference.

"The experience has generated enthusiasm, renewed my commitment to God, and strengthened my faith." □



A talk group led by the Rev. Bruce Rich.

We the Women

by Mrs. Herbert Hiller

Memorable Moments at the Garden Tomb

by Mrs. Wilmer Quiring

Two couples, a Christian doctor and his wife, and a pastor and his wife, found an exhilarating joy in becoming acquainted in Jerusalem, the place where Jesus walked. By chance they met and found they even lived in the same part of the United States.

They were visiting the old city that morning, experiencing strange feelings as they wandered through the dirty, crowded streets. The many shopkeepers in their tiny stores along the bazaar tried to press their knick-knacks and souvenirs on the Americans. Many strangers offered to show them around — for a price. At last the tourists arrived at their intended destination: the Church of the Holy Sepulcher, sacred to the Roman Catholic, Orthodox and Armenian Churches, because of centuries of traditions.

The couples wondered if this could really be the place where Jesus was crucified and buried as is claimed? Climbing to the second story they wondered if this was "Calvary," beautifully decorated with baubles and candles? Was the site of the gorgeous marble slab on the first floor the place where Jesus' body was laid? Going down some narrow steps, they wondered if the "grave" was really the one where Jesus was buried? A heavy feeling overcame them as they left the wall of the old city via the Damascus Gate and made their way to the Garden Tomb (John 19:41). As they came through the gate, they immediately felt that this was more as they had pictured Calvary and Christ's burial place, "outside the city wall."

One can actually see a formation of rocks in the shape of a skull. The quietness of the area makes one med-

itate on the "things of Christ." A cave on the hillside seems like the one where Christ was buried. Lovely trees and flowers, a tiny stream in the middle of the garden, and a calmness — not to be found in the city — all spoke of Jesus and His resurrection from the Garden Tomb.

How thankful Christians can be that the now-living Christ gave His life for their sins and that He arose, and they can celebrate Easter as a triumph of life over death.

The four friends left the garden with the firm conviction that the way of Jesus is the only way and determined to tell others about this personal, living Savior of the World. □

Four Students Receive WMU Aid

by Mrs. Elton Kerstein, WMU vice president and scholarship chairman

"For this cause we also, since the day we heard it do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding" (Col. 1:9). This verse expresses the sentiments of our Woman's Missionary Union, as we again make known the names of the recipients of the WMU student aid.

Canadian born Linda Janet Ebel, a student at the N.A.B. College, has a sincere desire to render a full-time ministry in church leadership in the field of Christian education and mu-



Linda Ebel



Alma O'Hare



Lois Zepik



Mrs. H. Paschke

sic. Her elementary and secondary education were completed in Schuler, Alta., and she will be completing the requirements for the B.R.E. in May of 1971. Chosen as chief editor of the college yearbook, and elected vice-president of the student union, Linda is a dedicated young lady, with a Christian home background. She is a member of the Meadowlark Baptist Church, Edmonton, Alta.

Alma O'Hare is most grateful for the new life which she found in Christ after entering the N.A.B. College. Her secondary education was completed in Calgary, Alta., and at present she is enrolled in the diploma in Christian education course. Future plans include entering the university in the field of education. She is a member of the Grace Baptist Church, Calgary, Alta. Alma is indeed most appreciative of the love, concern and interest of people who are willing to uphold students, and for the guidance and direction of God.

Lois Zepik, another Canadian born student, is in her second year at the N.A.B. Seminary. Having been raised in a Christian home, she learned at an early age the blessings of a spiritual environment where love abounded. She was baptized by her father while he pastored the church at Plevna. She has a degree in secondary education, and worked as a counselor for the North Dakota Rehabilitation Department. Enriched by the Seminary training in working toward an M.R.E. degree, Lois is especially thankful for the concerned, dedicated and helpful faculty, who are interested in the spiritual maturity of all students.

Helen Paschke is looking forward to "greater works than these" as she continues her education at the N.A.B. Seminary, where her husband, Grayson Paschke, is also a student. Helen is enrolled in the M.R.E. program, having both a B.A. and a B.R.E. degree. She is a member of the Pineland Baptist Church, Burlington, Ont. Helen says: "It is with gratitude that I acknowledge the evidence of God's grace at work in my life. My participation in various aspects of the Christian education program of the church has made me aware of the great responsibility Christian workers have. 'And from his fulness have we all received, grace upon grace' (John 1:16)."

As we give encouragement to these and other students, it is a joy to know that they are growing in spiritual understanding while attending our educational institutions. □

Insight into Christian Education

Contests — Good, Bad or Indifferent

by Dorothy Pritzkau

Why do you have attendance contests in your Sunday school?

"To expose more people to teaching about Christ."

"To build up our enrollment."

"It's the only way we can generate some enthusiasm."

These three statements sum up the main points of motivation behind contests:

1) A genuine desire to draw more people into the realm of Christian teaching with the objective of leading them to Christ;

2) The desire for a bigger Sunday school;

3) Just to stir up a little action, a little life.

The definition of the word "contest" suggests a struggle, a winner and a loser, and some tension. The whole of life is a type of contest. As Christians we know it is, at times, a struggle and contains a good deal of tension. Sometimes we are winners and sometimes we feel like losers.

We need, however to examine the way we use the contest in the church. There are a number of questions we must seriously ask ourselves as we plan some type of competition.

Miss Dorothy Pritzkau is editor of Christian education literature for the Department of Christian Education, North American Baptist General Conference.

What values does a contest teach?

Looking at it from one angle, it teaches us that life is competitive — that we have to be up-and-doing if we expect to get anywhere. On the other hand, we may propagate the idea that the only time we make an active effort to bring others to church is during contest time. The contest may take the place of a dedicated, on-going visitation program. The community may come to feel that the only reason people are being invited to Sunday school is to help someone win a prize.

What are the motives for competing?

Why do people enter contests? The most evident answer is to win the prize, to get something. Does the contestant invite people to Sunday school so that he can win a prize or because he is a Christian and wants others to be Christians, too. Does the child learn that his activity will be materially rewarded? Does he begin, at an early age, to ask, "Why should I do this? What's in it for me?"

Many, many examples can be cited of the wrong use of contests. The prize has been completely out of line. One church may "raid" another church resulting in a large attendance one Sunday and the usual attendance the next. Losers may become discouraged and feel, "Why try?" Unhealthy tensions between churches and persons may develop and in some cases have. The contest is most abusively used when it supplants the visitation program.

Contest guidelines

How can a contest be used to lastingly build up a church or church school? The following guidelines should be carefully considered.

1) Determine the competition. Instead of having one team or class com-

pete against another, let the whole church compete against a previous high record. Develop and stress team work instead of competition.

2) What is the prize to be? Is it to be something for only one person or group, thus virtually ignoring all of the efforts everyone else has put forth? Consider recognition with special mention of those who put forth much effort or a fellowship time for the whole church when the previous record is topped. Perhaps a needed piece of equipment could be purchased for the church when the goal is reached.

3) Who can be invited. For obvious reasons, only those who are unchurched or do not attend. Building up one Sunday school at the expense of the other does no one any good.

4) Use the contest as an opportunity to train persons to make personal contacts. Let it enrich the visitation program rather than replace it. Needless to say, persons should never be approached like this.

"Hey, Jimmy, our Sunday school is in a contest. Come out every Sunday this month so we can win."

One adult who was approached had this conversation. "Mary, I'd surely like to have you come to our Sunday school." "Well, Jean, why this sudden interest?" "Well, we're in this contest. . . ." "Oh! If you're only interested in me as a number and not as a person, I don't think I want to be associated with you."

5) Determine follow-up of contacts. Persons should be assigned to prospects. Loving, personal interest should be apparent.

Attendance contests usually generate the most enthusiasm among children. Because children learn most of their basic values in their early years, we must use the contest carefully, helping them to realize that it is but one way of contacting others for Christ.

Youth and adults respond most sincerely to the person who shows interest and concern not motivated by the possibility of some material reward. □

TODAY'S TIP

Help children to realize that birthdays are for giving as well as getting. Find a birthday partner for each child who has a birthday the same day as the child. The year need not be the same. Initiate an exchange of cards between the two people. This can be very meaningful to both persons. Prayer for one another should also be encouraged. □

THE COST OF FOLLOWING JESUS
(Date: March 8, 1970)

Scripture Mark 8:34-38; Luke 14:25-33

CENTRAL THOUGHT. Following Jesus is a way of life that demands something from those who walk with Him—in fact, not only something, but everything.

INTRODUCTION. After Peter's confession of Jesus as the Messiah, Christ turned to a new phase of His ministry. He carefully warned the Disciples that He would suffer, die and rise from death.

I. FOLLOWING JESUS MEANS DEATH TO SELF. Mark 8:34-37. Jesus captured the attention of His listeners with the use of various literary devices. Humor (Matt. 7:3-5), irony (Luke 12:16-21), hyperbole (Matt. 19:23-26), and metaphor (John 15:1) are just a few. In this passage He provokes our thinking with a paradox. How can it be that we can save our life and yet lose it?

II. FOLLOWING JESUS REQUIRES OVERCOMING SHAME. Mark 8:38. The martyr, Thomas Cranmer, had at one point recanted of his Protestant beliefs. But he returned to his convictions and thus was sentenced to be burned. Standing erect at the stake he placed the hand that had signed the original recantation to the fire to be burned first, declaring, "This hand hath offended." Like Peter he had conquered his shame. But many American Christians never speak for Christ, never win a soul during their lifetime, are ashamed when the topic of religion comes into a conversation!

III. FOLLOWING JESUS REQUIRES PLANNING. Luke 14:25-33. A contractor needs a blue print. The Arch of St. Louis, the Needle of Seattle and the high-rise apartments of Chicago were not built without deliberate planning. Like military commanders, as well, Christians can not afford to do less. They must evaluate the situation, count the cost and then make their decision in utter disregard of their own dreams, allegiances and family. Christ is Lord of all or He is not worthy of being Lord at all.

These lessons, which have been prepared by the Rev. James Schacher, Stafford, Kansas, are based on International Sunday School Outlines. Copyrighted by the International Council of Religious Education, 1964. Beginning with the April 4, 1970 lesson, the Rev. David Priestly of Junction City, Kansas, is writing these Bible study lessons.

QUESTIONS FOR DISCUSSION

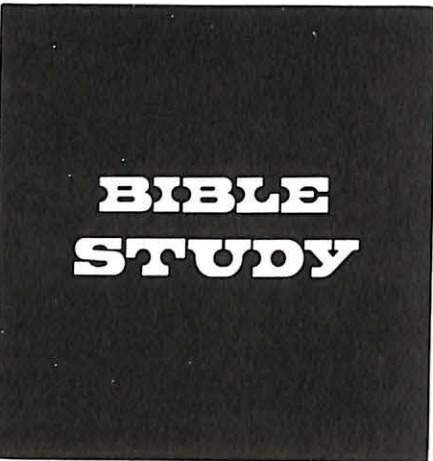
- 1) What people can you think of who gained their lives only to lose them? Or vice versa?
- 2) How can we overcome our embarrassment in witnessing?

JESUS PROMISES THE SPIRIT

(Date: March 15, 1970)

Scripture: John 14:15-29

CENTRAL THOUGHT. In Jesus' absence the Holy Spirit occupies a special relationship to the saints.



INTRODUCTION. Jesus delivered this discourse shortly after the Last Supper while they were all together in the Upper Room. It was a two-way communication. They dined and then the Disciples questioned Him. Jesus used their thoughts to introduce a number of subjects. This intimate scene represents a closeness of fellowship which we can anticipate in that day when He again will break bread with His own.

I. THE SPIRIT WILL BE A COMPANION. John 14:15-20. Though Jesus was leaving He promised to send a Companion. Literally, the "Comforter" is one who is "called alongside to help." He would not only console them in their sorrow, but also would provide guidance (verse 26).

II. THE SPIRIT WILL INSTRUCT. John 14:21-26. Since the authoritative presence of Christ himself would be gone, how would the Christians know what is true? Jesus provided for this problem before He left. The Holy Spirit was commissioned to teach us all things. He would remind the eye-witnesses of the important things Jesus had revealed to them. Therefore we have

confidence that the writings in the New Testament were not selected haphazardly. The Spirit of Truth superintended the recollections. On this basis we can be assured that our Scriptures are dependable.

III. THE SPIRIT WILL COMFORT. John 14:27-29. Even though drastic events would jolt the tranquility of their outer circumstances they would possess peace instead of fear. This is the legacy of Christians today, too.

QUESTIONS FOR DISCUSSION

- 1) By contrast to what a true Christian is like, pick out the characteristics of the "world" from this passage.
- 2) When did you receive the Holy Spirit? Prove it by the evidence of some experience which you had this past week.

GOD GAVE HIS SON

(Date: March 22, 1970)

Scripture: Matt. 27:35-50

CENTRAL THOUGHT. Jesus' humiliation reached its pinnacle on Calvary. He accepted this cross for you and me.

INTRODUCTION. As Jesus came to the end of His ministry He fulfilled all things. The Old Testament was completed in His life and death. He carried out in living action what had been predicted. Then He died for our sins according to the Scriptures.

I. GOD SENT HIS SON TO DIE FOR US. Matt. 27:35-44. One of the most notable aspects of the cross is the brutality, ugliness and inhumanity that was expressed there. Not only did the soldiers beat Him, whip Him, jab Him with thorns and pound metal through His flesh, they salted it in with their words. In verses 39-43 the passers-by shouted four different taunts at Him. Such an enjoyment of violence reveals a degraded people. Children will roast live ants on a hot spoon. Prisoners-of-war are tortured sadistically by their captors. In medieval centuries Christian martyrs attracted great crowds to their burning stakes. The throngs watched spell bound as the bodies charred and sizzled.

Even so they murdered Jesus and insulted Him by staring at Him. We would rather not think of what the scum did to Him—probably because we would have done likewise.

II. THE FATHER DESERTED HIS SON DUE TO OUR SIN. Matt. 27:45-50. One of the most puzzling cries

is recorded in verse 46. How could God forsake God? In some inscrutable way the Father removed the Presence of His fellowship from the Son. This is the worst prospect of the condemned sinner—to be forsaken by God. Jesus experienced this on the cross.

Hymns have been written. Praises have been sung. But who can ever express the gratitude of men for the crucified Savior? Without Him we would have no hope. Without Him there would be no heaven or release from guilt.

QUESTIONS FOR DISCUSSION

- 1) If you were to paint the scene at the cross how would it look? Describe.
- 2) How do we know that Jesus was not a helpless victim of circumstances?
- 3) How would things be different if Jesus had not died?

GOD IN CHRIST CONQUERS SIN AND DEATH

(Date: March 29, 1970)

Scripture: Matt. 28:1-10, 16-20

CENTRAL THOUGHT. Jesus vanquished the tyranny of death and the power of sin by His Resurrection.

INTRODUCTION. As black and repulsive as the circumstances of the Cross may have been, so brilliant and glowing, by contrast, was the morning of the Resurrection. The ethereal light of the angels, the warming words of Jesus, and the ecstasy of the eye-witnesses tell the story. "He is risen! Come, see the place where the Lord lay."

I. THE RESURRECTED CHRIST WAS CONCERNED ABOUT PEOPLE. Matt. 28:1-10. Among Jesus' last words on the cross were His instructions concerning His mother. Some of the first words after His return contained His message of concern for the welfare of His followers. "Be not afraid," He said. He constantly thought of the needs of others.

Nor should we fear. But rejoice that He has won the victory over death. Read again Paul's divinely inspired interpretation of the Resurrection (1 Cor. 15).

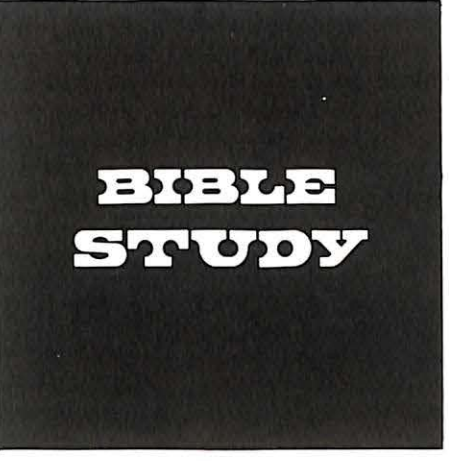
The Deity of Christ, the validity of the Atonement, the present intercession of Jesus for us and the Second Coming all hinge upon the reality of His return from death.

II. THE RESURRECTED CHRIST COMMISSIONED HIS FOLLOWERS. Matt. 28:16-20. When God re-

veals a privilege to men He also relates a responsibility to it. Since Jesus arose we must now announce it. He possesses authority over us. Our task is to disciple people of every tongue and tribe.

What should we communicate? Everything that He has assigned to us. So North American Baptist missionaries are heeding the call. Along with the heralds of other missionary minded groups they go.

But who did Jesus tell to go? He gave the Disciples the *command* to witness to all nations. Then immedi-



ately He declared that all His *commands* were to be passed on to those who responded. In other words, if you have received the promise that He will be with you to the end of the age then His charge to witness belongs to you too. This we will do until He comes again.

QUESTIONS FOR DISCUSSION

- 1) Outline this chapter. (Pick out each verse at which the action or the scene changes.)
- 2) Explain the doctrine of the Resurrection. Does it refer to Jesus or to Christians? How is it different from the raising of Lazarus?
- 3) How should Christ's "return to life" affect your attitude, actions and outlook on life?

THE GIFT OF THE HOLY SPIRIT
(April 4, 1970)

Scripture: Acts 2:1-6, 14, 36-42

CENTRAL THOUGHT. The Holy Spirit, indwelling every Christian, teaches and empowers us to intelligently and effectively testify that Jesus is Lord and Christ.

INTRODUCTION. Jesus promised the Holy Spirit to teach his followers all about him (John 14:26; 15:26; 16:8, 13-15). That we might know the promised Helper is present and powerful he dramatically entered the disciples during the Jewish celebration of the giving of the Law on Sinai.

I. THE PHENOMENA OF PENTECOST (2:1-6). A. The languages of Pentecost were inspired praise to God in the languages of the Mediterranean and Near East, spoken purely and enthusiastically.

B. God drove the disciples out of their private prayer meeting to proclaim salvation through Jesus of Nazareth to the festival crowds. The Holy Spirit alone provides the Christian with power to speak God's message unafraid (Acts 4:31).

C. A sermon or testimony produced by our piety or a sense of obligation is a human accomplishment; the message which "stabs the heart" is driven by the Holy Spirit. The readiest instrument for the Spirit is a witness whose life and mind is prepared by study and devotion.

II. THE MESSAGE OF PENTECOST (2:14-36). "Jesus of Nazareth is Lord and Christ, Prince and Savior!"

A. Lord/Prince: Master of all creation—its history and its operation—and sole ruler in the believer and in the church. To refuse to follow Christ's will is to deny his lordship.

B. Christ/Savior: He is conqueror of all that might keep us from being and maturing as God's children. Jesus guarantees his followers that they need not be afraid of anything which threatens their joy and peace (Romans 8:38 f.).

III. THE RESPONSE OF PENTECOST (2:37-42). A. The Holy Spirit does not work just with believers to empower them to witness; he penetrates the defenses of the unbeliever to convince him he needs salvation and that Christ is the only Savior.

B. The promise of the Spirit is to all (v. 38). Among the believers there is no elite; all can declare the reality of the grace of God in Christ and experience the fullness of his power.

QUESTIONS FOR DISCUSSION

- 1) Do we need to prepare to witness or must it be spontaneous?
- 2) How can we tell if our testimony is effective?
- 3) Does the Holy Spirit really teach us to witness or do we learn it ourselves?

Grace Church is dedicated

OCHRE RIVER, MAN. In 1927 the Rev. Luebeck came from Winnipeg and organized what was then known as the St. Rose Baptist Church with a membership of about 47. For 13 years they worshiped in the Turtle River school house. In 1939 they felt a need to build their own place of worship. On July 7, 1940, they dedicated their first church building. The Rev. Wm. Kuhn was the guest speaker. For the past 29 years they worshiped in this place and again it became apparent that it was too small.



On April 29 our new building project was begun, and on October 19, 1969, we dedicated our new church (pictured) which seats approximately 200 people and costs about \$50,000.

Guest speakers for the day were the Reverends G. K. Zimmerman, Bruno Voss, Wm. Sturhahn, Herb Bushkowsky, Kurt Redschlag. The Reverends E. Hees and Klaus Tonn brought greetings from their churches.

The Rowandale Band and our local choir and soloist, Mrs. Wm. Sturhahn, rendered the music.

The church is now known as the Grace Baptist Church, Ochre, River, Man. (Rev. D. Unrau, reporter.)

Bartles observe 50th wedding anniversary

CHANCELLOR, S.D. Mr. and Mrs. Henry Bartles (pictured) were honored at a family dinner on Sunday Nov. 16, 1969, on the occasion of their



Golden Wedding Anniversary. The Bartles were married on Nov. 17, 1919. Following their marriage they farmed in the Davis, S.D. area. They are the parents of seven children and have seventeen grandchildren and two great-grandchildren. Mr. and Mrs. Bartles are faithful members of the Chancellor Baptist Church. (Mrs. Raymond De Neui, reporter.)

Seiferts observe 50th wedding anniversary

HILLSBORO, KAN. The children of Mr. and Mrs. Karl Seifert hosted open house at the Strassburg Baptist Church near Marion, Kan., on Oct. 26, in observance of their parents' Golden Wedding Anniversary.

A short program was given after which refreshments were served to 170 relatives and friends. Mr. and Mrs. Seifert have two children Mr. Leland Seifert of Marion, Kan., Mrs. A. D. Robbs of Downey, Calif., six grandchildren of which two were present.



After their marriage they were engaged in farming near Marion, Kan., until June of this year when they moved to Hillsboro, Kan., to retire. (Mrs. Karl Seifert, reporter.)

Report of the Pacific Northwest Association

RENTON, WASH. The Sierra Heights Baptist Church, Renton, Wash., hosted the 1969 Pacific Northwest Association Oct. 23-26. Reports, business, and various other meetings filled the time between the inspirational sessions which were geared to the theme, "Sustaining Christian Dynamics." (Colossians 2:6-7). This theme was developed by the guest speakers, the Rev. Joe Sonnenberg, Western District Secretary, Professor Edward Link, NAB College, and Miss Daphne Dunger, missionary from Cameroon.

Men's and Women's luncheons were held simultaneously on Friday noon. Dr. Leslie Chaffee spoke to the men and Miss Dunger to the ladies.

The highlight was the concert by the Cameroon College Singers at the banquet.

The church and Sunday school reports indicated progress in many areas but it was somewhat discouraging to note that only one Sunday school showed an increase in attendance. This was Evergreen Baptist Church, winner of the annual Sunday School Contest. Reports in the area of Church Extension were encouraging. Action was taken to concentrate on the Auburn, Wash. area for the next project.

Officers elected to serve in 1969-70 were: Moderator, Mr. DeForest Bullock; Vice Moderator, Rev. John Hisel; Secretary, Mrs. Bill Coyer; Treasurer, Mr. Mel Kageler; Christian Education Youth Representative, Rev. Bernard Thole; Representative to Pacific Conference Nominating Committee, Rev. Harvey Mehlhaff; Alternate, Rev. Herbert Vetter. (Rev. Bernard Thole, reporter.)

Kieper and Vanderbeck speak at Herreid Church

HERREID, S.D. The lovely table at the front of the sanctuary (pictured) was the work of Mrs. Jake Schuetzle and brought to all the thought of an abundant harvest as we gathered to observe our Harvest Mission Fest on Sunday, Sept. 21. We were honored to have our own missionary, Barbara Kieper, as our speaker. The slides she showed during the evening service brought a clearer meaning of this important work. We went over our goal of \$5,000.00 during the two services.



Dr. M. Vanderbeck of the First Baptist Church, Linton, N.D., was the guest speaker at the Father-Son Banquet on Oct. 21. The event was sponsored by the Baptist Men's group who reported a good attendance. (Mrs. Howard C. Conway, reporter.)

Record number of scholars receive Scripture memory awards

VANCOUVER, B.C. A total of 112 scholars this year received awards during a Sunday school hour for Scripture Memory work. Of this number, nineteen graduated. Most of them, along with their sponsor Mrs. Frieda Zielke, are pictured on the photo. In addition to pins and bars, twenty-seven children in the Primary Department were taken on an all-day picnic, and



twenty-eight girls and twenty-one boys in the Junior and Junior High Departments each received \$10.00 toward the cost of a week at our camp. This applied only to scholars who in addition to memorizing the verses also attended church and Sunday school regularly. Mrs. Zielke continues to do an effective work in this area with our children. The Rev. Paul Siewert is pastor of the church.

Emmanuel church hosts Kansas association

MARION, KAN. The 1969 Kansas Association met at the Emmanuel Baptist Church of Marion, Kan., Oct. 14-16. The Rev. Harold Gieseke, a former pastor in the Kansas Association, spoke on the theme "The Exuberant Ones" through a series of messages on the Beatitudes. Missionary Lucille Wipf shared news and needs of the mission field of Japan and was special speaker at the Wednesday evening Youth Banquet. The Kansas Youth Cabinet was responsible for planning the evening. Special music was provided by "The Living Circle," a group of young people from several of our churches.

The Association discussed its support of the church extension work in the Denver-Boulder area. Pastor Merv Kramer was present to give a first hand report of the work. Also of special concern was the Scripture Memory Camp. The Rev. Bill Cowell was re-elected Moderator. Others elected were William Meier, Vice-Moderator, Mrs. Gordon Hildebrand, Secretary, and John Hett, Treasurer. These officers,

along with the newly elected members of the Scripture Memory and Prudential committee, were installed by Dr. J. C. Gunst, District Secretary. (Mrs. Don Wirth, Secretary.)

Southern Manitoba Tri Union entertains College Singers

WINNIPEG, MAN. Thanksgiving weekend the Cameroon College Singers were welcomed with a turkey dinner at the McDermot Avenue Baptist Church. Sunday morning each of the area churches was privileged to have several of the Cameroon young people take part in their Sunday school and worship services. The concert in the new Winnipeg Centennial Concert Hall Sunday afternoon was attended by 2,300 people. An informal rally in the evening brought 300 young people together for a time of song and fellowship. An engraved plaque was presented to the choir in appreciation for their concert, and an offering was taken to enable the Singers to see the "Moon Landing" at the Planetarium.

The fall Sunday School Workshop, under the leadership of Miss Lorraine Albrecht, held in connection with the Annual Tri Union business meetings, was a success. Special speaker, the Rev. Yohn, addressed the group in the first session; then mock classes were held simultaneously for all departments.

On Nov. 10, approximately 125 met in Oak Bank for a time of fellowship. (Mrs. Edna Gohl, reporter.)

Sherwood Church participates in Greeley Crusade

GREELEY, COLO. Oct. 27-Nov. 2, the James Robison evangelistic team held a "Greater Greeley Crusade" in Greeley, Colo. Sherwood Park Baptist Church, along with eight other churches, participated in the crusade. The Rev. Richard Grenz was chairman of the crusade. On the closing night about 1200 people were in attendance. A total of 157 people made first-time decisions for Christ and 59 came for rededication. Sherwood Park Church had 18 decisions and 8 rededications. (Mrs. Walter E. Wacker, reporter.)

Four complete nine year Scripture memory course

FESSENDEN, N.D. The picture shows the youth who recently completed the nine-year Scripture Memory Course at First Baptist Church, Fessenden, N.D., along with the pastor and the Sunday school superintendent.



Front row left to right are: Gretchen Pepple, Anna Krebs, Glen Fuhrman, and Rick Oschlager. Back row: Rev. Ray Hoffman and Mr. Ralph Edinger, supt. (Rev. Ray Hoffman, reporter.)

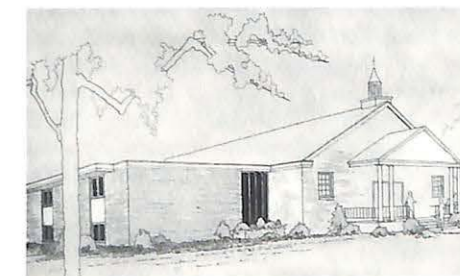
Visitation Evangelism held at Bethel Church

SHEBOYGAN, WIS. After a week of evangelistic services last September, the pastor and deacons became concerned about the spiritual condition of the Bethel Baptist Church. The Rev. Adolph Braun was invited and held a Visitation-Evangelism Institute from Nov. 19-23. Attendance was good and a weekly visitation program was started.

The pastor, the Rev. Kenneth Schmuland, reported that much of the initiative for the visitation program is credited to concerned laymen. Plans for relocation of the church is becoming a reality because of the added incentive. (Rev. Kenneth Schmuland, reporter.)

Emmanuel Church plans new educational unit

KENOSHA, WIS. The Immanuel Baptist Church, Kenosha, Wis., embarked on a new expansion program to build an educational wing. With this added space, we can accommodate 250 Sunday school pupils and provide needed room and facilities for our Nursery, Junior Church and Youth groups. The



new unit is pictured to the left of the church. The contract was approved at an estimated \$87,000. Work began Nov. 24 and with God's help we plan an early completion schedule. The Rev. Clifford E. Barker is pastor of the church.

OUR CHURCHES IN ACTION

Young people complete Scripture memory program

PLEVNA, MONT. At the First Baptist Church of Plevna, Mont., these four young people have completed nine years in the Scripture Memory Pro-



gram, with Mrs. Art Hepperle as their leader. (l. to r.) Larry Losing, Tim Bechtold, La Von Kopf, Lannette Sierler. (Mrs. Walter Hochhalter, reporter.)

Willow Rancho Church observes Laymen's Sunday

SACRAMENTO, CALIF. On Sunday, Nov. 16, the laymen of the church presented a program in song and testimony. The male chorus was under the direction of Will Rueb with Mrs. James Gossen at the organ and Mrs. Will Rueb at the piano. Personal testimonies given by Jerry Douglas, Alan Rueb and Julian Silver. Scripture was read by Floyd Overstreet. Mr. Will Rueb also served as soloist. The Rev. Arthur Brust is pastor of the church. (Mrs. Jane Filler, reporter.)

First Church reports fall program

HEBRON, N.D. The First Baptist Church, Hebron, N.D., held its Harvest and Mission Festival on Sept. 28, with the Rev. Everett Barker of Forest Park, Ill., as the guest speaker.

On Sunday, Oct. 5, the Cameroonian Choir participated in the morning worship service and presented a concert in the afternoon.

The Women's Missionary Society presented its program at their September meeting. The Missionary Guild presented its program on Sunday evening, Oct. 19. Miss Agnes Harder, a sister of the pastor's wife, Mrs. Wiens, was the guest speaker. Miss Harder is a missionary under the Sudan Interior Mission and has served in Africa for more than 30 years.

God's Volunteers Team II, with the Rev. Raymond Harsch, conducted a series of meetings from Nov. 1-8. Many decisions of commitment to Christ were made. (Mrs. R. Stanley Schneider, reporter.)

Church holds special meetings and baptism

HILDA, ALTA. Special meetings were held at the Hilda Baptist Church from Nov. 3-9, 1969. The speaker was former pastor, the Rev. Erwin Strauss from Richmond, B.C.

A baptismal service conducted by the Rev. Strauss was held on Sunday evening, Nov. 9, in which Jo-Anne and Janis Wanamaker were accepted as members of the Hilda Baptist Church. (Mrs. Gertrude Straub, reporter.)

Thanksgiving Day service held at Foster Ave. Church

CHICAGO, ILL. "The Auxiliary to Prayer" was the sermon at the Thanksgiving Day service of the Foster Avenue Church. Pastor Walth used Psalm 150 as his text. In the sanctuary was a display of canned goods, fruits and vegetables which were given to needy families.

On Nov. 30, the church hosted the "Deutschland Singers" from West Germany. The church was filled to overflowing as these young singers gave their testimonies in word and music. (Beatrice Scroggin, reporter.)

Four are baptized in West Side Church

BEATRICE, NEB. A baptismal service was held on Sept. 14, 1969, during the Sunday morning worship service at the West Side Baptist Church of Bea-



trice, Neb. Pictured are: Kellie Higgins, Mary Hill, Lorelee Kipf and Rita Hill. (Rev. Walter L. Weber, reporter.)

First Church makes land purchase for new building

JAMESBURG, N.J. The First Baptist Church consummated negotiations for the purchase of approximately four acres of land. It is near the new parsonage which was purchased in 1966. Our present church is about 85 years old and has become inadequate for the Sunday school needs and other organizations and activities of the church. A groundbreaking ceremony will be

held sometime in the near future. (Marguerite Lee, reporter.)

Church welcomes new pastor and observes 75th anniversary

STARTUP, WASH. On Sunday, May 11, 1969, a reception was held for the Rev. and Mrs. Reuben Grueneich and family. The Rev. Joe Sonnenberg, district secretary, was the guest speaker. Duane Nelson, who served as interim pastor, was in charge of the program.

An extensive remodeling program was undertaken during the summer. At the dedication services, the district secretary was the guest speaker again.

Observance of the church's 75th anniversary was held Sunday, Nov. 23, 1969. Former pastor, Chaplain Kendrick Gould, was the guest speaker just before he left for Vietnam. Interim pastor, Duane Nelson, spoke at the afternoon service.

Two children of charter members were present: Mrs. Anna Badgett, daughter of Mr. and Mrs. W. Pahl, and Elmer Sherman, son of Mr. and Mrs. Gustav Shirmann and grandson of Mrs. Gottlieb Shirmann. Mrs. Louis Kaiser, widow of a former pastor, and their daughter, Mitzi Neuman, were also present.



Four young people were baptized on Nov. 30, 1969, in the new baptistry. Pictured are the Rev. Reuben Grueneich, his daughter, Sharilyn, Janet Love, Pam Schalo and Julie Dunlap. Mrs. Pat Griffin was also given the hand of fellowship at the communion service.



Dan Erdman was awarded his final bar for completing nine years of Scripture Memory. He is pictured between Miss Lora Hieb, sponsor, and the Rev.

Reuben Grueneich. (Mrs. Elizabeth Keck, reporter.) □

Bethany church observes 90th anniversary

PORTLAND, ORE. On Nov. 21 and 23, Bethany Baptist Church of Portland, Ore., celebrated the 90th anniversary of the organization of the mother church of the North American Baptist Churches of Oregon. Friday evening a dinner, program and time of reminiscing were featured. Former pastor, the Rev. Arthur K. Schulz and family, were present and brought greetings. A good number came dressed in the fashion of the 1900's. The Rev. Joe Sonnenberg brought the message.



On Sunday, Dr. Wm. Appel, Dr. John Wobig and the Rev. Frank Friesen brought the messages. Greetings from the Rev. J. C. Schweitzer, another former pastor and his wife, were read. Words of congratulations were given from the various churches. At the close of the afternoon service the recently completed addition was dedicated. This addition houses the pastor's study, office and library.

On Dec. 14, our choir, under the direction of choir and youth director, Ray Adams, presented "Love Transcending" by Peterson. A series of services were held in January with the Rev. Herbert Vetter of South Everett, Wash. The Rev. Bernard Fritze, pastor of the church, is pictured with his wife. (Merle Rich, reporter.)

California Association organizes

LODI, CALIF. Six northern California churches met at the First Baptist Church of Lodi, Oct. 24-26, to organize the Northern California Association. Six churches were represented: First Baptist and Temple Baptist, Lodi; Swain Oaks Baptist, Stockton; First Baptist, Elk Grove; Willow Rancho Baptist and Lincoln Village Baptist, Sacramento. The Rev. David Draewell, secretary of stewardship and higher education, was the guest speaker. His messages brought a closer understanding of problems facing our churches and challenged every-

one to more faithful stewardship. Smaller groups discussed topics such as "Principles in Christian Education," "Ministries with Older Adults," and "Development of Christians for Service." An "Evening of Music" attracted an audience of over 900 for the closing service on Sunday.

Church reports fall activities

MORRIS, MAN. On Oct. 12, we joined with the Winnipeg Baptist churches and heard the College Singers from Cameroon, Africa, at the Centennial Concert Hall in Winnipeg. On Monday, Oct. 13, we were privileged to have a program presented in our church by the Rev. Fred Holzimmer, the Rev. Samuel Lysonge, Miss Claudia Fokam and Miss Dorothy Ikome. The Rev. and Mrs. Fred Holzimmer are partially supported by our church.

The Women's Missionary Society held their fall program on Sunday evening, Oct. 26. Our guest speaker was Miss Alma Rapske, presently on furlough from our mission field in Monte Vista, Colo. Half of the offering was designated for the purchase of surgical instruments for our new hospital at Gembu, Nigeria.

Deeper life meetings with the Rev. Bruno Voss from River Hills, Man., were held Oct. 29-Nov. 7. On Monday, Nov. 3, ladies of the Women's Missionary Society met for prayer in connection with the Baptist Women's Day of Prayer.

The Homebuilders Group had their annual program on Sunday evening, Nov. 16. The theme for the evening was "The Christian Home." Half of the offering was designated for our Japan Mission field. (Mrs. C. Bergstresser, reporter.)

Buchholzes observe 60th wedding anniversary

SPOKANE, WASH. Mr. and Mrs. Philip Buchholz, pictured, celebrated their 60th wedding anniversary at the Terrace Heights Baptist Church with a reception Sunday, Dec. 14.

Mr. Buchholz is a charter member of the church and has helped in con-



OUR CHURCHES IN ACTION

structing the churches and parsonage. Mrs. Buchholz has been a member for 59 years.

Their four children, Arthur, Elma Roth, Helen Roth and Inez Jorgenson were present. The couple has six grandchildren and three great-grandchildren. (Mrs. Ben G. Schmidt, reporter.)

First church gains 23 new members

AUBURN, MICH. Sunday, Dec. 7, was another day of rejoicing in the life of Auburn First Baptist as 23 persons were extended the right hand of fellowship by our pastor. Of this number



(Photo by Richard J. Hockaday)

12 were baptized on the previous Sunday. The new members are pictured with Pastor Ruben Herrmann on the right. (Mrs. Al Carpenter, reporter.)

Ashley WMS observes Baptist Day of Prayer

ASHLEY, N.D. On Nov. 4, the WMS observed the Baptist Day of Prayer at the Ashley Baptist Church. Mrs. Etan Pelzer was the leader of a well-prepared program in which different members took part either in readings, music or prayer. The topic was, "Let Us Rise Up and Build."

On Nov. 7, the Tabitha Society of the Ashley Baptist Church held a Missionary Rally. Mrs. Albert Reddig of Cathay, N.D., was the guest speaker. She is president of the WMU of the Dakota Conference. Ladies of the societies in Eureka and Leola, S.D., and Fredonia, Lehr, Ventura and Wishek, N.D., were invited. Several of them added to the service with special numbers in music.

On Nov. 23, the WMS gave a special program at the Retirement Home in Wishek, N.D. A number of favorite hymns were sung and the Rev. Etan Pelzer brought an inspirational message in English and C. C. Fischer in German. (Mrs. Carl Fischer, reporter.)

In Memoriam

Mrs. Annie Ida Albert, 75, of Edmonton, Alta., died in an automobile accident on Oct. 26, 1969. She was born on April 7, 1894, in Germany. As a child she emigrated to Canada. When she was 17 she accepted Christ as her Savior and became a member of the Central Baptist Church of Edmonton, Alta. On April 12, 1907, she was married to Adolf Albert. They had six children, two preceded her in death. She became a charter member of the McKernan Baptist Church in 1951 and was active in the Women's Missionary Society. Surviving her are her husband, Adolf; two sons: Marvin and Leslie; two daughters: Mrs. Lilly Smith and Mrs. Lorraine Tokor; 14 grandchildren and seven great-grandchildren; four brothers and four sisters. Funeral services were held at the McKernan Baptist Church with the Rev. F. W. Pahl and the Rev. Richard Hohensee officiating.

Michael Kary, 87, of Calgary, Alta., died on Oct. 30, 1969. He was born on April 8, 1882, and emigrated to America in 1907. In 1902 he was married to Lydia Fischer who died in 1956. Two years later he married Christine Stellter. Eight children were born during his first marriage. He accepted Christ as Savior as a young man and was active as a deacon and lay preacher, often in demand in churches and conventions in Canada where he later made his home. Surviving him are his wife and seven sons: John, Ronald, Edward, Joseph, Michael, Benjamin, Harold. His daughter preceded him in death. Services were held in the Brentview Baptist Church, Calgary, with the Rev. R. Mayforth and the Rev. R. Kannwischer officiating.

Mrs. Bertha Hamm, 78, of Durham, Kan., died on Nov. 12, 1969. She was born on March 17, 1891, at Lehigh, Kan. On Nov. 11, 1909, she was married to Edward Hamm. They had twelve children, three preceded her in death. In 1916 she was converted, baptized and became a member of the First Baptist Church of Durham, Kan. She was active in the Women's Missionary Society for many years. She is survived by her husband, Edward; four

When an obituary is submitted for publication, please follow the format used above. The "In Memoriam" items are to have a maximum of 15 lines. Payment, of a flat rate, of \$2.00 per item is to be sent with the obituary. □

daughters: Mrs. Elsie Lawrence, Mrs. Alma Klein, Mrs. Dorothy Foth, Mrs. Florence Riffel; five sons: Eddie, Ted, Duane, Delbert and Marvin; 36 grandchildren and 15 great-grandchildren; five sisters: Mrs. Selma Hein, Mrs. Louise Price, Mrs. Martha Wooster, Mrs. Kate Besterfeld, Mrs. Emma Kasper; one brother, Jake Hill. The Rev. Henry Lang was the officiating minister.

Arthur A. Bertsch, 55, of Ashley, N.D., died on Nov. 14, 1969. He was born on Jan. 26, 1914, in McPherson County, S.D. At the age of 14 he accepted Christ as his Savior, was baptized and became a member of the Johannal Baptist Church near Ashley. Surviving him are four brothers: Herman, August, Albert and Erwin; two sisters: Mrs. Adolf (Martha) Retzer and Mrs. Oswald (Alma) Weisser. Funeral services were held at the Ashley Baptist Church, with the Rev. Etan Pelzer officiating.

Henry Weigelt, 83, of Fessenden, N.D., died on Nov. 15, 1969. He was born in Russia on Oct. 6, 1883, and emigrated to America in 1892. In 1907 he was married to Amelia Albus of Fessenden, N.D. They had six children. He was converted and baptized in 1909 and became a member of the First Baptist Church of Fessenden, N.D. Surviving him are five sons: Herbert, Clarence, Albert, Rueben, and Arthur; one daughter, Mrs. Melvin (Edna) Watland; fourteen grandchildren and five great-grandchildren. Services were held at the First Baptist Church with the Rev. Ray Hoffman officiating.

Theobald Aman, 67, of Lodi, Calif., died on Nov. 17, 1969. He was born in Lehr, N.D., on March 7, 1902. In 1927 he married Lydia Frazer. Two sons and a daughter were born to them. He became a Christian in 1932 and joined the Rosenfeld Baptist Church. In 1939 he moved to Lodi and became a member of the First Baptist Church. He is survived by his wife, Lydia; two sons, Gordon and Gerald; one daughter, Delila; six brothers: Otto Edwin, Ben, Jake, Johnny, and Edward; four sisters: Mrs. Bertha Weintz, Mrs. Christine Hauch, Mrs. Delores Hauck, and Mrs. Gottlieb Waltz; six grandchildren. The Rev. Willis Potratz was the officiating minister.

Alfred Stille, 68, of Cleveland, Ohio, died on Nov. 17, 1969. He was born in Wittenberg, Germany, on Dec. 2,

1901. After coming to the United States he made his home in Cleveland and married Herta Karow. Early in his youth he accepted Christ as his Savior and became a member of the Baptist Church. For more than 40 years he sang in the church choir and served in every important position in the White Avenue Baptist Church (now Hillcrest Baptist). He is survived by his wife, Herta, and three sisters in Germany. The Rev. Edward Kary was the officiating minister.

Mrs. Lenora Stotz, 70, of Anamoose, N.D., died on Nov. 18, 1969. She was born in Anamoose, N.D., on March 17, 1909. In 1933 she was married to William Stotz. They had three children, one of which preceded her in death. During the last few days of her life she made her profession of faith in Christ. Surviving her are her husband, one son, Marvin and a daughter, Mrs. David (Janice) Muscha; five grandchildren; two sisters: Mrs. Garfield Grauman, Mrs. Ella Grauman; two brothers: Herbert and Ernest Frueh. The Rev. Oscar Fritzke was the officiating minister.

Mrs. Robert Sahs, 84, of St. Joseph, Mich., died Nov. 21, 1969. She was born in St. Joseph, Mich., on July 25, 1885. On Feb. 23, 1910, she was married to Robert Sahs. They had one son. She was baptized at an early age and became a member of the First Baptist Church, St. Joseph, Mich. She was also a member of the Farm Bureau. Surviving her are her husband, Robert; one son, Louis and three grandchildren. Funeral services were held at the First Baptist Church, St. Joseph, Mich., with the Rev. Charles Littman officiating.

Mrs. Meleta Scharf, 71, of Bismarck, N.D., died on Nov. 22, 1969. She was born in Lehr, N.D., on March 26, 1898. On June 1, 1920, she was married to George Scharf. They had four children. Two daughters and her husband preceded her in death. She was a member of the First Baptist Church in Wishek, N.D., and later in Bismarck, N.D. Surviving her are one son, Harlem, and a daughter, Mrs. Albert (Verna) Gimble; three sisters: Mrs. Mary Zimmerman, Mrs. Emma Bender, Mrs. Esther Boshee; five brothers: Gottlieb, William, Julius, Aaron and Gideon Sukut; four grandchildren. Services were held in the First Baptist Church, Wishek, N.D., with the Rev. Clemence Auch officiating.

Fred Heide, 79, of Niles, Mich., died on Nov. 26, 1969. He was born in Germany on April 6, 1890, and came to this country in 1907. In 1912 he was married to Margaret Hohensee. For a number of years he was a member of the Forest Park Baptist Church, Forest Park, Ill., before moving from this area. He was also affiliated with the Gideons. He is survived by his wife, Margaret; three sons: Victor, Eric and Robert; one daughter, Betty Hydorn; three sisters and two brothers. The Rev. Ray Cunningham of the Niles Baptist Church, Niles, Mich., was the officiating minister.

Jerry Helwig and Larry Weisser, 19, died suddenly in an automobile accident, Nov. 26, 1969, at Stockton, Calif. Jerry was born on Jan. 23, 1950, at French Camp, Calif., and Larry was born on July 8, 1950, at Lodi, Calif. Both accepted Christ as Savior when they were ten years old. In 1960 they were baptized and received into the membership of the First Baptist Church of Lodi. They were active in the youth groups and attended worship services regularly. Both of them were in their second year at Delta College, Stockton, Calif. Jerry is survived by his parents, Calvin and Hazil Helwig; one brother Larry; his grandparents, Mr. and Mrs. Herbert Helwig and Mr. and Mrs. William Sorge, all of Lodi. Larry is survived by his parents, Elmer and Elsie Weisser; one brother, Daryl; his grandparents, Mr. and Mrs. Ben Leicht and Mrs. Katie Weisser, all of Lodi. Both had many other relatives and friends. They were buried side by side in the Cherokee Memorial Park. The Rev. Willis Potratz was the officiating minister.

Mrs. Emma Kielly, 89, of New Rockford, N.D., died on Nov. 30, 1969. She was born in Germany on March 26, 1878. After emigrating to America, she married Archibald Kielly in Cathay, N.D., in 1897. They had two sons. She accepted Christ and was baptized in the First Baptist Church in Lodi, California in 1920. She moved to Fessenden, N.D. and was active in WMS, serving as president for three years. For the last few years she was a resident of the retirement home in New Rockford, N.D. She is survived by one son, Dwight; four grandchildren and four great-grandchildren. Funeral services were held at the First Baptist Church, Fessenden, N.D., with the Rev. Ray Hoffman officiating.

March 1970

In Memoriam

Adam A. Mehlhaff, 81, of Lodi, Calif., died on Dec. 1, 1969. He was born on Jan. 10, 1888, in Tripp, S.D. In 1909 he married Bertha Wells. Four daughters were born to them. His wife died in 1961 and in 1963 he married Hulda Heckenlible Rieb. He was converted in his youth and became a member of the Parkston Baptist Church, S.D. In 1962 he became a member of the First Baptist Church in Lodi, Calif. He is survived by his wife, Hulda; four daughters: Mrs. Edna Mayer, Mrs. Elma Neuharth, Mrs. Irma Wolff and Mrs. Ruth Mehlhaff; seven grandchildren and one great-grandchild; three sisters: Mrs. Pauline Ochsner, Mrs. Lydia Faller and Mrs. Rose Triebwasser. The Rev. Willis Potratz was the officiating minister.

Mrs. Justine Weintz, 73, of Winnipeg, Man., died on Dec. 4, 1969. She was born on July 11, 1896, in Roumania. In 1913 she was married to Jacob Weintz. They had 13 children, two of them as well as her husband preceded her in death. She was converted and baptized at the age of 20 and became a member of the Baptist Church in Roumania. In 1953 she emigrated to Winnipeg, Man., with three of her children, and joined the McDermot Avenue Baptist Church. She is survived by three sons: Jacob, Alfred and Chris; eight daughters: Mrs. Lydia Rossnagel, Mrs. Rosemary Jaeschke, Mrs. Emilie Rauser, Mrs. Phillipine Ekert, Mrs. Pauline Saeckl, Mrs. Mary Donnerstag, Mrs. Frieda Rowan, Mrs. Victoria Newton; 23 grandchildren and ten great-grandchildren; two sisters: Katharine Zulauf and Christine Kern.

Joseph F. Lindsey, 78, of Greeley, Colo., died on Dec. 5, 1969. He was born on Feb. 22, 1891, in Thayer County, Neb. On Aug. 30, 1926, he married Dorothy Hays. They had two sons, one of which died in infancy. In 1918 he accepted Christ as his Savior, but was not baptized until ten years later in the First Baptist Church of Scottsbluff, Neb. He served as trustee and Sunday school teacher in several different communities in which he lived. He became a member of the Sherwood Park Baptist Church, Greeley, Colo., in 1965.

Surviving him are his wife and son, Dr. F. Duane Lindsey, instructor at the Dallas Theological Seminary, Dallas, Tex., two grandchildren and two sisters. The Rev. Richard A. Grenz was the officiating pastor at the funeral.

Mrs. Ida Bochman, 82, of Tyndall, S.D., died on Dec. 7, 1969. She was born on May 13, 1887, near Tyndall, S.D. On Nov. 13, 1907, she married Charles J. Bochman. They had six children. She was converted in the Evangelical Church and later baptized and became a member of the Avon Baptist Church in 1936. Surviving her are five daughters: Mrs. William (Golda) Sell, Mrs. Vincent (Pearl) Giedd, Mrs. Carl (Edith) Jensen, Mrs. John (Alice) Biesma, and Mrs. Kenneth (Sylvia) Mudder; two sisters: Mrs. John Walkes and Mrs. Henry Walkes; 14 grandchildren and 22 great-grandchildren. Her husband and son preceded her in death. Funeral services were held at the First Baptist Church, Avon, S.D., with the Reverends Walter Sukut and Calvin Siemsen officiating.

Mrs. Emma Hebner, 83, of Avon, S.D., died on Dec. 13, 1969. She was born near Dunlap, Ill., on June 21, 1886. On Jan. 24, 1907, she was married to Fred H. Hebner. They had four children. In 1904 Mrs. Hebner accepted Christ as her Savior, was baptized and became a member of the First Baptist Church in Avon, S.D. For a number of years she was also a member of the Danzig Baptist Church.

Surviving her are four children: Mildred (Mrs. Charles Voigt), Albert, Sidney and Howard; nine grandchildren, seven great-grandchildren; two sisters and one brother. Her husband preceded her in death. Funeral services were held in the First Baptist Church of Avon. Pastor Walter Sukut officiated, assisted by Pastor Fred Penner of the Danzig Baptist Church.

George Traster, 78, of Wetaskiwin, Alta., died on Dec. 14, 1969. He was born on Sept. 26, 1891, in Lyndall, S.D. When he was 12 years old the family moved to Camrose, Alta. On Jan. 29, 1919, he was married to Martha Dickau. They had three daughters.

He accepted Christ as his Savior as a young man, was baptized and became a member of Fellowship Baptist Church in Camrose, Alta. He also served as a deacon in the Calvary Baptist Church of Wetaskiwin for many years after retiring there. Surviving him are his wife and three daughters: Hasel (Mrs. Richard Sorensen), June (Mrs. Norman Kern), Estella (Mrs. Ralph Orvis); 12 grandchildren and one great-grandchild. The Rev. David Berg was the officiating minister at the funeral.

POAU sues on aid to Connecticut church schools — WASHINGTON, D.C. — (ABNS) — Protestants and Other Americans United (POAU), an educational, nonprofit agency in the field of church-state relations, has joined with 10 other organizations and individuals in filing a suit in the U.S. District Court for Connecticut challenging the constitutionality of state aid to parochial schools. POAU seeks an injunction to halt the allocation of \$6-million in direct state aid to private schools in Connecticut. A bill passed by the state legislature on June 3, 1969 and effective July 1, would pay 20 per cent of the salary of teachers of secular subjects in church schools.

The plaintiffs include the Connecticut Civil Liberties Union, the Connecticut Council of Churches, the Connecticut Jewish Community Relations Council, and the Connecticut State Conference of Branches of the National Association for the Advancement of Colored People, as well as Americans United for Separation of Church and State. William Manchester, author of *DEATH OF A PRESIDENT*, is one of the individual plaintiffs.

At present, Americans United is challenging similar laws in Pennsylvania and Ohio. □

American Bible Society advisory council meets



NEW YORK. . . . Representing the North American Baptist General Conference are left to right: Rev. Reinhold J. Kerstan, Forest Park, Illinois, editor, *DER SENDBOTE*; Mrs. Herbert Hiller of 3247 61st Street, Woodside, New York, president, Women's Missionary Union and the Reverend John Binder, 7308 Madison St., Forest Park, Illinois, editor, *BAPTIST HERALD*. They were among more than 250 delegates who attended the American Bible Society's 51st annual Advisory Council meeting in New York, November 10-12. Delegates represent over 70 denominations, communions and agencies who last year contributed \$1,312,615, or 17.6 per cent of

the Society's total income. Council recommendations reflecting the theme, "Mission: Imperative," include continued expansion of translation, production and distribution programs, new Scripture formats and methods of distribution to meet "hundreds of new life situations," and further research and adaptation of "all means of communication for the dissemination of the Scriptures." A current example is the Society's "Love" campaign, with posters, seals and a Scripture selection communicating the Bible's message of God's love to moderns via contemporary art. □

Financial situation dominates Foreign board September meeting

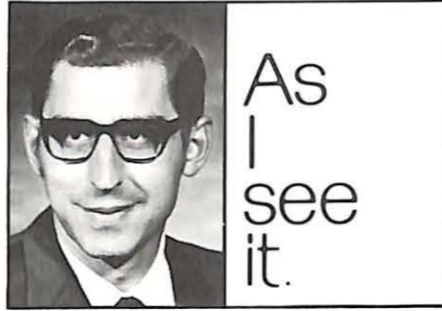
GREEN LAKE, WIS. — (ABNS) — The ghosts of hard times past were invoked by General Secretary Chester J. Jump as the American Baptist Foreign Mission Society board of managers met here September 25-28.

Financial implications for the society were examined from every side as Jump reported that ABFMS income can be expected to be \$384,000 less than budgeted for 1969. This figure was based, Jump said, on a memorandum from the ABC which notified national agencies to expect only 85.67 per cent of their allocation for 1969 from the denominational budget.

Jump read from the society's archives a summary of the measures taken in the depression era of the 1930's, causing many board and staff members to recall quite clearly the only other time in memory when such a grave financial crisis had presented itself. At that time, the records indicate, both administrative staff and missionaries took salary cuts of up to 20 percent, and missionary and administrative staff rosters were cut. Missionaries stayed on the fields longer, or stayed home longer if on furlough, to cut travel expenses; work appropriations were reduced; and some board meetings were eliminated. □

Make war on Ministerial poverty

Editor C. R. Daley of Kentucky has suggested that we make war on ministerial poverty. It sounds like a good idea. The government says that a family receiving \$3,553 or less is living in poverty. The median family income today is \$8,600. This means half of Americans receive over and half receive less than \$8,600. How is your church doing in regard to support of the pastor and his family? Please do not count the car allowance — other businesses do not. □



by Paul Siewert

When the news broke in January that the Biafrans had surrendered to the Nigerian powers, a whole new panorama of news flashes broke the horizons of the drowsy season of the news media. Nations announced their "Good Samaritan" wishes to send food and medical aid to the stricken refugees of the war, while Nigerian officials proudly declared they had no need for this "Blood Money" gesture. They declared that they were completely capable of providing for the people.

I wonder, however, how many of us paused long enough to remember the more unpublicized people in the crisis — the Christian missionaries. Many, undoubtedly, had to face the old heart-rending decision of staying and possibly becoming a statistic of the massacre, or leaving and possibly forfeiting future return or acceptance by the local brethren.

Some would nobly advise that all missionaries be evacuated regardless of what their conscience dictates. Others may piously declare that the missionaries should stay and be ready to go through the valley of possible death with their flock. After all, Jesus didn't shun the cross in his day!

Maybe before we make any assessment from our comfortably insulated homes, it might be well to try and honestly project ourselves into the shoes of these people — including the fears, hopes, and dreams. We have rightly said that they no longer have to brave the jungles as did David Livingstone, but we may have forgotten that our enlightenment has created new jungles to be braved. It may behoove us to supplant our judgments with prayer, and thus really help them to make the right decision. □

The Rev. Paul Siewert is the pastor of the Ebenezer Baptist Church, Vancouver, B.C. In this column Mr. Siewert analyzes current religious news of his choosing.

■ Observe *World Day of Prayer*, Friday, March 6, 1970.

■ As part of your observance of *Easter*, on March 29, give a special offering for the N.A.B. Conference ministries.

■ On Jan. 1, 1970, the German Faith Baptist Church in Vernon, B.C., had a farewell in honour of the *Rev. and Mrs. Alex Sootzmann*. Rev. Sootzmann served as pastor of the church since February 1967 and has now retired because of illness.

■ Mr. *Ben Breitreuz*, assistant professor of Old Testament at the North American Baptist Seminary in Sioux Falls, S.D., has completed all requirements for his Ph.D. degree. He will graduate and receive the doctor's degree from the Hebrew Union College,

Cincinnati, Ohio, on June 6, 1970. Congratulations!

■ The *Rev. Bruno Voss* has accepted the call to become the pastor of the Immanuel Baptist Church, Morris, Man., effective April 1, 1970. He previously served the Whiteshell Baptist Church, River Hills, Man.

■ The *Rev. Dan Wiens* has become the pastor of the Ebenezer Baptist Church, Hope, Kansas.

■ The *Rev. Daniel W. Pennie* has become the student pastor of the Bethel Baptist Church, Cherokee, Okla.

■ The *Rev. Harry Haas* has accepted the call to become the pastor of the Crestview Baptist Church, Minot, N.D., effective March 1, 1970. He previously

served the Washburn Baptist Church, Washburn, N.D.

■ *Dr. M. L. Leuschner* has moved to the Central Baptist Home for the Aged, Norridge, Ill., for the time being. Mrs. Leuschner has been hospitalized for medical treatment at the West Suburban Hospital, Oak Park, Ill.

■ The *Rev. Gary Burgess* has become the pastor of the First Baptist Church, Utica, Mich. □

■ The *Rev. Dwight Steele* has become the pastor of the McKernan Baptist Church, Edmonton, Alta., effective Feb. 8, 1970.

■ The *Rev. George E. Conway* has accepted the call to become the pastor of the First Baptist Church, Dickinson County, Kan., effective Feb. 22, 1970. He previously served the Ebenezer Baptist Church, Shattuck, Okla.

■ *Mrs. Gladys Grabke*, the wife of the Rev. Philip Grabke, Saskatoon, Sask., wishes to "express sincere thanks and appreciation for all the lovely cards, letters and especially prayers since my heart failure in July."

CHUCKLE WITH BRUNO

After reading the glowing epitaphs in cemeteries, I'm beginning to wonder where they bury all the sinners.

Digging for facts is better exercise than jumping to conclusions.

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A. Total copies printed	8,672	8,393
B. Paid circulation and subscriptions	8,606	8,327
C. Free Distribution	50	50
D. Total distribution	8,656	8,377
E. Office use, left over	16	16
F. Total	8,672	8,672

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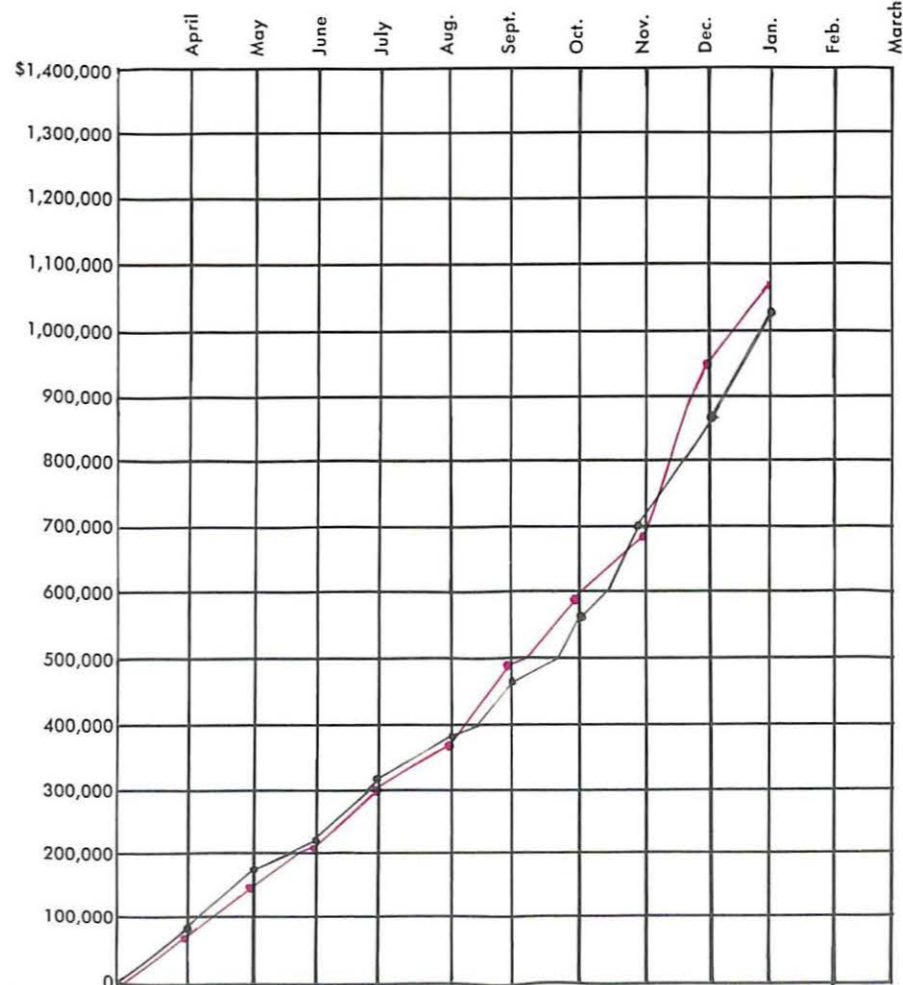
Total for ten months

April-Jan. 1969-70 — \$1,069,012.92

April-Jan. 1968-69 — \$1,027,402.52

Goal for 1969-70

\$1,380,000



Color line for 1969-70; Black line for 1968-69

March 1970



Easter Faith

It is very curious to me that after the resurrection Jesus did not show himself to Pilate, or to Herod, or even to those who scoffed and railed at Him on the cross. He might have gone to the top of the temple pinnacle and declared himself alive again; He could have, but He did not prove His triumph as one normally does.

No, Jesus did not come out of the grave in order to revenge cruelty and injustice, or to rip the mask from pride, prejudice and bigotry. He could have done it, if He had not been Jesus Christ. But it would have been of no use. He would only have paralyzed Pilate with fear. But apart from that, it would only have meant the winning of his case while Jesus was only interested in winning hearts, and hearts are never won through fear. Faith is born of an experience of mercy, providence and love. That is where the power of the cross lies, in the love it reveals.

Jesus did not show himself to his enemies to force their obeisance nor did he show himself, as one might have expected, to the skeptics to overcome their doubt, or to prove that he was immortal. The resurrection is not primarily to tell us how long life lasts, but to reveal to us what everlasting life is like.

So Easter was not to convince those who otherwise would never be convinced, even though He did let Thomas put his hands in the nail holes. Jesus made this clear in the comment about the request of the rich man and Lazarus. The rich man being in torment wanted someone to be sent back to warn his brothers; this was a noble request. But Jesus said, "They have

Moses and the prophets who have told them how life ought to be lived in order to have eternal life, and if they won't listen to them they will listen to no one even though one might rise from the dead." He was saying that if they do not have prepared hearts, proof will be useless, and there will be nothing for the proof to take hold of in their minds and hearts. They will still doubt what they want to doubt.

So Jesus did not show himself to all men because he could really show himself only to those who would welcome and accept Him. It would not mean anything to the others. Ultimately, signs and proofs of His resurrection are not of much value. The resurrection is not for doubters. It only brings more doubt. Easter was not intended to convince the skeptics but to empower the believers.

And so Jesus did not storm and force himself to men's hearts with His resurrection appearances. Easter does not mean the most to people who crowd the church once a year but to those whose hearts are ready for Him all the year. So Jesus went back not to the crowds that heard Him preach but to those who had given Him their loyalty.

Also, Easter ought to be not something that happened in the past; but rather a challenge for the future. He is the risen Christ of our day not of A.D. 30. The message of the one at the tomb was, "He is not here, He is risen. Behold He goes before you!"

Jesus did not go back to show himself to Pilate and Caiaphas and Herod because He was not going back at all. He was going forward. He came to set free forces of faith for the future. He did not look back and reproach those who failed Him, like Peter. Instead He said: "Look Peter, out there ahead — my sheep, my lambs. Go feed them!"

We may not know what is out there ahead, but we do know that Christ is out there and that nothing can separate us from the love of Christ, neither things present nor things to come. Calvary could not stop Him. The grave could not hold Him. "He is not dead, He is risen!" — J.B. □

OPEN DIALOGUE

letters to the editor

Dear Editor: "Wow! Our own BAPTIST HERALD? It can't be. But it is. These were my first reactions as I saw the December issue of the HERALD in my mailbox. The look, the feel, and above all, the contents were just superb. The layout is most appealing and the articles and features show both breadth and depth.

"My sincerest congratulations on a journalistic masterpiece. May the December issue be but a foretaste of what is to come.

"Without minimizing the quality and value of the HERALD in the past, may I say that with the December issue it has truly come of age." Kurt Redschlag, pastor, Swan River, Minn.

Dear Editor: "Congratulations on the magnificent 'new look' of the BAPTIST HERALD. The colored cover and heading add beauty and dignity to the magazine. The additional pages feature interesting missionary and inspirational articles.

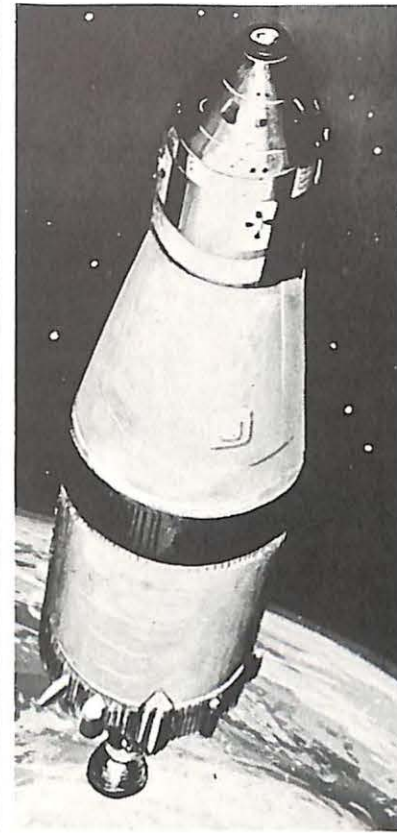
"The format and arrangement of various departments are most attractive. There is a tremendous spiritual challenge in the entire issue.

"You are to be commended for your vision of such a monthly publication of which our NAB Conference can be justifiably proud. As editor you have shown your professional skill in preparing this first number. May you continue to enjoy the blessings of God and the approval of our people in your splendid editorial work." Martin L. Leuschner, Oak Park, Ill.

Dear Editor: "Congratulations! What a beautiful and professional looking issue of the BAPTIST HERALD.

"I have not had an opportunity to read through the magazine thoroughly, but from the graphic arts standpoint, it certainly is a tremendous improvement. The layout and typography are very well done and, of course, the color adds tremendously to the overall excellence of the magazine. I am particularly appreciative of the front cover photograph. The color work, by our new printer, is outstanding." Gerhard G. Panke, Buffalo, N.Y.

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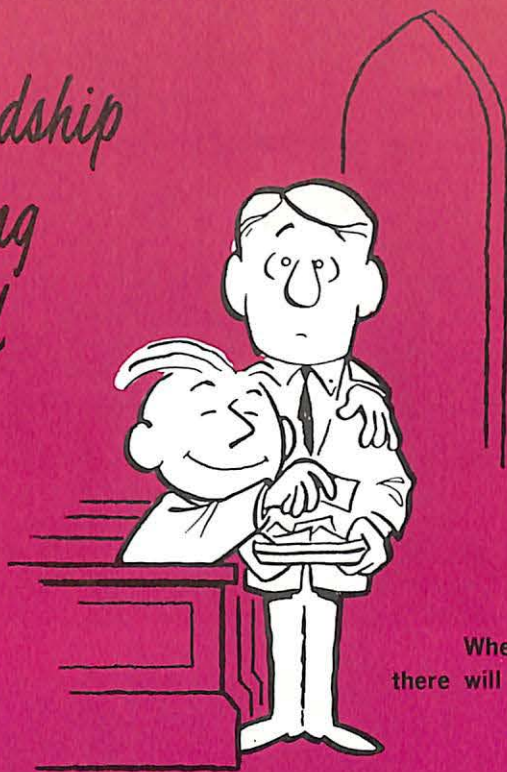
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MT. 6:21

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