

# Baptist Herald

The College Singers  
from Cameroon  
by Barbara H. Kuehn

1970 General  
Conference by Stan  
Johnson/ Willi Glesman

Ministry  
with Elderly  
by George A. Lang

February 1970





# A Message for Baptist World Alliance Sunday

February 1, 1970

To Fellow Believers in Every Land:

Baptist World Alliance Sunday returns with its reminder of the worldwide fellowship which is ours in the family of Baptists. Worshipping in our own meeting places throughout the world we give ourselves in meditation and prayer for the deepening of faith and loyalty to Christ, for the enlarging of our hearts in Christian love, and for the strengthening of our wills to Christian service.

Paul described our blessed fellowship in the words, "One Lord, one faith, one baptism, one God and Father of all" (Eph. 4:5, 6). He spoke of our mutual responsibility when he wrote, "Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2). He gave us also the blessed news of Christian hope and mission, "God was in Christ reconciling the world unto himself" (II Cor. 5:19).

Reconciled to God in Christ and reconciled together in divine principle, we recognize we are yet separated by deep divisions in world society. We recognize the importance to Christ and his kingdom of minority groups in hostile environments. We recognize the sadness of divisions that separate groups of our family one from the other. We recognize the pain and suffering inflicted for conscience sake. We recognize the grief and physical suffering of those who are victims of war and natural catastrophe. We turn in earnest prayer to the sovereign Lord for his help and mercy, his guidance and comfort.

"Reconciliation Through Christ," has been chosen as the theme for the 12th Baptist World Congress, meeting in Tokyo, Japan, July 12-18, 1970.

Reconciliation is more than a matter of slogans and banners. It requires transformed lives. It is more than an emphasis for the Congress in Tokyo. It is an imperative for the world.

Josef Nordenhaug, the late beloved general secretary of the Baptist World Alliance 1960-69, reminded us that reconciliation with God is at the heart of the gospel. God is not just the God of nature, but the God of history. His redemptive purpose came into focus in the incarnation, the cross, and the resurrection of Jesus Christ.

To become fully reconciled to God we must also be reconciled with our fellow men. This then is our mission, as a fellowship of Baptist believers, to demonstrate the righteousness and love of God revealed in Christ, and to call upon the people of every nation to be reconciled to God.

Now may the God of peace make us perfect in every good work to do his will through Jesus Christ, to whom be glory forever and ever.

William R. Tolbert Jr., president

Robert S. Denny, general secretary

C. Ronald Goulding, associate secretary

Frank H. Woyke, associate secretary

BAPTIST WORLD ALLIANCE

# Baptist Herald

Volume 48 February 1970 No. 2

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February 1970

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# College Singers from Cameroon

by Barbara H. Kuehn

"We have been so happy throughout our entire tour," said Miranda Bell, one of the jolliest members of the College Singers from Cameroon, "and I believe it was because we received such wonderful hospitality. I have learned how to give more as a person from seeing how our NAB families gave to us."

"And to think that we were strangers," exclaimed Marita Chie, as the choir's charter bus purred along the New Jersey turnpike toward New York City. "Two families especially shared personal problems with me that they had had, how God had helped them and worked through them to bring healing. I saw more clearly how God could solve my problems and use me to help others."

The College Singers were nearing the end of a tour which, it appeared, had succeeded beyond the wildest expectations. Comments from the singers and church members alike all over the U.S. and Canada painted a picture of mutual love and gratitude. "Our missionaries have been telling repeatedly what God was doing out in Cameroon . . . and then, the Cameroonians came!" wrote one ecstatic pastor. "I am sure . . . this group has done what missionaries on furlough could never do," said another. "All of us have had our understanding of God's work sharpened." The College Singers "simply captivated the hearts and minds of the audience. The greatest joy was meeting with them . . . I have seldom met a group of young people as uninhibited and natural in their spiritual as well as mental expressions. They brought a rich blessing into each home where they lodged." "Some (host families) even wanted to return with the group!" "Missions have truly reached full cycle with this event."

The College Singers packed our churches and public auditoriums wherever they went. Some 2400 heard them in Winnipeg's new Centennial Hall. In Anaheim, they drew about 5000 in four performances. In Ashley, N.D. (pop. 1419), everyone but infants and the elderly must have turned out. Attendance: 1200. And so it went. Offerings during the three month tour totalled about \$34,000. And on top of that, good health and fine spirits blessed the group. Not one choir member missed one of the 85 concerts in 70 cities.

Barbara H. Kuehn is the assistant to the president of Compro, Inc., Glen Ellyn, Ill.



The College Singers in the Senate Rotunda.

Response to the Singers at the United Nations, and in Washington, D.C., brought unexpected blessings. Cameroon Ambassador to the U.S., Joseph N. Owono, had hosted an official reception for them in Washington. And Senator Charles H. Percy (R-Ill.) had arranged for them to sing in the lofty Senate Rotunda. The College Singers drew the officials' interest initially because they are the first "cultural" group ever to visit the U.S. from Cameroon. But at both the reception and in the Rotunda their Christian program went over big. In fact Senator Percy, a Christian Scientist, asked them to sing on the spot for Republican Senators in the Capitol. "Half these men are religious," he said, brown eyes intense. "Many of them participate in the weekly Senate Prayer Breakfast. They would appreciate not only the music but your message."

With Mr. Witt's quick assent, Percy whisked them via Senate subway to the Capitol building and into a mahog-

any walled Senate dining room, to the surprise of the some 25 GOP lawmakers eating there. The College Singers' rhythmic melodies filled the high ceilinged room, this time following a brief explanation of their belief in Christ. The ten minute performance brought applauding senators to their feet.

The situation looked different at the U.N. M. Michel Njine, Chief of Cameroon's UN delegation, had requested in a letter that no religious content be presented in English to this non-sectarian audience. But the urbane group, dotted with international costumes, immediately warmed to the fresh-faced youths. After the second song, an aide to Ambassador Njine, came over to Witt and asked for translations.

"But the songs have Christian meanings," replied Witt, mindful of Ambassador Njine's previous request.

"That doesn't matter," the aide said. "It is all part of the performance." At which point petite Claudia Fokam went forward. "The meaning of the song we have just sung," she said, "is 'Let us learn to show ourselves unto God as people approved to do His will, and never be ashamed.'" A wave of surprise rippled through the audience, but it watched intrigued. Her translation of the final song, a vigorous number with drums, brought down the house. "We all have one Father," she explained. "Whether we come from Cameroon or the United States, whether we are black or white, we are all one in Christ."

Success has not spoiled the College Singers. Perhaps they didn't realize that in presenting a Christian program at the request of U.S. and UN officials, they had accomplished a feat few American Christians could claim. Though thrilled at the honor, they remained as unassuming and carefree as they had performing in a North Dakota farming community. "It's partly the African temperament. You know, easy come, easy go; if it happens, fine, if it doesn't, that's fine too," observed Witt, a lanky Midwesterner who himself is one of the world's more unflappable individuals. "But there's more to it than that," he added. "They have all grown up in good Christian homes in Cameroon. They don't have a lot of hangups. They're pretty mature kids."

"Home life in Cameroon is generally much more disciplined than in the United States," he explained. "For centuries under tribal rule, everyone has respected anyone older than himself and never questioned his authority. Children are still beaten when disobedient. Tribal rule and authority of elders have only begun to loosen since Cameroon gained independence in 1960." The simple, firm environment to which the College Singers have been accustomed explains to some extent their reactions to the youth-oriented American home.

"American parents are very concerned about their children's education, but they are much more lax with their children than our parents," said Miranda, rhinestones bobbling three inches below her pierced ears. Our children get many more spankings and from the age of six have regular responsibilities around the house. The daughters cook and do all the housework while the mother relaxes. Here the girls sit and do nothing while the mother cooks and clears the table."

Fritz Eseke was even more blunt. "Americans should not let their children be so free," he said. "I have heard mothers here call their children, and the children reply, 'Yeah' or 'Don't bother me.' In Cameroon when an adult calls a child, he replies 'ma'am' or 'sir' and obeys."

"Parents here seem to have lost confidence in old-fashioned things," concluded Cameroon Pastor Samuel Lysonge. "But I was truly gratified at the hospitality we received. We experienced none of the racial discrimination we had heard about." He looked out the bus window, his black eyes pensive. "Not that it doesn't exist — some families were bitter toward American Negroes — but we encountered none."

"Our families showed us real Christian love," said Fritz. "I am convinced now that Christians anywhere in the world have a real bond, despite their color or background. When you have always lived in a homogeneous community or tribe, you have difficulty understanding exactly what your beliefs mean." Fritz, 23, serves on a Gospel team and works as a translator when he is not studying.

"In America families are much more independent," said Japheth Koni, broad of face and build. "In one family I visited, I was surprised to learn that the daughter was buying a car from her father. In Cameroon, if you have something, it belongs to all of your relatives too. You would never sell him anything. You would give it to him."

Some choir members observed that Americans work and hurry so much they have little time for other people. "People here do not seem to know their neighbors. It is good to work, but it is important to take time for others," said Japheth. Sophie Woloa, a teacher with nutmeg skin and red print dress, said she was "surprised to find many educated people doing menial work here, like university students doing babysitting. That would not necessarily be true in Cameroon. People with higher education would not do servants' work. I think your way is good because I believe work is ordained by God. Education should not make you proud. It should make you humble and willing to do any kind of work."



Republican Policy Committee Luncheon.



"One thing I really liked was houses with basements," said Fritz with a grin. "We have no such basements in Cameroon. It is good to have your children play there. I also liked the expressways. And punctuality: that is a very good idea!"

"I saw snow for the first time in Canada. I was so surprised. I had thought it fell direct, like rain, and then collected on the ground," he laughed.

"Disneyland was wonderful!" exclaimed Japheth. "I saw so many things a man cannot make, but a man *did* make them! Fake animals roared like live ones; Abraham Lincoln looked and talked as though he were real. But much more important," he said, "our trip has greatly strengthened my faith in Christ," said Japheth. "We saw our prayers answered in illness and during the bus breakdown in Texas (air transportation was provided to Houston) and we have been so well received everywhere. There are not many born-again Christians in the United States," he said, "but the few who are Christians are really committed." □

## Afterglow

by Fred Holzimmer

Two years of groundwork and preparation left all concerned with the Cameroon Choir tour in a high pitch of anticipation and expectation. Many questions came to mind whether such a tour would be profitable, practical and inspirational. Would the singers and pastor convey to our churches the importance and value of missions? Would our missionaries, and denominational leaders' enthusiasm for the work of missions and this visiting choir be justified and conveyed to our people? "Beyond expectation" might express the final result of this tour.

Behind the actual presentation of the concerts was a year or more of selection, preparation and instruction. Not only the music was taught but classes held on the American way of life, both in public and in the homes they were to stay in. Choir members ate in missionaries' homes so they would become acquainted with American foods, etiquette, both house facilities and behavior. They learned well and found their way into the hearts of our people.

We are sure the Lord was responding to the plea of his people. Devotions were held daily on the bus before leaving for our next city. Before each concert there was a five to ten minute prayer session with six or seven members participating voluntarily. There was no need to urge members to pray, as is often the case in our prayer meetings, but rather it was necessary to select those who were to pray, from the upraised hands of vol-

The Rev. Fred Holzimmer is an N.A.B. missionary to Cameroon, Africa. He and his wife traveled with the College Singers as supervisors.



The College Singers, with Dr. Richard Schilke, Don Witt and Rev. and Mrs. Fred Holzimmer (on the left), in front of the Capitol.

unteers, so the meetings would not be delayed and often they had to be reminded to make their prayers short and to the point so we could begin on time.

They prayed for the sick, the lame, the aged, the troubled they met along the way as well as their absent loved ones at home. We believe here was the source of their radiance, a God-given strength and radiance for each day.

Our first and foremost purpose in bringing the Cameroon Choir to America was not to entertain our people, for entertainment is abundant here, but rather to bring the

The College Singers, Don Witt, G. K. Zimmerman, David Draewell and Richard Schilke visiting in the office of Congressman Collier.



field of our concern into the homes and churches of our people. We would like all to be aware of the potential in winning the lost to Christ and preparing those won to face their people and nations with the claims of Christ. He is the hope for these young and emerging nations and people everywhere need to acknowledge Christ as their King. Our mission has been successful in reach-



The College Singers at Kennedy Airport, New York, with Mr. and Mrs. Malafa in the foreground.

ing many lost for Christ. You too have had a part in this soul-saving ministry in giving, praying, sending. We trust many may be challenged also to go. □

## Reflections

by Donald E. Witt

It was a joy for my wife, Karen, and me to have been a part of the "College Singers from Cameroon." Truly the Lord was with our group and blessed us in so many ways. We want to express our thanks to God and to all of you that have made it possible for this group to come to America, and especially to those who have prayed and given in the past years so that the gospel might be spread to various parts of the world.

As I think about the choir tour, its conception, its preparation, its presentation, the reception, and its conclusion a number of aspects stand out in my mind. The message of each song, the spirit of the group, the good health they enjoyed, and the appropriation of God in the solving of their own problems through prayer and the Word of God are among the highlights.

One of the greatest benefits to the Cameroonians will be the indelible imprint of the message of the songs they sang on their own hearts. They considered the communication of these words to the hearers as a vital part of their service to God. Since generally we never gave the same concert two nights in a row I always allowed the members to choose the songs they wanted to sing for each performance. Three songs that they never chose to omit from the program were "He Died for Me"

Mr. Donald E. Witt, director of the College Singers, is an N.A.B. missionary to Cameroon, Africa.

("Sango Po"), ("We are all of one Father in Christ, if we are Christians"), and "The Lord Bless You and Keep You." The message of these songs reveals what the singers felt was important in their concerts. We were most happy when the translations of the Cameroonian songs were requested at secular concerts, for the message of Christ was presented perhaps as we could never do.

The spirit of co-operation, vitality, unity and expectation was outstanding. It would be expected that after 85 concerts the singers would become extremely bored and their spirits would sag, but they did not. We always prayed that no concert nor song would ever become commonplace to us, and that we would sing each number as if it were the only one for which we were here. We also learned new songs during the tour to keep interest up.

Probably the greatest delight to me was to see how these young people solved the few problems which arose among themselves by prayer and the Word of God. One day I realized that the group was gathered together in a room with the door closed. After about 45 minutes they came out, and one girl said to me, "Mr. Witt, now I know that God can solve all our problems." What the group had done was have a prayer meeting and discussion together purely on their own volition when they realized that some internal quarrels might cause them to



Inside of charter bus.

become ineffective for Christ during the tour. They prayed it out and asked each other for forgiveness, and that was the end of that. This experience was worth the whole trip for me.

Ruth and I also want to thank Dorothy and Fred Holzimmer for being such wonderful working companions. These few lines cannot begin to describe the experience of this choir tour, but as we come in contact with you again from time to time we would be most happy to "rehearse all that God had done." □



Congressman Collier (l. to r.) Japheth Koni, Senator Percy and College Singers in Senate Rotunda.



# Registration and Lodging Information for the 1970 General Conference

by Willi Glesmann

Preparations are well under way; Winnipeg churches extend a warm invitation to attend the sessions. This will be an opportunity for fellowship of our Denomination, combined with a vacation.

Winnipeg is the capital city of the Province of Manitoba, located in the center of Canada. The population of greater Winnipeg exceeds half a million, making it the fourth largest city of Canada. Winnipeg is a clean city with wide streets, modern department stores and shopping centres. For the outdoor enthusiasts there are huge public parks, with one of North America's most modern zoos in Assiniboine Park, three indoor and many outdoor swimming pools and golf courses.

As Manitoba's Centennial project, the cultural centre complex is well advanced. Centennial celebrations are planned throughout the Province. The convention centre, the Centennial Hall, is one of the most modern on this continent. Restaurants serve a variety of delicious food at reasonable prices. A separate list with recommended restaurants, stores and businesses with a city map is being prepared.

Manitoba's climate is healthy, summer days are warm, nights are pleasantly cool, temperatures reach the high of 80's, but humidity is seldom excessive.



The skyline of Winnipeg.

Modern highways permit access by car to many vacation centres. A few of these are Lake Winnipeg with its sandy beaches at Winnipeg Beach, Grand Beach and Victoria Beach. Swimming and boating are excellent.

Grand Beach Provincial Park is located along the east shore of Lake Winnipeg, only 75 miles north of the city of Winnipeg.

Birds Hill Park is located 14 miles north of the city with fine Tenting and Trailer facilities.

Whiteshell Provincial Park, less than 90 miles from Winnipeg, has more than 100 Lakes. The Southern Manitoba Baptist Tri-Union operates one of the nicest Camps throughout the summer months. There are unlimited opportunities for swimming, boating and fishing to those who plan to extend their visit as a vacation.

Three post conference tours are being offered. A special brochure, "Manitoba Adventure," is available from the Rev. Wm. Sturhahn's office.

Six N.A.B. churches will be more than happy to extend a welcome to all delegates and visitors: McDermot Avenue Baptist Church, German Baptist Mission Church, Rowandale Baptist Church, Grant Park Baptist Church, Baptist Brethren Church and Ellice Avenue Baptist Church.

A special map will list all of these churches, convention centre, conference hall, hotels and restaurants.

Registration and lodging forms are being mailed to all of our N.A.B. churches. Review the list of lodging accommodations and determine what you will need and in what price range. Carefully furnish all the requested information on the forms and mail them to:

Mr. W. Koberstein, Chairman  
Registration and Lodging Committee  
1510 Wall Street



The Manitoba Legislative building with the Golden Boy on top.

Winnipeg 3, Man., Canada  
Acknowledgement of reservations will be given. As it is Manitoba's Centennial, early reservations are suggested by the committee.

A good number of moderately priced hotels will have good accommodations. The committee lists the following hotels which have guaranteed a certain number of rooms. Motels and lodges of all sizes are situated along every major highway in Greater Winnipeg.

The Marlborough Hotel  
(Conference Headquarters Hotel)  
Champs Motor Hotel  
Gordon Downtowner  
Kildonan Motor Hotel  
Mall Hotel  
Maryland Motor Hotel  
Motel Sonesta  
Sheraton Carlton Motor Hotel  
St. Regis Hotel  
Westminster Motor Hotel  
Winnipeg Inn

Prices for singles range from \$6.50 to \$18.00 per day. Twin beds from \$8.50 to \$24.00 per day. Y.M.C.A. and Y.W.C.A. offer their rooms to single people at their usual rate. Dormitory facilities are also available for single people. All Hotels have free parking. All prices are subject to 5% Provincial sales tax.

Registration Fees are: \$3.00 for individuals, \$5.00 for a couple and \$6.50 for a family. Registration and lodging forms are available from your pastor.

Here are a few suggestions upon your arrival in Winnipeg: Head for the Marlborough Hotel on Smith

Street, north off Portage Avenue. A registration desk will operate as of 9 a.m. on Tuesday, August 4. Secure your conference packet and enjoy the downtown shopping centres. The City of Winnipeg extends "on street" courtesy parking for out-of-province automobiles — but you must have an identification sticker.

Conference parking is available in two nearby parkades at a reasonable price. Subterranean connections with both parkades.

The Registration and Lodging Committee is working hard to make all necessary arrangements for your pleasant and memorable visit.

See you in Winnipeg! □

Mr. Willi Glesmann is a member of the Registration and Lodging Committee, Winnipeg, Man.



One of the foyers in the Winnipeg Centennial Concert Hall.

## You Are Invited to Attend

by Stan Johnson

You are invited to attend the 36th General Conference to be held in Winnipeg, Man., Canada, Aug. 4-9, 1969.

Naturally, whenever you receive an invitation to attend a meeting, that seems so large and so far away, you may react with a question: *Why should I attend the General Conference in Winnipeg?*

Allow me to share with you some of the very meaningful experiences we, my family and I, have had in attending the last three General conferences.

Anita and I attended our first General Conference July 31-Aug. 6, 1961, in Minneapolis, Minn. This was the 33rd General Conference. Dr. John Wobig served as conference moderator. The theme song, "Are Ye Able, Said the Master," still rings in our hearts. To hear all the conference delegates and friends sing that particular hymn was a tremendous inspiration. We went away from the conference in Minneapolis with our hearts changed. We were ready to go back to our local church and get to work.

The Minneapolis conference caused us to begin looking forward to attending the 34th General Conference, July 13-19, 1964, in Sacramento, Calif., the first General Conference held in the State of California. This was the "Centennial Conference." The theme song for this conference was "O God, Our Help in Ages Past." Mr. Edwin Marklein was our conference moderator. During our stay in Sacramento, we rekindled friendships that had been started at the Minneapolis conference. As we traveled home from Sacramento, it seemed like we had made friends with people from all across Canada and the United States.

Many times our children spoke of the great time we had at Sacramento. The rich fellowship we enjoyed will be remembered all the days of our lives.

It wasn't very long until we were discussing plans to attend the 35th General Conference to be held, July 10-16, 1967, in Detroit, Mich. Our trip to Detroit and return was a most enjoyable experience. As we think back upon the Detroit conference, we can't help but praise the Lord for the fact that our conference was over approximately one week before Detroit was torn by race riots. Some of the rioting was done right in the immediate area of the city, where we held our conference. Here again we see God's protecting hand upon us.

At the Detroit conference we were inspired to a greater involvement in

our denominational life. It was a spiritual milestone in our lives. We saw so vividly the need for coming together as delegates from our churches. A General Conference is about the only way we have to really become aware of displaying our total denominational ministry. If you were to ask me, personally, why should I plan to attend the 36th General Conference in Winnipeg I would say to you, come to Winnipeg and

- 1) Enjoy the rich fellowship of old and new friends, in Christ;
- 2) Be inspired to greater service to Christ and his church through the ministry of outstanding Bible centered sermons and testimonies;
- 3) Get involved in the debate and discussion during our business sessions;
- 4) Vote for the leaders of your choice;
- 5) See the great worldwide ministry God has entrusted to your denomination;
- 6) Hear, first-hand, reports from all the various denominational departments and enterprises; and
- 7) BE AWAKENED TO A GREATER COMMITMENT OF YOUR LIFE IN SERVICE TO JESUS CHRIST OUR LORD.

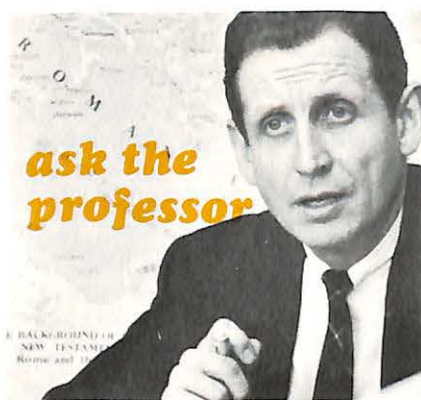
Many very important issues are going to be discussed and acted upon in Winnipeg. Some of these decisions could radically change the direction of our denomination. If you don't come and make your ideas and concerns known, you have no right to complain about the decisions later.

Why not decide RIGHT NOW to accept the invitation and start planning to attend the 36th General Conference.

We are looking forward to seeing YOU in Winnipeg! □

Mr. Stan Johnson, Tacoma, Wash., is the moderator of the North American Baptist General Conference.





by Gerald L. Borchert

Dear Dr. Borchert: Please excuse my English Dr. Borchert but I am bothered by an idea of some people in our church who say that we shouldn't believe that once we're saved we're always saved. I'm writing you because I know you'll tell me what's right . . . The Bible says no man shall pluck them out of my hand and God doesn't lie about this, does He? So why should anyone doubt? Don't they believe God? Or am I all wrong? I'm sure God will never leave me nor forsake me. . . . — Mrs. T.

Dear Mrs. T.: Thank you for your letter. It is very clear, and I am quite certain that there are very few readers who will not understand exactly what you have said.

The wonderful feature about being a Christian is the inner confidence which God somehow gives to his people through his Word, through prayer and through experience. This confidence in our relationship with Christ is usually called the security of the Christian. Those who venture to call this confidence eternal security usually mean that their security with Christ is established forever. It must be remembered, however, that neither the words "once saved, always saved" or "eternal security" are really biblical. The ideas are theological conclusions based upon what men consider are the meanings of various passages of Scripture. Whether the ideas are right or wrong depends upon how closely they approximate the totality of the biblical message.

Now, one of man's greatest problems is that he usually settles for part of the biblical message and neglects the other part or parts. The result is that he builds his theology or ideas about

God in accordance with either his own presuppositions or his own human limitations. Dare I suggest then that some of the theories concerning eternal security seem to be based too much on this type of limited presuppositional thinking? For instance, it seems virtually impossible for some people to read Heb. 6:4-6 and tell me what the plain words mean. If they are committed to a rigid view of eternal security they either begin an argument on the meaning or begin to manipulate the words of the text, rather than elucidate the words. Such a reaction seems to indicate that perhaps there is yet more truth to learn about our relationship with Christ.

This reaction has also caused me to do some further thinking about salvation. While I am still growing in my understanding, I suggest we consider that salvation is *not* some *THING* we obtain from God which we can put in the safety deposit boxes of our lives. *Nor* should we reason that since God gave us salvation (and, as the argument goes, God never changes his mind) he will never take *IT* back. God is not a giver of *salvation-things*. He is a giver of Jesus and a giver of the Holy Spirit. He is indeed a giver of himself! What we obtain then from God is not the thing salvation, but an experience of being related to God.

This relationship changes my entire life because my life is gradually focused more and more not on me but on my wonderful Savior. But what happens if I turn my life away from my blessed Savior? I become cold and unfruitful as a Christian. And what happens if I willfully deny him and refuse to repent once I have accepted him? Dear reader, please do not say that such could never happen. The Bible indicates in Hebrews that it can. Yet if we maintain a warm relationship with God through prayer, Bible study, worship and Christian fellowship, the external pressures of life will only force us to the point of greater dependence upon God. We will then know, if we do not know now, the reality of Jesus' words "they shall never perish, neither shall anyone pluck them out of my hand" (John 10:28). But remember that the sheep must *hear* his voice and *follow* him (John 10:27), and the branches must *abide* in the vine (John 15). The life which is faithful to our Lord knows the great confidence and security of "being in Christ" (Paul's great theme), but it knows also that it must never trifle with the living God whose son died only once for man. □

## GOD'S VOLUNTEERS

by Helen Knoll,  
team 11 reporter

Each of our campaigns has had some highlight which has made it different from the others. The team was greatly encouraged by the enthusiastic involvement of the church members in Sheffield, Iowa, in the morning Bible study and afternoon visitation. We made a total of 432 calls and 187 contacts. The members rejoiced as they felt the excitement of leading three souls to Christ that week. Our campaign ended on a very happy note, for seven young people rededicated their lives to Christ at our last service.

In Aberdeen, S.D., we were greatly heartened by the faithful attendance of the people each night. One evening we were pleasantly surprised to see the Jewish Rabbi, which we had called on during the week, at our service. We made a total of 408 calls and 218 contacts there. The highlight of this campaign was working with the college young people.

We had our first opportunity of presenting a program in a high school at Hebron, N.D. It was amazing to see the change of attitude in our audience. At first, there was a general attitude of indifference on the part of most of the students. But we could feel the Holy Spirit working as the program continued and the students became more attentive. The response to our visitation was wonderful as we saw those that we had called on in our services each evening. We had the opportunity of making 257 calls and 171 contacts. We are deeply thankful to God for the revival which came about as one person received Christ and 50 others rededicated their lives that last Sunday.

At Gackle and Streeter, N.D., we also had the opportunity of presenting a program in the high schools there. We made a total of 61 calls and 59 contacts. Six boys and girls and two women received Christ. The highlight of this campaign was the Youth Rally on Saturday. A great time was had by all and we thank the Lord that the Christian life is one in which we can rejoice every day. □

## Youth Scene

### The Things We did Last Summer

Each year twelve to fifteen students become involved in a week to three months of practical service in our churches and camps. You can receive information about this service opportunity by writing to the Director of Youth Ministry, 7308 Madison Street, Forest Park, Illinois 60130, or by asking your pastor. Some of the students who served this past summer had this to say:

"I'm happy to say that Christ means more to me after this summer than before I began my work. Most valuable is the chance to work with different people in many different situations. It gives a young person a good look at the different phases of Christian work." James Dachtler (Jim served at several churches working with their vacation Bible schools and at four weeks of camp.)

"We feel that Student Service should be required for any student in seminary. It helps to solidify goals and values; it makes the church ministry a reality to work toward. It is difficult for us to see how any student can really understand what he is learning without this type of practical experience. We have been able to reach and touch individual lives and have encountered real life situations that would never have been real to us in any other way." Helmut and Ricky Labrentz (Helmut and Ricky served with the pastor in the church ministry and outreach.)

"I count it a privilege to have had the opportunity to work under the Student Service Plan this summer. The week spent at camp was spiritually enriching as well as a lot of fun. . . The working of the Holy Spirit could be

sensed throughout the week of camp as quite a few campers yielded their lives to the Lord. I had the privilege of leading a girl to know the Lord as her Savior. . . The two weeks I spent on the Indian Reservation in Alberta were challenging and discouraging at times. I had the chance to view firsthand the work and problems of our missionaries, the Aaldyks. This helped me to understand the urgency of our mission there." Pam Reck

"The experience is of great value. It is a time of important learning needed by a seminary student. This job put me in the pastorate in a live situation with practically all the problems and conditions that exist in the full time pastorate. . . Having been at this job this summer has had some maturing effects upon both my wife and myself. It has been a pleasant experience for both of us to the point of serendipity in some respects." Michael Bohlen (Mike served as an interim pastor.) □

### Heres an Idea

OPERATION MEXICO. Bethel Baptist Church of Anaheim, California, sponsored a program called Operation Mexico which afforded 10 young people the opportunity of traveling to Ensenada, Mexico, for two days. The purpose of the program was to give aid to orphanages and churches in the area, and at the same time allow the young people the privilege of working and seeing for themselves the conditions that exist in other countries. Each person returned with renewed vigor and dedication, and above all, appreciation for the blessings that we enjoy here. Possibly you can find a similar meaningful involvement for your youth group. □

### Rich Replies

*My parents try to force me to be perfect, and they try to fulfill their ideals through me. What can I do?*

It's great for parents to have ideals for their children, but who can be perfect? Force is a most ineffective way to develop perfection. This generates resentment and builds barriers. The best way for your parents to help you attain a greater perfection in life is to live the principles of such perfection before you in love.

Likewise, you can't go far on someone else's ideals. They must be your own based on the sum of your life experience.

Trying to live someone else's ideals is a drag. You need to become a person in your own right. You must live your own life—and take the consequences of your actions—whether they be good or bad. But you need to remember that you have a responsibility to God, your family and others with whom you have a relationship.

What are your goals and ideals for life as you see them now? Try writing them out so you can see them and then communicate these concepts to your parents. They want the best for you—what do you want?

"Children, it is your Christian duty to obey your parents . . . Honor your father and mother . . . so that all may be well with you . . . Parents, do not treat your children in such a way as to make them angry. Instead, raise them with Christian discipline and instruction" (Eph. 6:1-4).

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



*"It's almost impossible to believe that Shorty Potts and Tom Jones are each made up of the exact same chemical content."*



# BOOK Reviews

by B. C. Schreiber

**Minister's Marriage Manual.** Compiled by Samuel Ward Hutton, Grand Rapids, Mich. Baker Book House, \$2.95.

This small compact volume gives guidance for the pastor in premarital counseling, processional and recessional diagrams, marriage laws for each state in the union and source materials for various marriage ceremonies.

**Minister's Funeral Manual.** Compiled by Samuel Ward Hutton, Grand Rapids, Mich. Baker Book House, \$2.95.

Young as well as mature ministers need guiding principles, directions and procedures for funeral services which can often become stereotyped if not prepared for properly. This little book has much to suggest and can serve as a supplement to what the minister already has.

**The Broadman Minister's Manual.** By Franklin M. Segler, Nashville, Tenn. Broadman Press, \$3.50.

The author has attempted to write an all-in-one book which includes worship, the ordinances, wedding, funeral, organizing a church, ordination, dedication and installation, visitation and counseling. It serves as an added resource for the many services the minister must render.

**A Manual of Worship.** By John E. Skoglund, Valley Forge, Pa. Judson Press, \$3.95.

Worship structures vary from church to church, often depending on the guidance of the minister or denominational tradition and practice. Many of the principles and suggestions can be modified or altered to be incorporated into a church service. Generally the book would probably be more helpful where a more formal liturgy is followed.

**Good News for Children.** By Sheri Dunham Haan, Grand Rapids, Mich. Baker Book House, \$4.95.

Children's Bible story books all look

the same; although some attempt has been made recently to use natural, conversational and contemporary language geared to a child's limited vocabulary.

Mrs. Haan's *Good News for Children* is entirely different, from the bold type to the thematic arrangement and the colorful, simple illustrations. It can be read by and to children. The young child between the ages of seven and nine will be proud to own a Bible that he can read.

One of the most meaningful thematic arrangements is the fact that the good news of Jesus Christ follows the creation and fall. Thereafter the stories are focused on love, hate; obedience, disobedience; humility and pride. Special attention has been given to the choice of stories which teach these lessons in the most meaningful way and in a manner that will be appealing to the child's understanding of the truths of Scripture.

Parents and Sunday school teachers will want to add this volume to the home and church libraries.

**Letters to a Son.** By Floyd Harris, Jericho, N.Y. Exposition Press, \$4.50.

This is a heart-warming and a heart-rending story. The letters are written by Pastor Floyd Harris to his son, Kyle, who lost his life in an accident at the age of 13. They are a loving father's fond remembrances of the joys and experiences that they shared together. Through the clouds of sorrow and grief comes a message of faith and hope that can be a help and comfort to others who have had similar tragic experiences. □

Christian Ed. Committee Votes . . .  
(Continued from page 25)

sized very strongly the necessity of having an effective ministry with youth. Two of the reports stated that it was

the duty of the local conference committee on Christian education to help strengthen and facilitate the local church program.

Some of those reporting expressed the need of being positive in ministering to youth. Erica Labrentz of the Southern Conference stated, "Young people have been so over-exposed to world events and happenings, that razzle-dazzle and the unusual no longer draw a crowd. Perhaps the only approach is the straight forward challenge of the Christian life." In the same line of thought the Rev. Fred Jantz of the Pacific Conference stated, "Our alienated, empty kids need to find that reality of Christ which will fill them with purpose and meaning. For some, mass meetings meet the need. But for a host of others the old one-to-one relationship is the only answer." David Howard of the Central Conference added to this by observing that, "Youth are intelligent and concerned about themselves and others. They want to belong to a group or cause and do something that is meaningful. They are trying to discover who they are and the real purpose of life. To effectively help and work with them one must give understanding, guidance, and patience."

Frank Bridge of the Atlantic Conference added to the positive punch by stating that the youth programs which seem to make Christianity relevant, practical and real are those which give time for personal testimonies, involve active participation in personal evangelism and have small groups for study, discussion, sharing and prayer." □

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## Broadway Baptist Needs Your Help

by Ray Niederer

The West Broadway Baptist Church is located in the growing city of Enid, Okla. The church was started in 1964 after several families moved to Enid from some of our NAB churches in rural areas. These families became the nucleus of the church that was started.

After the coming of a pastor to the field, the church purchased an already existing church building in 1965. The church building is located on the western edge of the city and is more than adequate for our needs. However, it was purchased with the idea of growth in mind. The auditorium will seat about 200 people and the building also has an educational wing with a church office, a number of classrooms, and a church kitchen.

Although a great deal of faithful service has gone into the work, it has not progressed rapidly. Now the church has a membership of 39 of which 30 are active. It has been difficult for our NAB church to attract people of the community. Also, although people continue to move away from our other Oklahoma NAB churches, few of them have settled in Enid. And the church, like many churches today, has been set back in its growth by families who have moved away.

Although the church membership is small, an active program is being carried out. The Sunday school is well staffed with teachers and classes for each age group. Also, besides the regular worship and prayer services, there is an adult training hour, a youth group, and a Scripture memory program for children. The Women's Missionary Society meets each month and fills its White Cross quota. Visitation is also being carried out by the pastor and members.

The Rev. Ray Niederer is the pastor of the West Broadway Baptist Church, Enid, Okla.

Because the group is small, the financial burden has been great on the few members. The church has been greatly undergirded by the Oklahoma Association and the Church Extension Department of our Conference who have been helping the church with its support. The church also has many needs for equipment, such as a typewriter, mimeograph machine, organ, etc., some of which can be met as you give to this appeal as a Church Extension Builder.

As more and more people leave our rural churches in Oklahoma, our hope lies in building churches in the cities such as Enid. Pray that the people who have worked and given generously will not be discouraged but will continue to work faithfully. Growth will not come rapidly, but only in time and after much prayer and faithful work in the Lord's service. □



The front entrance to the church.

## CHURCH EXTENSION BUILDERS' PROJECT FOR FEBRUARY, 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. Ray Niederer, 419 Glenwood Dr., Enid, Okla. 73701.



Preschool Sunday school class.



The congregation after a morning worship service.



# Ministry With Elderly

by George A. Lang

Much emphasis in planning today is placed on youth. This is right and is easily understood when we recognize that about half of the population in the United States is 25 years of age or under. The older citizens, however, are not forgotten either. In fact, much is being done for the approximately 21 million people who are 65 years of age and older on the national, state and local levels.

Our major problem today, however, may be the fact that while the medical profession has helped to increase life expectancy, the business world is constantly lowering the age of retirement. It is established that at age 65 "a person can expect to live 13 to 16 years longer." Most industries make practically no provision for the use of able bodied people over 65. Thus a crucial problem confronts us when trying to meet the needs of these oldsters.

The federal government through the "Older Americans Act of 1965" and subsequent legislation is seeking practically and vigorously to meet the needs of the aging through research, organizations and other provisions. It encourages the development of agencies and facilities on the state and local levels to reach the special people in need. Homes for the elderly and aging have and are being constructed with subsidies by the government. Also nursing homes are built with financial aid for the care of the physically handicapped. But it needs to be remembered that only about one in 25 lives in institutions. The remaining 96 percent of older men and women live mostly in family groups, or live alone in an apartment or private dwelling. All of these need to be cared for or served in some form or other.

It may be of interest to know how a community like Sioux Falls is attempting to meet this problem. It may not be different from many other communities. Besides homes for the aging, a community — wide group of citizens has established a Senior Citizens Services organization. This has a center in the heart of the city where its offices and activity facilities are located.

*Dr. George A. Lang is the Distinguished Professor of Pastoral Theology at the North American Baptist Seminary in Sioux Falls, S.D.*

A concerned staff of workers function effectively in carrying out the fourfold purposes of Information, Coordination, Exploration, and Action.

First of all, "Senior Citizens Services acts as a referral and information center for older persons, and those interested in their problems. The counseling of senior citizens along with publication of a newsletter called *Lifeline* are part of informal education activities."

Secondly, it "serves as a hub for various agencies dealing with older persons — assisting in their growth and urging them to work toward common goals for the benefit of senior citizens."

Thirdly, its "purpose is to search out needs of older persons and find agencies that will provide services to meet these needs."

Fourthly, it "urges older persons to be active in community programs which will utilize their knowledge, experience, judgment and talents; thereby fulfilling the desire to be needed and useful; leading to a fuller, happier life, and at the same time being of great benefit to their community."

The Senior Citizens Services appeals for volunteer helpers to know the problems of aging and to help solve them. It seeks to challenge such helpers to meet the following seven most frequent problems with suggested practical solutions.

1. *Loneliness.* This, of course, is the most prevalent problem of the aging. To overcome it the older person is encouraged to be or become a friendly visitor himself. As one encourages another in need, he finds usefulness in his own life and loses his loneliness.

2. *Neglect.* Many aging people have talents which can be used, if properly channelled. A few months ago the Senior Citizens Services in cooperation with the Sioux Falls Ministerial Association presented in the city coliseum a talent show for the aging. Hundreds of older people responded by displaying their productions of art, paintings, carvings, ceramics, needlework, etc. These items were purchased by visitors who came in crowds. A program, using musical, dramatic, and literary talent, was given to a large, appreciative audience. As a climax, the oldest male and female citizens present were crowned king and queen of the



occasion. This gave great satisfaction to those who participated as well as to the spectators. Such an event has become an annual affair.

3. *Money.* Effort is made to secure employment for supplementary income for those who are able to work. It is gratifying to note that many business establishments welcome their services. This is especially appreciated, since many of the senior citizens are in dire poverty and financial need. The cost of living rises almost monthly, while their income and savings usually remain fixed.

4. *Help needed.* A service called "Lifeline" is carried on by a group of volunteers who daily phone the aged who cannot leave his or her home. This is not merely a friendly visit for them, but assures them that someone cares for them. It is also a means by which many catastrophies of helpless people can be avoided.

5. *Ill health and/or disability.* There are several services by different agencies to meet these needs. A daily visit to such is made by a visiting nurse or aide. In order to provide a wholesome warm meal at least once a day, volunteers bring them a hot meal which is called "meals on wheels" service. Some visiting nurses also assist in other details of home care and home making.

6. *Leisure time.* For those who are able, there are educational and physical activities scheduled throughout the week at the Center downtown. Here they can enjoy companionship, mental stimulation, and even counseling services. Occasionally bus trips to outlying places of interest and activity are provided for them free of charge or for a nominal fee.

7. *Life's purpose.* Many older persons are encouraged to become foster grandparents for needy children, which brings much joy to both parties. It is amazing how one's inner resources are developed by this. More of such relationships should be planned for it is a natural method in the accomplishing of life's purpose, when all ages and generations can have a good interpersonal experience.

During the past summer it was my pleasure to participate in a survey of the Sioux Falls community to learn what protective services are available for the aging. The United Community Services appointed "The Project Committee on Protective Services," consisting of five members. We contacted fifteen agencies in the city to learn what provision was made to protect the helpless and less alert senior citizens. Often newspapers carry items with a headline such as "Swindlers Bilk Two Local Women With 'Trap the Teller' Schemes." This story reported how two "con" men swindled two older women out of \$2,500 and \$1,200 respectively. The police department and others seek to apprehend such culprits, but often find this most difficult.

My task was to contact churches, ministers, the Salvation Army and others. It was interesting to learn that again and again older people lost money to "con" land agents or hearing aid salesmen. Some of the churches have committees for the aging to whom such cases are referred and followed up. A similar committee in a large church makes as many as 200 calls a month on needy people, most of whom are in old peoples homes or living alone. One church reported having a "XYZ Committee," standing for "eXtra Years of Zest", and is chaired by an active, enthusiastic octogenarian. One social agency found that many old people living alone were surrounded by unsanitary conditions with many fire hazards, because of piled up newspapers or rubbish. Others were found living in rooms on the second or third floor in poorly constructed buildings or houses. There is still much work to do for social action committees, who seek to assist these people in correcting such unsatisfactory situations.

To better this condition, cooperation both ways is absolutely necessary. As more volunteers are available and better coordination for securing more aid is established, the senior citizens must also be willing to accept advice and guidance from those who are kind enough to help them. Our times and

equipment change so fast today, that older people find it most difficult to make the necessary rapid adjustment. And yet their cooperation is essential for their own good.

At the Second Annual Conference on Aging, held in Sioux Falls in November, many speakers brought reports on the development of programs for the elderly on various political levels. It was interesting to hear that, contrary to what may be found in many states, South Dakota has now a sufficient number of nursing homes for the elderly. Effort is being made both here and in other states to keep the older person in his own home, if possible. This may reflect the findings of psychologists who have reported that "old folks who live alone are the happiest — provided they are in good health, have savings of about \$4,000 and can see relatives or friends regularly, according to a new study. Elderly people in poor health and with a low income have low morale and it makes little difference whether they live alone or not."

A more elaborate plan of daily contact through visiting nurses and home making or care services is in the offing. It is thought that such a plan will not cost as much as has been the case in building elaborate nursing homes. In this area the local churches through volunteer help can be of great assistance to their aging members and to other senior persons in their community and contacts. With the increased number of retired individuals who are still able to render service, this can be an aid in the fulfillment of life's purposes, a therapy for many emotional disturbances, and an effective help to the many aging who are in great need. □

## The Home in White Rock

by R. Rapske

"A home where many care" is the theme of the Evergreen Baptist Home, White Rock, B.C.

This calls for the total involvement, not only of the church and the community, but also of the aged individual himself. At the Evergreen Baptist Home we seek to encourage people entering the home to keep up regular

*The Rev. R. Rapske is the administrator of the Evergreen Baptist Home, White Rock, B.C.*



Front view.

contacts with the church, the community and their relatives and friends. We do not provide merely a place to stay until illness or death come. Rather, we seek to provide a "home" where people live; a place where a practical demonstration of the love of Christ is evident. To foster this type of atmosphere is our goal, whether it concerns the physical facilities, the administration and staff or the association and the board who comprise the governing body of the home.

We are grateful to God for the people who played a very important role in the founding of the home. Their underlying philosophy that, "this home shall be a place where people come to live, not merely to stay," is evident in a very practical way in every facet of the Home's life.

The location points to this fact. It is situated in the beautiful city of White Rock, B.C. This provides very



Small Lounge.

favorable climactic conditions for retirement, rest and relaxation.

The Home itself is located on a seven acre lot overlooking the waterfront. On this parcel of ground are many stately fir trees, from which the name is derived, surrounding the buildings. These, together with a panoramic view of Semiahmoo Bay and the distant mountains, give one a real awareness of the hand of the Creator.

We are also a very integral part of the community. Around us are apartments and homes of all types. Here the normal activities can be observed





*Dining room and lounge.*

such as gardening, children at play and band concerts.

The building is all on one level. Everyone has a private room, which includes private sanitary facilities. Each guest may furnish the room according to personal taste and ability. Lounges are cheerful and comfortably furnished providing adequate space for socializing. Dining is a pleasant experience from the standpoint of nutritious well prepared food and a pleasant atmosphere as we look out to the waterfront and in the distance to the islands of the Bay.

In the Hostel unit we can accommodate 47 people at the present time. A 44 bed addition is in the process of being constructed. This new unit will also provide us with a chapel which is so essential for such a home as this.

We also have 23 self-contained units. Twelve bachelor suites for individuals and seven one-bedroom suites for couples are in a two-story apartment building, while four one-bedroom suites are in a "fourplex," also for couples only. All units have full bathroom facilities, and kitchenettes equipped with range and refrigerator.

Last but not least is the program of the home. This too is planned with the needs of the individual in mind. When providing care for the aged, there is danger of being over-protective. This deprives the older person of his independence and can narrow or diminish his area of vision and sense of self-worth. Our aim therefore is to encourage the guest to be as independent as possible, to feel "at home" and to be as active as possible in the home, the church and the community. We try to encourage each one to keep in touch with his family; something that most older people feel may be lost when they enter a home for the aged.

Most important of all is the emphasis on the spiritual atmosphere in the home. This is a place where Christ is honored. Consequently we put aside a short time for a devotional period at

breakfast time each day. A Sunday morning and mid-week service are held regularly. Often these are in charge of the guests, allowing for their participation in the services. This makes them more effective and meaningful. The ladies auxiliary is a very important branch of the home. They spend hours in visitation, in assisting those who cannot help themselves any more and perform many functions vital and necessary to the comforts of the home. We are fortunate to have a number of churches close by. Both people and pastors render invaluable service in visitation, counselling and fulfilling the spiritual needs of the guests of the home. It is reassuring for our guests to know that so many care and above all to be reassured that God cares. □

## The Home in Bismarck

*by Alfred Weisser*



*Front View.*

Providing a total living experience is the motto of the Baptist Home in Bismarck, N.D. To this cause we are dedicated.

It is our aim and purpose that all persons, regardless of age or disability, are entitled to the best that medical science has contributed to help each individual continue life at a maximum of his abilities; that each person admitted has available to him physical, mental, social, restorative and spiritual facilities which will speed his recovery and enrich his life for a total living experience. We believe that life is an on-going experience, that, as Paul said: "Whether here or there we are with the Lord."

*The Rev. Alfred Weisser is the administrator of the Baptist Home in Bismarck, N.D.*

The Baptist Home provides round the clock nursing care by licensed personnel assisted by trained aides and orderlies to maintain the best possible level of physical and mental activity with personal dignity, integrity, independence and self-respect.



*Inside the chapel.*

A registered physical therapist works to restore muscles, limbs and joints incapacitated by strokes, fractures, arthritis, etc., to again serve their purpose as fully as possible.

Two full-time workers arrange for a multitude of activities to give the residents opportunities to participate in rewarding work projects; also providing fellowship in music, TV, recordings and singing. The coffee pot is always on with many goodies to go with it.

Eating is one of the important pleasures of life. We like to keep it so. A licensed dietitian comes in on a consulting basis to help the dietary staff provide the necessary diets well prepared and lovingly served in a home-like atmosphere; making for a good feeling of health and contentment.



*Retirement apartments.*

The spiritual needs of our people are served by a full-time chaplain, the Rev. Emanuel Wolff, who ministers to them with devotional times at the tables, mid-week and Sunday services. Men's, women's, young peoples' groups, choirs and special music groups present programs on various afternoons and evenings. Birthday parties, outings, films and various types of recreation are also under his direction. Much visiting and



*Activities Center.*

counselling is done on an individual basis. Thus each person is involved and finds living in the home of new interest and more like "Home, Sweet Home."



*Rev. Emanuel Wolff.*

To meet the goals set by our motto requires a real interest in the resident's welfare; establishing a good rapport with him and the teamwork of all who have a part in this person's care. This includes the cooperative effort of all those on the staff, the doctors, dentist, chaplain, physical and occupational therapists, nursing staff, housekeeping, the dietary department and anyone having anything to do with the operation of the Home.



*Rev. Alfred Weisser.*

In order to accomplish all this a good physical plant is also important. Our Home began in 1940 in a large remodelled residence. This soon proved inadequate and inappropriate; thus, in 1949 an eighty bed home was built near the stately Capitol building. In 1956 an addition was built which housed a chapel, a six bed infirmary along with 40 additional resident beds. In 1961 the first 35-bed nursing addition was built including a new boiler room, a new laundry, additional dietary facilities and above all a beautiful and

spacious chapel.

Always interested in serving the needs of our people the society set about building twenty retirement apartments which were dedicated in 1965. These are fine apartments; fully furnished for light housekeeping and greatly appreciated by the residents.

In May of 1969 another addition providing 29 nursing beds was dedicated. These rooms are functionally arranged and finely furnished for the care of those with greater medical needs. Exceptionally fine occupational therapy space encompassing nearly the whole ground floor was provided, making it the finest in the state. Improved physical therapy space was also made available.

The home now provides for upwards of 220 residents making various levels of living available and furnishing the care required in each of these areas.

It is only by the grace of God that this can be. May his hand continue to be upon us as we face the future with him; and seek to glorify his name in serving his people and providing a total living experience. □

## The Home in Norridge

*by John Grygo*

The Central Baptist Home for the Aged is an imposing complex of attractive buildings in Norridge, a suburb northwest of Chicago, Ill. The home itself, as well as the residences for the administrator, the medical doctor and the chaplain are standing on nine acres of land. Previously, from its founding in 1896 until 1956, the Central Baptist Home was located at Spaulding Avenue and Cortland Street in Chicago next to the former Humboldt Baptist Church.

The Board of Directors consists of members which belong to our Chicago area churches. Its officers are President, Mr. Dan Granzow; Vice-President, Mr. Arthur Leuschner; Secretary, Mrs. M. Church; Treasurer, Mr. Carl Jenkins. Mr. Myron Dudek is the administrator, Dr. V. Edwards is the medical director and the Rev. John E. Grygo is the chaplain.

*The Rev. John Grygo is the chaplain of the Central Baptist Home for the aged, Norridge, Ill.*

Much is being done to make the stay of the house-guests pleasant and beneficial. All rooms are private. In the infirmary good and devoted care is provided. Only serious cases are transferred to hospitals. Registered nurses and aides are on duty 24 hours a day.

The home has a charter by the State of Illinois and belongs to the Illinois Association of Homes for the Aged and the Welfare Council of Metropolitan Chicago.



*The Central Baptist Home for the aged.*

Those who are physically able pass many hours in the occupational therapy room where many interesting items are being created for the delight of prospective buyers and welfare organizations. A modest library gives opportunity for browsing and social contacts.



*The Rev. John Grygo, chaplain.*

Spiritual needs are continually met. At breakfast time short devotions are held. Every Tuesday evening many residents meet in the chapel and are grateful for the messages of the pulpit, the performances of various youth groups and church choirs. Much appreciated are the fine and helpful messages by our pastors who so often cheer the residents.

Once a month a delegation of our

*(Continued on pages 23, 24)*



# We the Women

by Mrs. Herbert Hiller

## That Measure of Maturity

by Mrs. Paul Kohman,  
Program Packet editor

A baby does not remain a baby unless a problem develops. Neither does a child remain a child unless some problem arises to change the usual pattern of growth. Likewise there is nothing static in a true spiritual experience. Growth is the expected condition for every person who accepts Christ as his personal Saviour.

Paul, who has been named the most mature Christian who ever lived, commends spiritual growth as a desired goal of the Christian life: "That we may grow up into Him in all things" (Eph. 4:15). In Eph. 4:13 he states, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a mature man, unto the measure of the stature of the fullness of Christ."

This verse serves as the basis for the title, "That Measure of Maturity," and the content of the 1970 English program packet. There are no material means of measuring our Christian maturity. We have no yardstick to see if we are tall enough spiritually; there is no measuring cup to test if we are full spiritually; there is no scale to tell if we are growing week by week. But we do have a spiritual measure for our Christian maturity, Christ Himself. Ruth Paxton has said in *Rivers of Living Water*, "with a growing knowledge of Him and a deepening communion with Him, there must be a growing likeness to Him."

Paul expressed his desire, which should be an imitative one for each of us, in Phil. 3:10a, "That I may know Him . . ." This we recognize as the basis for Christian maturity—a growing knowledge of Christ and intimacy of communion with Him. This phrase, "That I may know Him . . ." is the theme for the devotions in the 1970 packet.

In addition to the mission and seasonal programs, the packet contains a series of program-lessons based on the

second phrase of Phil. 3:10, "That I may know . . . the power of His resurrection . . ." Someone has said, "The evidence of His filling is the evidence of His control. The measure of His fullness is the measure of my maturity."

Will you allow the 1970 program packet to help you individually and your missionary society as a group to grow toward "That Measure of Maturity?" The packet will be available for \$2.25 from the following address by February 15: Woman's Missionary Union, 7308 Madison Street, Forest Park, Ill. 60130. (German packets are also available at \$1.75.)

\* \* \*

"Greater Works Shall Ye Do . . ." by Mrs. H. J. Waltereit,  
White Cross chairman

These and other wonderful words of comfort and challenge were given to the disciples in the passover chamber preceding Christ's death. Even though Christ's original disciples were all men, He looked upon woman as a human being of equal worth.

Jesus accepted the ministry of women by sharing their hospitality. No doubt there were other homes open to Him, but He spent much time in the home of Mary and Martha. In fact, we read in the record that "He loved Martha and her sister and Lazarus."

Jesus was liberal in His praise of women. Who was the *giver* that met Christ's approval? The poor widow that cast in two mites.

Who was the most approved *worker*? About a certain woman named Mary, Christ said, "She hath *done* what she could;" in other words, "she has done her best."

Jesus was dining in the house of a Pharisee named Simon. A woman comes in out of the dark, takes the cascade of her hair, and wipes the feet of her Lord that are already wet with tears. Simon is horrified but Jesus says, "Her sins, which were many, are forgiven her; for she *loved* much."

As we go through the gospels we could name many, many more women whom the Lord praised, and who were important to Him. Just as women in the Bible and their services were important to Christ, so we are also important. Our services and talents are needful to the Lord.

There are many channels open to us where we can do "greater works" for the Lord. Let me enumerate a few. First, and most important, is PRAYER. Our services can only be as effective as we nurture our own lives. Our missionaries need our daily prayers.

Another channel open to us as women is SERVICE. There are many ways to serve in true Christian love: visiting the sick and sorrowing and bringing comfort; helping those in need. We read in Matt. 25:45, "Verily I say unto you, Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Who of you has not felt a special warmth in your hearts as you have viewed the White Cross slides? (The new film "Unto the Least of These" is available from Headquarters.) As you looked upon the black African baby cuddled in one of those colorful blankets that you had made, did it not give you a feeling of satisfaction, knowing that you too are helping in the missionary work?

I have been thrilled by the wonderful co-operation of you women and your willingness to serve in the area of White Cross. This past year we sent out 30,000 lbs. The hours and hours of time that went into this work show *your concern*. In real value more than \$16,000 of White Cross work was sent, but who can measure the spiritual value these bandages, dressings and layettes will bring as they are being used in Jesus' name!

You have done well in giving toward medical supplies. Let us keep up the good work for as our mission work grows the needs become greater. These are investments that you are making for time and eternity. We thank you for your faithfulness.

Continue to send in the S & H stamps to headquarters for through them many White Cross needs have been supplied.

Several requests from the field have come for items that are too large to be undertaken by individual societies. Money will be received towards curtains, drapes, etc. If interested, contact White Cross chairman, Mrs. H. J. Waltereit, 16450 Stricker, East Detroit, Mich. 48021

## Take Courage!

The World Day of Prayer, to be observed on Friday, March 6, challenges us with the theme "Take Courage." Christian women throughout the world will unite on this day petitioning for courage to withstand the trials and temptations they are to face. Observe it in your church and gain the blessing of corporate prayer intercession.

The offering taken will go toward furnishing the boarding home for our missionary children at Jos, Nigeria.

# Insight into Christian Education

## Are You A Hero?

by Donald Richter

A youth does two things as he becomes an adult which relate especially to values: (1) He forms his own pattern of self-control, and (2) he builds a personal set of values. As he becomes an adult, he is faced with larger and more appealing temptations. He seeks a balance between desire and restraint. He develops his own values and beliefs so that he no longer needs to depend on what others tell him.

## Heroes

Every youth hungers for a hero. Many adults seek others whom they can admire. Youth has a "must" conscience which means doing something because he has been told or forced to. As a youth nears adulthood, he begins to understand that adults have an "ought" conscience which means doing something freely chosen and accepting its rewards or punishments. For the youth to move from "must" to "ought", he needs to see and to associate with a hero. Sometimes a youth will develop a more rigid set of values and system of self-control than his hero because he seeks to be like his *idealized*

The Rev. Donald Richter is director of adult ministries with the Department of Christian Education of the North American Baptist General Conference.

hero. This is good because it is possible to settle for less than the ideal, but impossible to exceed the ideal. Unfortunately, and this complicates youth's search for a hero, some adults still have a "must" conscience. They expect someone else to define their choices rather than choosing things for themselves.

## The Unmerciful Servant

Our Lord spoke, in Matthew 18, of the man who had wronged his superior. When discovered, he asked for mercy. This was granted, even though the mercy shown was more than he deserved. He came to someone who was in debt to him and refused to grant mercy. In turn, he was dealt with as he dealt with the other. The unmerciful servant had a "must" conscience—he let the evil habits of the age decide his course of action. He should have had an "ought" conscience—to follow the pattern of mercy he saw in a hero.

## Heroic Qualities

Youth looks for heroes in areas where he is uncertain about what lies ahead. Because of some uncertainty about the outcome, his search can take him anywhere.

Youth seeks faith in God. He may cast aside some of his childish religious ideas. He may rebel against some current religious attitudes, standards, and systems. He may rebuild a Biblical faith that appears to be a break with the past but is essentially at one with it. He may abandon any further search or become disinterested when no heroes are at hand to help. A youth's search for faith is sometimes seen by a parent as an attack on all they have treasured and taught.

A person can be a hero by suppressing the desire to scold and condemn and by revealing an acceptance of the emerging adult and consoling him in the pain of becoming mature.

Youth seeks to learn what it means to be a man or a woman. This includes sex, but centers primarily on manliness and womanliness. The sin of society today has been to give excessive attention to sex—such as the exploitation of sex in advertising. This hedonistic sexuality keeps youth from discovering true manliness and womanliness. To be a man or a woman in the setting that God intended is to experience love. Love between neighbors, family members, couples and groups is similar to love between God and man. Youth moving into adulthood seeks a man or a woman who can exhibit, in living form, true love, including love for God. A person can be a hero by showing what love to God and neighbor and beloved is.

Youth seeks to improve the world. He wishes for peace in the world. Some say that this is an expression of a wish for inner peace. He lacks peace because of conflict, repression, mixed and powerful emotions, and disappointed hope. These powerful forces continue throughout life for adults. Inner peace exists where these forces are marshalled to move in the direction and will of God. Youth, who see adults bend Biblical teaching to fit their hates, notions, and prejudices, are frustrated in their search. Youth have said that they would have been less frustrated if respected adults would have held high these ideals and precepts while admitting their inability to attain them. A person can be a hero by holding ideals, honestly striving for achievement, and confessing failure.

A youth wishes to be a person. He wishes to have faith, to know his place in life and to live by values. The adult can do nothing more helpful than to be, in the eyes of a youth, faithful, cooperative, loving, a true man or woman, and devoted to Biblical precepts. □

## TODAY'S TIP

Are there problem or special children in your Sunday school? Consider a one-to-one tutoring program. Tutoring could be in Sunday and public school subjects. It's a way of saying "We care!" (Further information is available from the Department of Christian Education.) □



## JESUS OFFERS GOD'S FORGIVENESS

(Feb. 8, 1970)

Scripture: Luke 7:36-50

**CENTRAL THOUGHT.** Jesus has the authority to forgive sins and freely offers cleansing to the repentant sinner.

**INTRODUCTION.** Luke is the only Gospel which records the event for this lesson. There are other instances in which Jesus was anointed. But only in this case was it a "sinful" woman. Only in Luke does it occur in a Pharisee's house.

In contrast to the affection of the woman, Jesus' host failed to provide three commonly accepted courtesies: water to wash feet, kiss of greeting, and olive oil which was often mixed with perfume and used to wash the face. At least he was willing to invite Jesus to his house. Though, even in this, his motive may be under suspicion.

**I. A SINNER SEARCHES FOR FORGIVENESS.** Luke 7:36-39. This woman obviously possessed deep feeling. She stood behind Jesus, the record says, crying. She bathed his feet with her tears and dried them with her long hair. Then she kissed them and perfumed them. According to Jesus' response these very sins were forgiven—the ones which provoked her tears.

When did you, as a teacher, last express such emotion to your Lord? At some crisis experience? Or after some great blessing? This is the pinnacle point of worship—a spontaneous burst of love and praise to God. Some groups say "Amen" and "Hallelujah" after every other sentence spoken by the pastor. Because of this outward display many Christians have reacted. Now, only in rhythmic Gospel songs is there opportunity for worshippers to exult in jubilation. In contrast the early church responded spontaneously (1 Cor. 14:16). Perhaps this explains the faster growth rate of some Pentecostal groups. We need an outlet to express the thrilling moments of our Christian experience.

**II. JESUS PROVIDES AND DEFENDS HIS FORGIVENESS.** Luke 7:40-50. What kind of person could forgive sins? Suppose a barber gets into an argument with a customer about whether the American League or

*These lessons, prepared by the Rev. James Schacher, Stafford, Kansas are based on International Sunday School Outlines. Copyrighted by the International Council of Religious Education, 1964.*

the National League has the best all-time all-star baseball team. Their temperaments rise. They begin calling each other names. Suppose a third man, sitting in a chair near-by, stands up and announces, "You are forgiven—both of you." The two antagonists would probably look at the third party and wonder, "How can you forgive us? You're not involved. Our quarrel is just between us two."

In other words, what business was it of Jesus to go around forgiving sins? Unless He were the God against whom the sin was ultimately committed it would not make sense. This is evidence that Jesus is God.

## BIBLE STUDY

### QUESTIONS FOR DISCUSSION

1. Which of these topics are found in this lesson: Second Coming, extra-sensory perception, terror, adultery, humility, perfume, prejudice, evangelism?
2. Was Simon the Pharisee a believer? Give proof.
3. Have you ever felt like this woman?
4. In a Bible dictionary, look up the customs surrounding the word "anoint."

### GOD'S MIGHTY ACTS THROUGH JESUS

(Feb. 15, 1970)

Scripture: Matt. 8:5-17

**CENTRAL THOUGHT.** It was not possible for Christ to avoid helping the distressed. Christians can not do less.

**INTRODUCTION.** Apparently it was not as a stranger that Jesus entered into Capernaum. Located on the northwestern shore of the Sea of Galilee this city was the base for Roman soldiers and the site of a tax collector's station. Jesus taught here in the synagogue. He also preached the message on the Bread of Life and fed the 5000 somewhere in the vicinity. Yet, in spite of the wonders and signs by Christ, the citizens refused to repent. Jesus declared judgment on them. To-

day the exact location of the city remains unknown.

**I. JESUS HEALS A SERVANT.** Matt. 8:5-7. This Roman officer commanded 100 soldiers. The Jews respected him because he had built a synagogue for them. In fact they even spoke up on his behalf (Luke 7:1-10). He confronted Jesus and expressed anxiety on behalf of his sick servant. To go to such trouble to consult Jesus, a Jew, reveals unusual compassion and sensitivity. In his military mind he compared his relationship to Christ in the same channels of authority as the soldiers to himself. Jesus recognized this as unparalleled faith. He commented twice on this trust (verses 10 and 13).

**II. JESUS DOES NOT MAINTAIN A POLICY OF SEGREGATION.** Matt. 8:8-13. What many of the Chosen People lacked, some Gentiles possessed. Citizens of the Kingdom would be coming from all directions of the compass, according to Jesus. Thus He counteracted Jewish prejudice. The qualifications for entrance to the Kingdom did not depend on national or racial origin, but upon individual decision. Even Jews will wind up as residents of outer darkness.

Are we, too, blinded by pre-judgment? The farmer resents the "superiority" of the urbanite. The city-dweller snickers at his country cousin. Irishmen are labelled temperamental, Germans stubborn and Scotchmen miserly. Dark skin creates discriminatory attitudes in the U.S.S.R. as well as in the U.S. Why do we not accept or reject persons on the basis of their individual actions?

**III. JESUS MINISTERS TO THE NEEDY.** Matt. 8:14-17. Isa. 53:4a was fulfilled in Jesus of Nazareth. Through the centuries the ill have suffered intensely. When Jesus came He healed multitudes. In his footsteps believers have dedicated their lives to do medical research, care for the wounded in combat, minister to lepers, establish hospitals, rest homes and mental institutions. It is false to charge that Christianity concerns itself exclusively with the life after death and promotes uninvolved idealism. Salvation is incomplete until we demonstrate Christ-like compassion.

### QUESTIONS FOR DISCUSSION

1. Can you think of a situation in which you were out numbered by non-Christians? As part of a minority, what emotions did you feel as a result of their prejudice?

2. Does personal contact with minority groups help to remove prejudice?
3. How can your Sunday school class help to alleviate suffering?

### RECOGNIZING JESUS AS MESSIAH

(Feb. 22, 1970)

Scripture: Matthew 16:13-23

**CENTRAL THOUGHT.** Who is Jesus? One's response to this question determines the course of one's entire life.

**INTRODUCTION.** The events prior to this scene prepared the Disciples for Peter's recognition of Jesus as the Messiah. Following this declaration Christ tried to lay the groundwork so that His followers would be able to understand the meaning and necessity of the cross. In this hotly debated passage there is no reference to the first Pope, an institutional church or even to the forgiveness of sins. The emphasis is upon the Lord Himself and the work that He bequeaths to Peter as an individual.

**I. THE QUESTION ASKED.** Matt. 16:13-15. Often we may wonder why Jesus did not reveal His identity more directly. When Pilate asked whether He was the King of the Jews Jesus only answered, "Thou sayest." His favorite term to describe Himself was "Son of Man." Originally found in Ezekiel this phrase could be understood in several ways.

At various times Jesus asked that those who believed in Him should not publicize the news. The reason for such caution stems from the nature of His work. Even John the Baptist anticipated an earthly ruler, but Jesus' mission was primarily to deal with the spiritual problem of sin. If He had declared His Deity earlier the population would have divided into supporters and opponents. One would have attempted to murder Him; the other would have tried to crown Him King over Judah.

**II. THE QUESTION ANSWERED.** Matt. 16:16-23. Peter, impulsive as ever, blurts out the conviction which had been laying claim to his heart. Then Jesus actually admitted that it really was so (verse 17).

"Christ" means the same as the Hebrew "Messiah." It literally is defined as "the anointed one." Jesus used this title of Himself after He arose (Luke 24:46). As Son of the living God He possessed the same attributes as the Father. This is logical because in His divine nature He had no mother, but was eternally begotten only by God.

John's Gospel presents adequate evidence in support. As the Father has life so the Son has life (John 5:26). Men should honor the Son as the Father (John 5:23). John approvingly states that the Jews thought that Jesus was making Himself equal with God (John 5:18).

If a mere human had made these remarks he would either have been mentally ill or an intentional deceiver. There is no other explanation for a person knowingly to speak in such a fashion. What do you say? The catch is that if you agree that He is the Savior, God's Son, you obligate yourself to permit Him to rule your life. He

## BIBLE STUDY

will color your ambitions. He will motivate you to tell others about Him. You will need to trust circumstances into His control and begin to learn to love those who dislike you.

### QUESTIONS FOR DISCUSSION

1. Rewrite Matthew 16:16 in your own words. What right does this give to Jesus to order you around?
2. "The Son of Man" means that Jesus is God. True or False?
3. If you had been with Jesus on this occasion, would you have tried to persuade Him not to go to the cross? Why or why not?

### THE NEW PEOPLE OF GOD

(March 1, 1970)

Scripture: Matt. 18:10-20

**CENTRAL THOUGHT.** Jesus provided guidance for the inter-personal relationships within the community of the people who were to follow Him.

**INTRODUCTION.** Only a few times does Jesus speak of the "church" in the Gospel records. In addition to our Scripture passage of today there is another reference in 16:18, 19. Since the Holy Spirit had not yet come to bind all believers into one Body in Christ, Jesus is anticipating the day when the church would be a reality.

He encourages the church, challenges and inspires it with these words.

**I. THE NEW PEOPLE OF GOD ARE LIKE CHILDREN.** Matt. 18:10-14. "One of these little ones" refers back to verses 6 and 10. The whole section is introduced with a question by the Disciples about who will attain first place in the Kingdom. Jesus requested a near-by youngster to come and stand in front of them. He then compared the qualities of this child to the greatest in the Kingdom of Heaven. He warned anyone who harms a child (verse 6).

**II. THE NEW PEOPLE OF GOD MUST SETTLE DISPUTES.** Matt. 18:15-18. Here Jesus outlines a blue-print for handling disputes between church members. The first step is to meet together in private. The normal procedure for Jews was for the offender to go and make things right. But Jesus exactly reversed the order. He charged the victim with the responsibility to take the first step. There is a great deal of psychology in this. Seldom does any person admit that he was the culprit. Almost everyone feels that he is the one who was insulted or wronged. But if both parties feel that the other party is guilty it is apparent that neither one will come to the other. However, Jesus put the pressure on the one who claims to be innocent to take the initiative.

**III. THE NEW PEOPLE OF GOD HAVE THE POWER OF CHRIST'S PRESENCE.** Matt. 18:19-20. The church possesses power to discipline members. Note the similarity of verse 18 with 16:19. Apparently neither passage refers to forgiveness of sins, but to "bind" or "loose" individuals from membership on earth. Then those who belong to the group which covenants together can ask an earthly request which shall be heard in heaven. Why not test this promise in Prayer Meeting?

### QUESTIONS FOR DISCUSSION

1. "The characteristics of greatness in heaven." Explain what they are.
2. What is the hardest aspect of 18:15-18 for you to accept?
3. Do we fear that God will fail to honor promises like 18:19-20? ☐

### SURVEY REPORT

The recent survey of readership of the Bible Study revealed that a large number of people read and appreciate this feature. Therefore, the Bible Study will continue to be a part of the BAPTIST HERALD for this year. ☐



# Evangelism in a Local Church

by Paul Siewert

The Ebenezer Baptist Church of Vancouver, B.C., is an average church located in a semi-residential area in South Vancouver. The community has typical middle-class white people, generally conservative, and rooted in family and community life. The majority are church related.

Along with all of the good things, this community is also afflicted with many of the problems that weary scores of our American communities. People need to have a decisive encounter with the Lord.

It is in this setting that the Ebenezer church has launched an aggressive outreach for Jesus Christ. The facilities of Ebenezer Baptist are adequate, but not pretentious. The membership is now well over 600. The church has a well established Christian education, youth, and music program. Attendance at the regular worship services, in the beautiful sanctuary, is above average. The church enjoys good lay leadership.

An aggressive evangelistic outreach in this community has never been easy. Consequently the church, under the close guidance of the pastor, launched a special outreach for 1969. The church adopted a theme for the year, with a two-sided emphasis: "Stewardship and Evangelism." Goals were set and officially adopted by the church. The goal specifically related to the program of evangelism was: "At least 100 personal decisions for Christ."

## THE CRUSADE OF THE AMERICAS

Since this was the year of the Crusade of the Americas, it was decided that Ebenezer Baptist should take its place along with this fellowship of outreach for Christ. The pastor attended the Congress on Evangelism in Washington, D.C., which served as the launching pad for the Crusade. Upon his return, he related to the church the inception and projected outreach for the Crusade of the Americas. A special banner was prepared for the communion table which served as a constant reminder of this outreach. During the summer months a special weekly news release was circulated entitled: "What's Happening in Evangelism." It contained news items of evangelism in America, related to the Crusade of the Americas.

The purpose of this emphasis was to make the congregation aware of its fraternal relationship in evangelism. Every local fellowship must see its local mission in relationship to the greater enterprise of the Lord, in order to retain courage and proper perspective.

## DOORWAYS UNLIMITED

The year's program on evangelism in the church was launched with the Sunday School Campaign, "Doorways Unlimited." Much detailed planning was done by the director of Christian education and music. February was the month for "getting the teachers prepared." All teachers were visited by the pastor and director of Christian education to discuss evangelism in the Sunday school. Special sermons were preached and informal discussions planned.

The Rev. Paul Siewert is the pastor of the Ebenezer Baptist Church, Vancouver, B. C.

March was the month for action. This included tract distribution, visitation in the community, contests, and teachers talking to students about commitments to Jesus Christ. This was culminated with "Decision Sunday" at the end of the month. All Sunday school scholars, parents, and friends were urged to attend the worship services, where opportunity was given to make a public confession of Christ at an altar call. Many responded.

## NEW LIFE CRUSADE

The New Life Crusade held Nov. 9-16 with the Mel Dibble Team was a week of harvest. All year the forces for evangelism were being mobilized for this week of special evangelistic meetings. Hours of preparation, immersed in prayer, were given by many people to adequately prepare for this major outreach for Christ.

The stated purpose of the Crusade was four-fold: 1) To glorify the Triune God of the Bible. 2) To reach the unchurched and unsaved for Christ. 3) To bring new spiritual life to the church. 4) To inspire Christians and the Christian fellowship for service.

Many media were used to publicize the meetings; radio, newspaper, telephone, church mailings, visitation, etc. However, the major response was realized because of the general enthusiasm of the church membership. Because we had prepared and prayed, we felt we had a right to be enthusiastic and expect great things from God.

The meetings during the crusade were primarily evangelistic. There were special features for the children. The Sunday school had a vital part in the success of the crusade and special sessions were planned for the Sunday school workers and the general Sunday school. The youth fellowship had a very special program of buzz sessions, fellowship gatherings, and a ministry in the crusade choir. The ladies had daily Bible Study sessions with Mrs. "Mom" Dibble, which were well attended. About 100 ladies attended each day. For the men there was a special men's breakfast on Saturday morning. Again the response was good.

However, the main feature of the crusade was the evening services. These were well attended. The music by the musicians of the team, Murray and Jerri Turner, was excellent. The evangelist, Mel Dibble, preached most fitting and Christ centered messages, and every evening God answered our prayers by preparing hearts to respond to the altar call.

When the week was over, we felt like a new church fellowship. God had blessed beyond our expectations. We had gained a new confidence in local church evangelism. There was a freedom in talking about Jesus Christ our Savior. Prayers had been answered. We knew God had honored our efforts and we were encouraged for future service.

The year of 1969 will stand out in the history of Ebenezer as a special year in evangelism. This does not mean that all problems have been solved or all prayers answered. We are not free of inhibitions or need for growth. It does mean, however, that our church has seen the Spirit of God at work in a unique measure and the frontiers no longer seem so insurmountable. Thanks be to God! □

## The Home in Norridge

(Continued from page 17)

church ladies celebrate with our "birthday children." On this important day all hearts beat a little faster and all eyes are sparkling a little brighter. The programs consist of songs and testimonies, or messages and recitations, or special platform performances. After an hour well spent all repair to the dining room where delicious refreshments are served. But the birthday celebrants always receive a small gift. It is only natural that the glad contributions of our women continue to be the subject of much comment.

One of our residents presented the home with a billiard table. At first it was used only by a few brave men but now even some ladies are taking part in a lusty tournament.

Our thoughtful board of directors is very desirous to make the Central Baptist Home as attractive as possible. The properties are well kept. Plans are set for remodelling some parts of the main building, as well as the entrance hall, the dining room and the chapel. And if all goes according to the latest decision, a special house will be built for the doctor. Also extra apartments for elderly couples are contemplated.

We praise the Lord for the fine Christian atmosphere which is being recognized even by our visitors. A remarkable characteristic of the residents is their interest and concern for one another. Our folks readily help each



Mr. Myron Dudek, administrator.

other as if all were of one family. But what makes us especially grateful to God is the keen interest in God's work. Every Sunday, during the worship service, an offering is being contributed for our denominational needs. Pray for our home! □

February 1970

## The Home in Medicine Hat

by Roy Weiss

The Baptist Haven of Rest in Medicine Hat, Alta., originated in 1946, when seven needy, elderly folks were accommodated in a newly acquired army-air-force building opposite the Medicine Hat Airport. During the past 23 years many senior citizens, as well as many employees, have come and gone through our doors. Joys and hardships were experienced, but in it all, God has graciously prospered the sacrificial efforts of many faithful stewards who helped our Homes' development.

These original buildings were eventually removed to make way for new and larger facilities that could accommodate the increasing numbers of elderly folks reaching their golden years of fulfillment.

Our present Senior Citizen's Home was built in 1963, and accommodates 80 residents. The newly erected 100-bed Nursing Home was completed last year and dedicated to God for service to men and women in need. Our staff includes 59 full-time and 24 part-time.

The Haven and Sunnyside Nursing Homes have a distinct advantage in that they are situated side by side in a quiet area overlooking the city and local airport. This enables a good degree of communication between nursing care patients and the more active senior citizens in our retirement home. A small store is operated within the home for convenience of all residents and staff. A diversified activities program is operational in both homes, where a variety of items are made and sold. The funds from these items are directed to missions and various projects of the residents' choice.

The Home has made available a large range of reading material. Various films are presented. Study and fellowship groups are encouraged and organized within the home. Clubs and church groups present programs. Outstanding events for our residents are the monthly birthday parties and Christmas programs.

Volunteer workers play an active

R. A. Weiss is the administrator of the Sunnyside Nursing Home and the Baptist Haven of Rest, Medicine Hat Alta.



Senior Citizens Home.

Nursing Home.



part in meeting the varied needs of our residents. They bring new meaning into the lives of our people by visiting, reading and writing letters for the handicapped, feeding and helping about the home in a variety of ways. Members of the local ministerial association visit members in the home and present two weekly services in the chapels.

During the summer months of this past year, we had the distinct honor of having Dr. E. P. Wahl serve as chaplain. Dr. Wahl's morning devotions and various chapel messages were a real blessing to residents and staff alike. His visitations at the hospital, counseling with residents at the home and many other helpful gestures were appreciated by all. His efforts together with the efforts of many other dedicated staff members of our homes, have certainly helped to bring the retirement period of our residents a little nearer the golden stage of fulfillment.

Some of the most radiant Christians are those who are past the age of 70. They speak from the wisdom of experience. Experience of joys, sorrows and heartaches on the journey of life, but



R. A. Weiss.

through it all they have allowed Christ to control their lives. They served Him



faithfully. They trusted Him for all things and Christ has made them much like Himself. Now that they are in their advanced years, chances are good that these folks will continue to be interesting, mature and happy people serving the Lord.

The Haven and Sunnyside Nursing Home are pleased to have many folks who are full of inner peace and a wisdom begotten of the years. There may be silver in their hair, deeper lines on the face, less resilience in the step, more feebleness in the knees, but then "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). □

## The Home in Philadelphia

by Rudolph E. Jahn

The seed was sown many years ago for what today is called the North American Baptist Home for the Aged in Philadelphia. It was a long time ago that old Sister Martin, a member of one of our churches had the desire to enter an old peoples home. Her thought of a home gave someone a vision which was seriously considered at the Delaware Vereinigung which was meeting at that time. A meeting was called at the First German Baptist Church in Philadelphia in June of 1895. Plans were made to take definite steps toward the realization of the vision before them.

The three Philadelphia churches, two from Baltimore and one from Wilmington met and organized a society for a home. On Nov. 11, 1895, the society met in session with Mr. David Kaiser as president. A ladies board was organized in 1896. In October of 1896 property was purchased on Rising Sun Avenue which was converted into an old peoples home. On June 10, 1897 the German Baptist Home was officially opened and dedicated to the Lord.

The blessing of the Lord rested upon the efforts of the society so that in about eight years more space was

Mr. Rudolph E. Jahn is the secretary of the Board of Managers of the North American Baptist Home for the Aged, Philadelphia, Pa.



Mr. Dirk Onderwater, superintendent.

needed. In 1905 the main building was erected at a cost of \$40,000.00. In September 1906 the main building was dedicated. Through the tireless efforts of Mr. Reuben Windisch and the generous gifts from friends in Newark and Detroit a beautiful chapel was erected in 1931.

Things went along smoothly for a long time until the war years when after much controversy we felt that the time had come that we must change the name of the home, so on July 26 the name of the home was officially changed to The North American Baptist Home. The main building, capable of accommodating about fifty guests served us well until the 1960's when our waiting list was getting too long, and after much prayer, the Board of our Home felt that something must be done so in January of 1965 plans for an addition were presented by our architect. In June of 1967 construction got under way and the first guests entered the new building in May of 1968. The building is filled to capacity and we still have a long waiting list.

We have about 80 rooms in all and at the present time have about 90 guests. All have their own private rooms which are nicely furnished and a guest may bring his or her own furniture if desired. Three good meals a day are served in our beautiful new dining room which seats 200. A well equipped infirmary is available with nurses around the clock. A solarium on each floor is available to all where they can watch television or just sit and talk. The beautiful Chapel is used frequently with Sunday afternoon services conducted by pastors from neighborhood churches. During the week

different groups come in and entertain the guests. Morning devotions are conducted each morning in the dining room. Our home is capably managed by Mr. and Mrs. Dirk Onderwater as superintendent and matron, respectively. They are ably assisted by a staff of nurses and other help for all the phases of the work that keeps a home going.

The Fleischmann Memorial Baptist Church and the Pilgrim Baptist Church, both of Philadelphia, really deserve all or most of the credit due the home for the untiring hours of labor put into the home by the members of both



One of the lounges.

churches who serve on the Board of Managers of the home. We praise the Lord for all He has done for us here on Rising Sun Avenue. □

## Christian Education Committee Votes to Reorganize

by Loren A. Weber

The General Christian Education Committee voted at its annual meeting in Forest Park, Ill., on Dec. 3-5, 1969, to reorganize. The recommendation came from a subcommittee which was appointed one year ago to study the matter of reorganization and bring a recommendation to the General Committee.

In the reorganization the number of representatives from each conference on the General Christian Education Committee will be reduced from two to one. At the present time each local conference elects both a secretary and youth representative who serve on the committee. It was felt that the committee was larger than need be since it was the largest of all general boards and committees, and thus expenditures could be cut by reducing the size of the committee. Another factor motivating reorganization was the imbalance on the adult, youth and children's subcommittees. Under the old structure there were nine youth representatives who served on the youth committee and nine conference secretaries who were divided between the children's and adult committees. This meant that the youth committee was as large as the other two committees together.

The reorganization also involves reassigning of some duties among the staff in the Forest Park office, and the transfer of Dorothy Pritzkau, editor of Christian Education Literature, from the Roger Williams Press to the Department of Christian Education.

Further details are still to be worked out on the reorganization. The reor-

The Rev. Loren A. Weber is the pastor of the First Baptist Church, Arnprior, Ontario.

ganization is subject to the approval of the General Council and possibly the 1970 General Conference in Winnipeg.

Another major step by the General Christian Education Committee which was chaired by the Rev. Kenneth Unruh of George, Iowa, was the decision to recommend to the General Council that the Department of Christian Education join NSSA (the National Sunday School Association). The NSSA is an interdenominational, evangelical, service agency. It is the Christian Education arm of the National Association of Evangelicals with headquarters in Wheaton, Ill., and dates back to 1945.

The NSSA will give opportunity for the Christian Education staff to share ideas and programs with leaders of other denominations, publication societies and recognized evangelical leaders. This is what has been described as "cross fertilization" in that they take



The General Christian Education Committee Members: The Rev. Bruce Rich, the Rev. Donald Richter, the Rev. Henry Ramus, Miss Dorothy Pritzkau, Dr. Floyd Moore, the Rev. Arnold Rapske, the Rev. Gary Miller, Mr. Frank Bridge, the Rev. Norman Miller, Mr. David Howard, the Rev. Lorimer Potratz, the Rev. John Thielenhaus, the Rev. Loren Weber, the Rev. Fred Mashner, the Rev. Irvin H. Schmuland, the Rev. Ronald Mayforth, the Rev. Kenneth Unruh, Miss Susan Kramer, Mr. Alvin Bibelheimer, the Rev. Fred Jantz, Mr. Douglas Brown, Mrs. Helmut Labrentz, the Rev. Bill Cowell, the Rev. Thomas Kramer, Miss Sharon Samson and Mrs. John Kirschman. (All are not in the picture).

part in various study commissions and inter-act among themselves.

A couple of significant assignments were made by the committee. Dr. Floyd Moore's class at the North American Baptist Seminary on "Teaching Ministry with Children" is being asked to study and develop a mission education program for children. The Rev. Donald Richter, director of adult

ministry and the Rev. Lorimer Potratz, secretary of the Dakota Conference, have been asked to prepare materials for family month for 1970 on the theme, "Biblical Basis for Family Life."

Reports were given by each member of the headquarters staff, and by each of the secretaries and youth representatives of the nine conferences. The Rev. Bruce Rich, general secretary of the department, pointed out that though there has been an increase of five Sunday schools in 1969 over 1968, the enrollment has dropped from 51,689 in 1968 to 51,624 in 1969. The Rev. Donald Richter, the newly appointed director of adult ministry, pointed out two areas of special concern to his department. One is the need of doing something about the declining Sunday evening services in our churches, and the other is the critical need for a Christian pattern of family life.

Several of the reports of the youth representatives gave a pessimistic note by reporting the difficulty of some churches in maintaining active youth groups. One report pointed out that the average age of senior campers and those attending youth retreats is becoming lower and lower.

Most of the youth reports emphasized (Continued on page 12)



## OUR CHURCHES IN ACTION

### Church welcomes new pastor

ONOWAY, ALTA. The Rev. and Mrs. Fred Ohlmann and sons were welcomed to the Onoway Baptist Church on Oct. 5. A program was presented under the direction of student pastor, Wenzel Hannik. Mr. Ewald Breitreuz extended the welcome to the Ohlmanns on behalf of the church. The Rev. Willie Muller spoke to the church on its duties in supporting the work of the Rev. Ohlmann.

Mr. Gordon Stobbe extended thanks on behalf of the church to Mr. Hannik for his pastoral services for the last few months. (K. Lomas, reporter.)

### WMS has annual program

NAPOLÉON, N.D. The Napoleon Baptist Ladies Missionary Society held their Annual Program Sunday evening, Oct. 26, 1969. The Annual Report by the Secretary, treasurer's report were given, and an offering was taken, after which we listened to a challenging message, "Where?" by our new pastor, the Rev. H. Pfeifer. Our capable organist, Miss Alice Braun, played a fitting Prelude and Postlude. (Mrs. Lilian Streyle, reporter.)

### Couple observes 50th anniversary

TURTLE LAKE, N.D. Mr. and Mrs. John Schlaht of Turtle Lake, N.D. were honored with an open house in observance of their 50th wedding anniversary on Sunday afternoon Oct. 19 at the Turtle Lake Baptist Church. About 150 friends and relatives were present.

A program was presented by the children and Pastor Huisinga brought a brief message.



Mr. and Mrs. Schlaht were born in Russia and lived south of Mercer where they farmed until they retired and moved to Turtle Lake. They were married on Oct. 22, 1919 in Washburn

by the Rev. Buriur. Mr. Schlaht taught the adult German Sunday school class and was a deacon for many years. (Mrs. Glen Moore, reporter.)

### Farewell and welcome reception

MERCER, N.D. The Rev. E. S. Fenske of Bismarck, N.D., terminated his interim ministry on Sunday, Nov. 3, 1969.

In the evening we had a farewell for the Rev. and Mrs. Fenske and also a reception for our new pastor, Mr. and Mrs. John Silvey and family, formerly of Mill Valley, Calif.



Representatives of various boards and committees of the church spoke in appreciation of the Rev. Fenske for his three months of service while we were without a pastor.

Words of welcome were spoken in behalf of Mr. and Mrs. Silvey and family (pictured) as they began their ministry in Mercer. (Mr. Sam Rust Jr., reporter.)

### Barbara Kieper honored by WMS

CRAWFORD, TEX. On Oct. 11, the young married couples gave a welcome home party for Richard Luning who had served a year in Guam.

On Thursday, Oct. 23, the ladies of the Canaan church honored Miss Barbara Kieper with a tea. She told of her work in Cameroon and also showed slides.

On Nov. 1, the young married couples and young peoples classes of Central Baptist in Waco and our church enjoyed an outing. Songs were sung as we sat around a bonfire.

On Nov. 9, we observed "Denomination Emphasis Day." The ladies of the W.M.S. had their White Cross work on display. We were also privileged to have Dr. J. C. Gunst as our guest in the evening. He brought the message and showed pictures.

Our Father-Son Banquet was held in November. The Rev. Oliver K. Ringer is pastor. (Mrs. Sandra Gauer, reporter.)

### BYF holds first retreat

BURLINGTON, ONT. The Senior Youth Fellowship of the Pineland Baptist Church, Burlington, Ont. held its first retreat October 3-5, 1969, in the Bristol Hills Lodge, N.Y.

Twenty-two young people and their sponsors considered the theme "You believe . . . So What?" Ephesians 3: 16-19 began the focus of our study on the doubts and questions youth have today. The second phase aimed to help us grow deeper in our faith. Several young people from another extension project, the St. Catharines church, joined us.

Highlights of the weekend were small confidential cell groups called Covenant Triads, a Torch Service, a Sunrise Communion Service, and a challenge shared by the Rev. Herb Berndt of Rochester, N.Y. Rick Dorman is the president and the Rev. W. Kerber is the pastor. (Ingrid de Koter, reporter.)

### Holiday Park church increases membership by 20

PITTSBURGH, PA. On Sunday, Sept. 28, in the morning worship service, twelve adults and eight young people were welcomed to the membership of Holiday Park Baptist Church by the



Board of Deacons and the pastor. Two weeks prior to this, Pastor George Engle baptized thirteen (pictured) of these members who had received Christ as their personal Savior. (George E. Engle, pastor.)

### Immanuel church honors pastor

BROOKFIELD, WIS. On Sunday, Oct. 5, members and friends of Immanuel joined in honoring the Rev. J. J. Renz who recently resigned and retired after



39 years in the Christian ministry. During the ten years as pastor of Immanuel, the church made the move from Milwaukee to Brookfield, undertaking the building of a new church in a recently developed area.

Mrs. Renz and the daughters, Marilyn, Delores (Mrs. Frank Bertsch) and Sharon undergirded Rev. Renz and were always ready to serve where needed.

Taking part in the program were representatives of both North American and American Baptist Conventions, pastors of Temple and Bethany Churches, chairman of the Board of Deacons and president of Women's Missionary Society. The choir rendered two selections, one of which was the pastor's favorite, "The Balm in Gilead," the obligato sung by Sharon Renz. After the presentation of the gift, a few timely remarks were made by Pastor and Mrs. Renz.

The Rev. Fred Erion is serving as interim pastor. (E. Mengel, reporter.)

### Atlantic conference

KESWICK, N.J. The theme of our retreat this year was "Let us be Concerned." We met on Oct. 31 and Nov. 1.

Mrs. Emily Malmberg of Hamden, Conn., told of working among the people of Kentucky and of God's marvelous grace in their lives.

Miss Barbara Kieper, missionary to Cameroon, was our guest speaker. She told of her concern for the people in Cameroon and enlightened us as to the work she had been doing there.

We also had discussion groups on

"Showing Love and Concern as a Society to our Fellowmen," "Program Planning," "White Cross," "Missions" and "Visitation." (Irma Norman, reporter.)

### Evangelistic services are held in Eureka church

EUREKA, S.D. A week of evangelistic meetings were held in October. One young lad came forward for Christ. Various pastors from surrounding churches served us each evening.

On Sunday, Nov. 2, we were privileged to have several football players from Pillsbury Baptist Bible College of Owatonna, Minn. take part in our service.

On Nov. 11, a Mother-Daughter Banquet was held in our church. The Rev. Fred Fuchs is pastor of the church. (Mrs. Herbert Heupel, reporter.)

### Seven complete scripture memory

EMERY, S.D. The First Baptist Church of Emery had a baptismal service in September for two candidates.

Forty-seven children completed another year of Scripture memorization, and six young people, of the seven pictured, completed the nine-year course and earned the award. They were Beth Bleeker, Pamela Doorn, Barbara Hanssen, Muriel Terveen, Orlan Tschetter and Sharon Weeldreyer.



On Oct. 19, we were privileged to host the Cameroon choir; over 650 people were present. The Rev. M. D. Wolff is pastor of the church. (Mrs. Herman Bleeker, reporter.)

### Activities at New Leipzig church

NEW LEIPZIG, N.D. Last January we hosted the Sunday school workers conference. This was followed by a series of meetings conducted by the Rev. Walter Hoffman and the Rev. Elmo Tahrán. During the summer we had a baptismal service in which 11 were

## OUR CHURCHES IN ACTION

baptized. The young people hosted the Badlands Youth Rally in August.

On Sept. 14, 1969, we had a farewell service for Pastor H. Strauss and family. He accepted a call to the Kenmore Baptist Church after serving us for three years.

God's Volunteers, Team I with the Rev. Edgar Klatt were with us Nov. 18-23. (Mrs. Daryl Birdsall, reporter.)

### Church dedicates new parsonage

EMERY, S.D. On Oct. 19, 1969, our new parsonage (pictured) was dedicated. The Rev. Donald Miller of the Seminary brought the message. All those involved in the building of the parsonage were introduced to the congregation. The building committee



consisted of Roger Lehr, chairman, Lowell Doorn, Mrs. Willis Plank, Herman Tammen, Mrs. Lowell Terveen, Paul Tschetter, Robert Weber and Allen Terveen. Following the service the congregation toured the new parsonage. (Mrs. Herman Bleeker, reporter.)

### Harvest mission Sunday observed by Eureka church

EUREKA, S.D. The Annual Harvest and Mission Fest was held at the Eureka Baptist Church on Sunday, Oct. 19. As guest speaker we had the Rev. Reinhold Kerstan, Editor of German Publications. The afternoon service was in the German language and the evening service stressed Conference Ministry Emphasis. The Rev. Kerstan presented the filmstrip "By This Shall All Men Know."

The offering amounted to approximately \$7,800, and was designated for the local building fund and missions. (Mrs. Herbert Heupel, reporter.)

### Harvest mission festival observed

NAPOLÉON, N.D. On Oct. 5, 1969, the Napoleon Baptist Church held its annual Harvest and Mission Fest. Dr. Richard Schilke, General Missionary Secretary, was the guest speaker. The



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message was entitled, "Thanks Be Unto God For His Unspeakable Gift."

Special music was contributed by the men's quartet and soloist, Mel Hansen.

In the evening service Dr. Schilke showed a special filmstrip entitled, "Sharing God's Love."

The offering amounted to \$1,499.00. The Rev. Henry Pfeifer is pastor of the church. (Mrs. Edwin Pfeifle, reporter.)

### Farewell for active family at Ridgewood church

BROOKLYN, N.Y. For many years Harold G. Kris was a member of our church. His retirement and departure provoked sadness and a deep sense of loss. Harold, his wife, Martha, and daughter, Charlene, were honored with a dinner following the morning service on Nov. 2. Their long, faithful and invaluable service to their church and their Lord were reviewed.

A tribute in poetry was written and read by Mrs. E. Neithardt. Pastor Lamprecht was toastmaster. The kitchen committee, through their spokesman, Mrs. T. Mangino, recalled Martha's unrelenting labor. For the two Women's Societies Mrs. Ella Beck and Mrs. Olga Tholl voiced appreciation and good wishes. The deaconate was represented by the succeeding chairman, John Steinhoff. The choir, of which both were members, participated in song. The organist expressed personal thanks to Mr. Kris for his readiness to substitute, and handle technical problems with the organ.

A brother, Mr. Alfred Kosik, represented many relatives. Dr. and Mrs. H. Hiller, speaking as relatives, added their good wishes. Mr. H. V. Ross, chairman of the trustees, presented a check from the constituency. Mr. Ed-

### Regency church adds 3 members

LINCOLN, NEB. On Sunday morning, July 27, a baptismal service was held at Regency Baptist Church. Two candidates, pictured with the pastor, were baptized upon confession of their faith in Jesus Christ. The Rev. Thomas



win Marklein spoke of the great value of dedicated laymen in our churches. The couple acknowledged their appreciation. (Marion von Ahnen, reporter.) Kramer had the privilege of baptizing and extending the hand of fellowship to Mrs. Alfred Witte and Mrs. Jack Sweney. The hand of fellowship was also extended to Mr. Alfred Witte upon transfer of letter.

A week of VBS was held August 11-15 with an enrollment of 40 children, plus a staff of 10 teachers and helpers. Mrs. Robert Smith from Sioux Falls, S.D., served as director. A closing program was held Friday evening. (Lois Kramer, reporter.)

### Idaho church gains five members

PAUL, IDAHO. Five new members received the hand of fellowship, three by baptism, at the Paul Baptist Church. Pictured with the Rev. G. G. Rauser are Mrs. Leonard Duff, Mr. Robert Behm, Karen Connor, Gay Meuleman and Diane Erickson.



Drapes were purchased for the sanctuary by the Women's Missionary Society and a new drape for the baptismal was donated by Mr. and Mrs. Dave Kraus. Harvest and Mission Festival was held on Nov. 9, with a fellowship dinner following the morning service and a program featuring the play, "Circle of Concern," presented by the women of the church and music by the Adult and Junior Choirs. A special offering for missions was received in the morning and the afternoon offering was for the Building Fund. (Mrs. Don Coker, reporter.)

### Southern California Association Meets

ANAHEIM, CALIF. The first meetings of the Southern California Association were held Oct. 16-18 at Bethel Baptist Church, Anaheim. The theme of the Association was "Extending Our Evangelism." The Rev. Kenneth L. Fischer served as Moderator.

The Rev. Roger Youngquist, Executive Secretary of the Southwest Conference of the Baptist General Conference, was the keynote speaker.

Friday's session opened with a devotional period. Association business and denominational reports were given. A Memorial Service closed the session. A musical program by all the choirs was presented in the evening.

Saturday, the Women's Missionary Union met at the Sunkist Baptist Church for breakfast and business. A former missionary, Mrs. Ernest Zimbelman, was the speaker. The Rev. Connie Salios spoke at the Missionary Service. In the afternoon, various Christian Education Workshops were held.

The Rev. Joe Sonnenberg was also one of the speakers. We wish him God's best as he leaves us to take up his new duties as President-elect of North American Baptist College. (Mrs. Virginia Schreiber, reporter.)

### Sherwood Forest holds space program

REDMOND, WASH. On Oct. 4, 1969, the Sunday school of the Sherwood Forest Baptist Church, Redmond, Wash, held a special space theme program for children of the community. "Out of this World with Christ!" was the theme used for the program. Highlights included Blast Off (game time and stories), introduction of Space Ship Hostess (S.S. Superintendent, Mrs. Avis Campbell), introduction to the Captain (Christ). Moonfood was served at refreshment time for everyone.



A few days before the program several hundred invitations were carried door to door. On the invitation was printed a ticket which allowed the holder and two guests admission to the Space Ship. The ticket also qualified each child for a Launching Pad Drawing (Doorprize). The Galaxie came down with balloons for each child.

The original idea was conceived by our S.S. Superintendent, Mrs. Avis Campbell.

The Rev. Hisel is pictured with some of the children. (Rev. John Hisel, reporter.)

### Eight are baptized in North Sheridan church

PEORIA, ILL. Eight persons followed the Lord in baptism at North Sheridan Baptist Church, Peoria, Ill., on Sunday, Oct. 26, 1969. This was the first baptismal service conducted by



the Rev. Edwin Michelson since he began his pastorate on Jan. 19, 1969. Pictured with the Rev. Michelson (far right) are: (l. t. r. front row) Rusty Watt, Gary Blackard, Mary Beth Mingus. (Back row) David Blackard, David Barnes, Mrs. Sandy Schultz, Cindy Brandes, Mary Edith Hewitt. (Walter E. Kohrs, reporter.)

### Four baptized in Hunter church

HUNTER, KAN. On Nov. 2, 1969, a baptismal service was held at the Bethany Baptist Church of Lincoln County, Kan. Four young girls were baptized by the Rev. R. H. Zepik upon confession of their faith in Christ. Mary Wilbeck, Catherine Wirth, Dalene Wirth, and Mayette Wirth were extended the right hand of fellowship at the Communion Service. (Mrs. Melvin Schulz, reporter.)

### Berlin BYF presents concerts

FREDONIA, N.D. The Berlin Baptist BYF presented a concert of sacred music in seven churches. The choir is pictured.



The main purpose in presenting our concert was to show that young people are also concerned about witnessing to their faith. In addition we invited the churches to join us in our mission project of raising money for scholarships for Cameroonian students preparing for the ministry. The Junior and Senior BYF will be sending enough money for three scholarships. (Julie Rudolph, reporter.)

### Groundbreaking services observed by Cleveland church

CLEVELAND, OHIO. In October, 1966, the Erin Ave. Baptist Church purchased a parcel of land in Parma, Ohio. On Aug. 30, 1969, we had groundbreaking services. The pastor, Wald. Kroguletz, presided with members and friends from neighboring churches participating.

The new church is to be called The Redeemer Baptist Church. The foundation has been completed. The design is to be contemporary. Presently the sanctuary is designed to hold 350 people, but provision is made for later expansion. A model of the church is pictured.



In May of this year we saw eight people enter the waters of Baptism. Eight people were baptized in May, 1969. Oct. 15-19 we had evangelistic services with the Rev. Aaron Buhler, pastor of the Parma Heights Baptist Church. (Barbara Melchien, reporter.)

### Pastor Pfeifer welcomed to Napoleon church

NAPOLEON, N.D. Members and friends gathered to welcome our new pastor and wife, the Rev. and Mrs. Henry Pfeifer, on Oct. 2. A program consisted of greetings from various organizations of the church and special music by the men's quartet, and a trio from the Wishek church.

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The Rev. Clemence Auch from Wishek was guest speaker. (Mrs. Edwin Pfeifle, reporter.)

### Peoria members go to Burlington to hear College Singers

PEORIA, ILL. More than 40 members of the North Sheridan Baptist Church, Peoria, Ill., traveled by char-



ter bus to the Oak Street Baptist Church, Burlington, Iowa, to hear a concert given by the Cameroon College Singers.

The Rev. and Mrs. Edwin Michelson, former missionaries to Cameroon, were happy to see some of the members who were young children when the Michelsons left Africa about 15 years ago. They are pictured with some of the College Singers. (Walter E. Kohrs, reporter.)

### First church holds mission festival and deeper life meetings

DURHAM, KAN. The Annual Harvest and Mission Festival was held at the First Baptist Church on Sunday, Oct. 12. The Rev. Tom Kramer of Lincoln, Neb., was guest speaker. Members of the Emmanuel and Strassburg Baptist Churches of Marion, Kan., were guests at the evening service. The mission offering was \$1423.81.

On Sunday, Oct. 19, the church began a week of "Deeper Life Meetings." The guest speaker was the Rev. David Harrison of Hoisington, Kan., former missionary to the Indians. Each evening, preceding the message, the Rev. Harrison told of his experiences with the Indians. He displayed Indian relics and souvenirs. The Rev. Henry Lang is pastor of the church. (Mrs. Oliver Mohn, reporter.)

### Church begins fall activities

JUNCTION CITY, KAN. James Brown preached while the Priestleys were on their vacation. Jim is preparing for Christian service at the Eastern



## OUR CHURCHES IN ACTION

Baptist Seminary, Philadelphia, Pa. Mrs. Brown was formerly Linda Brenner.

Miss La Verna Mehlhaf showed slides of the work in Cameroon and told of her experiences as a short-term missionary.

Our Dorcas ladies met on Sept. 7, for an all-day White Cross meeting. Mrs. Janet Priestley presented an interesting program on "Greater Works, Hmmpf."

On Nov. 23, the Dorcas Society celebrated the 25th anniversary of the Broadcast.

We are grateful for the services of our minister, the Rev. David Priestley and family. (Mrs. Clara Zoschke, reporter.)

**Church observes 75th anniversary**  
ARNOLD, PA. Many friends and former members returned for the 75th Anniversary of the Union Baptist Church, Arnold, Pa., including four former pastors and their wives and three former ministers' wives. Present were the Reverends David Zimmerman (1933-36), Arthur Kannwischer (1941-48), Dale Chaddock (1951-60), Richard Sparling (1960-62). The only living pastor unable to return was the Rev. Emanuel Wolff (1962-64). The wives of three former deceased pastors also returned: Mrs. Elfrieda Dailey (formerly Mrs. C. E. Cramer, 1921-27 and 1937-40), Mrs. Ruthe Martin (formerly Mrs. Stevener, 1928-32), and Mrs. Ruby Ross (1949-51). Other speakers included the Rev. Daniel Fuchs of the N.A.B. office and evangelist, Ron Susek, one of the sons of the church. With Ron was his wife, Diane, top female recording artist for 1969.

Official greetings from the City of Arnold were presented by Mayor William DeMao and councilman, Anthony Bianco.

The former pastors' wives shared in the Sunday school hour. Corsages and recordings of Diane King Susek and David Pressau, church organist, were given to each of them. Each former pastor was given an evening in the eight-day event.

A banquet was served the congregation by the ladies of the First Baptist Church of New Kensington. Thursday evening a brief memorial service commemorated the deceased members.

On the closing Sunday, five decisions were recorded for Christ. In the

evening the organist, David Pressau, presented a sacred concert, and the pastor, Allen B. Herman, showed slides of his four and a half year ministry.

Prior to the Anniversary celebration, the church had completed the major phases of an extensive renovation program which included the Anniversary project, 15 new windows in the sanctuary. Total offerings for the anniversary month were \$6800, an all-time high in the church's history.

**Scripture Memory Sunday observed by Ridgemont Church**  
EAST DETROIT, MICH. We had our annual Scripture memory program on Oct. 12, 1969. The number of participating boys and girls is increasing from year to year. There were 66



children who successfully completed the prescribed verses for the past year. Among them were two who finished the entire nine years of Scripture memory work. Pictured l. to r. are Mrs. W. Jeske, Claudia Rist, Sylvia Palnau and Pastor H. Waltereit. (Mrs. W. Jeske, reporter.)

**First Baptist WMS Observes 50th anniversary**  
UNDERWOOD, N.D. The Women's Missionary Society of Underwood, N.D., observed their 50th Anniversary on Oct. 12, 1969.

A program was planned by Mrs. Oliver Bender, our pastor's wife, who was in charge of the devotions. Two neighboring churches took part with special music. Greetings were read from former members. The first minutes were read in German and also English after translating them.

Three charter members were honored by presenting each with a corsage. They were Lydia Schafer, Baptist Home at Bismarck, N.D.; Mrs. Jake Hepper and Mrs. Adam Schuh of Underwood.

Our W.M.S. consists of 22 members in the afternoon circle and 13 members in the evening circle. (Mrs. Harold Lutz, reporter.)

**Church observes 10th anniversary**  
EDMONTON, ALTA. On Oct. 12, the members and friends of Capilano Baptist Church celebrated the tenth anniversary of the founding of the church. A combined Thanksgiving and commemoration service was held in the morning. In the evening the Cameroonian choir were special guests. Several songs were presented by the choir as well as by "The Sound of Eight," a singing group from our congregation. (Mrs. Janet Patzer, reporter)

**Homebuilders present play**  
TROCHU, ALTA. The Homebuilders presented a play, "The Living Sacrifice," directed by our pastor, C. Wiebe, and then presented it also to the neighboring churches. Easter evening five people followed the Lord in baptism: Niel Strohschein, Dale Yost, Elen Gogel, Sharon Yost, Dean Nickel. One received the hand of fellowship. On Children's Day, the children presented a program in song and poem. During the summer the Ladies Aid presented a flower program, visualizing God's handiwork. Our choir presented a Christmas cantata under the direction of the Rev. John McLennan. (Mrs. M. Rode, reporter.)

**WMU meets at N. Cal. association**  
LODI, CALIF. The W.M.U. of the Northern California Association held their annual luncheon and business meeting on Oct. 25, at Lodi, Calif. Mrs. Ruth Rauser presided.

The officers elected for the coming year are: President, Mrs. Ruth Rauser; Vice-President, Mrs. Esther Woehl; Secretary-Treasurer, Mrs. Kathryn Baumbach.

After the luncheon and business meeting a missionary program was enjoyed. Mrs. Herb Jones, returned missionary from Nigeria, West Africa, was the guest speaker.

The missionary offering was \$207.85. \$100.00 was designated for university scholarships for Cameroonians and \$60.00 for surgical instruments for Gembu Hospital. (Mrs. Kathryn Baumbach, reporter.)

William Miller, age 88, of Nokomis, Sask., died on Oct. 11, 1969. He was born on Dec. 12, 1880, in Wolhynien, Ukraina. He emigrated to Canada at the age of seven. In 1902 he married Bertha Krieser. They had five children, four boys and one girl. His wife and four children preceded him in death.

When he was 13 years old William Miller was converted and baptized near Winnipeg, Alta. Later he transferred his membership to the Nokomis Baptist Church.

Those who mourn his death are his son, William; one sister, Mrs. Eva Zilke, six grandchildren and three great-grandchildren.

The Rev. Delvin Bertsch was the officiating pastor at the funeral.

Reinhold Ernest Nickel, 74, of Calgary, Alta., died Oct. 1969. He was born on March 1, 1895, in Wolynski, Poland. In 1928, he and his family emigrated to Canada and ultimately made their home in Calgary, Alta.

He was married to Amelia Riegert on Oct. 29, 1922. They had two sons and one daughter.

Mr. Nickel accepted Christ in his youth, but he was not baptized until 1956. He became a member of the Grace Baptist Church in Calgary, Alta.

Those who mourn his death are two sons: Hubert August and Helwin Erhart; one daughter, Hildegard; four grandchildren; three sisters: Mrs. Wanda Woidak, Mrs. Lydia Kreter, Mrs. Alma Oldach.

The Rev. Peter Schroeder was the officiating pastor at the funeral.

Johanna M. DeBuhr, 89, of Aplington, Iowa, died Oct. 24, 1969. She was born in Florence Station, Ill., on July 6, 1880. When she moved to Little Cedar, Iowa, she accepted Christ as her Savior, was baptized and became a member of the Little Cedar Baptist Church. Later she moved to Aplington, Iowa, where she became a member of the church. She was a charter member of the Benevolent Society and served in other areas of the church program. Three brothers and six sisters preceded her in death.

Those mourning her death are one sister, Lanie, and one brother, Amos, and other relatives and friends.

The funeral service was conducted from the Aplington Baptist Church on Oct. 27, 1969, with the Rev. Donald Patet officiating.

The Rev. Arthur R. Pohl, age 73, of Kitimat, B.C., died Oct. 10, 1969. He

was born on May 5, 1896, in Thorn, Germany. In 1919 he married Sophie Siegel. Two sons and two daughters were born to them. He accepted Christ as his Savior at the age of 16 and then went on to study for the ministry. After his graduation from Leipzig and Heidelberg he served as Bible teacher, evangelist, editor and pastor. After emigrating to Canada he served churches in Forestburg and Edmonton, Alta.; Saskatoon, Sask.; and Kitimat, B.C.

He leaves to mourn his death his wife, three sons: Herman, pastor of the church in Benton Harbor, and Bernard; two daughters: Mrs. James Kerr and Mrs. Noel Peyton; 11 grandchildren.

The funeral service was conducted at the Pilgrim Baptist Church, Kitimat, B.C. Officiating were Deacon Hans Die-sing, assisted by Dr. James McNeill of the Ministerial Association and by his eldest son, Herman.

Julius A. Croeni, 91, of Hillsboro, Ore., died on Nov. 1, 1969. He was born on Sept. 17, 1878, in Clear Lake, Iowa. His father was the second minister of the First German Baptist Church of Bethany, Ore. On May 22, 1908, he married Mary Gyger of Cedar Mill, Ore. She preceded him in death 12 years ago. He was a member of the Bethany Baptist Church for over 70 years.

Those mourning his death are one son, Clarence; two brothers: Albert Croeni and Carl Eggiman; three sisters: Mrs. Kate Lehman, Mrs. Eleanor Rich and Mrs. Emma Cornils; three grandchildren and five great-grandchildren.

The Rev. Bernard R. Fritzke was the officiating pastor at the funeral.

Mrs. Hilka Olthoff, 91, of Emery, S.D., died on Oct. 27, 1969. She was born on Oct. 16, 1878, in Butler County, Iowa. After moving to South Dakota she was converted as a young girl, was baptized and became a member of the Emery Baptist Church. On Jan. 23, 1902, she married the late Rev. J. F. Olthoff and served with him in pastorates in Avon, Madison and Unityville, S.D.; Cleveland, Ohio; Salem, Ore.; and Tacoma, Wash. She was particularly efficient in working with young children in the Sunday school and Vacation Bible School.

She is the last survivor of her family of two brothers and three sisters. Left to mourn her death are her nieces, nephews, cousins, two sisters-in-law and many friends.

## In Memoriam

Funeral services were held in the First Baptist Church of Emery, S.D., with the Rev. M. D. Wolff officiating.

The Rev. J. H. Landenburger, 84, of Gladwin, Mich., died on Nov. 18, 1969. He was born in Germany on Dec. 9, 1885. In 1901 he emigrated to America and made his home in Philadelphia, Pa. Soon after, he accepted Christ as his Savior, was baptized and became a member of the First German Baptist Church in Philadelphia. He was called to the ministry and entered the Rochester Baptist Seminary, graduating with the class of 1911. He was married to Betty A. Matschulat. As pioneer missionaries they went to Brazil and labored there for 14 years. He returned to America and became an active member of the Baptist Church in Gladwin, Mich. He is survived by his wife, Betty; a daughter, Erica; five sons: Sam, Walter, Ulrich, Hugo and Karl; 18 grandchildren; three brothers: William, Albert and Hermann.

Peter B. Anderson, 61, of Southey, Sask., died on Oct. 1, 1969. He was born in Bulvea, Sask., on June 23, 1908. On May 25, 1941, he was married to Isabel Oberg. He became a member of the Southey Baptist Church and served in various offices including treasurer, trustee and publication agent. He is survived by his wife, Isabel; three daughters: Mrs. Harry (Laura) (Roske), Mrs. Robert (Esther) McNiell, and Sandra; five sisters: Olena, Mrs. Caroline Anderson, Mrs. Laura Casselman, Mrs. Emma Kristjanson, Mrs. Elen Oberg. The Rev. Len Penner was the officiating minister.

Mrs. Celia Kohls, 82, of Elgin, Iowa, died on Oct. 28, 1969. She was born in Elgin, Iowa, on February 26, 1887. On May 1, 1906, she was married to William H. Kohls. He preceded her in death in 1956. At the age of 17 she accepted Christ as her Savior and became a member of the First Baptist Church of Elgin. She was an active member of the Women's Missionary Society. She is survived by her son, Clarence, two grandchildren and two sisters: Mrs. Louise Miller and Mrs. Rose Baechler. The Rev. Orville H. Meth was the officiating minister.

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



## Church ministries to aged seen in volunteer program

WASHINGTON — President Nixon has signed into law a measure that will increase opportunities for churches to develop programs of volunteer community service involving elderly needy persons.

The new law extends the Older Americans Act of 1965, increases its appropriations and strengthens the state agencies on aging. A key provision authorizes a "National Older Americans Volunteer Program."

Under this new section grants may be made to private, nonprofit agencies and organizations to develop and operate training programs and volunteer service projects to use the talents and time of elderly persons.

The grants to nonprofit organizations must be for projects "other than . . . the construction, operation, or maintenance of so much of any facility used or to be used for sectarian instruction or as a place for religious worship."

The new law specifies that all new participants, excluding directors and teachers, must be low-income persons aged 60 or over who are no longer working.

The volunteer program also authorizes a "retired senior volunteer program" (RSVP) to recruit individuals aged 60 or over to provide services needed in their own, or nearby communities. No compensation will be paid under this program, but expenses for transportation and food will be reimbursed. This program would be administered by the state offices on aging.

Sen. Harrison A. Williams Jr., chairman of the Senate Special Committee on Aging, described these volunteer activities which he said are possible under the new measure signed by the President.

□ Person-to-person services by the elderly for children in foster homes, institutions or other temporary shelters.

□ Tutorial and other services by the elderly to children in day-care centers, nursery schools and similar institutions, with special emphasis on children from low-income families.

□ Services by the elderly for other elderly persons who are incapacitated by age or infirmity.

## Many elderly Americans face hunger problems

WASHINGTON — Millions of elderly Americans often go hungry because they cannot stretch their meager incomes to cover the cost of medicine,

rent and mortgage payments and still have money left for nutritious food, according to Sen. Harrison A. Williams, Jr. (D., N.J.) chairman of the Senate Special Committee on Aging.

The nutrition problems of the elderly poor were discussed by Sen. Williams in testimony before the Senate Select Committee on Nutrition and Human Needs. This committee is headed by Sen. George McGovern (D., S.D.).

Church facilities were among the community resources mentioned by the Senator as possibilities for the development of special food services. Sen. Williams and others praised the "meals on wheels" program developed by some churches and community groups to take hot meals to elderly shut-ins.

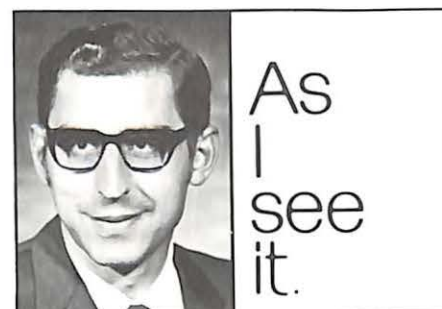
The New Jersey Senator said that of the 20 million Americans now 65 or older, there are from six to seven million who are "too poor to buy enough food." Each year their fixed incomes must be stretched farther because of rising costs of living, he said.

One of the major reasons for poor nutrition among the aged is loneliness, the Senator said. This was echoed by Sen. Frank Church (D., Idaho) who said that loneliness and a lack of mobility were the main barriers to good nutrition among the aged.

Money alone is not the answer, Sen. Williams declared. He urged that new food services be developed in communities. Among the suggestions he made were: hot meals provided for a nominal fee at a central dining room, such as a local school or church; home-delivered hot meals; help with transportation to supermarkets and to commodity distribution depots; nutrition education; recreational activities; and friendly visiting services.

Sen. Church praised the work of rural community action groups in Idaho which had organized what they called "pot luck dinners" and offered them twice a week to isolated elderly persons. Funded by an OEO grant, elderly persons are employed to do the cooking, plan the activities and provide transportation for isolated persons to come to a central place for meals.

In describing the success of the program, Sen. Church said that in addition to hot meals, the program also provided companionship and social activities, including weddings of some of the members. □



by Paul Siewert

I am becoming more and more aware that truth is stranger than fiction. Who would have ever thought when James Forman, the leader of the National Economic Development Conference issued his "Black Manifesto" last year demanding \$500 million in reparations from churches and synagogues, that any serious response would be given? Yet it has happened. Later the Black United Front (BUF), a local Washington, D.C. group, seeking reparations for Blacks, asked the National Baptist Memorial Church of Washington to give a quarter of a million dollars to help rebuild the riot torn areas of the Capital city.

Why have these requests stirred up so much controversy? What are the hidden hang-ups that have caused so many to recoil? After all, has not the church been historically benevolent? And is the amount not completely realistic? Why shouldn't the church bend over backwards to help out?

One obvious reason is that this is declared to be a reparation. Granted, that the white Christians are guilty of past sins. But do not the Blacks also have some skeletons in the closet? And who was it that did the looting and burning in Washington?

Another reason for the recoiling is the spirit with which the churches are being confronted. Even the derelict knows that you don't sneer in the face of the man with whom you are negotiating for a love offering. A little faith in discretion may help.

It appears that the whole issue is in need of considerable purging. If only Blacks and Whites could approach the dismal issue with reciprocating Godly grace, and say: "Here we are, we'll tackle the matter together under God's Spirit." This may sound a little short of a miracle. But we do still believe in miracles, don't we?

■ The Rev. J. J. Renz of Brookfield, Wisc., died Dec. 22, 1969.

■ Ruth E. Dingfield, 19, daughter of the Rev. Walter Dingfield, Bismarck, N.D., was killed in a car accident while motoring to Bismarck from California, Dec. 18, 1969.

■ A recognition banquet in honor of Dr. and Mrs. A. S. Felberg will be held March 21, 1970, 6:30 p.m., at the St. Basils Hall, Edmonton, Alta. The guest speaker is the Rev. David Draewell. Tickets \$3.50 per plate, are to be secured no later than March 8, 1970, from Miss S. Werk, NABC.

■ The Rev. Vernon L. Shive has resigned from the Open Bible Tabernacle, Erie, Penn., effective Jan. 30, 1970. His future plans are not known.

■ Mr. Elliott Werczler, Detroit, Mich., has accepted the call to become the pastor of the First Baptist Church, Corona, S.D., effective Dec. 21, 1969.

■ The Rev. Harold Drenth has accepted the call to become the pastor of the Meridian Woods Baptist Church, Indianapolis, Ind., effective Jan. 25, 1970. He previously served the Central Baptist Church, George, Iowa.

■ Terrence K. Jarosch was ordained at the Riverview Baptist Church, St. Paul, Minn., Nov. 2, 1969. He is the pastor of the Isabel Baptist Church, Isabel, S.D.

■ The Rev. Costante Slaviero has become the pastor of the Immanuel Baptist Church, Brookfield, Wisc. He previously served as military chaplain for the American Baptist Convention.

■ Chaplain (CPT) Kendrick A. Gould was awarded the Army Commendation Medal for his services at Fort Leonard Wood, Missouri. The award was presented for meritorious service from March to October 1969. He is now serving in Vietnam.

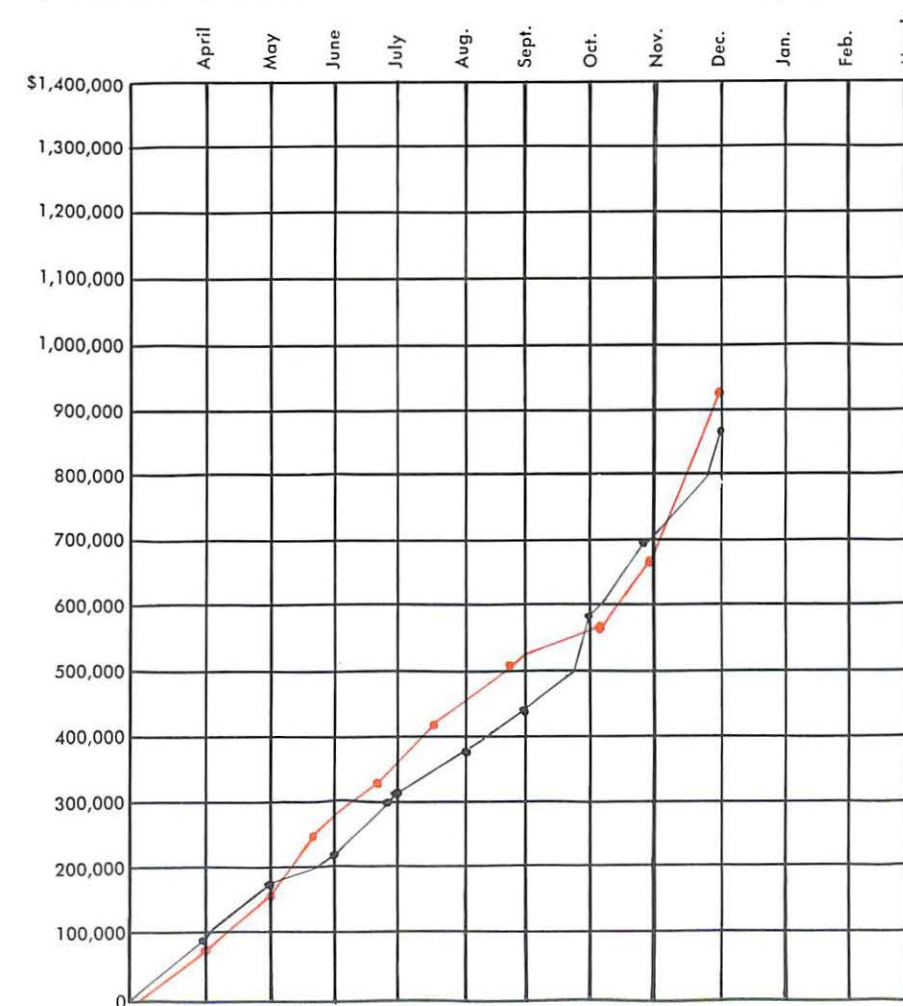
## OUR STEWARDSHIP RECORD/NAB BASIC MISSION PROGRAM

Total for nine months

April-Dec. 1969 — \$925,641.23

April-Dec. 1968 — \$874,745.99

Goal for 1969-70  
\$1,380,000



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

# What's Happening

■ The Rev. Kenneth McKenzie, of Hammond, Ind., has become the pastor of the Baileyville Baptist Church, Baileyville, Ill.

■ Mr. Friedolf Anderson has become the director of Christian education at the Napier Parkview Baptist Church, Benton Harbor, Mich., effective Jan. 5, 1970.

■ The Rev. Arnold Friez, of Appleton, Minn., while motoring in South Dakota was involved in a head-on car collision which resulted in multiple fractures and injuries. He is expected to be hospitalized in Mobridge, S.D. for about three months.

■ Dr. Paul Gebauer was presented with the "Alumnus of the Year" award given last Alumni Day by Linfield College. The citation is as follows:

"German-born son and grandson of Baptist lay-preachers. For nearly thirty years a missionary in the Cameroons, West Africa, and field secretary of the Cameroon Baptist Mission. Invested as an Officer of the Order of the British Empire by Queen Elizabeth II at Buckingham Palace in 1957.

"Combat Command Chaplain with the U.S. 14th Armored Division in France and Germany during World War II.

"Authority on African anthropology, culture, and education. Instructor, area director, and consultant in Peace Corps training programs for Africa.

"Associate Professor, Modern Languages in Linfield College since 1962.

"Missionary chaplain, scholar, educator — a vibrant spirit who, for a lifetime, has made God's work on earth his own."

## CHUCKLE WITH BRUNO

Wisconsin manufactured over a million pounds of limburger cheese last year. That's quite a phew!

Two teenage boys were discussing their father's birthday, wondering what they should give him. "Why don't we let him have the car for a weekend?"

There must be something to reincarnation. Just look at how people come to life at quitting time.





## The Church and Contemporary Issues

A question that continues to be hotly debated is: "Shall the church speak to the issues of our day?" And, even more to the point: "Shall it act on the issues of our day?" There has been a flood of articles on the subject in secular and denominational magazines. Some give a strong "no" answer to this question. They say, "The church is marching into fields far outside its God-ordained jurisdiction; into such fundamentally secular concerns as civil rights, urban renewal, water and air pollution, the nation's foreign policy, capital punishment, etc."

Other voices seriously disagree. They claim that many people are disillusioned with the church because it has not spoken with conviction on the issues of our day. It has not gotten involved. It is irrelevant. Churches too often, like the Levite and the priest in the story of the Good Samaritan, have passed by humanity's need on the other side. They have been too busy with inner church affairs to bind up the wounds of the robber's victim.

I would suggest that the following principles be considered as we determine our answer or evaluate our present conviction:

1) God is concerned about love and justice for all people — not only Christians. He is concerned about how people treat each other in the market place, where laws are made and where taxes are gathered. God became involved in the secular world in the coming of Christ. Christ said, "The Spirit of the Lord is upon me, he has anointed me to preach the good news to the poor. He sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed . . ." (Luke 4:18). That was his calling, and it is

ours as his disciples. It is interesting to note that when Jesus made the above statement in the church (synagogue) at Nazareth, the congregation wanted to kill him by pushing him off a cliff.

Jesus touched upon economic affairs among the moneychangers; he challenged the power structures and dealt with the race question in the story of the Good Samaritan and the Samaritan woman. The Samaritans were despised.

2) God is the ruler of the State as well as of the Church. Government is ordained of God, and so he is concerned about all aspects of human affairs. God is just as concerned about the decisions made in the cities of New York, Los Angeles, Ottawa and Washington, D.C., as he is concerned about decisions made in our local churches, our General Conference, the B.W.A., and much more. How dare we confine our concerns to so-called personal and spiritual matters?

3) If we speak to current issues, we must exercise some caution. There is the danger that we try to give too easy "Christian" answers to complex issues. For example, do we have adequate knowledge of what is involved in the Vietnam war, when we speak as hawks or doves or something else? On some issues the Christian has a tendency to say, "oh, if they were real Christians that problem would be resolved." Maybe and maybe not. We have plenty of unresolved issues in our own churches. Just because a man is a Christian doesn't mean he has a Christian answer to every situation.

At times, we have been like the Senator who was asked what he thought about an important issue. "I haven't time to think," he replied, "I have to make a speech." We must do our best to be informed about the issues.

4) There is also another danger that we major in social action and involvement in the issues and neglect to directly proclaim the message and person of Jesus Christ who alone can transform and radically change the individual. This is the best help we can give to persons in any situation in life. Without this there is no real hope.

There is a tragic lack of social concern and involvement by many of our N.A.B. churches. This needs to become a definite part of our outreach. In some cases churches today must earn the right to be heard, because they have been silent too long. Silence is an act in itself. While we are silent and men are harmed, we are responsible. — J. B.

## OPEN DIALOGUE

### letters to the editor

Dear Editor: "It was not surprising to find the kind of response to the 'Letter from Goettingen' (BAPTIST HERALD, Sept. 1, 1969, p. 10) which you printed in the Nov. 1, 1969 issue. Whenever a timehonored tradition is challenged, in this case 'Sunday observance,' one naturally expects the fires of apologetic and polemic to flare more vigorously than usual. It is to the credit of the Rev. B. Voss that he openly expressed the sentiments which are no doubt shared by many in the 'silent majority.' Yet, as I read his letter, I could not escape the feeling that he had not only misunderstood the intentions of Mr. Patzia's letter, but also that his response, spiced as it is with insinuations and 'out of context' scriptural quotations, makes no positive contribution to the problem addressed by Mr. Patzia's letter.

To imply, e.g., that the flexible program of the North Farmington Baptist Church represents a "loose attitude toward Sunday observance," paralleled by a similar attitude "toward the resurrection of the Lord Jesus Christ," or to suggest that such a program is indicative of the spirit of the "Laodicean church," or again, to identify a desire to "enjoy a week-end of God's wonderful nature" with the "lust of the flesh," is most certainly out of keeping with the "spirit of love and concern" in which these questions need to be discussed.

I was further disturbed by the Scripture passages adduced to reinforce Rev. Voss's apologetic. Jesus' call to discipleship (Lk. 14:26) is a call to surrender our personal loyalties to Him, to submit all of life to His lordship, and has nothing to do with a particular hour on Sunday morning! Again, the injunction to "seek first the kingdom of God" (Mt. 6:33) admonishes us to be concerned with the reign of God in our lives, to be properly related to Him — which includes worship — but it can not be made "the criterion for Sunday worship" (italics mine). By these considerations I do not imply that Sunday morning worship is not important (nor do I think Mr. Patzia wished to "encourage our people to forget about Sunday"); I am simply saying that the Scriptures cited

should not be forced into a defense of "Sunday observance."

I am convinced that the problem of attendance at services on the Lord's day, and the possibility, or desirability, of adjusting the church's schedule to adequately minister to those who either will not, or cannot, attend traditionally scheduled services, needs to be viewed in terms of the historical origin and development of the Lord's day and the traditions associated with it. For a recognition that the Christian observance of Sunday, as we know it today, has not always been, that it was molded and shaped — throughout the history of the Christian church — by historical and cultural forces, ought at least to open our thinking to a re-evaluation of our traditions, and perhaps to the creative possibilities for an expanded ministry suggested by the North Farmington church's experiment. It is always sobering (but also helpful!) to recognize that, though our traditions may be time-honored and valuable, they are not necessarily sacred or sanctioned by a divine decree of immutability.

How then came the Lord's day? Let us very briefly trace its origin and development. The early Christian church was composed mainly of Jews who were caught up in the observance of the traditional Jewish "day of rest," the Sabbath, which, from the exile onward was characterized by weekly assemblies in the synagogues for communal worship. It is clear that Jesus and the disciples participated in this practice (Mt. 4:23; Mk. 1:21; Lk. 4:16), though Jesus rejected the legalistic, pharisaic interpretation of the Sabbath (Mt. 12:1-8; Mk. 2:27).

Obviously, the first day of the week was singled out by the early Christian community for special consideration and celebration because its Lord was raised on the morning of that day. Acts 20:7 indicates that a service of preaching and the celebration of the Lord's supper took place on that day. I Cor. 16:2 speaks about a weekly collection, probably taken on the occasion of the Lord's supper.

Our early Christian sources also tell us that the Lord's day stood in marked contrast to the Jewish Sabbath. It is very likely that the Jewish Christians initially celebrated both the Sabbath and the Lord's day (e.g., Paul attended synagogue worship and used it as a forum for the preaching of the Gospel — Acts 13:14, 45; 16:13; 17:2), but as Christianity moved into the Gentile world, Sabbath observance was

soon dropped. Paul classes Sabbath observance with other ceremonial regulations (Col. 2:16) which are not binding upon Gentile Christians. And according to the Church Father Ignatius, the Christian no longer "sabbatizes," but lives according to the Lord's day (Magn. 9.1).

Moreover, for the early Christians (for almost three centuries) the first day of the week was a work-day on which business was carried on as usual. Their worship on that day did not, and could not, interfere with the timetable of the culture in which they lived, nor was it necessary. Initially, the Christians gathered for worship and the "breaking of bread" during the evening hours, though it is not clear whether these gatherings took place on Saturday evening (i.e., the beginning of the "first day" of the week according to the Jewish calendar) or on Sunday evening (according to the Roman calendar). The origin of a service of worship on the morning of the "first day" must be traced to the needs and circumstances of the Gentile church. Trajan's edict, forbidding communal evening meals, no doubt forced the cancellation of the "agape feasts" connected with Christian worship, and the increasing need for a persecuted sect to act secretly probably contributed to the transfer of Christian worship to the early hours of Sunday morning. The contemporary practice of Easter Sunrise services may have been foreshadowed in the observance of the Lord's day at the moment of the resurrection.

Not until Constantine's edict of A.D. 321, in which the "venerable day of the sun" was declared a public holiday, a day on which labor (excepting agriculture) should cease, was it possible for the Christian celebration of the Lord's resurrection and his presence in their midst to begin to assimilate to itself the ancient regulations governing the Jewish Sabbath. This process came to its ultimate, and most stringent, fruition in late medieval Catholicism and English Puritanism. It is in line with the latter emphasis on strict Sunday observance that our own tradition must be understood.

On the basis of this rather brief and admittedly inadequate historical sketch it should be clear that "Sunday observance" was not divinely decreed (as was the Sabbath), nor was it instituted by our Lord (as was the "breaking of bread"), nor was it a practice in the early community (as was baptism). What was practiced by the early church was the celebration of the Lord's resur-

rection and his presence in their midst. What was of utmost significance for these early Christians was not the day or the hour on which this event was celebrated, but the event itself and what it meant for their daily existence. In other words, what was important was not the when of their worship and celebration (as seen by the shift of time and emphasis in the course of history), but the that of their worship.

The flexibility of the early church with reference to its services of worship, in response to the external pressures of history and culture, certainly cannot be interpreted as a case of "allowing the world to squeeze it into its own mold." Had it rejected the Lord, had it refused, under external pressure, to gather for the celebration of his resurrection and presence, then only would it have been squeezed into the mold of the world. Similarly, if in response to changing historical and cultural circumstances the church of today varies its schedule and program to meet the need created by changing circumstances, this does not necessarily mean that it is becoming "conformed to this world." It could well mean that it is responding to the urging of the Spirit. Jesus' discussion with the woman of Samaria (John 4) about the nature of worship certainly implies that spatial and temporal considerations are not ultimately significant! What is ultimately significant is whether, when people do gather for worship, they are conscious of the risen Lord in their midst.

I am not suggesting (and I believe Mr. Patzia was not suggesting) that Sunday worship be abolished. In the context of the "christianized West" it is still the best day for Christians to gather for worship, though the increasing secularization of society is gradually taking its toll of the "sabbath" elements associated with Sunday. What I am suggesting is that the church, in all aspects of its ministry — including the schedule of its services — must be able to act freely and creatively in response to needs arising out of changing circumstances. To cling to the letter of the (humanly created!) law — as was the case with the Pharisees whom Jesus rebuked — may well bring death into "Sunday observance"; or, to put it another way: to cling to a historically conditioned conception of the Lord's day may well result in the removal of Christ's lordship from all other days (which, incidentally, are also his days)! Manfred Brauch, Hamilton, Ont. □



# 1970 BAPTIST WORLD CONGRESS

## Where?

Tokyo, Japan.

## When?

July 12-18, 1970 (6 p.m. Sunday through 9 p.m. Saturday).

## Why?

The Congress will provide an opportunity for fellowship of all the world's Baptists. The Congress is not a legislative body; the program will be devoted to worship, study, planning for cooperative witness, and the fellowship of Christian love. The theme is "Reconciliation Through Christ."

## Who Is Coming?

An estimated 8,000 Baptists from 75 countries.

## Am I Eligible?

All Baptists affiliated through their churches with any of the 85 conventions and unions holding membership in the Baptist World Alliance are eligible to register and participate in the Congress.

## How Do I Register?

Write to the headquarters office of your denomination and ask for a Registration form. The registration fee for North Americans is \$25 for a single registrant and \$10 for each additional member of the immediate family. The fee for registrants from all other continents is \$8 per person, except that registrants from Japan will pay 2000 yen (or \$5.50).

## How Do I Get To Tokyo?

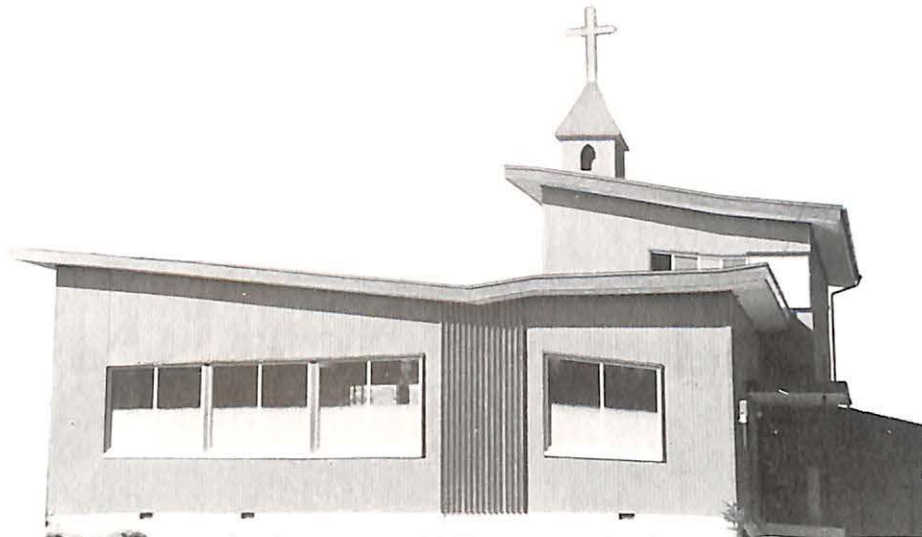
Some space is still available on the N. A. B. Tour to Japan. The tour will leave from Seattle, June 27, 1970. It will include the Hawaiian Islands, our mission churches and stations in Japan, Expo 70 at Osaka and the Baptist World Congress in Tokyo. The tour cost is \$1095. Write to John Binder or David Draewell, 7308 Madison St., Forest Park, Ill. 60130, for detailed information or to make your reservation. Do it now before it is too late!

## How Can I Keep Informed?

All plans for the Congress will be reported in The Baptist World magazine, available from the Baptist World Alliance for \$2 per year (\$5 for three years). This is the surest way to learn all developments quickly.

## What Can I Do To Help Make The Congress A Success?

Every Baptist can do at least four things: 1) Be an informed Baptist, learning all you can about the 30 million Baptists in 120 countries. 2) Pray for all your fellow Baptists, and for the people who plan the Congress program and those who will attend. 3) Become especially concerned for Japan, the host country, that the Congress might be an evangelical witness there. 4) Make a cash contribution to the Alliance to help pay the travel costs for Baptist leaders from less affluent nations.



*A North American Baptist Mission Church, Matsusaka Baptist Church, Matsusaka, Japan*

## Baptist Herald

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Forest Park, Illinois 60130

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